

## ***RUQYAH SYAR'IIYAH* VERSES AS AN ALTERNATIVE THERAPY FOR BREAST CANCER : AN OVERVIEW**

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### ***Abstract***

*Malaysian women are highly at risk for breast cancer, as shown by the rising percentage that has continued unabated over the years, irrespective of age and race. Considering the risk of the conventional method some therapeutics practice were proposed as an alternative therapy for healing the breast cancer such as yoga, consumption of herbal ingredients, aromatherapy and etc. The paper addresses the effect of practicing of ruqyah syari'iyah (religious incantations) for breast cancer therapy. The practice of religious incantation proposed is by using recitation of du'a (invocation and supplication) transmitted from the sacred verses of the Qur'an and tradition of the Prophet PBUH. The study attempts to bring forth advanced ways by using the ruqyah syari'iyah as an alternative therapy for breast cancer. This preliminary research was designed as a concept paper to select certain transmitted invocation from Qur'an and hadith tradition viewed as appropriate for minimizing the effect of breast cancer for the survivor. This study uses the method of literature review study from related sources. The finding shows that ruqyah syar'iyah generally has potential as a complimentary therapy for breast cancer survivor.*

***Keywords:*** *ruqyah syar'iyah, alternative therapy, breast cancer*

### **INTRODUCTION**

Breast cancer is the highest type of cancer suffered by women in Malaysia. So far, no studies have been able to identify the exact main cause, but many factors can reveal it, including exposure to external hormones through the use of birth control pills and hormone replacement therapy (HRT). Expert studies mentioned the disease is caused by foods and beverages that contain chemicals. The risk of women developing this deadly cancer is high based on its high prevalence of 31 percent compared to being exposed to other cancers such as cancer of the cervix, colon, lung, endometrium, ovaries and other chronic diseases.

Seeing the failure of this modern technique, there is awareness of the need for other forms of healing, such as spiritual therapies based on the verses of *ruqyah syar'iyah*. This method is commonly used and based on the spiritual concept of healing (*syifa'*) that is found in the verses of *ruqyah syar'iyah*. The practical consequences and probabilities resulting from the efficacy of its healing energies for breast cancer inspire confidence to use this therapeutic process for

breast cancer cure, in accordance with the sharia practices and techniques mentioned. Therefore, this research aims to examine traditional approaches through the lens of Qur'anic faith healing, as well as their efficacy as a supplemental therapy. This is due to the high cost, risk, and side effects of clinical procedures such as surgery, radiation therapy, hormones, and chemotherapy. Treatment using Qur'anic spiritual healing is well-suited to be highlighted as an alternative treatment based on the contemplation of *syar'iyah* verses. The spiritual impact of reciting the verses of *ruqyah* and *syar'iyah* method presented is profound, and it can be applied in the modern and current eras.

## METHODOLOGY

This study uses the method of literature review study. According to Chua (2011), the purpose of the literature review study is to ensure the study will be conducted in scientific perspective and helps researchers to relate his research with the knowledge (body of knowledge). This study refers to books related to spiritual healing, Islamic remedies and cure, books of Tafseer Al-Quran, and *ruqyah* encyclopedia. There are also selected articles related to the title either pro or against.

## LITERATURE REVIEW

Many studies have been conducted on the method of *ruqyah* al-Qur'an in the treatment of breast cancer. Compared to previous studies that on average revolve around the history of the practice of *ruqyah*, concepts of *fiqh* related to the rulings, and various treatment tips, recent studies are more focused on its effects from a scientific point of view. However, the growth of the study is still in its early stages and the focus is more on the benefits and advantages of the verses that are used as *ruqyah*. This effort is still focused in terms of the wisdom of the verse being read without an in-depth theoretical framework of its implications from a scientific and empirical point of view. In his study on the basics of Qur'anic medicine, Ustaz Raflis Sabirin touched briefly on breast cancer and the cure obtained from the holy verses that are specifically meant for this disease. In addition, he discusses various diseases that are mentioned one by one with facts and pictures such as diabetes, heart disease, tumors, migraines, hemorrhoids, thyroid, stroke, sinusitis and others followed by the healing procedures derived from the holy verses. Most of the treatments taught are meant to strengthen conviction in Tauhid, such as *Asmaul Husna*-related breathing exercises, following the detailed rules of movement, breathing, and procedures taught directly by the author. In *Milenia* magazine, the author presents the ingredients he prepared in treating this cancer. It is a drink that can be made by yourself from a mixture of a handful of forest karakok leaves (+) a ranjcako skin, stirred with 7 glasses of warm water, sifted to just take the water, followed by adding 9 tablespoons of natural bee honey, stirred thoroughly, and drinking a glass at night going to sleep, for 7 times. According to him, the preparation acts like a duct cleanser to the dirty and clogged organ, and he has been using it for 27 years to treat breast cancer, heart disease, liver, damaged kidneys, clogged vessels, and nerve tissue.

Sharifah Norshah et al (2020, p. 122) in their study on the effect of reciting *ruqyah syariyyah* found that it is effective in reducing the proliferation of breast cancer cell lines. This method shows a better spiritual effect and impact on the emotional and physical aspects and also an increase in immunity. The experimental method performed on MCF-7 cells showed that playing a number of Qur'anic verses through a loudspeaker resulted in a decrease in the percentage of cancer cell proliferation. This empirical study indirectly proves the miracle of the Qur'an (*I'jaz ta'thiri*) which influences the healing process of breast cancer cell lines. In this way, proposing a longer duration of treatment and repetition would provide significant results on the reduction in the percentage of cells such as MCF-7. The duration and frequency of Qur'an recitation must also be doubled, which has a positive impact on the human psyche and provides spiritual resilience together with its calming effect. With this, it indirectly influences and balances physical health factors.

The latest experiments applied in the research of *ruqyah syar'iyah* seem to offer new aspects that bring scientific analysis concerning its relationship with modern medical issues. In this context, it discusses its effects in terms of spiritual and contextual importance and its associated influence and value, which revolves around the concept of *syifa* 'in the verses of *ruqyah syar'iyah* (Hazlina Abdullah 2010, Ahmad Perdana 2014, Arif al-Anang & Ahmad Husein 2020), verses of *ruqyah* as cancer therapy (Tasnim Abdul Rahman 2020, Haji Lokman Abdul Hamid 2013), implications of *ruqyah* as counseling and spiritual intervention in dealing with disease (Sami Ayed al-Shammery et al. 2018), growth of the sciences of Islamic medicine and its relation to ethical and moral values in its heritage and tradition of thought (Fazlur Rahman, 2015), auditory stimulation from Surah al-Qur'an (Mohd Amzari bin Tumiran 2018), the effectiveness of *ruqyah* in treating magic (Khadher 2012, Fadli M. & Khairani K. 2019), *Jinn Possession* (M. Darajat Ariyanto 2007, Bishri Hasan 2005) breast cancer and others.

M. Darajat Ariyanto (2007) demonstrated that the Qur'an can cure physical diseases, based on computer precision observations, as an indication of significant changes in the form of physiological changes that show a decrease of tension level of the autonomic nervous system in his review of the implementation of *ruqyah* on external and psychological diseases (automatic nervous system). Another evidence is a study conducted in an Islamic laboratory in America, which found that the Qur'an has a calming impact in 97 percent of the studies undertaken.

Puti Febrina Niko (2018) hypothesized that *dhikr* therapy is able to relieve anxiety in pregnant women by recalling the existence of God, either saying it out loud or in the heart, in her review of the effect of remembrance therapy to reduce anxiety in pregnant women. This is confirmed by Fazila Adini Shafie's (2000) evaluation of care systems based on the Qur'an and Sunnah, which induce the resilience and stability of one's soul, spirit, and spiritual strength, where "an illness can be resolved better and faster with this steady mentality."

## DISCUSSIONS AND ANALYSIS

### Cancer Therapy

Breast cancer is a malignant tumor (breast lumps) that occurs from cells in the breast. These

symptoms are usually found from a group of cells such as breast fibro adenoma, breast hyperplasia, mammary gland cysts, and breast fat necrosis formed of benign type (benign), only 20% of breast lumps are malignant (cancerous). In terms of pharmac-economics the use of targeted drugs for breast cancer patients in the early stages, is an option considered appropriate and recommended by doctors, Diagnosis of breast cancer made at a late stage of cancer, limiting treatment options to get rid of tumors, usually with a perjeta -targeted drug (pertuzumab), a monoclonal antibody that targets HER2, combined with HER2 inhibitor trastuzumab treatment and docetaxel (chemotherapy). The drug is used as a neo-adjuvant treatment to shrink the size of breast tumors, in order to bring about a better effect during surgery and reduce the rate of subsequent cancer recurrence. A combination of both, pertuzumab and trastuzumab is used to achieve synergistic benefits, and increase the effectiveness of anti-cancer treatments.

Studies by the World Health Organization (WHO) show that women who undergo regular mammography examinations can reduce the risk of death from breast cancer by 20% to 30%. The known risk factors for breast cancer include early menstruation (menarche), late menopause, never breastfeeding or only giving birth to a first child after 30 years, having a family history of breast cancer, variants of breast cancer genes, having a history of cancer ovarian or endometrial cancer. At one stage, the disease can be detected while there is bleeding on the nipple, a rash on the nipple or the nipple is pulled inwards. Compared to conventional methods, there are now many medicines including herbs and plants that can help cancer patients in extending their survival and continuity of life.

The discovery of this new method of treating cancer was discovered by Prof Christoper Teo Khen, a lecturer at the School of Life Sciences, Universiti Sains Malaysia (USM) through the medical method of rodent tuber (*Typhonium Flagelliforme*), an herbal plant used to treat most cancers, which proved it can inhibit the growth of cancer cells. This method is not only cheap, it also has no side effects (Mohd Azis Ngah, Siti Zurina Mat Saman, "Keladi Tikus Rawat Barah" Berita Minggu Malaysia, Sunday 6 July 1994). It shows that after human breast cancer cells are exposed to rodent tuber, the cancer cells shrink and decompose after being combined with the extract, and this process is known as apostasy. Indirectly these findings have opened up another avenue as treatment access for cancer problems. In her study, Cheryll Williams explained in her book *Medicinal Plants in Australia volume 3: Plants, Potions and Poison*, that the rodent tuber herb has anti -cancer properties and can be used to treat coughs and asthma.

### ***Ruqyah* Approach**

The use of *ruqyah* (spells) with the verses of the Qur'an, the hadith of the Prophet PBUH as well as the Names of Allah and certain prayers in treating diseases has become a legacy passed down in the tradition and history of medicine. In its historical development, this practice has been revealed in classical narratives that highlight detailed records of the system and methods of Islamic medicine and its historical origins. According to Omar Hasan Kasule (2005), Islamic medicine (*al-tibb al-Islami*) is a medical system that has concepts, paradigms, values and procedures that are parallel and not contrary to the Qur'an and Sunnah. Haron Din (2011) concluded that the basics of Islamic medicine are twofold: namely self-care (*wiqa'i*) and

treatment (*ilaji*). Healing methods through *ruqyah* therapy is among those recommended by the Prophet PBUH. According to Ibn Qayyim, in addition to *ruqyah*, the Prophet PBUH also used the methods of cupping (*bekam*), heat therapy, food, drink, fragrances, and the natural environment (Agil 1994, 2-22). This is based on the narrations that tell about the practice of *ruqyah* of the Prophet PBUH and his companions, including Abi Sa'id al-Khudri's effort in treating treating others by reciting surah *al-Fatihah* and the hadith of 'Aishah RA about *ruqyah* of the Prophet PBUH by reciting surah *al-Mu'awwidhatain* and *Al-Ikhlash* (Sahih Muslim, hadith 2201; Sahih al-Bukhari, Kitab al-Tibb, chapter fi'l mar'ah tarqi al-rajul, hadith 5310).

Evidence from the text of al-Qur'an and as-Sunnah provides evidence on the therapy of *ruqyah* and its argumentation, in accordance with the basics and principles of Islamic law, among them the Words of Allah in surah al-Isra' verse 82 "And We sent down the Qur'an to be cure and mercy for the believers". In a hadith narrated from 'Ali bin Abi Talib said, the Prophet PBUH said: "The best treatment is (with) the Qur'an" (narrated by Ibn Majah). In the narration of Abi Khuzamah, he said: "I said, 'O Messenger of Allah PBUH, what do you think about reciting the words of prayer to seek healing (*ruqyah*), we recite the *ruqyah* and about the medicine we use to cure diseases as well as about the words of prayer to ask for protection/maintenance (*taqiyyah*) then we read the *taqiyyah*? Doesn't that mean rejecting the destiny (provision) of Allah?". Then the Prophet PBUH replied: "It is also part of the destiny of Allah". (narrated by Ahmad and Tirmidhi).

From Abi Sa'id al-Khudri, he said that Jibril 'alaihi salam came to the Prophet PBUH and said: 'O Muhammad PBUH! Are you sick?' The Prophet PBUH said: 'Yes'. So Jibril 'alaihi salam said: 'In the name of Allah I ask for *ruqyah* for you and every disease that befalls you and also from every soul and the eyes of envious people. God will heal you. In the name of Allah, I will perform *ruqyah* for you.' (narrated by Muslim). This becomes a meaningful basis and foundation in the practice of *ruqyah* as applied by the Prophet PBUH. This is usually taken from the *ma'thur* (can be traced back by back to the Prophet PBUH) prayers that are gathered from traditional sources and the treasures of Islamic spiritual experience.

In explaining the hadiths about the evil eye (*'ayn*), the spread of poisonous diseases (*humah*) and *namlah* diseases, Imam al-Nawawi said in his book Sharh Sahih Muslim: "The meaning of this is not that *ruqyah* is only allowed in these three diseases. But it means that the Prophet PBUH was asked about the three things, and the Prophet PBUH allowed it. If asked about others, surely the Prophet PBUH will allow it as well. The reason is that the Prophet PBUH has given a signal for other than them, and the Prophet PBUH has also prayed for other than these three diseases above" (Sahih Muslim, 4/185, Kitab al-Salam) (Haslinda Lukman et al., 2015)

Etymologically, *ruqyah* is the *masdar* (noun form) which comes from the verb *raqa-yarqi* meaning prayer for protection accompanied by exhalation or blowing of air. Ibn al-Manzur (d., 1711) in his book Lisan al-'Arab defines: "*ruqyah*: prayer of protection, the plural form of which is *ruqa*. It is said: the healer treats with a spell if he asks for protection and exhales in his prayer". The notion of *ruqyah* as protection or *'auzah* is supported by al-Azhari (2001, p. 224) in his book *Tahdhib al-Lughah* and al-Qaradawi (2002) in his book *Mawqif al-Islam min al-Ilham wa'l-Kasyf ar-ru'ya wa min at-tama'im wa'l-kahanah wa ar-ruqo*. Meanwhile, Raghib al-Asfahani (tt, 458) defines *ruqyah* as "*al-ruqa* (is) the plural form of

*ruqyah*, incantations spoken by human beings to fortify and remove evil from themselves, intending to fortify themselves with it (*ruqyah*) from unwanted things, or to heal the sick so that they are free from their disease". Al-Jurjani (p. 86) brings a basic definition of *ruqyah*, which is formulated from various opinions: "It (*ruqyah* incantations) is a prayer for protection uttered by the sick person, by reciting al-Quran and the names of Allah and His *Sifat* (Glorified Attributes) accompanied by prayers in accordance with the Shari'ah by using the Arabic language (or other than the Arabic language whose meaning is known) along with the blowing of breath with the intention of maintaining health, warding off evil or lifting disease." From its root word, *ruqyah* means spell or mantra (plural *ruqa*). *Ruqyah* can be interpreted as a spell or mantra that is *syar'i* or that falls into *shirk*. *Ruqyah shirkiiyyah* combines the elements of culture, customs and religion in its rituals, such as shamans who use the verses of the Qur'an mixed with the *kejawan* method and animism from the practice of magic (Khairani 2019). According to him, *ruqyah shirkiiyyah* is mixed with supplicating to Allah, as well as supplicating to others, and with recitations that were never taught by the Prophet PBUH and his companions although the methods are sometimes similar to *ruqyah syar'iiyyah* (Bishri 2005, p. 21- 2); such as the Qur'an being recited from the last letter (backwards), reciting incantations and curses that glorify the devil, and artificial spells in a particular language.

In terms of terminology, *ruqyah syar'iiyyah* therapy means the development of knowledge and the art of healing from all diseases whether physical, psychic (mental), disturbances of subtle beings or magic attacks that have been taught by the Prophet PBUH (Perdana Ahmad 2014). *Ruqyah syar'iiyyah* is part of health psychotherapy in Islam and acts as a means of assistance in the treatment of mental disorders (Harmuzi 2020). *Ruqyah* is useful in providing an Islamic way out to people who have problems in life, which are natural or affected by magic, in order to escape from the devil's deception. It is effective in warding off magic, and fortifying oneself from it, which endangers one's faith and life. It invites people who do not know the way of the Shari'ah to solve problems intelligently and return to the Qur'an and protect them from harmful and negative influences. This is why Islam gives guidance on how to expel jinn, and also magic, which must be accompanied by *tazkiyatun nafs*, while taking care to solve the problem by not causing new problems in the form of slander that befalls the heart, lust, *syubhah*, immorality, heresy, and ignorance that leads to the destruction of knowledge, besides establishing view points, knowledge and belief in Allah (Perdana Ahmad 2014).

*Ruqyah* is guided by the basics and pillars as its foundation. The pillars of *ruqyah* consist of *raqi* (healer), *marqi* (person being treated), *marqi minhu* (verses of *ruqyah*), and *marqi fih* (place of treatment). This *ruqyah* procedure is organized according to stages, namely (1) pre *ruqyah* (2) *ruqyah* process (3) post *ruqyah*. (1) Pre *ruqyah*, in the form of an effort to interview and diagnose, in which the the healer asks the patient's complaints, explains about *ruqyah*, and provides guidance to understand the problems faced, in terms of spirituality so that it is easy to find a way out. This psychic guidance is not only for the physical grievances, but even the psychological aspects of the patient, to help him find enlightenment to solve his problems with Islamic values.

(2) The process of *ruqyah* is by using the verses of the Qur'an, prayers that are *ma'thur* from hadith, which are read aloud with an eloquent and correct recitation without changing the order of the words, and by using fluent Arabic without changing from its original meaning, and

having conviction in it as a *wasilah* (intermediary) with Allah. The healer should fortify himself from the wiles of the devil, and should remove the barrier between the patient and the healing, in the form of sins and immoralities. There are different additional verses used for those affected by jinn, and specific verses for those affected by magic, in addition to verses about psychic (spiritual) problems, about life, serenity and the elimination of doubt. The method of *ruqyah* is to place the right hand on the part of the body that feels sick while reciting the prayers, surah *al-Fatihah*, surah *al-Ikhlās*, surah *al-Falaq*, and surah *al-Nas*, where *ruqyah* can give influence in restoring mental and spiritual health.

(3) Post *ruqyah*, where the patient must believe that his healing comes from Allah, and the healer is only the intermediary, by always remembering Allah (*dhikr*), regretting and repenting, being grateful and trusting and believing that his illness can be cured. (Harmuzi 2020, p. 118).

This method of *ruqyah* treatment only applies to people who believe that in the Qur'an there is wisdom and healing for believers. In the psychological perspective it is also explained that a person who believes in the power of prayer, and that Allah grants his request he will surely get healing, which is commonly applied in *ruqyah* and the science of psychotherapy known as quantum touch. Whereby touching the afflicted area and getting the patient to pray, begging to Allah to grant him healing.

Apart from the healing process, *ruqyah* can be a mean of preaching from a *mu'alij* (healer) to *marqi*. In inviting hi to contemplate and learn more about *Tauhid* (Oneness of Allah) and bringing him to the Qur'an, which invites him to reflect on the message of the verses and its spiritual values and the concept of *Tauhid*, besides getting to know the nature of the disease and its healing.

### **The selection of *Ruqyah* verses for Breast Cancer**

There are a few selected verses that are linked to cancer healing. These verses can be summarized from the recognized scholars as including Surah *al-Fatihah*, Surah *al-Ikhlās*, Surah *al-Ma'idah* verses 82-91, Surah *al-A'raf* verses 70-81, Surah *al-Ra'd* verses 16-28, Surah *al-Isra* 'verse 82, Surah *al-Mu'minun* verses 91-100, Surah *al-Anbiya'* verses 38-50, Surah *al-Hajj* verses 31-55, Surah *al-Syu'ara'* verses 185-227, Surah *al-Zumar* verses 42-52, Surah *al-Ghafir* verses 67-77, Surah *al-Qalam* verses 1-2, and Surah *al-Zukhruf* verses 52-70 which are believed to destroy cancer cells. These verses are chosen based on their significance with the disease, where there are 60 series of verses that are specifically for cancer healers and each one is specific to each stage of cancer and its type.

According to the testimony of Ibn Qayyim al-Jawziyyah in his book *Zad al-Ma'ad* which outlines the guidance of the Prophet PBUH in medicine (*Tib al-Nabawi*), surah *al-Fatihah* has contains two types of treatment, physical and spiritual treatment. Related to this surah known as 'the opening', he mentioned its benefits: the 'seven much-rehearsed' (*mathani*), the complete healing, the effective remedy, the complete incantation, the key to wealth and prosperity, the preserver of strength, the repeller of trouble, anxiety, fear and grief; this is for whoever knows its value, and gives it its due, and recites it well over his illness, and knows the way to seek healing and recovery thereby, and grasps the inner meaning whereby it is so...

(1998, p. 246-7) The role of the Qur'an and the strength of its power and intention as a cure is summarized in surah Yunus (10:57) which reads: "O mankind, indeed the Qur'an has come to you as a teaching advice from your Lord and the cure for the diseases in your chests and also a guide and a mercy for the believers." And Surah Fussilat, verse 44 which reads: "Say (O Muhammad): The Qur'an is a guide and a cure for those who believe and for those who do not believe, (Al-Qur'an) becomes as a disease that clogs their ears (not a cure) and it is also a pitch-darkness that befalls (their sight) (not a light that illuminates). They are (by the act of fleeing from the teachings of the Qur'an, no different as) those who are called from a distant place (even actually they can hear correctly or see clearly)."

In identifying the verses of *syifa'* from the Quran, excerpts are taken from a five-volume text issued by the Malaysian Islamic Welfare and Medical Association (Darussyifa') (2011). The detailed compilation of the text by Dato' Dr. Haron Din, as its founder, provides complete information on alternative treatment methods including breast cancer. These books are Introduction to Islamic Medicine (Volume 1), Treatment of Physical Illness I (Volume 2), Treatment of Physical Illness II (Volume 3), Treatment of Spiritual Illness (Volume 4), Treatment of Illness Caused by Magic (Volume 5), in addition to the book *Ikhtiar Penyembuhan Penyakit: Dengan Ayat-Ayat dan Doa-Doa Mustajab* by Tuan Guru Dato' Dr. Haron Din (2008). This is complemented by his explanation of the appropriate verses for healing based on the experience and knowledge learned and inherited from generation to generation. This consideration looks at the relevance of the verses to the disease, and its significance with the *mafhum* (understood meaning) of the verses, whose sentences are clearly related, as the researcher finds that different verses are used for different diseases.

## CONCLUSION

The Quran has various advantages and strengths for curing diseases. Both the person doing the healing and the one being treated need to have faith. Emphasis should be given so that every prayer invoked is with the belief that only Allah can cure a disease or problem. Such confidence needs to come from both parties whether it is the healer who is praying for healing or the patient who is suffering from an illness. In treating breast cancer patients, spouses or close members need to be very patient and always consistently practise *ruqyah syar'iyah* therapy together, especially after undergoing allopathic treatment.

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