



الرقية الشرعية

Al-Ruqyah Al-Shariah

**A Remedy for Illnesses,
Evil Eye, Magic and Jinn
from the Qur'an and Sunnah**

BOOK 1

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Protection and Remedy against Jinn, Black Magic and Evil Eye & Hasad

Duas from the Quran and Sunnah

The more you learn about your disease the more you will find cures and remedies to help yourself. Therefore, I have stated a few common answers for common questions related to the unseen and its effect on mankind. Take your time to read them before you skip to the bottom for the duas and dhikrs. Knowledge is like a weapon for the believer. The more you learn about Allah and his books, the more you get closer & be well equipped for the trails of reality and the faster will be your recovery InshaAllah.

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RUQYAH IN THE QUR'ĀN & SUNNAH

'Ruqyah' is the practice of treating illnesses through Qur'ānic āyāt and invocations as prescribed by the Messenger of Allah ﷺ. It provides a cure for evil eye, magic, and physical ailments. The Qur'ān offers perfect solace to a believer - both spiritually and physically. Ruqyah should therefore play an essential role in our lives. Allah جل جلاله says: "And say: The truth has come, and falsehood has vanished. Surely falsehood is ever bound to vanish by its very nature. And We send down in the Qur'ān that which is a cure and a mercy for the believers." (17:81-2) As well providing a cure, Ruqyah is an excellent way for the believers to build their Imān and reaffirm their tawhīd for Allah جل جلاله. Indeed, seeking treatment through the Qur'ān demonstrates complete belief in the Book of Allah جل جلاله. The Messenger of Allah ﷺ said: "Make good use of the two cures: honey and the Qur'ān." (Ibn Mājah) 'Ā'ishah said: "When the Messenger of Allah ﷺ was ill, Jibrīl performed Ruqyah on him." (Muslim).

In another hadith, 'Ā'ishah informs us that the Messenger of Allah ﷺ entered upon her and found a woman treating her with Ruqyah (through other than the words of Allah جل جلاله). He ﷺ said: "Treat her with the book of Allah جل جلاله." (Ibn Hibbān) She also said: "The Messenger of Allah ﷺ used to command me to perform Ruqyah from the evil eye." (Muslim) Once the Messenger of Allah ﷺ saw a girl whose face had changed colour in the house of Umm Salamah, so he ﷺ said: "Seek Ruqyah for her, because she has been affected by the evil eye." (Bukhārī) 'Ā'ishah narrated that whenever the Messenger of Allah ﷺ would become sick, he would recite [the last 3 Sūrahs of the Qur'ān] and then blow over his body. She says: "During his last illness from which he passed away, the Messenger of Allah ﷺ used to blow over himself. But when his sickness intensified, I used to (recite and then) blow over him using his own hands because of their blessings." (Bukhārī) In another hadith, she mentions that whenever anyone from his family would become ill, he ﷺ would blow over them with these three Sūrahs. (Muslim) 'The Qur'ān is the complete healing for all mental, spiritual and physical diseases; all the diseases of this world and the Hereafter. But not everyone is guided to use it for the purpose of healing. If the sick person uses the Qur'ān for healing in the proper way, and applies it to his disease with sincerity, faith, complete acceptance, and firm conviction, fulfilling all its conditions, then no disease can resist it.' (Ibn al-Qayyim)

METHOD OF RUQYAH

Conditions for Ruqyah to be successful.

Intention

Ruqyah is a du'ā. The intention should always be to ask Allah to remove the evil by the words of the Qur'ān.

Conviction (yaqīn)

One should recite loudly and clearly, with firm conviction and belief in Allah, who Alone gives cure.

Patience

& Consistency

Like all treatment, consistency is key. Daily recitation, du'ā' and other treatments must be maintained for positive results.

Before Ruqyah

Make wudhū, offer two rak'ats and make sincere du'ā'. Du'ā', especially in tahajjud, brings great reprieve and assistance from Allah. جل جلاله.

Make abundant and sincere istighfār (seeking forgiveness from Allah جل جلاله) and stay away from sins. One should restore people's rights if they have wronged anyone or taken anything unjustly. Give sadaqah as it wards off calamity (Bayhaqī). The Messenger of Allah صلى الله عليه وسلم said: "Treat your sick by giving Sadaqah." (Bayhaqī) Remove animate pictures from the home. Any amulets (ta'wīdh) which contain illegible text or invokes upon other than Allah should also be taken out and disposed of in a river. Remain in a state of wudhū through the day and sleep with wudhū. Begin Ruqyah by sending Salawāt (salutations) upon the Prophet صلى الله عليه وسلم. Recite the Ruqyah (see Ruqyah hand booklet) loudly, clearly and with concentration, at least 3 or 7 times. One may recite directly into the hands, blowing into them and rubbing them over the body. One can also recite whilst placing the hands over the part of the body that is in pain. One may recite and blow on water. Keep the mouth close to the water, breathe into it and repeatedly blow over it. This can be used for drinking and bathing. Olive oil and other Sunnah medicines can be recited upon and applied to the body. When reciting on others, place the hand on the forehead of the affected person (mahram only), or on the part of the body in pain, recite and blow. If one cannot recite, then Ruqyah can be listened to. This should be done with full concentration. One should listen carefully and ensure that they do not fall asleep.

How to protect yourself from the unseen.

The Muslim must, above all else, arm himself with the weapon of faith and righteous deeds, for these are the best provision he may have and the best means of foiling the plots of the devils among mankind and the jinn.

You must strengthen your relationship with Allah, for He is the One on Whom you should depend. Remember Allah a great deal in all situations and strive to keep your tongue busy constantly with dhikr (remembrance of Allah). No one can find any better protection against the Shaytan than the remembrance of Allah.

It was narrated in a sahih (authentic) report from the Prophet (peace and blessings of Allah be upon him) that Allah enjoined five things upon Yahya ibn Zakariyya, which he was to do and to command the Children of Israel to do, one of which was: "I command you to remember Allah, for the likeness of that is that of a man whose enemy comes after him, until he comes to a strong fortress where he protects himself from him. Similarly, a person cannot protect himself against the shaytan except by remembering Allah." [Sahih al-Tirmidhi]

Constantly recite the dhikrs narrated from the Prophet (peace and blessings of Allah be upon him), such as the dhikr when entering the toilet, when having intercourse, when hearing the braying of a donkey, when entering the house, in the morning and the evening, when going to sleep, and in other circumstances and at other times for which a specific dhikr has been narrated from the Prophet (peace and blessings of Allah be upon him).

These dhikrs have been compiled in books such as al-Adhkar by al-Nawawi, al-Kalim al-Tayyib by Ibn Taymiyah, and Hisn al-Muslim by al-Qahtani [the latter is available with English transliteration and translation under the title "Fortress of the Muslim – Invocations from the Quran and Sunnah", published by Darussalam, Riyadh – Translator].

You should also read a lot of Quran in the house, especially Surah al-Baqarah. Ahmad and Muslim narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Do not make your houses (like) graveyards, for the Shaytan flees from a house in which Surah al-Baqarah is read."

You should also purify your house of everything in which there is disobedience towards Allah, such as keeping images and dogs. Abu Talhah (may Allah be

pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: “The angels do not enter a house in which there is a dog or an image.” [al-Bukhari, Muslim]

If there are no angels in the house, it will become a dwelling for the devils.

Can we see the jinn?

The jinn can see us but they cannot be seen by us.

Al-Shafi’i said: “Whoever is of sound character and claims to have seen the jinn, his testimony is no longer valid, because Allah says (interpretation of the meaning): ‘Verily, he and qabiluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them’ [Al-A`raf 7:27] –unless he is a Prophet.” (Ahkam al-Quran)

Ibn Hazm said: “The jinn are real , and they are creatures created by Allah. Among them are kafirs (non-Muslims) and believers. They can see us, but we cannot see them. They eat, have children, and die. Allah says (interpretation of the meanings): ‘O you assembly of jinn and mankind!’ [Al-An`am 6:130]

‘And the jinn, we created a foretime from the smokeless flame of fire’. [Al-Hijr 15:27] “ And of us some are Muslims (who have submitted to Allah, after listening to this Quran), and of us some are al-qasitun (disbelievers, those who have deviated from the right path)’. And whosoever has embraced Islam (i.e., has become a Muslim by submitting to Allah), then such have sought the right path. And as for the qasitun (disbelievers who deviated from the right path), they shall be firewood for Hell” [Al-Jinn72:14-15]

‘Verily, he and qabiluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them’ [Al-A`raf 7:27] ‘Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me’ [Al-Kahf 18:50]

‘Whatsoever is on it (the earth) will perish’ [Ar-Rahman 55:26] ‘Everyone shall taste death’ [al`Imran 3:185].” (al-Muhalla).

Can the jinn harm humans?

Regarding the jinn harming humans , this is proven to happen, and it does happen. Protection against that is attained by reciting Quran and adhkar (dhikr/remembrance of Allah) prescribed in shari’ah (Islamic law).

Shaykh Ibn ‘Uthaymin (may Allah have mercy on him) said: “Undoubtedly the jinn can have a harmful effect on humans, and they could even kill them. They may harm a person by throwing stones at him, or by trying to terrify him, and other things that are proven in the sunnah (prophetic teachings) or indicated by real events. It was reported that the Messenger (peace and blessings of Allah be upon him) gave permission to one of his Companions to go to his wife during one of the military campaigns – I think it was the campaign of al-Khandaq – as he was a young man who had recently got married. When he reached his house, he found his wife standing at the door, and he objected to that. She said to him, ‘Go inside,’ so he went inside and found a snake curled up on the bed. He had a spear with him, so he stabbed it with the spear until it died, and at the same instant as the snake died the man also died. It was not known which of them died first, the snake or the man. When the Prophet (peace and blessings of Allah be upon him) heard of that, he forbade killing the harmless kinds of snakes that are found in houses, apart from those which are maimed or are streaked and malignant.

This indicates that the jinn may attack humans, and that they may harm them, as is known from real-life events. There are numerous reports which indicate that a man may come to a deserted area, and a stone may be thrown at him, but he does not see anybody, or he may hear voices or a rustling sound like the rustling of trees, and other things that may make him feel distressed and scared. A jinn may also enter the body of a human, either because of love or with the intention of harming him, or for some other reason. This is indicated in the ayah/verse (interpretation of the meaning):

‘Those who eat riba (interest) will not stand (on the Day of Resurrection) except like the standing of a person beaten by shaytan leading him to insanity’ [Al-Baqarah 2:275]

In such cases, the jinn may speak from inside of that person and address the one who is reading verses from the Quran over him; the reciter may take a promise from the jinn never to come back, and other things concerning which there are very many reports which are widespread among the people.

So, the protection which will prevent the evil of the jinn is for a person to recite that which is narrated in the sunnah as being effective in providing protection, such as Ayat al-Kuris, for if a person recites Ayat al-Kursi at night, he will continue to have protection from Allah, and no shaytan will come near him until morning. And Allah is the Protector.’” (Majmu’ Fatawa al-Shaykh Ibn ‘Uthaymin)

Du'a for protection from the jinn.

The sunnah mentions adhkaar by means of which one may gain protection from the shayatin (devils). These include:

1- Seeking refuge with Allah from the jinn: A'udhu Billahi min al-Shaytan il-rajim (I seek refuge with Allah from the accursed shaytan).” (al-Bukhari and Muslim)

Allah says (interpretation of the meaning):

“And if an evil whisper from shaytan tries to turn you away (O Muhammad) (from doing good), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower” [Fussilat 41:36]

“And if an evil whisper comes to you from shaytan, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower” [Al-A'raf 7:200]

Sulayman ibn Sard narrated that two men were trading insults in the presence of the Prophet (peace and blessings of Allah be upon them), until the face of one of them turned red. The Prophet (peace and blessings of Allah be upon him) said, “I know a word which, if he were to say it, what he is suffering from would go away: ‘A'udhu Billahi min al-Shaytan il-rajim (I seek refuge with Allah from the accursed shaytan).” (al-Bukhari and Muslim)

2 – Reciting al-Mu'awwidhatayn (the last two chapters of the Quran, al-Falaq and al-Nas).

Abu Sa'id al-Khudri (may Allah be pleased with him) said: “The Messenger of Allah (peace and blessings of Allah be upon him) used to seek refuge with Allah from the jinn and from the evil eye until the Mu'awwidhatayn were revealed, and when they were revealed he started to recite them and not anything else.” (al-Tirmidhi, al-Nasai, Ibn Majah)

3 – Reciting Ayat al-Kursi

Abu Hurayrah said: “The Messenger of Allah (peace and blessings of Allah be upon him) put me in charge of guarding the zakah (charity) of Ramadan. Someone came to me and started grabbing handfuls of the food. I took hold of him and said, ‘I will take you to the Messenger of Allah (peace and blessings of Allah be upon him).’ He said, ‘I will teach you some words by means of which Allah will benefit you.’ I said, ‘What are they?’ He said, ‘When you go to your

bed, recite this ayah (interpretation of the meaning): “Allah! La ilaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists)...” [2:255] – until he completed the ayah. Then Allah will appoint a guard for you who will stay with you and no shaytan (devil) will come near you until morning.’ The Messenger of Allah (peace and blessings of Allah be upon him) asked me, ‘What did your prisoner do last night?’ I said, ‘O Messenger of Allah, he taught me something, and claimed that Allah would benefit me by it.’ He said, ‘What was it?’ I said, ‘He taught me to recite Ayat al-Kursi when I go to bed, and said that no shaytan would come near me until morning, and that Allah would appoint a guard for me who would stay with me.’ The Prophet (peace and blessings of Allah be upon him) said, ‘He told you the truth, although he is an inveterate liar. That was the shaytan.’” (al-Bukhari)

4 – Reciting Surat al-Baqarah

It was narrated from Abu Hurayrah that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Do not make your houses like graves, for the shaytan runs away from a house in which Surat al-Baqarah is recited.” (Muslim)

5 – The last verses of Surat al-Baqarah

Abu Mas’ud al-Ansari said: “The Messenger of Allah (peace and blessings of Allah be upon him) said: ‘Whoever recites the last two verses of Surat al-Baqarah at night, that will suffice him.’” (al-Bukhari, Muslim)

Al-Nu’man ibn Bashir (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: “Allah inscribed a book two thousand years before He created the heavens and the earth, from which the last two ayahs of Surat al-Baqarah were revealed. If they are recited for three nights, no shaytan (devil) will remain in the house”. (al-Tirmidhi).

6 – Reciting “**La ilaha ill-Allah wahdahu la sharika lah, lahu’l-mulk wa lahu’l-hamd wa huwa ‘ala kulli shayin qadir** (There is no god except Allah Alone with no partner or associate; His is the Sovereignty and His is the praise, and He is able to do all things)” one hundred times.

Abu Hurayrah narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever says “La ilaha ill-Allah wahdahu la sharika lah, lahu’l-mulk wa lahu’l-hamd wa huwa ‘ala kulli shayin qadir” one hundred times in the day, will have a reward equivalent to that of freeing ten slaves,

one hundred hasanahs (good deeds) will be recorded for him, and one hundred sayyiahs (bad deeds) will be erased from his record, and it will be protection for him from the shaytan for that day, until evening comes. No one could achieve any better than him except the one who does more than he did.” (al-Bukhari, Muslim)

7 – Remembering Allah often (dhikr)

Al-Harith al-Ash’ari narrated that the Prophet (peace and blessings of Allah be upon him) said: “Allah commanded Yahya ibn Zakariyya (peace be upon him) five things to follow and to enjoin upon the Children of Israel... and he commanded them to remember Allah, and the likeness of that is a man who was being pursued by the enemy, until he reached a strong fortress in which he found protection; similarly a man cannot find protection from the shaytan except by remembering Allah...” (al-Tirmidhi)

8 – The adhan (call to prayer)

Suhayl ibn Abi Salih said: “My father sent me to Bani Harithah, and there was with me a slave of ours, or a companion of ours. Someone called out his name from a garden, and the one who was with me looked into the garden and did not see anything. I mentioned that to my father, and he said, ‘If I had known that this was going to happen to you, I would not have sent you. But if you hear a voice then make the call for prayer, for I heard Abu Hurayrah (may Allah be pleased with him) narrating that the Messenger of Allah (peace and blessings of Allah be upon him) said: “When the shaytan hears the call to prayer, he runs away fast.”” (Muslim).

The word translated here as “runs away fast” may also mean “passes wind.”

9 – Reciting Quran offers protection against the shaytan

Allah says (interpretation of the meaning):

“And when you (Muhammad) recite the Quran, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not) [Al-Isra’ 17:45]

What to say when you like something and fear the evil eye for it.

Evil eye comes from a resentful and malevolent envy that is manifested by casting a gaze, stare or look that is envious and ill-wishing. An envier causes harm or misfortune to an unsuspecting person through his eyes, without needing his hands or tongue. The intensity of the effect differs according to the weakness of the victim and the power of the envier's jealousy, hatred, and anger.

Shaykh Ibn 'Uthaymin (may Allah have mercy on him) said: "If a person sees something that he likes, and he fears envy (hasad) or the evil eye, he should say: **Ma sha Allah tabarakAllah**, so that the thing looked at will not be affected by the evil eye. Similarly, if a person sees something that he likes in his own wealth, he should say, "**Ma sha Allah la quwwata illa Billah**," lest he admire himself and feel proud of this wealth that he admired. So, if he says, "Ma sha Allah la quwwata illa Billah," he will have acknowledged that the source of this blessing is Allah, may He be blessed and exalted." (*Fatawa Nur 'ala ad-Darb*)

He also said: "The best, if someone fears that he may have affected someone else with the evil eye because he liked or admired him, is for him to say: **Tabarak Allahu 'alayka** (may Allah bless it for you), because the Prophet (blessings and peace of Allah be upon him) said to the man who affected his brother with the evil eye: "Why did you not pray for blessing for him?" With regard to saying "**Ma sha Allah la quwwata illa Billah**," this should be said by the one who admires his own wealth or property, as the owner of the garden said to his companion: {And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah} [al-Kahf 18:39]."

In *Fatawa al-Lajnah* (1/547), it says: "As for the word 'ayn (eye), it comes from the root 'ana/ya'in; this refers to affecting someone with the evil eye, for the evil eye is real, as it was narrated in the sahih hadith that the Prophet (blessings and peace of Allah be upon him) said: "The evil eye is real and if anything were to overtake the divine decree, it would be the evil eye. When you are asked to wash yourself (to provide a cure) from the influence of the evil eye, you should wash yourself." The ruling on it is that it is prohibited, like witchcraft or magic. As for the remedy for the one who affects another with the evil eye, if he sees something that he likes or admires, he should

remember Allah and pray for blessing, as mentioned in the hadith: “Why, if you saw something that you liked, did you not pray for blessing?” So, he should say, “Ma sha Allah la quwwata illa Billah,” and pray for blessing for that person.” (*Fatawa al-Lajnah* (1/109))

Is it permissible to use witchcraft to achieve a good purpose? - Black Magic-Taweez.

Witchcraft or magic is knowledge that comes from the shayaateen and is something that they do. Allah says (interpretation of the meaning):

“They followed what the Shayaateen (devils) gave out (falsely of the magic) in the lifetime of Sulaymaan. Sulaymaan did not disbelieve, but the Shayaateen (devils) disbelieved, teaching men magic [al-Baqarah 2:102]

“And they learn that which harms them and profits them not. And indeed, they knew that the buyers of it (magic) would have no share in the Hereafter” [al-Baqarah 2:102] “and the magician will never be successful, to whatever amount (of skill) he may attain” [Ta-Ha 20:69]

The Prophet (peace and blessings of Allah be upon him) said: “Avoid the seven sins which doom a person to Hell.” They asked, “What are they?” He said, “Associating anything in worship with Allah (shirk); witchcraft;”

And the Prophet (peace and blessings of Allah be upon him) said: “He is not one of us who practices witchcraft or has it done for him.”

On this basis, it is not permissible to use witchcraft for any purpose whatsoever. Witchcraft or magic is falsehood, and all kinds of falsehood are kufr and evildoing. Sin cannot be a means of achieving something good. Beneficial things must be sought through the prescribed means which involve no sin and whose consequences are safe. Allah has given His slaves sufficient means in the things that He has permitted them, so they have no need for the things that He has forbidden. To Him be praise and thanks for His blessings.

Adhkaar for Morning and Evening that protect against harm.

It was narrated that Abaan ibn ‘Uthmaan (may Allah be pleased with him) said, narrating from ‘Uthmaan ibn ‘Affaan who said: I heard the Messenger of Allah

(blessings and peace of Allah be upon him) say: “Whoever says ‘**Bismillah illadhi la yadurru ma’a ismihi shay’un fi’l-ard wa la fi’l-sama’ wa huwa al-samee’ ul-‘aleem** (In the name of Allah with Whose name nothing can harm on earth or in heaven, and He is the All-Hearing, All-Knowing)’, three times, will not be stricken with a sudden affliction until morning comes, and whoever says them when morning comes will not be stricken with a sudden affliction until evening comes.”

“There is no one who says in the morning of every day and the evening of every night ‘Bismillah illadhi la yadurru ma’a ismihi shay’un fi’l-ard wa la fi’l-sama’ wa huwa al-samee’ ul-‘aleem (In the name of Allah with Whose name nothing can harm on earth or in heaven, and He is the All-Hearing, All-Knowing)’, three times but nothing will harm him.” At-Tirmidhi said: It is hasan saheeh ghareeb. It was classed as saheeh by Ibn al-Qayyim in Zaad al-Ma’aad (2/338) and by al-Albaani in Saheeh Abi Dawood.

According to a report narrated by at-Tirmidhi: “Whoever says three times when evening comes, ‘**A’oodhu bi kalimaat Allaah al-taammah min sharri ma khalaq** (I seek refuge in the perfect words of Allah from the evil of that which He has created)’, no fever will harm him that night.” No. 3604.

The word translated here as fever refers to a sting from any poisonous creature such as a scorpion and the like. Following this hadith, at-Tirmidhi narrated from Suhayl ibn Abi Saalih – one of the narrators – that he said: Our family used to learn it, and they used to say it every night. One of their young girls was stung, and she did not feel any pain as a result.

Another of the adhkaar that offer protection against evil and ward off harm, by Allah’s leave, is that which was narrated by ‘Abdullah ibn Khubayb (may Allah be pleased with him) who said: We went out on a rainy and very dark night, looking for the Messenger of Allah (blessings and peace of Allah be upon him) to lead us in prayer, and we found him. He said: “Say,” but I did not say anything. Then he said: “Say,” but I did not say anything. Then he said: “Say,” and I said: What should I say, O Messenger of Allah? He said: “**Say: Qul huwa Allaahu Ahad and al-Mu’awwidhatayn, in the evening and in the morning, three times, and they will suffice you against all things.**”

Narrated by Abu Dawood (5082) and by at-Tirmidhi (3575), who said: It is hasan saheeh ghareeb. An-Nawawi said in al-Adhkaar (p. 107): Its isnaad is saheeh.

Signs of jinn or Satanic Possession.

People who have had experience with such situations have related that the following are among the signs of a person who is possessed by jinn (or Satan):

1. Strong repulsion when hearing the Quran or Athan (call for prayers).
2. Episodes of losing consciousness and/or epileptic attacks, especially when Quran is recited for the possessed person.
3. Frequent nightmares during sleep.
4. Tendency to avoid people accompanied by out-of-the-norm behavior.
5. The jinni who possesses him might speak when the Quran is recited for the possessed person.
6. Madness, as stated in the Quran (interpretation of the meaning): "Those who devour usury will not stand except as stands one whom Satan by his touch hath driven to [epileptic] madness" (2:275)

Signs of Black Magic.

As for a person struck by magic, he might experience the following:

1. Dislike of ones' spouse, as indicated in the Quran by the following verse (interpretation of the meaning): "And from these (angels) people learn that by which they cause separation between a man and his wife..." (Al-Baqarah, 2:102)
2. Different attitude in the house from that which is outside the house. For example, a person will feel that he is missing his family when is outside the house but when he goes home, love changes quickly to extreme hatred.
3. Inability to have sexual intercourse with one's spouse.
4. Frequent miscarriage for pregnant women.
5. Sudden change in behavior without obvious reason.
6. Complete loss of appetite for food.
7. Thinking or imagining one has done something when in reality one has not.
8. Sudden obedience and/or love for a particular person.

It should be noted that if a person experience some of the above symptoms this does not necessarily mean that he is either possessed by a jinni or struck by black magic. It might be due to physiological or psychological reasons.

How to protect yourself from black magic and Satanic possession

As for curing this condition the following steps are recommended:

1. Putting one's trust in Allah with a sincere belief that He is the only cure for everything.
2. Reading Quran and known supplications expressing seeking refuge, the most important and effective of which is sura 113 and 114, Al-Falaq and Al-Nas, which were used to cure the Prophet himself. Surah 112, Al-Ikhlās, is recommended along with them, as well as the opening chapter of the Quran, Al-Fatihah. To cure black magic, some have successfully used seven lote-tree leaves. The leaves should be crushed, then mixed with water (enough for taking a bath). The following verses from the Quran are then recited: verse Al-Kursi (2:255), surah Al-Kafirun (109), surah 112, 113, 114; the verses which mention magic, which are: in surah Al-Baqarah (2:102), Al-A'raf (7:117-119), Yunus (10:79-82), and Taha (20:65-69). The possessed person drinks some of the water, and the rest is used to give him a bath.
3. Removing the elements of magic as was done by the Prophet when he was struck by black magic by a Jewish man called Lubaid ibn Al-'Asim.
4. Eating seven Aliya Al-Barniy dates (among the dates of Al-Madinah) first thing in the morning; if not possible, any dates will suffice, by the will of Allah.

5. Hijama-Cupping --removing excess blood.

Linguistic meaning of cupping, The word hijamah (cupping) comes from the word hajm which means sucking, as in the phrase hajama al-sabiy thadya ummihi (the infant suckled his mother's breast).

Al-Hajjam means the cupper, hijamah is the profession of cupping, and the word mihjam is used to describe the vessel in which the blood is collected, and the lancet used by the cupper.

Technical meaning of cupping. In fiqh terminology the word hijamah is applied by some scholars to the extraction of blood from the nape of the neck by means of cupping after making an incision with the lancet. Al-Zarqani stated that cupping is not limited to the nape of the neck, rather it may be done on any part of the body . This was also the view of al-Khattabi.

In conclusion, hijamah refers to the extraction of blood from the body by means of cupping using a suitable vessel or whatever modern equipment that serves the same purpose.

History of cupping. Cupping has been known since ancient times. It was known to the Chinese, the Babylonians, and the Pharaohs. Their relics and carved images indicate that they used cupping to treat some diseases. At first, they used metal cups or bulls' horns, from which they would remove the air by sucking it out after placing the cup on the skin. Then they used glass cups from which they would remove the air by burning a piece of cotton or wool inside the cup.

Virtues of cupping:

Al-Bukhari narrated in his Sahih (5269) from Sa'id ibn Jubayr from Ibn 'Abbas (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: "Healing is in three things: drinking honey, the incision of a cupper, and cauterizing with fire, but I forbid my ummah to use cauterizing."

Al-Bukhari (5263) and Muslim (2952) narrated that Anas ibn Malik was asked about the earnings of the cupper, and he said: The Messenger of Allah (peace and blessings of Allah be upon him) was treated with cupping by Abu Taybah. He ordered that he should be given two sa' of food, and he spoke with his masters so that they reduced what they used to take from his earnings. And he said: "The best medicine with which you treat yourselves is cupping, or it is one of the best of your medicines."

Jabir ibn 'Abd-Allah (may Allah be pleased with him) said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "If there is anything good in the medicines with which you treat yourselves, it is in the incision of the cupper, or a drink of honey or cauterization with fire, but I do not like to be cauterized." (Narrated by al-Bukhari, 6583; Muslim, 2205).

Benefits of cupping:

Cupping has real benefits in treating many diseases, past and present. The diseases which have been treated by cupping and for which it has been of benefit by Allah's Leave include the following:

1. Circulatory diseases
2. Treating blood pressure and infection of the heart muscle

3. Diseases of the chest and trachea
4. Headache and pains in the eyes
5. Pain in the neck and stomach, and rheumatic pain in the muscles
6. Some diseases of the heart and chest, and pain in the joints

In addition, cupping may offer a unique treatment which may reduce pain, and it does not have any side-effects. For more information on the benefits of cupping, please see *Zad al-Ma'ad* by Ibn al-Qayyim, 4/52, and *al-Hijamah: Ahkamuha wa Fawaiduha* by Ibrahim al-Hazimi.

6. Offering supplications.

And we ask Allah to cure your brother and ease your hardship and his, as He is the One who cures and there is no one else who can cure.

The correct way to perform ruqyah for a small child.

The correct way to perform ruqyah for a small child to protect him is what the Prophet (blessings and peace of Allah be upon him) used to do for his (grand)sons al-Hasan and al-Husayn (may Allah be pleased with them).

Al-Bukhaari (3371) narrated that Ibn 'Abbaas (may Allah be pleased with him) said: The Prophet (blessings and peace of Allah be upon him) used to seek refuge with Allah for al-Hasan and al-Husayn, and he said: "Your father (Ibraaheem) used to seek refuge with (these words) for Ismaa'eel and Ishaq:

A'oodhu bi kalimaat Illaahi't-taammah min kulli shaytaanin wa haammah wa min kulli 'aynin laammah (I seek refuge in the perfect words of Allaah from every devil and every vermin, and from every bad eye)".

Ibn Hajar said in *Fath al-Baari* (6/410):

The word "haammah (vermin)" refers to poisonous things.

The words "from every bad eye" – al-Khattaabi said: What is meant by this is every disease and ailment that may affect a person of insanity and confusion. End quote.

It is also mustahabb when performing ruqyah for children to recite al-Mu'awwidhatayn (the last two soorahs of the Qur'an) over them and to wipe

their bodies whilst reciting, or to recite them into one's hands and blow in them, spitting lightly, then wipe them over whatever of their body one can reach, or to recite them into water and wipe them or wash them with it. The Prophet (blessings and peace of Allah be upon him) used to seek refuge for himself and others by means of these two soorahs.

It was narrated that Abu Sa'eed al-Khudri (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) used to seek refuge with Allah from the jinn and people's eyes (i.e., the evil eye) until the Mu'aawidhatayn were revealed, then when they were revealed he began to recite them for protection and stopped reciting anything else.

Narrated by at-Tirmidhi (2058); classed as saheeh by al-Albaani in Saheeh at-Tirmidhi.

Blowing with a little saliva after reciting the Mu'aawidhatayn is taken from the practice of the Prophet (blessings and peace of Allah be upon him) just before going to sleep. He used to recite them into his hands and blow into them, then wipe his body with his hands. When he fell sick, 'Aa'ishah used to do that for him, which indicates that in the case of a small child, his mother can recite the Mu'aawidhatayn and blow (into her hands) and wipe his body with them.

It was narrated that 'Aa'ishah (may Allah be pleased with her) said: When the Messenger of Allah (blessings and peace of Allah be upon him) went to his bed, he would blow into his hands after reciting Qul Huwa Allaahu Ahad (Soorat al-Ikhlâas) and the Mu'aawidhatayn, then he would wipe his face and whatever he could reach of his body with his hands. 'Aa'ishah said: And when he fell sick, he would tell me to do that for him. Narrated by al-Bukhaari (5748).

The best of guidance is the guidance of Muhammad (blessings and peace of Allah be upon him). Blowing with a little saliva after reciting the Mu'aawidhatayn is taken from the practice of the Prophet (blessings and peace of Allah be upon him) just before going to sleep. He used to recite them into his hands and blow into them, then wipe his body with his hands.

DUAS AND ADHKAAR.

The sunnah mentions adhkar by means of which one may gain protection from the shayatin (devils). These include:

1- Seeking refuge with Allah from the jinn: **A'udhu Billahi min al-Shaytan il-rajim** (I seek refuge with Allah from the accursed shaytan).”

(al-Bukhari and Muslim)

2 – Reciting al-Mu'awwidhatayn (the last two chapters of the Quran, al-Falaq and al-Nas).

113. Surah Al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ.
2. مِنْ شَرِّ مَا خَلَقَ.
3. وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ.
4. وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ.
5. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.

In the name of Allah, Most Gracious, Most Merciful.

Say: I seek refuge with the Lord of the Dawn

1. From the mischief of created things;
2. From the mischief of Darkness as it overspreads;
3. From the mischief of those who practise secret arts;
4. And from the mischief of the envious one as he practises envy.

In the name of Allah, Most Gracious, Most Merciful.

Say: I seek refuge with the Lord of the Dawn

From the mischief of created things;

From the mischief of Darkness as it overspreads;

From the mischief of those who practise secret arts;

And from the mischief of the envious one as he practises envy.

114. Surah An-Nas

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. قُلْ أَعُوذُ بِرَبِّ النَّاسِ
 2. مَلِكِ النَّاسِ
 3. إِلَهِ النَّاسِ
 4. مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
 5. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
 6. مِنَ الْجِنَّةِ وَالنَّاسِ

In the name of Allah, Most Gracious, Most Merciful.

Say: I seek refuge with the Lord and Cherisher of Mankind,
The King (or Ruler) of Mankind,
The god (or judge) of Mankind,-
From the mischief of the Whisperer (of Evil), who withdraws (after his
whisper),-
(The same) who whispers into the hearts of Mankind,-
Among Jinns and among men.

Bismillaahir Rahmaanir Raheem
Qul a'oozu birabbin naas
Malikin naas
Ilaahin naas
Min sharril waswasil khannaas
Allazee yuwaswisu fee sudoorin naas
Minal jinnati wannaas (End Juz 30)

Abu Sa'id al-Khudri (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings of Allah be upon him) used to seek refuge with Allah from the jinn and from the evil eye until the Mu'awwidhatayn were revealed, and when they were revealed, he started to recite them and not anything else." (al-Tirmidhi, al-Nasai, Ibn Majah)

3 – Reciting Ayat al-Kursi- (Al-baqarah 255-256)

255. اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ

256. لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Allahu laaa ilaaha illaa Huwal Haiyul Qaiyoom; laa taakhuzuhoo sinatunw wa laa nawm; lahoo maa fissaamaawaati wa maa fil ard; man, zal lazee yashfa'u indahooo illaa bi-iznih; ya'lamu maa baina aydeehim wa maa khalfahum wa laa yuheetoona bishai'im min 'ilmihee illaa bimaa shaaa'; wasi'a Kursiyyuhus samaawaati wal arda wa laa Ya'ooduhoo hifzuhumaa; wa Huwal Aliyyul 'Azeem

Allah! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Highest, the Supreme (in glory). Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things.

Abu Hurayrah said: "The Messenger of Allah (peace and blessings of Allah be upon him) put me in charge of guarding the zakah (charity) of Ramadan. Someone came to me and started grabbing handfuls of the food. I took hold of him and said, 'I will take you to the Messenger of Allah (peace and blessings of Allah be upon him).' He said, 'I will teach you some words by means of which Allah will benefit you.' I said, 'What are they?' He said, 'When you go to your bed, recite this ayah (interpretation of the meaning): "Allah! La ilaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists)..." [2:255] – until he completed the ayah. Then Allah will appoint a guard for you who will stay with you and no shaytan (devil) will come near you until morning.' The Messenger of Allah (peace and blessings of Allah be upon him) asked me, 'What did your prisoner do last night?' I said, 'O Messenger of Allah, he taught me something, and claimed that Allah would benefit me by it.' He said, 'What was it?' I said, 'He taught me to recite Ayat al-Kursi when I go to bed and said that no shaytan would come near me until morning, and that Allah would appoint a guard for

me who would stay with me.' The Prophet (peace and blessings of Allah be upon him) said, 'He told you the truth, although he is an inveterate liar. That was the shaytan.'" (al-Bukhari)

4 – Reciting Surat al-Baqarah

It was narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allah be upon him) said: "Do not make your houses like graves, for the shaytan runs away from a house in which Surat al-Baqarah is recited." (Muslim)

5 – The last verses of Surat al-Baqarah

285. آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ
286. لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Aamanar-Rasoolu bimaana unzila ilaihi mir-Rabbihee walmu'minoon; kullun aamana billaahi wa Malaai'ikathihee wa Kutubhihee wa Rusulihee laa nufarriqu baina ahadim-mir-Rusulih wa qaloo sami'naa wa ata'naa ghufraanaka Rabbanaa wa ilaikal-maseer

Laa yukalliful-laahu nafsan illaa wus'ahaa; lahaa maa kasabat wa 'alaihaa maktasabat; Rabbanaa laa tu'aakhiznaa in naseenaaa aw akhtaanaa;

Rabbanaa wa laa tahmil-'alainaaa isran kamaa hamaltahoo 'alal-lazeena min qablinaa; Rabbanaa wa laa tuhammilnaa maa laa taaqata lanaa bih; wa'fu 'anna waghfir lanaa warhamnaa; Anta mawlaanaa fansurnaa 'alal qawmil kaafireen

The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His messengers. "We make no distinction (they say) between one and another of His messengers." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error, our Lord! Lay not on us a burden Like that which Thou didst lay on those before us, Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those

who stand against faith.

Abu Mas'ud al-Ansari said: "The Messenger of Allah (peace and blessings of Allah be upon him) said: 'Whoever recites the last two verses of Surat al-Baqarah at night, that will suffice him.'" (al-Bukhari, Muslim)

Al-Nu'man ibn Bashir (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: "Allah inscribed a book two thousand years before He created the heavens and the earth, from which the last two ayahs of Surat al-Baqarah were revealed. If they are recited for three nights, no shaytan (devil) will remain in the house". (al-Tirmidhi).

6 – Reciting "La ilaha ill-Allah wahdahu la sharika lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shayin qadir (There is no god except Allah Alone with no partner or associate; His is the Sovereignty and His is the praise, and He is able to do all things)" one hundred times.

Abu Hurayrah narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever says "La ilaha ill-Allah wahdahu la sharika lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shayin qadir" one hundred times in the day, will have a reward equivalent to that of freeing ten slaves, one hundred hasanahs (good deeds) will be recorded for him, and one hundred sayyiahs (bad deeds) will be erased from his record, and it will be protection for him from the shaytan for that day, until evening comes. No one could achieve any better than him except the one who does more than he did." (al-Bukhari, Muslim)

7 – Remembering Allah often (dhikr)

Al-Harith al-Ash'ari narrated that the Prophet (peace and blessings of Allah be upon him) said: "Allah commanded Yahya ibn Zakariyya (peace be upon him) five things to follow and to enjoin upon the Children of Israel... and he commanded them to remember Allah, and the likeness of that is a man who was being pursued by the enemy, until he reached a strong fortress in which he found protection; similarly a man cannot find protection from the shaytan except by remembering Allah..." (al-Tirmidhi)

8 – The adhan (call to prayer)

Suhayl ibn Abi Salih said: "My father sent me to Bani Harithah, and there was with me a slave of ours, or a companion of ours. Someone called out his name from a garden, and the one who was with me looked into the garden and did

not see anything. I mentioned that to my father, and he said, 'If I had known that this was going to happen to you, I would not have sent you. But if you hear a voice then make the call for prayer, for I heard Abu Hurayrah (may Allah be pleased with him) narrating that the Messenger of Allah (peace and blessings of Allah be upon him) said: "When the shaytan hears the call to prayer, he runs away fast."'" (Muslim).

The word translated here as "runs away fast" may also mean "passes wind."

9 – Reciting Quran offers protection against the shaytan

Allah says (interpretation of the meaning):

"And when you (Muhammad) recite the Quran, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not) [Al-Isra' 17:45]

"If a person sees something that he likes, and he fears envy (hasad) or the evil eye, he should say: **Ma sha Allah tabarakAllah**, so that the thing looked at will not be affected by the evil eye. Similarly, if a person sees something that he likes in his own wealth, he should say,

"Ma sha Allah la quwwata illa Billah," lest he admire himself and feel proud of this wealth that he admired. So, if he says, **"Ma sha Allah la quwwata illa Billah,"** he will have acknowledged that the source of this blessing is Allah, may He be blessed and exalted." (*Fatawa Nur 'ala ad-Darb*)

He also said: "The best, if someone fears that he may have affected someone else with the evil eye because he liked or admired him, is for him to say:

Tabarak Allahu 'alayka (may Allah bless it for you), because the Prophet (blessings and peace of Allah be upon him) said to the man who affected his brother with the evil eye: "Why did you not pray for blessing for him?" With regard to saying "Ma sha Allah la quwwata illa Billah," this should be said by the one who admires his own wealth or property, as the owner of the garden said to his companion: {And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah} [al-Kahf 18:39]." Adhkaar for morning and evening that protect against harm It was narrated that Abaan ibn 'Uthmaan (may Allah be pleased with him) said, narrating from 'Uthmaan ibn 'Affaan who said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say:

“Whoever says ‘**Bismillah illadhi la yadurru ma’a ismihi shay’un fi’l-ard wa la fi’l-sama’ wa huwa al-samee’ ul-‘aleem** (In the name of Allah with Whose name nothing can harm on earth or in heaven, and He is the All-Hearing, All-Knowing)’, three times,

will not be stricken with a sudden affliction until morning comes, and whoever says them when morning comes will not be stricken with a sudden affliction until evening comes.”

“There is no one who says in the morning of every day and the evening of every night ‘Bismillah illadhi la yadurru ma’a ismihi shay’un fi’l-ard wa la fi’l-sama’ wa huwa al-samee’ ul-‘aleem (In the name of Allah with Whose name nothing can harm on earth or in heaven, and He is the All-Hearing, All-Knowing)’, three times but nothing will harm him.”

At-Tirmidhi said: It is hasan saheeh ghareeb. It was classed as saheeh by Ibn al-Qayyim in Zaad al-Ma’aad (2/338) and by al-Albaani in Saheeh Abi Dawood.

The Sunnah regarding this dhikr is to say it three times every morning and evening, as the Prophet (blessings and peace of Allah be upon him) taught.

According to a report narrated by at-Tirmidhi: “Whoever says three times when evening comes,

‘**A’oodhu bi kalimaat Allaah al-taammah min sharri ma khalaq** (I seek refuge in the perfect words of Allah from the evil of that which He has created)’, no fever will harm him that night.” No. 3604.

To sum up: The du’aa’s and adhkaar mentioned above will protect the Muslim from harms and evils of all kinds, by Allah’s leave, but that is not necessarily so. If a person is affected by harm despite regularly reciting these adhkaar, then that is by the decree of Allah, may He be exalted, and there is great wisdom in what He commands and decrees. Allah, may He be exalted, says (interpretation of the meaning):

“For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah”[ar-Ra’d 13:11].

Sihr-Black Magic.

Among the treatments prescribed in sharee’ah is the treatment of sihr with recitation of the Qur’aan. The greatest soorah in the Qur’aan, which is **al-**

Faatihah, should be recited over the person who has been affected by sihr. This should be repeated several times. If it is recited by a believing, righteous reader who knows that everything is subject to the will and decree of Allah, that Allah is in control of all things, that when He says to a thing 'Be!' it is, if the reciting is based on faith, taqwa and sincerity, and is repeated several times, then the sihr may be removed and the person may recover by Allah's Leave. Some of the Sahaabah (may Allah be pleased with them) passed by some Bedouins whose shaykh, i.e., their leader, had been bitten. They had done everything they could, but he had not gotten better. They said to one of the Sahaabah, "Is there any raaqi (one who performs ruqyah) among you?" They said, "Yes." So, one of them recited Soorat al-Faatihah over him, and he immediately got up full of energy as if nothing had happened; Allah healed him of the ill-effects of that snakebite. The Prophet (peace and blessings of Allah be upon him) said: "There is nothing wrong with ruqyah so long as it does not involve shirk." He (peace and blessings of Allah be upon him) performed ruqyah and had it performed for him. There is a lot of good in ruqyah, and a great deal of benefit. Al-Faatihah, Aayat al-Kursiy, "Qul Huwa Allaahu Ahad", al-Mi'wadhatayn and other aayahs may be recited over the person who has been affected by sihr, as well as good du'aa's narrated in the ahaadeeth from the Prophet (peace and blessings of Allah be upon him), such as the du'aa' he said when he performed ruqyah for a sick person and said, "**Allaahumma Rabb al-naas, adhib il-ba's, washfi anta al-Shaafi laa shifaa'a illa shifaa'uka shifaa'an laa yughaadir saqaman** (O Allah, Lord of mankind, remove the harm and heal him, for You are the Healer and there is no healing except Your healing, with a healing which does not leave any disease behind)." This may be repeated three times or more. And it was also narrated from him (peace and blessings of Allah be upon him) that Jibreel (peace be upon him) performed ruqyah for him and said three times: "**Bismillaah arqeeka min kulli shay'in yu'dheeka, wa min sharri kulli nafsin aw 'aynin haasid Allaah yashfeek, bismillaah arqeek** (In the name of Allah I perform ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye may Allah heal you, in the name of Allah I perform ruqyah for you)." This is a great ruqyah which was narrated in a saheeh hadeeth from the Prophet (peace and blessings of Allah be upon him). It is prescribed to perform ruqyah for the one who has been bitten or stung, and the one who has been affected by sihr, and the one who is sick. There is nothing wrong with performing ruqyah for one who is sick or has been affected by sihr or bitten or stung, by reciting good du'aa's, even if they were not

transmitted from the Prophet (peace and blessings of Allah be upon him), so long as they do not contain anything that is haraam, because of the general meaning of the hadeeth of the Prophet (peace and blessings of Allah be upon him): “There is nothing wrong with ruqyah so long as it does not involve shirk.”

Allah may heal the sick person and the person affected by sihr, and others, without any ruqyah and without any action on the part of other people, because He is Able to do all things, and He is Wise in all that He does. Allah says in His Holy Book:

“Verily, His Command, when He intends a thing, is only that He says to it, ‘Be!’ and it is!”[Yaa-Seen 36:82]

To Him be praise and thanks for all that He wills and decrees, for He is wise in all that He does.

The sick person may not be healed if his appointed time has come, and it is decreed that he should die from this disease. Among the things that may be used in ruqyah are the verses which speak of sihr, which may be recited into water. These are the verses about sihr in **Soorat al-A’raaf**, where Allah says (interpretation of the meaning):“And We revealed to Moosa (saying): ‘Throw your stick,’ and behold! It swallowed up straight away all the falsehood which they showed. Thus truth was confirmed, and all that they did was made of no effect. So, they were defeated there and returned disgraced[**al-A’raaf 7:117-119**] And in Soorat Yoonus (interpretation of the meaning): “And Pharaoh said: ‘Bring me every well-versed sorcerer.’ And when the sorcerers came, Moosa said to them: ‘Cast down what you want to cast!’ Then when they had cast down, Moosa said: ‘What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of Al-Mufsideen. And Allah will establish and make apparent the truth by His Words, however much the Mujrimoon may hate (it).”[**Yoonus 10:79-82**] And in Soorat Ta-Ha (interpretation of the meaning): “They said: ‘O Moosa! Either you throw first or we be the first to throw?’

Moosa said: ‘Nay, throw you (first)!’ Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. So Moosa conceived fear in himself. We (Allah) said: ‘Fear not! Surely, you will have the upper hand.

And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."

[Ta-Ha 20:65-69]

These aayahs are among the things by which Allaah causes the ruqyah against sihr to be beneficial. ***If the qaari' (reader) recites these verses into water, also reads Soorat al-Faatihah, Aayat al-Kursiy, "Qul Huwa Allaahu Ahad", and al-Mi'wadhatayn into the water, then pours it over the person who he thinks has been affected by sihr or is being prevented by magic from having intercourse with his wife, then he will be healed by Allaah's Leave. If seven lotus leaves are ground up and added to the water as well, this is appropriate, as was mentioned by Shaykh 'Abd al-Rahmaan ibn Hasan (may Allaah have mercy on him) in Fath al-Majeed, quoting from some of the scholars in the chapter entitled Ma jaa'a fi'l-Nushrah. It is mustahabb to recite the three soorahs, namely Qul Huwa Allaahu Ahad, Qul A'oodhu bi Rabb il Falaq and Qul A'oodhu bi Rabb il-Naas.***

The point is that these and similar treatments which are used to treat this problem of sihr, may also be used to treat the one who is prevented by magic from having intercourse with his wife. This has been tried a great deal and Allah caused it to yield results. A person may be treated with al-Faatihah alone and be healed, or with Qul Huwa Allaahu Ahad and al-Mi'wadhatayn on their own and be healed. It is very important that the person performing this treatment and the person who is being treated should both have sincere faith and trust in Allah; they should know that He is control of all things and that when He wills a thing it happens, and when He does not will a thing it does not happen. The matter is in His hand, whatever He wills happens and whatever He does not will does not happen. When both the reader and the one who is read over have faith and are sincere towards Allah, the sickness will disappear quickly by Allah's Leave, and both physical and spiritual medicine will be beneficial.

**I ask Allah to help us all to please Him, for He is All-Hearing and is ever Near.
Ameen.**

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