

I have written this at the best of my present ability to give you all of the proper tools you need to successfully accomplish the practise of doing Ruqyah. This is a very serious subject that deserves much elaboration on its different branches of necessary knowledge. Learning about Ruqyah is a special and very fulfilling part of ones life. With the proper knowledge of it you can by the permission of Allah help your self and others from the unnecessary oppression of jinn, demons, sihr, envy, regular sickness and poision. I ask you to please read everything even if you are already familiar with the material as it is always a good idea to refresh your memory every so often to ensure that you are at your best mental capacity.

Allah says interpretation of the Quran:

"Verily, in the remembrance of Allah do hearts find rest." Quran 3:134

"And the men and women who remember Allah frequently, Allah has prepared for them forgiveness and a great reward." Quran 33:35

The issue of seeking treatment from spiritual warfare with prayer is called ruqyah. Ruqyah with the Qur'an is a very serious one requiring frank discussion, due to the fact that a number of innovations and superstitions that have no support in the Qur'an, the Sunnah of the Prophet [sallallahu alayhi wa sallam (SAWS)], or the examples of his noble Companions are being practiced in the name of ruqyah and healing through Qur'an.

Literal meaning of Sihr

According to Al-Azhari:

Sihr means to make something appear in a form other than the real one

According to Ibn Man dzur:

Sihr means to make something false appear to be real, or makes something appear to people differently from its true form, it means that he has given an object a status other than its real one.

According to A'aisha:

Arabs have given it the name sihr because it can transform good health into illness,

Definition of Sihr

Sihr is an agreement between a Sahir and a satan which stipulates that the sahir commit certain illegal or polytheistic acts, in return for the Satans assistance and obedience in fulfilling the sahir's requests.

A halal way to cure the evil effects of sihr is with Ruqyah.

Ruqyah entails reciting the Qur'an and making supplications to Allah, subhanahu wa ta'ala, in order to aid in the treatment of illness and other problems. Ibn Hajar al-Asqalane said that

the definition of ruqyah further includes ta'awwuth, which means to seek refuge. In his words: "There is no disagreement whatsoever (between scholars) as to the permissibility of turning to Allah for help and seeking refuge with Him from whatever happens or is expected to happen."

In this spirit, the primary concern of the present article is to offer sincere advice and warn against the evil deviations that the improper practice of ruqyah may lead to. As we will see, the best defense against ignorance is faith in Allah and sound Islamic knowledge.

The Condition of the Heart

The heart is normally full and does not allow anything alien to enter it unless something else leaves it first. The believing servant knows his Creator, why he was created and the journey's end after death. In contrast, weak faith in monotheism, weak reliance on Allah and a lack of beneficial knowledge render the heart a breeding ground for devilish insinuations, illusions and trivialities.

Regarding this dangerous condition, Ibnul-Qayyim wrote, "Evil spirits mostly gain control of those having little religious inclination and those whose hearts and tongues faith has deserted - (people) whose souls are desolate of the remembrance of Allah and of the formulas for strengthening one's faith."

The Legitimacy of Seeking Medical Treatment

The Prophet (SAWS) sought medical treatment and ordered his Companions to do so as well. Jabir narrated that the Prophet (SAWS) said, "There is a remedy for every malady, and when the remedy is applied to the disease, it is cured with the permission of Allah, the Exalted and Glorious." (Muslim)

Commenting on this hadith, Ibnul-Qayyim wrote, "The Prophet (SAWS) made cure conditional on applying medicine to the (right) illness. (Just as every creature has an opposite), every disease has an opposite remedy that can cure it..."

In fact, numerous Prophetic ahadith support the view that seeking medical treatment is perfectly acceptable, and even encouraged, in Islam.

The Prophet's Guidance Concerning Protection and Cure

Our best guidance in life comes from studying the life and habits of the Prophet (SAWS) who showed us what to do in all circumstances. Allah says about him: "He is ardently desirous of your (welfare); and to the believers he is compassionate, merciful." [9:128]

We shall look here at some protective measures prescribed by the Prophet (SAWS) in addition to various remedies for combating the effects of the evil eye and magic.

Protective Measures

Protection against evil in general can be realized by asserting belief in the unity of Allah,

finding out about Him through His beautiful names and lofty attributes, offering sincere worship to Him alone, obeying His commands, relying on Him, loving Him and frequently remembering Him. What is required here is remembrance that involves both the heart and the tongue.

Treatment of the Evil Eye

The power to harm others by a look or glance, known as the evil eye, is true. Ibn Abbas narrated that the Prophet (SAWS) said, "The effect of the evil eye (al-ayn) is real for if there were anything which could overtake destiny, it would have been (the effect of) the evil eye." (Muslim)

To ward off the effect of the evil eye, one should say, upon seeing someone or something that pleases him, "maa shaa-Allah" (only that which Allah wills comes to pass!), and then he should pray to Allah to bless that person or thing.

If the person with an evil eye is known, he should be asked to wash his body and retain any wasted water that he has used. The water should be poured over the affected person from the back, and he will-with Allaah's leave-recover.

See hadith Sahih by Al-Abani in Sahih al-Jami(3908)

Ibnul-Qayyim said, "Among the formulas of seeking Allah's refuge and those (encompassing) ruqyah are: frequent recitation of surah Al-Falaq, surah An-Nas, surah Al-Fatihah and Ayatul-Kursy. One should also recite Prophetic supplications (related to seeking Allah's refuge and protection)."

Treatment of Magic

One should protect oneself from the effect of magic before it happens. Among other things, this can be achieved by demonstrating sincere devotion and worship to Allah alone, and seeking His protection by frequently remembering Him and by reciting Prophetic supplications at suitable times. As for treating magic after its occurrence, the affected person should be patient with Allah's decree, repent for his sins and insist on receiving treatment only from those (Muslims) who are known for their piety and uprightness.

In Sword against Black Magic & Evil Magicians, Wahid Abdussalam Bali had this to say about the different types of magic (sihr):

"Types of Sihr

Number One

Sihr of Chaldeans who used to worship the seven planets, believing the planets control the world. These are the people Prophet Ibrahiim (Abraham) was sent.

Number Two

Sihr of people who have fantasies and hallucinations. Man's soul has been created weak and is submissive to fantasies.

Number Three

Seeking assistance of worldly spirits (Jinn) who are of two types.

1. Believers in Islaam
2. Disbelievers who are demons

This type of sihr is known as putting a spell on someone or using assistance of jinn to perform acts of sihr.

Number Four

This includes magic and eye catching trickery.

Number five

Marvelous objects such as geometrically-made artwork. This should not be considered as sihr as it is the driving force behind more advanced machines and other marvelous objects.

Number Six

Use of specific medication in foods and ointments, there is no gainsaying the effect of such medication as the effect of hypnotism is clear.

Number Seven

The Sahir will claim they know the supreme name of God and that the jinn obey their command in many things.

Number Eight

Slandering people is one of the softer forms of sihr which is very common among the people."

Forbidden Supplications

Ibn Taimiyyah mentioned that Allah's answering someone's du'aa or fulfilling his wishes does not necessarily mean that the method that person used is acceptable in Islam. Jabir reported that the Prophet (SAWS) said, "Do not supplicate against your own selves, your children, your servants, or your property, lest you should supplicate at a time when supplications are accepted." (Muslim)

Ibn Taimiyyah specified some of the errors that people may make when supplicating to Allah, such as the following:

- Associating partners with Allah.
- Praying for unlawful or undesirable things in Islam.
- Supplicating in a manner that is not pleasing to Him, as Allah says: "Call upon your Lord in humility and in secret. Surely, He does not love the transgressors"

[Quraan 7:55]

According to Ibn Taimiyyah, "There are (some) people who make forbidden supplications, and they get what they ask for but with a great deal of harm. Others also make undesirable (makrooh) supplications and they still get what they ask for... These and similar kinds of supplications are forbidden even if those who make them get their wishes granted. Those who believe in the effect of forbidden supplications are mostly ignorant people who do not realize the conditions for supplication. This generally happens to people who grope in utter darkness, namely the disbelievers, the hypocrites and those who commit major sins so much so that their hearts have become black as a result of sins and thus, they cannot distinguish between truth and falsehood. This is why such forbidden supplications continue to be a source of

confusion for those whom Allah has not guided and whose hearts He has not illuminated with knowledge."

Ruqyah and Supplication

Ruqyah is similar to supplication. While it is preferred to use supplications that the Prophet (SAWS) taught us, Muslim scholars agree that it is also permissible to use supplications he did not teach us. The condition for doing so is that such supplications must not contain forbidden words, nor be forbidden in themselves or bound to lead to forbidden things, such as giving up the supplications that have been reported from the Prophet (SAWS) altogether. However, it is better and safer to adhere to those supplications that the Prophet (SAWS) taught us.

Consider the following hadith, which illustrates this point well: Abu Hurairah narrated that a Bedouin entered the masjid while the Prophet (SAWS) was sitting. He then offered two rak'ahs of salah and said, "O Allah, have mercy on me and on Muhammad, and do not have mercy on anyone along with us. 'The Prophet (SAWS) said to him, "You have narrowed down a thing (Allah's mercy) that is broad." (Ahmed and Abu Dawud)

Types of Ruqyah

There are two main types of ruqyah:

1. Lawful Ruqyah: This is the kind of ruqyah that the Prophet (SAWS) used. It consists of permissible supplications as evidenced by Qur'anic verses and the authentic texts from the Sunnah, but without any additions and without practicing it in an enigmatic manner.
2. Forbidden Ruqyah: This type of ruqyah may contain words of shirk, mysterious charms or anything else deemed forbidden in Islam like using pork, blood and ect...

Permissible Ruqyah

Ibn Hajar said, "Muslim scholars are in unanimous agreement that ruqyah is permissible if (the following) three conditions are met:

1. Only Allah's Words (i.e., the Qur'an), Names or Attributes can be used.
2. It must be in (comprehensible) Arabic or intelligible words in another language.
3. Those taking part must believe that the incantation cannot have an independent effect, but that it is Allah the Almighty who causes it to have effect." (Fath Al-Baree)

As is the case with supplications being permissible so long as they do not contradict the principles of Islam or lead to shirk, the same ruling applies to methods of ruqyah that have not been reported by the Prophet (SAWS). However, such ruqyah should not contain mysterious words or be performed in an enigmatic manner that is reminiscent of the practices of magicians and charlatans.

Ibn Qudamah said, "Imam Ahmed was told about a man who claimed to neutralize magic by putting water in a pot and reciting incomprehensible words among other things. Imam Ahmad then disapprovingly shook his hand and said, I do not know about this (absurd practice)." (Al-Kafee)

A Muslim should be extremely careful about these matters and always refer to the Qur'an and the Sunnah whenever he comes across something with which he is unfamiliar. Obscure practices that find no support in the Qur'an or the Sunnah should be rejected. Therefore, one should avoid confusion and simply go to the essence of what ruqyah actually is: a means of supplicating to Allah, subhanahu wa ta'ala, through legitimate means coupled with the sincere practice of Islam and belief in Allah.

We conclude our study with the following invaluable quotation from Siddeeq Hasan Khan in his book "Sincere Devotion":

"All acts and supplications that are bound to cure diseases are . . . permissible to practice if the words used in them are from the Qur'an and the Sunnah, or if they are supplications and practices reported from the early pious generation of Muslims, which are free from shirk; otherwise, (such practices) are forbidden and constitute acts of polytheism..."

"Indeed, Allah the Almighty is sufficient for His obedient servants if they are not attached to other than Him and (do not seek) recourse (except with) Prophetic supplications and permissible (types of) medicine. Whoever avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters falls into that which is unlawful. Given that shirk can easily be committed without realizing it, one should exercise extreme caution to avoid it."

Allah Knows Best

Ok, in this section we will explore the creation of jinn (invisible beings), their character, their vendetta against mankind, diseases of the human heart and other actions that make us more prone to fall prey to possession, sihr (magic), envy and low iman (faith).

In Watching for Satans Traps, Al Jumu'ah Vol. 15 Issue 05, says: "Shun the Company of Satan's Disciples"

Satan has human disciples, who sometimes surpass even him in evil. The believers should avoid their company.

"And when you see those who engage in (offensive) discourse concerning Our Verses, **then turn away from them until they enter into another conversation.** And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people." [Quran 6:68]"

A good way to be able to shun satan is through understanding his existence, goal, and his ways of trying to achieve his goal.

In interpretation of the Quran Allah says: "He created man from clay like that of earthenware." Quran 55:14

"Indeed We created man from sounding clay made out of black smelly mud. And created the jinn before him, from smokeless fire." Quran 15:26-27

"And created jinn from the flame of fire." Quran 55:15

"And I created the jinns and men, only for them to worship Me. I do not ask any sustenance from them, nor wish that they give Me food. Indeed it is Allah, who is the Greatest Sustainer, the Strong, the Able." Quran 51:56-58

Allah says, "Every soul will taste death. And we test you with evil and with good as trial; and to Us you will be returned" [Quran 21:35]

In his explanation of this verse, Ibn Katheer says, "It means 'We test you sometimes by bestowing bounty on you, sometimes by bringing you misfortunes; then We see who is thankful among you, who disbelieves, who is patient, and who surrenders to despair'." (Tafseer Ibn Katheer)

Of all trials, the greatest source of our misfortunes is from the Satan. Allah has warned us of this open enmity of the Satan times and again: "O mankind, indeed the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver (i.e. Satan)" [Quran 35:5 - 6]

The Beginning Of Satans open animosity to mankind; our creation

"And recall when your Lord said to the angels, "I will create man from sounding clay made out of black smelly smelly mud. Therefore when I have properly fashioned him and breathed into him a chosen noble soul from Myself, fall down before him in prostration." Therefore all the angels, each and every one of them, fell prostrate. Except Iblis (Satan); he refused to be among those who prostrated. Said Allah, "O Iblis! What happened to you that you stayed apart from those who prostrated?" He answered, "It does not befit me to prostrate myself to a human whom You have created from sounding clay made out of black smelly mud." Said Allah, "Therefore exit from Paradise, for you are an outcast." "And indeed you are accursed till the Day of Judgement." Quran 15:28-35

Describing Satan's eternal hostility to humans, Allah says, "(Satan) said, 'because You have put me in error, I will surely sit in wait for them (i.e. mankind) on Your straight path. Then I will come to (misguide) them from before them and from behind them and on their right and on their left, and You will not find most of them grateful (to You)'." [Quran 7:17-18]

Allah has warned His servants (us) against Satan saying, "He (i.e. Satan) promises them and arouses desire in them. But Satan does not promise them except deception" [Quran 4:1 17-120]

In "What Are the Jinn?", www.islamweb.net writes:

"The Qur'an and Sunnah (Prophet's sayings) indicate that the jinn exist, and that there is a purpose for their existence in this life, which is to worship Allah Alone, with no partner or associate. Allah says (interpretation of the meanings):

"And I (Allah) created not the jinn and humans, except they should worship Me (Alone)." [Quran Al-Thariyat 51:56]

"O assembly of jinn and mankind! Did there not come to you Messengers from amongst you, reciting unto you My Verses...?" [Quran Al-An'aam 6:130]

The world of the jinn is an independent and separate world, with its own distinct nature and features that are hidden from the world of humans. Jinns and humans have some things in common, such as the possession of understanding and the choice between the way of good and the way of evil. The word jinn comes from an Arabic root meaning "hidden from sight". Allah says (interpretation of the meaning):

"... Verily he (Syaithan / Satan) and his qabeeluhu [his soldiers from the jinn or his tribe] see you from where you cannot see them..."[Quran al-A'raaf 7:27]

Allah has told us in His Book the essence from which the jinn were created. He says (interpretation of the meaning):

"And the jinn, We created aforetime from the smokeless flame of fire." [Quran Al-Hijr 15:27]

"And the jinn did He create from a smokeless flame of fire." [Quran al-Rahmaan 55:15]

According to a hadeeth narrated by 'Aa'ishah, the Prophet (peace and blessings of Allah be upon him) said: "The angels were created from light, the jinn were created from fire, and Adam was created from that which has been described to you (soil)." (Reported by Muslim, 5314).

Types of jinn

Allah has created different types of jinn. Among them are some that can take on different forms, such as dogs and snakes; some who are like flying winds with wings; and some that can travel and rest. Abu Tha'labah al-Khushani said: "The Messenger of Allah (peace and blessings of Allah be upon him) said:

'The jinn are of three types: a type that has wings, they fly through the air; a type that looks like snakes and dogs; and a type that stops for a rest then resumes its journey.'" Saheeh (authentic).

The jinn and the sons of Adam

Every individual among the sons of Adam has a jinn who has been appointed to be his constant companion (qareen). Ibn Mas'ood said: "The Messenger of Allaah (peace and blessings of Allah be upon him) said, 'There is not one of you who does not have a jinn appointed to be his constant companion.' They said, 'And you too, O Messenger of Allah?' He said, 'And me too, but Allah has helped me and he has submitted (became a believing Muslim), so that he only helps me to do good.'" (Reported by Muslim, 2814).

Their powers

Allah has given the jinn powers that he has not given to humans. Allah has told us about some of their powers, such as the ability to move and travel quickly. An

'ifreet (Jenie) from among the jinn guaranteed to the Prophet Sulaymaan (Solomon), peace be upon him, that he would bring the throne of the Queen of Yemen to Jerusalem in a moment faster than that needed for a man to get up from where he was sitting. Allah says (interpretation of the meaning):

"An 'ifreet (strong genie) from the jinns said: 'I will bring it [her throne] to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work.' One with whom was knowledge of the Scripture said: 'I will bring it to you within the twinkling of an eye!' - then when Sulaymaan saw it placed before him, he said, 'This is by the Grace of my Lord...' [Quran al-Naml 27:39-40]

The food and drink of the jinn

The jinn eat and drink. Ibn Mas'ood said: "The Messenger of Allah (peace and blessings of Allah be upon him) said: 'Someone from among the jinn called me, and I went with him and recited Qur'an for them.' He took me and showed me the traces of where they had been and the traces of their fires. They asked him for food and he said, 'You can have every bone on which the name of Allah has been mentioned that comes into your possession, as meat, and all the droppings as food for your animals.' The Prophet (peace and blessings of Allah be upon him) said, 'So do not use [these

things] for cleaning yourselves [after relieving oneself], for they are the food and provision of your brothers.'" (Reported by Muslim, 450).

The believing jinn may eat any bone on which the name of Allah has been mentioned, because the Messenger (peace and blessings of Allah be upon him) did not permit them to have anything on which Allah's name has not been mentioned - those are for the kuffaar (disbelievers) among the jinn.

The beasts of the jinn

According to the hadeeth narrated by Ibn Mas'ood, that we have quoted above, the jinn asked the Messenger (peace and blessings of Allah be upon him) for provision, and he said to them: "...and [you can have] all the droppings as food for your animals."

The dwelling-places of the jinn

The jinn live on this earth where we do. They are mostly to be found in ruins and unclean places like bathrooms, dunghills, garbage dumps and graveyards.

Hence the Prophet (peace and blessings of Allah be upon him) taught us to take precautions when entering such places, by reciting the adzkar (prayers) prescribed by Islam. One of these was reported by Anas ibn Maalik (may Allah be pleased with him), who said:

"When the Messenger of Allaah (peace and blessings of Allah be upon him) entered the toilet, he would say, 'Allahumma innee a'oodzu bika min al-khubuthi wa'l-khaba'ith (O Allah, I seek refuge with You from the evil ones, male and female).'" (Reported by al-Bukhaari, 142; and Muslim, 375).

Some jinns are Muslims and some are kaafirs (disbelievers)

Allah tells us that some of the jinn said (interpretation of the meaning):

"And some of us are Muslims, and of us some are al-qaasitoon (disbelievers - those who have deviated from the Right Path). And whosoever has embraced Islam, then such have sought the Right Path. And as for the qaasitoon, they shall be firewood for Hell." [Quran Al-Jinn 72:14-15]

The Muslims among the jinn are of different levels as regards righteousness and taqwa (God- consciousness). Allah says (interpretation of the meaning):

"[Some jinn said:] 'There are among us some that are righteous, and some the contrary; we are groups, each having a different way (religious sects, etc.)'" [Quran Al-Jinn 72:11]

The story of how the first jinn of this ummah (nation) became Muslim was narrated by 'Abd-Allah ibn 'Abbaas, who said: "The Prophet (peace and blessings of Allah be upon him) went out with a group of his Companions heading for the marketplace of 'Ukaath. This was when the shayaateen (devils) were prevented from getting any news from heaven, and shooting stars had been sent against them. The shayaateen went back to their people, who said, 'What is the matter with you?' They said, 'We cannot get news from heaven, and shooting stars were sent against us.' Their people said, 'Nothing is stopping you from hearing news from heaven except some new event that must have happened. Go and look in the east and the west of the earth, and see if you can find out what it is that is stopping you from hearing news from heaven.'

Those who went out in the direction of Tihaamah came upon the Prophet (peace and blessings of Allah be upon him) in Nakhlah, when he was on his way to 'Ukaath, and found him leading his Companions in Fajr prayer. When they heard the Qur'aan, they listened to it and said, 'By Allah, this is what is stopping us from hearing news from heaven.' When they went back to their people, they said, 'O our people, we have heard a wonderful Recital (the Qur'an). It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah). [QuranAl-Jinn 72:2 - interpretation of the meaning]

Then Allah revealed to His Prophet (peace be upon him) the words (interpretation of the meaning):

"Say (O Muhammad): 'It has been revealed to me that a group of jinn listened (to this Qur'an)...' [Quran al-Jinn 72:1], and Allah revealed to him what the jinn had said." (Reported by al-Bukhari, 731).

Their reckoning on the Day of Resurrection

The jinn will be called to account on the day of Resurrection. Mujahid (May Allah have mercy on him) said, concerning the ayah (verse) (interpretation of the meaning):

"... but the jinn know well that they have indeed to appear (before Him) (i.e., they will be brought to account)"[Quran al-Saffat 37:158]

"They will be brought to judgement." [Saheeh al-Bukhari]

Protection from the harm of the jinn

Because the jinn can see us while we cannot see them, the Prophet (peace be upon him) taught us many ways to protect ourselves from their harm, such as seeking refuge with Allah from the accursed Syaithan, reciting Soorat al-Falaq and Soorat al-Naas (the last two Soorahs of the Qur'aan), and reciting the words taught by Allah in the Qur'an (interpretation of the meaning):

"Say: 'My Lord! I seek refuge with You from the whisperings (suggestions) of the shayateen (devils). And I seek refuge with You, my Lord, lest they may attend (or come near) me.'" [Quran Al-Mu'minoon 23:97-98]

Saying Bismillah (in the Name of Allah) before entering one's home, before eating or drinking, and before having intercourse will also keep the Syaithan from entering the house or partaking with a person in his food, drink and sexual activity.

Similarly, mentioning the name of Allah before entering the toilet or taking off one's clothes will prevent the jinn from seeing a person's 'awrah (private parts) or harming him, as the Prophet (peace be upon him) said,

"To put a barrier that will prevent the jinn from seeing the 'awrah of the sons of Adam, let any one of you say 'Bismillah' when entering the toilet." (Reported by al-Tirmidhi, 551; Saheeh al-Jaami', 3611).

Strength of faith and religion in general will also prevent the jinn from harming a person, so much so that if they were to fight, the one who has faith would win. 'Abd-Allah ibn Mas'ood (May Allah be pleased with him) said: "A man from among the Companions of Muhammad (peace be upon him) met a man from among the jinn. They wrestled, and the human knocked down the jinn. The human said to him, 'You look small and skinny to me, and your forearms look like the front paws of a dog. Do all the jinn look like this, or only you?' He said, 'No, by Allah, among them I am strong, but let us wrestle again, and if you defeat me I will teach you something that will do you good.' The human said, 'Fine.' He said, 'Recite:

'Allah! None has the right to be worshipped but He, the Ever-living, the One Who sustains and protects all that exists...' [Quran Aayat al-Kursi - al-Baqarah 2:255 - interpretation of the meaning].

The human said, 'Fine.' He said, 'You will never recite this in your house but the Shaytan will come out of it like a donkey breaking wind, and he will never come back in until the next morning.'" (Reported by al-Darimi, 3247)."

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"So O men and jinns! Which favour of your Lord will you deny?" Quran 55:40

"We have indeed adorned the lowest heaven with stars as ornaments. And to protect it from every rebellious devil. They cannot listen to the speech of those on higher elevations and they are targeted from every side. To make them flee,

and for them is a never-ending punishment. Except one who sometimes steals a part, so a blazing flame goes after him. Quran 37:7-10

"And they have appointed a relationship between Him and the jinns; and indeed the jinns surely know that they will be brought forth." Quran 37:158

In The Exorcist Tradition Bilal Philips writes:

"The angels were created from light and the Jinn from a flame of fire. However, it is the view of most Suni Scholars, past and present that the relation of the Jinn to fire is like the relation of man to earth. Although man's origin is from the elements of earth, man himself is not composed of earth.

Similarly, Jaann (Father of the Jinn) was created from the elements of fire, but neither he nor his descendents are any longer composed of fire. According to some scholars proof of this can be found in the Prophets statement:

"Satan appeared before me in my prayer and I chocked him and felt the coldness of his saliva on my hand.." [Collected by Ahmed disagreed over isnaad possibly weak]

They argued that if satan was himself a fiery being, then how could his saliva be cold or how could he even have saliva?" [Ahkaam al-Jaann, p.27]

It is generally held that the Jinn, like the angels, were created before mankind. This belief is based upon the apparent meaning of the following Quranic verse:

"Indeed We created man from sounding clay made out of black smelly mud. And created the jinn before him, from smokeless fire." Quran 15:26-27

This may be deduced from the following Quranic text in which the creation of the Jinn is mentioned before man:

"And I created the jinns and men, only for them to worship Me." Quran 51:56

Ibn Kathir narrates [1300-1373] quotes a narration from the Prophets companion, 'Abdulla ibn Umar [d 693 CE], wherein the Prophet (saw) stated that the Jinn, descendents of jaann, were on earth two thousand years before the creation of Adam [Tafseer al- Qur'aan al-'Atheem, voli, p.108]

The Jinn are created beings, consequently they die as do humans. Evidence for this belief may be found in the general statements from the Qur'aan which indicate that all of creation will cease to exist:

"Everything [that exists] will perish except His [i.e.,Allah's] face." Quran 28:88

"Everything in the world will vanish..." Quran 55:26

Furthermore there is a verse which addresses the issue directly

"It is these upon whom the Word has proved true, among the nations that passed away before them, of jinns and men; indeed they were losers." Quran 46:18

Al-Aaloosee said, "The statement of [Allah], Most Great and Glorious, '....among the previous generation of jinn and men that have passed away,' is used to prove that the Jinn die generation after generation, like humans." [Rooh al-Ma'aanee, vol.26, 9.21]

Proof can also be found in authentic traditions of the Prophet (s)

"I seek refuge in Your power. There is no god beside You, [You are the One] who does not die, while the Jinn and mankind die." [Bukhari vol.9, p.357, no.480]

Satan [Arabic Syaithan]

This term is equivalent in meaning to the words "devil" or "demon" when used indefinitely or in the plural, but with the definite article "al," it specifically refers to the Devil, i.e. Satan. Arabic English Lexicon, vol.2, p. 1552.

It is clearly apparent from the authentic hadeeths that satan was a jinnee and not an angel, When taken by themselves some verses of the Quran imply that he might have been an angel; however, there are also many others which infer that he was a jinnee, and one that explicitly states that he was a jinnee:

"And indeed We created you, then designed you and then ordered the angels, "Prostrate before Adam"; so they all prostrated, except Iblis (Satan); he did not become of those who prostrate." Quran 7:11

The above verse indicates that Iblees (personal name of satan) was among the angels. Iblees is derived from ablasa, which means, he despaired or gave up hope for the mercy of Allah."

Relationships with Humans

Like blood, Satan flows through man's veins. One of his most lethal weapons is false hopes. As we know from our father Adam's story, Satan knows our weakness and attacks us on the most vulnerable point. Allah says, "... and Satan made attractive to them that which they were doing." [Quran 6: 4]

Safiyyah reported that the Prophet (s) said: "Verily, Satan flows in the blood stream of Adams descendants." [Bukhari vol. 3, pp.142-3]

The Jinn are able to affect the subconscious human mind, according to the Prophets statement,

"Verily, the dreams which a man sees in his sleep are of three types: a dream from the most Merciful (Allah), a sad dream from satan, and a subconscious dream." [Muslim, vol. 4, p. 1224, and no 5621]

Thoughts

"Satan will come to one of you and say, 'Who created this and that?' Until he asks, 'Who created your Lord?' When he comes to that, one should seek refuge in Allah and stop [such idle thoughts]." [Bukhari, vol. 4, p.320, no.496]

Birth

Muhammad (saw) said: "Satan pricks with his finger every newborn child of Adams descendents. They all begin screaming from Satans jab, except Mary and her son Jesus (Esa) ." [Bukhari vol. 4, p.426, no.641]

Abu Hurayrah narrated: The reason for their protection is the supplication made by Mary's mother at Mary's birth . [Bukhari vol. 4, p. 426, no. 641]

It is recorded in the Quran "So when she gave birth to it, she said, "My Lord! I have indeed given birth to a girl!" And Allah well knows what she gave birth to; and the boy she had prayed for is not like this girl; "And I have named her Maryam and I give her and her offspring in Your protection, against Satan the outcast." Quran 3:36

Sickness

Some physical human sicknesses are caused by the effects of jinn.

Prophet Muhammad (saw) said: "[One of the causes for] the destruction of my nation of followers will be [assassination by] stabbing and the plague, which is harassment from you enemies among the jinn. [Death] by either way is martyrdom." [al-Albaanee Saheeh al-Jaami' as Sagheer, vol 2, p. 779, no 4231]

"Can you not see that We (Allah) have set the devils on the disbelievers, excitedly prodding them [to sin and disbelief]." Quran 19:83

The fact is that the Jinn fear those who are strong among the righteous and therefore avoid them.

Prophet Muhammad (saw) said: "Surely I can see the devils among the Jinn and mankind fleeing from 'Umar (Ra)."

In Watching for Satans Traps, Al Jumu'ah Vol. 15 Issue 05 says,

"Find Tranquility in Remembering Allah

Allah has urged His servants to remember Him, ask His forgiveness, and to show patience in way of observing His Deen (Religion).

"Those who have believed and whose hearts are assured by the remembrance of Allah. Truly, it is in the remembrance of Allah that the hearts ever find peace." [Quran 13:28]

The Best Defense: Supplications

The Prophet (SAWS) has taught us the best defense against the Satan, and that is consistent remembrance of Allah with the help of beautiful supplications for every occasion. These awraad (Supplications) bring us abundant reward and high ranks with Allah. This technique has been time-tested by the Prophets and the pious people in overcoming the Satan.

The Prophet (SAWS) being so merciful to his Ummah (Society), explained the supplications, Salah (prayer) and rules in all situations, times, and places; in deeds and in words, when eating, drinking, answering nature's call, and when

misfortunes strike, when going to bed and even when having intercourse with one's spouse. The Prophet (SAWS) says, "If one wants to make love to one's spouse, and says, I seek refuge in your Name, 'O Allah, protect us from Satan, and save what you have bestowed upon us from Satan,' Allah will protect his offspring from Satan all his life." (Bukhari)"

In The Exorcist Tradition, Bilal Philips wrote,

Ibn al-Qayyim said: "Evil spirits mostly gain control of those having little religious inclination and those whose hearts and tongues faith has deserted; those whose souls are desolate of the remembrance of Allah and of the formulas for strengthening faith. When evil spirits meet a man who is isolated, weaponless and naked, they are easily able to attack him and overcome him." [Zaad al-Ma'aad, p.69]

Ibn Taymeeyah suggested the following three circumstances to be main reasons why Jinn may possess humans:

1. "The occasional possession of man by the Jinn may be due to the sexual desires on the part of the Jinn...or even love, just as it may be among humans."
2. " Demonic possession sometimes also occurs as a result of horseplay, jest or plain evil on the part of the jinn, just as evil and mischief occurs from among humans for similar reasons."
3. " However, possession is most often a result of the Jinn being angry because some wrong has been done to them. Thus, the jinn punish those who wronged them. For example, when humans accidentally harm or hurt them by urinating on them, pouring hot water on them or by killing some of them, the jinn think that they have been intentionally harmed. Although humans may not realize what they have done, the jinn by nature are very ignorant, harsh and volatile in their behavior, so they may vengefully punish humans much more severely than they deserve."

Thus, in the view of Ibn Taymeeyah, possession may occur with relative frequency to practising Muslims as well as to weak and non practising Muslims.

Partial Possession

Ibn Taymeeyah says: "The Jinn usually communicate by either visions or voices with those seeking information among the idol worshippers , Christians, Jews and heretical Muslims driven astray by the devils....The devils will often respond while taking the form of one besought , whether dead or alive...This frequently happens to Chrisitans (survivorsareus.com note: or heretical Muslims like Sufi's and so on and so forth) who call upon those whom they edify, whether dead or alive...."

Elsewhere he said, "And among them (i.e., disbelievers, pagans, magicians, ect..) are those who believe that when someone dies he can return and communicate with them, pay their debts, retrieve their lost items, and advise them. Images of

those who who die come to them [doing these things], but they are actually devils taking their forms."

According to Islamic beliefs one of the many ways the devils lead humans astray is to appear to them in images which reinforce their false beliefs. They become visible as apparitions or visions.

In Majmoo' al Fatawaa, Ibn Taymeeyah said: "The devils may appear to those who worship them in forms which humans mistakenly identify as heavenly spirits.... Jinn may also make humans hear the voice of those whom they call upon who are far away. Such cases are frequent among idolaters , Christians, Jews, and ignorant Muslims who seek refuge in those whom they consider Holy.""

You may be wondering why devils cause so much mischief so I will now give you some of the reasons why.

Interpretation of the Quran

"Iblis said, "Give me respite till the day when people will be resurrected. Said Allah, "You are given respite. Iblis said, "Hence I swear by the fact that You sent me astray, I will certainly lay in wait for them on Your Straight Path. Then I will certainly approach them - from their front and from behind them and from their right and from their left; and You will find most of them not thankful. Allah said, "Exit from here, rejected, outcast; indeed whoever among them follows your bidding, I will fill hell with all of you." Quran 14-18

"The one whom Allah has cursed; the devil said, I swear, I will certainly take an appointed portion of Your bondmen. And I will surely lead them astray, and I will certainly arouse desires in them, and I will definitely order them so they will pierce animals' ears, and I will definitely order them so they

will alter Allah's creation; and whoever chooses the devil for a friend instead of Allah, has indeed suffered a manifest loss." Quran 4:118-119

"And indeed We (Allah) sent to every nation a Noble Messenger (proclaiming) that "Worship Allah and beware of the devil; therefore Allah guided some of them, and error proved true upon some of them; therefore travel in the land and see what sort of fate befell the deniers! If you (O dear Prophet Mohammed - peace and blessings be upon him) desire for their guidance, then indeed Allah does not guide one whom He misleads, and they do not have any aides. And they swore by Allah most vehemently in their oaths that, Allah will not raise up the dead; yes He will, why not? A true promise obligatory upon Him, but most men do not know. In order that He may make clear to them the matter in which they differed, and the disbelievers may realise that they were liars." Quran 16:36-39"

Shaykh Saleem Al-Hilaalee in Protection against the plots of Syaithan wrote: "These ayat (The above) prove that Syaithan is on the onslaught of a fierce war holding arrogance and malice against man and inciting people to manifest their evil. Allah has permitted him to do this, oblivious of the threats of Allah and with no regards, for His slaves. Allah, glorified is He, has not left man unprotected. He has made faith and abundant remembrance of Him means to protect our selves and weapons for our defense.

Allah has uncovered the plots of Syaithan for man so that if he becomes negligent about his protection and incapable of knowing Syaithan's schemes, then fortune will turn against him, There Is No Might Nor Power Except with Allah. This old enemy of the children of Adam (as) in his pursuit of trickery and schemes, is determined to embark boldly in the battle against the course of time.

He plots and plans in organized stages and continues in this way, one fight after another. He executes his policies with man step by step. Allah says in interpretation of the Quran:

"...do not follow the footsteps of the devil; undoubtedly he is your open enemy."
Quran 2:168, 208 and 6:142

Syaithan invades the human soul at a moment of neglect and weakness

"And if Syaithan causes you to forget, then sit not in the company of those people who are the wrongdoers." Quran 6:68

Shaytan's pace is swift and harmful as he affects man with speed. He searches for ways to take complete control over the way in, therefore man should take precaution against him.

Syaithan luring into destruction by persuasion

In interpretation of Quran Allah says, "Indeed those of you who turned back on the day when the two armies met - for as it was the devil who caused them to waver, because of some of their deeds; and undoubtedly Allah has forgiven them; indeed Allah is Oft Forgiving, Most Forbearing." Quran 3:155

These ayat describe what happened in the mind of the archers, imagine the whole of mankind and their state of mind when they commit a sin. The confidence of Allah's pardon and pleasure are reduced.

In interpretation of Quran Allah says, "And do not be like those who came out from their houses proudly, and to be seen by men, and they prevent people from Allah's way; and all their actions are

within Allah's control. And when Satan made their deeds seem good in their sight and said, This day no one can overpower you, and you are under my protection; so when the two armies came face to face, he scrambled back and said, "I am unconcerned with you - I can see what is not visible to you - I fear Allah; and Allah's punishment is severe." Quran 8:47-48

The cores of satanic beautification are false promises and glimmering hopes. Just as Adam (As) was promised eternal life and rule likewise were the polytheists promised victory;

"The devil promises them and arouses desires in them; and the devil does not give them promises except of deceit. " Quran 4:120

Iblees establishes the courtyard of his battle using his tools of beautification-beautification of ugliness.. the gullible see his false attraction and it leads them to sin. So the people should be warned that whenever a matter appears beautiful to them or whenever they find a longing desire in themselves, Syaithan will already be there.

In "Watching for Satans Traps," Al Jumu'ah Vol. 15 Issue 05 writes:

"Satan intercepts us in every path of righteousness, dissuading us from good and persuading us to do evil. This struggle is depicted in a hadeeth [Tradition of Prophet Muhammad Sallallahu Alayhi Wa Sallam (SAWS) / peace be upon him)]. "Satan sat in Man's paths," the Prophet says. "He sat for him in the path of Islam and said, 'How could you embrace Islam and discard your religion and the religion of your forefathers?' But man, disobeying Satan, embraced Islam. Then Satan sat for man in the path of hijrah (emigration) and said, 'How could you emigrate and leave your land and sky?' But man, however, disobeyed Satan and emigrated. Then Satan sat for man in the path of Jihad (Actions in the way of Allah) and said, 'How could you perform jihad sacrificing yourself and your money? You could be killed; your wife may re-marry and your money may be divided among inheritors.' However, man still disobeyed Satan and went out for Jihad. He who has done this verily deserves to enter paradise. He who gets killed has the right to enter Paradise; he who drowns has the right to enter Paradise, and he who falls off his horse has the right to enter Paradise," the Prophet concluded. (Ahmed and Nasa'ee)

To protect ourselves against the Satan and his party, we must cling to Allah's Book and follow the example of the Prophet (SAWS). Innovations in matters of religion, arguments about Allah's verses without proper knowledge are the time-tested traps of the Satan."

"It is the devil who threatens with his friends; so do not fear them and fear Me, if you have faith." Quran 3:175

In Syaithan Causing Fear and Terror, Tareeqah Al-Jannah writes: "Thus when one has fear, fright and apprehension it is due to the Syaithan. Indeed Syaithan tries to make his enemies become a source of fright and he takes away their power and awe.

"And Satan will say when the matter has been decided, Indeed Allah had given you a true promise - and the promise I gave you, I made it untrue to you; and I had no control over you except that I called you and you obeyed me; so do not accuse me, blame only yourselves; neither can I help you, nor can you help me; I have no concern with your ascribing me as a partner (to Allah); indeed for the unjust is a painful punishment." Quran 14:22

"The example of the devil - when he said to man "Disbelieve"; so when he has rejected faith, he says, "I am unconcerned with you - indeed I fear Allah, the Lord of The Creation." Quran 59:16"

In The Seven Tricks of Syaithan Against You, Tareeqah Al-Jannah writes: "As for the tricks of Syaithan against you they are seven:

1. He obstructs you from doing acts of obedience. Repel him by realizing that you are in need of these acts of obedience in order to gather provision from this life for the next life, which will have no ending.

2. He commands you to procrastinate in acts of obedience. Repel him by realizing that your appointed time is not in your hands and that you could die at any moment.

3. He commands you to rush in acts of obedience by suggesting to you, "Hurry! In order that you can do so-and-so!" Repel him that realizing that few acts of obedience done with perfection is better than many done incompletely.

4. He commands you to perfect your worship in order to be seen of men. Repel him by realizing that the sight of Allah is enough for you over the sight of men

5. He whispers arrogance and pride in your heart by saying, "Who is greater and more precise than your obedience?" Repel him by realizing that your acts of obedience to Allah is a blessing from Allah, not from yourself. If it were not for the bounty of Allah, you would not be able to establish any act of obedience, which are nothing next to the blessing of Allah Ta`ala.

6. This is the greatest of his tricks, he says to you, " Make strenuous effort in keeping your obedience of Allah secret. Soon He will make your acts manifest before the world!" Repel him that you are a slave of Allah and that He alone is your Master. If He wills, He will manifest you and if He wills He

will keep you concealed. If He wills, He will make you important and if He wills He will make you insignificant. That is for Him to decide, and you should not care whether He manifests your good deeds to people or not, because there is nothing in their hands worth seeking after.

7. He suggests in your heart, " There is no need for you to perform acts of obedience to Allah. Truly, if you were created and destined to be among the people of bliss, then there is no danger in you neglecting the acts of worship. And if you were created and destined to be among the people of wretchedness, then there is no benefit in doing them. Repel him that realizing that you are a slave. And that it is the duty of a slave to obey the commands as is the rights to slaveness (`ubuudiyya).

Allah is the Rabb (Lord), and He knows the rights of Lordship (rubuubiyya). Thus these acts of obedience will benefit you in every way if you were created and destined to be among the people of bliss. It will benefit you by increasing your reward. And if you were not created and destined for bliss, then in no way Allah will punish you for acts of obedience. These acts of obedience will not harm you.

For to be entered into the fire while you are obedient to Allah is more precious to you than you being entered into the fire while you are disobedient.

And how is it possible for you to enter the fire when the Promise of Allah is true and His Words are Truthful for He has promised a tremendous reward for acts of obedience? Whoever meets Allah Ta`ala while he has faith and obedience will never enter the fire and he has duly earned the Paradise by the Promise of Allah the Truthful and not by any act. It is in that Allah has informed us by His saying,

"Allah's praises are due to Allah who made good to us His Promise and has made us inherit the earth and we may abide in the Paradise whenever we please. Excellent is the Reward of those who work." (Quran 39:74)

Therefore my brothers (and sisters), wake up! It is as He said. So seek the aid of Allah alone and seek refuge with Him. All matters are in His hands and from Him alone is success. And there is neither power nor might except with Allah the Exalted the Great."

[From: Tareeqah Al-Jannah - Bab Muhaarabatush-Syaithan (On the War with Syaithan)]

Reasons for possession

Some of the prominent reasons for people to suffer harm from devils through possession and or magic is due to their lifestyle and sinful habits. Many Muslims for example are not fulfilling their religious obligations such as: worshipping correctly, seeking authentic Islamic knowledge, supplicating daily sunnah dzikir, protecting their eyes and private parts from temptation, covering their private parts (awrah), living according to Islam by adhering to what is halal (permissible) and staying away from what is haram (forbidden) and what could be haram for fear that it is haram (forbidden).

"Say: Allah has power to send punishment upon you from above you, or from under your feet; or to cover you in confusion with party strife; and make you taste the inter-fighting and violence of one another. See how We variously explain the Aayat (proofs and signs), so that they may understand." Quran 6:65

One benefit of the above ayat: It shows the great power of Allah, the Exalted, in that whenever the Muslims abandon judging by the Sharee'ah (Divinely Prescribed Law) of Allah; but rather take to man made laws that oppose the Law of Allah - which, with deep regret, is happening now - then Allah causes the Ummah to split-up into sects and parties, and makes them fight one another.

[The above taken from Not Judging by the Book of Allah: A Cause for Calamities to Strike the Ummah By: Shaykh Muhammad Ibn Jameel Zaynoo]

"So do they not ponder the Qur'an deeply, or are there locks on some of their hearts?" Quran 47:24

"Not at all – but rather their earnings have heaped rust upon their hearts." or translated as "Nay! But on their hearts is the covering of sins (ran) which they used to earn." Quran 83:14

In Disease of the Hearts and their Cures Ibn Taymiyya writes: "The hearts are of three types:

(1) The correct heart is secure that is secure from all desires that oppose the command of Allah and His prohibitions and it is also secure from doubts that contradict what He (Allah) informs. Just as it is secure from worshipping anything else besides Allah and from seeking judgement from any person other than His (Allah's) Messenger.

(2) The dead heart, this being the opposite of the correct heart containing no life, neither knowing it's Lord nor worshipping Him.

(3) The Heart that has some life but also has a defect. So it contains love of Allah, faith in Him, sincerity and trust towards Him from those things that are essential to it remaining alive. It also contains the love of vain desires and preferences to them, despicable morals and manners from those things that cause it to die, and it continuously wavering between those two conditions.

So the first type of heart is the living, humble, soft and gentle heart. The second is the dry, harsh, and dead heart. The third is the heart which is diseased, it can either be made secure or have its destruction sealed.

All of the diseases of the heart can be founded upon desires and doubts. The life of the heart and its illumination is the cause of all good to be found in it and its death and darkness is the cause of evil to be found in it. The heart can be perfected through purification of the heart, repentance, and the

relinquishing of all types of false love and despicable manners. This can be attained through striving hard against ones soul that incites towards evil and bringing it to account and combatting the satans from among the Jinn by holding fast to Allah; knowing their plots and objectives, and safeguarding oneself against them through remembrance of Allah, the exalted and seeking refuge in Him from them.

The heart becoming defective and weak revolves around two basic matters: the corruption of knowledge and corruption of intent. These in turn lead to two destructive illnesses

-anger and

-misguidance

Misguidance being the end result of the corruption of intent. So these two diseases are the lords of all the ailments that afflict the heart. It's cures lies in guidance based upon knowledge. Guidance based on knowledge is to know the truth and to follow it. The whole of the Qur'an is a cure for these two diseases, others and in it contains perfect guidance."

In interpretation of the Quran Allah says: "He will heal the breast of a believing folk." Quran 9:14

"And when I become sick, He (Allah) heals me." Quran 26:80

"...There has come from unto you an exhortation from your Lord, a healing for that which is in your breasts, a guidance and mercy for the believers." Quran 10:57

"And we reveal of the Quran that which is a healing and a mercy for the believers..." Quran 17:82

"It is a guidance and a healing for those who believe." Quran 41:44

"There has come to you good advice from your Lord and a healing for that which is in the hearts, a guidance and a mercy for believers." Quran 10:57

"...and heal the breast of a believing people and removes the anger of their hearts..." Quran 9:14-15

So now you should have a very good understanding of Syaithans plots and the need to properly protect your self. Establishing in you heart firm belief and practise of Islam is a good way of achieving the desired outcome. Prayer is not something that should be taken lightly by any means. Prayer is Islams second pillar and it is to be performed a minimum of five times a day. Prayer is so important that one should even read books from the scholars that properly instruct you on how to pray like the Prophet Muhammad (saw) (I have in my free e books) and that is not enough. You should practise the movements so that you do them correctly not just thinking that in doing them in your obligatory prayers as enough because that is not enough. The following will aid you in some of your prayer and supplications, insha Allah.

As you read Spiritual Warfare Prayer II you learned about Satans hatred for mankind and many of his devious ways and tricks. It is very important to understand how to be close to the only God whose name is Allah, to worship him at all times and to stay away from that which he has forbidden to protect our selves from the evil plots of satan. It is detrimental to the well being of the Muslims heart that we adhere to the sunnah of the Prophet Muhammad (saw) correctly and follow all of his righteous and blessed advice; this is especially true when it comes to daily supplications and thikr of Allah Ta'ala.

Allah says in interpretation of Quran: "Therefore remember Me, and I will remember you. Be grateful to Me and never show me ingratitude" Quran 2:152

"Verily, in the remembrance of Allah do hearts find rest." Quran 3:134

"And the men and women who remember Allah frequently, Allah has prepared for them forgiveness and a great reward." Quran 33:35

"Whoever sits and does not mention the name of Allah (before he rises) will find it a cause of sorrow from Allah. Whoever lies down to to sleep and does not

mention the name of Allah before rising will find it a cause of sorrow from Allah." hadith Abu Dawud 4/264

"Or do you think you will enter Paradise without such (trials) as came to those who passed before you? They were afflicted with severe poverty, ailments and were shaken. Quran 2:214

How to get up and Pray on time by the permission of Allah

Prayer if done correctly can be a shield for us from hell fire and shaitans plots. it is very important that we oblige by Allah rules and laws as they are to grant ease for us in this life and the next from hardship. In www.islamweb.net, #7043 the students of knowledge had this to say: "It is a bad deed of a worshipper to think about worldly matters while he/she is prayer saying: "You alone we worship, and You alone we seek for help". (www.islamweb.net) "Fajr prayer is of great importance in the sight of Allah, as well as all other obligatory prayers. Allah says: "Perform As-Salat (Iqamât-as salat) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Isha' prayers), and recite the Qur'an in the early dawn (i.e. the Morning Prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)"(Al-Isra 17:78), i.e. it is witnessed by the angels of the night and the angels of the day.

The Prophet (Sallallahu Alaihi wa Sallam) said: "Congregational prayers are 25 times better than individual prayers, and the angels of the night and those of the day meet at Fajr prayer." Reported by Al-Bukhari.

What also proves that Fajr prayer is important is that the prophet considered missing Fajr prayer in congregation a sign of hypocrisy.

The Prophet (Sallallahu Alaihi wa Sallam) said: "There is no prayers more difficult for hypocrites (to perform) than al-Fajr and al-Isha. But had they known what is in them (the great reward of these prayers) they would have come to them (these two prayers) even crawling (if they cannot walk)." Reported by Al-Bukhari.

So Fajr prayer is of great importance and you have to take the following means to wake up to perform it on time:

1. To sleep early.
2. To recite the remembrance of Allah when going to bed, and to sleep after performing a Wudu.
3. To set the alarm clock on the appropriate time.
4. To ask a person who prays Fajr on time to wake you up, either a member of your family or a friend by telephoning you.
5. Not to get exhausted by doing hard work.
6. To supplicate Allah as much as you can to enable you to wake up on time.

If you take all the above measures, you will InshaAllah wake up and pray on time."

The Five Levels of Prayer

Ibn al-Qayyim writes in his book al-Wabil al-Sayyib:

The first is the level of the one who wrongs himself and is negligent. He does not do wudu properly, or pray at the right time or make sure he does all the necessary parts of prayer.

The second is one who observes the outward essentials of prayer, prays on time and does wudu, but he has lost the battle against his own self and is overwhelmed with waswaas (insinuations).

The third is one who observes the outward essentials of prayer, prays on time and does wudu, and also strives against his own self and against waswaas, but he is preoccupied with his struggle against his enemy (Shaytan), lest he steal from his prayer, so he is engaged in salah and jihad at the same time.

The fourth is one who when he stands up to pray, he fulfils all the requirements of the prayer, and his heart is fully focused and alert lest he omit anything, and his concern is to do the prayer properly and perfectly. His heart is deeply immersed in his prayer and worship of his Lord.

The fifth is one who does all of that, but he takes his heart and places it before his Lord, looking at his Lord with his heart and focusing on Him, filled with love and adoration, as if he is actually seeing Him. That waswaas and those thoughts diminish, and the barriers between him and his Lord are lifted. The difference between the prayer of this person and the prayer of anyone else is greater than the difference between heaven and earth. When this person prays, he is preoccupied with his Lord and content with Him.

The first type is punishable; the second is accountable; the third is striving so he is not counted as a sinner; the fourth is rewarded and the fifth is drawn close to his Lord, because he is one of those for whom prayer is a source of joy. Whoever finds their joy in prayer in this life, will find their joy in being close to Allah in the Hereafter, and will also find his joy in Allah in this world. Whoever finds his joy in Allah will be content with everything, and whoever does not find his joy in Allah, will be destroyed by his feelings of grief and regret for worldly matters."

It is important that as a Muslim you fulfil your obligations of doing morning and evening supplications to make sure that you are properly praising Allah and protecting your self from harm by the permission of Allah.

Among the means of treating ailments: the saheeh haseeth narrated from Ibn Mas'ood (may Allaah be pleased with him):

"There is no believer who is stricken by anxiety, distress or grief, and he says, 'Allaahumma inni 'abdika ibnu 'abdika ibnu amatika, naasiyati bi yadika, maadin fiyya hukmuka, 'adlun fiyya qadaa'uka, as'aluka bi kulli ismin huwa laka sammayta bihi nafsaka aw 'allamtahu ahadan min khalqika aw anzaltahu fi

kitaabika aw asta'tharta bihi fi 'ilm il-ghaybi 'indaka an taj'ala al-Qur'aan al-'azeem rabee'a qalbi wa noora sadri wa jalaa'a huzni wa dzahaaba hammi wa ghammi (O Allaah, I am Your slave, son of Your slave, son of Your maidservant. My forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You have named Yourself with, or taught to any of Your creation, or revealed in Your Book, or You have preserved in the knowledge of the Unseen with You, that You make the Holy Qur'aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety and distress)', but Allaah will relieve him." This is one of the medicines prescribed in sharee'ah.

Similarly, one may say,

"Laa ilaaha illa anta, subhaanaka, inni kuntu min al-zaalimeen (none has the right to be worshipped but You (O Allaah), Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers)" [cf. al-Anbiyaa' 21:87]

If you want to know more, please refer to the writings of the scholars on the topic of a dzkaar (dzikir, remembering Allaah), such as al-Waabil al-Sayyib by Ibn al-Qayyim, al-Karim al-Tayyib by Shaykh al-Islam Ibn Taymiyyah, al-A dzkaar by al-Nawawi, and Zaad al-Ma'aad, by Ibn al-Qayyim.

But when faith grows weak, the soul's acceptance of remedies prescribed in sharee'ah also grows weak. People nowadays have begun to rely on physical medicines of U.S Doctors as well as new age medicine that consists of different mixes of plants and herbs, more than on the spiritual remedies prescribed in Islam. But when faith is strong, the spiritual remedies prescribed in Islam have a more complete effect; their effect may be faster than that of physical medicines. We are all aware of the story of the man whom the Messenger SAWS (peace and blessings of Allaah be upon him) sent on a campaign. He camped near some Arabs, but those people near whom he camped did not show him any hospitality. Allaah willed that their chief should be stung by a snake, and they said to one another, "Go to those people who are camped (near us), maybe you will find a raaqi (one who recites ruqyah, i.e., incantations or prayers for healing) with them." The Sahaabah said to them, "We will not recite ruqyah for your chief until you give us such and such number of sheep." They said, "We agree."

Then one of the Sahaabah went and recited over the one who had been stung; he recited Soorat al-Faatihah only, then that person who had been stung got up as if he was released from a chain.

This recitation of al-Faatihah had such an effect in this man because it came from a heart that was filled with faith. When they came back, the Prophet SAWS (peace and blessings of Allaah be upon him) said, "How did you know that it is a ruqyah?"

But in our own times there is this weakness of religious commitment and faith, and people have started to rely on outward physical matters, and this is causing

them further suffering. Sometimes it is the body that has told a lie not that the ruqya has no worked.

One hadeeth, reported by Bukhari, states that a man came to the Prophet (SAWS) because his brother had a stomach disorder. The Prophet said, "Let him drink honey." The man returned a second time and again the Prophet (SAWS) responded again, "Let him drink honey." The man returned again, and said, "I have done that." The Prophet then responded, "Allah has said the truth, but your brother's stomach has told a lie. Let him drink honey." He drank it and was cured.

On the other hand there are those who cheat people and deceive them, claiming to be pious reciters of Qur'aan, but they consume people's wealth unlawfully.

People are of two extremes, one which thinks that recitation of Qur'aan has no effect at all, and the other extreme composed of cheaters who deceive people by reciting devious recitations, and some are moderate.

Shaykh Ibn 'Uthaymeen, Fataawa Islamiyyah, 4/465, 466

But as there is no contradiction between using permissible physical medicines as prescribed by doctors and using spiritual medicines such as ruqyah and seeking refuge with Allaah and other du'aa's that are proven in sound reports, the two may be combined, as the Prophet SAWS (peace and blessings of Allaah be upon him) did. It was proven that he used both kinds of treatment, and he said, "Strive to pursue that which will benefit you and seek refuge with Allaah, and do not feel helpless." And he said: "Seek treatment, O slaves of Allaah, but do not seek treatment with things which are haraam."

Etiquettes of making dua (supplications)

Firstly:

Allaah loves to be asked, and He encourages that in all things. He is angry with the one who does not ask of Him and He encourages His slaves to ask of Him.

Allaah says (interpretation of the meaning):

"And your Lord said: "Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)" [Ghaafir 40:60]

Du'aa' is very important in Islam, so much so that the Prophet (peace and blessings of Allaah be upon him) said: "Du'aa' is worship." Narrated by al-Tirmidhi, 3372; Abu Dawood, 1479; Ibn Maajah, 3828; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi, 2590.

Secondly:

The etiquette of du'aa':

1 – The one who is making du'aa' should believe in Tawheed (oneness of Allah i.e. monotheism) with regard to the divinity, Lordship, names and attributes of Allaah. Their heart should be filled with Tawheed. In order for Allaah to respond to

the du'aa', it is essential that the person should be responding to their Lord by obeying Him and not disobeying Him. Allaah says (interpretation of the meaning):

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright” [al-Baqarah 2:186]

2 – Sincerity towards Allaah alone in making du'aa'. Allaah says (interpretation of the meaning):

“And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him)”[al-Bayyinah 98:5]

Du'aa' is worship, as the Prophet (peace and blessings of Allaah be upon him) said, so sincerity (ikhlaas) is a condition of its being accepted.

3 – We should ask of Allaah by His most beautiful names. Allaah says (interpretation of the meaning):

“And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names”[al-A'raaf 7:180]

4 – We should praise Allaah as He deserves before we call upon Him. Al-Tirmi dzi (3476) narrated that Fadaalah ibn 'Ubayd (may Allaah be pleased with him) said: Whilst the Messenger of Allaah (peace and blessings of Allaah be upon him) was sitting, a man came in and prayed and said, “O Allaah, forgive me and have mercy on me.” The Messenger of Allaah (S) said, “You have been too hasty, O worshipper. When you have prayed and are sitting, praise Allaah as He deserves to be praised, and send blessings upon me, then call upon Him.” According to another version (3477): “When one of you prays, let him start with praise of Allaah, then let him send blessings upon the Prophet (peace and blessings of Allaah be upon him), then let him ask whatever he likes after that.”

Then another man prayed after that, and he praised Allaah and sent blessings upon the Prophet (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) said: “O worshipper, ask and you will be answered.” Classed as saheeh by al-Albaani in Saheeh al-Tirmi dzi, 2765, 2767.

5 – Sending blessings upon the Prophet (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) said: “Every du'aa' is kept back until you send blessings upon the Prophet (peace and blessings of Allaah be upon him).” Narrated by al-Tabaraani in al-Awsat, 1/220; classed as saheeh by al-Albaani in Saheeh al-Jaami', 4399.

6 – Facing towards the qiblah. Muslim (1763) narrated that 'Umar ibn al-Khattaab (may Allaah be pleased with him) said: On the day of Badr, the Messenger of

Allaah (peace and blessings of Allaah be upon him) looked at the mushrikeen (pagans), who were one thousand strong, and his companions numbered three hundred and nineteen. Then the Prophet of Allaah (peace and blessings of Allaah be upon him) turned to face the qiblah, then he stretched forth his hands and started to cry out to his Lord: "O Allaah, grant me what You have promised me, O Allaah, give me what You have promised me. O Allaah, if this small band of Muslims perishes, You will not be worshipped on earth." He kept on crying out to his Lord, stretching forth his hands, facing towards the qiblah, until his cloak fell from his shoulders...

al-Nawawi (may Allaah have mercy on him) said in Sharh Muslim: This shows that it is mustahabb to face towards the qiblah when making du'aa', and to raise the hands.

7 – Raising the hands. Abu Dawood (1488) narrated that Salmaan (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Your Lord, may He be blessed and exalted, is Kind and Most Generous, and He is too kind to let His slave, if he raises his hands to Him, bring them back empty." Classed as saheeh by Shaykh al-Albaani in Saheeh Abi Dawood, 1320.

The palm of the hand should be raised heavenwards, in the manner of a humble beggar who hopes to be given something. Abu Dawood (1486) narrated from Maalik ibn Yasaar (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When you ask of Allaah, ask of Him with the palms of your hands, not with the backs of them." Classed as saheeh by Shaykh al-Albaani in Saheeh Abi Dawood, 1318.

Should the hands be held together when raising them or should there be a gap between them?

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) stated in al-Sharh al-Mumtī' (4/25) that they should be held together. What he said is: "As for separating them and holding them far apart from one another, there is no basis for that in the Sunnah or in the words of the scholars." End quote.

8 – Having certain faith that Allaah will respond, and focusing with proper presence of mind, because the Prophet (peace and blessings of Allaah be upon him) said: "Call upon Allaah when you are certain of a response, and remember that Allaah will not answer a du'aa' that comes from a negligent and heedless heart." Narrated by al-Tirmidhi, 3479; classed as hasan by Shaykh al-Albaani in Saheeh al-Tirmidhi, 2766.

9 – Asking frequently. A person should ask his Lord for whatever he wants of the good things in this world and the Hereafter, and he should beseech Allaah in du'aa', and not seek a hasty response, because the Prophet (peace and blessings

of Allaah be upon him) said: “The slave will receive a response so long as his du’aa’ does not involve sin or severing of family ties, and so long as he is not hasty.” It was said, “What does being hasty mean?” He said: “When he says, ‘I made du’aa’ and I made du’aa’, and I have not seen any response,’ and he gets frustrated and stops making du’aa’.” Narrated by al-Bukahari, 6340; Muslim, 2735.

10. He should be firm in his du’aa’, because the Prophet (peace and blessings of Allaah be upon him) said: “No one of you should say, ‘O Allaah, forgive me if You wish, O Allaah, have mercy on me if You wish’; he should be firm in his asking, for Allaah cannot be compelled.” Narrated by al-Bukhaari, 6339; Muslim, 2679.

11 – Beseeching, humility, hope and fear. Allaah says (interpretation of the meaning): “Invoke your Lord with humility and in secret”[al-A’raaf 7:55]

“Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us”[al-Anbiya’ 21:60]

“And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons”[al-A’raaf 7:20]

12 – Saying du’aa’s three times. Al-Bukhaari (240) and Muslim (1794) narrated that ‘Abd-Allaah ibn Mas’ood (may Allaah be pleased with him) said: “Whilst the Messenger of Allaah (peace and blessings of Allaah be upon him) was praying at the Ka’bah, Abu Jahl and his companions were sitting nearby. They had slaughtered a camel the previous day, and Abu Jahl said: “Which of you will go and get the abdominal contents of the camel of Banu So and so and put it on the back of Muhammad when he prostrates?” The worst of the people went and got it, and when the Prophet (peace and blessings of Allaah be upon him) prostrated, he placed it between his shoulders. They started laughing, leaning against one another. I was standing there watching, and if I had had any power, I would have lifted it from the back of the Messenger of Allaah (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) remained in prostration, not lifting his head, until someone went and told Faatimah. She came with Juwayriyah, and lifted it from him,

then she turned to them and rebuked them. When the Prophet (peace and blessings of Allaah be upon him) had finished his prayer, he raised his voice and prayed against them – and when he made du’aa’ or asked of Allaah he would repeat it three times – and he said: “O Allaah, punish Quraysh” three times. When they heard his voice, they stopped laughing and were afraid because of his du’aa’. Then he said, “O Allaah, punish Abu Jahl ibn Hishaam, ‘Utbah ibn Rabee’ah, Shaybah ibn Rabee’ah, al-Waleed ibn ‘Uqbah, Umayyah ibn Khalaf and ‘Uqbah ibn Abu Mu’ayt,” and he mentioned the seventh but I cannot remember who it was. By the One Who sent Muhammad (peace and blessings of Allaah be upon him) with the truth, I saw those whom he had named slain on the day of Badr, then they were dragged and thrown into the well, the well of Badr.

13 – Ensuring that one’s food and clothing are good (i.e., halaal). Muslim (1015) narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “O people, Allaah is Good and does not accept anything but that which is good. Allaah enjoins upon the believers the same as He enjoined upon the Messengers. He says (interpretation of the meaning):

‘O (you) Messengers! Eat of the Tayyibaat [all kinds of Halaal (lawful) foods which Allaah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits)] and do righteous deeds. Verily, I am Well-Acquainted with what you do’[al-Mu’minoos 23:51]

‘O you who believe (in the Oneness of Allaah — Islamic Monotheism)! Eat of the lawful things that We have provided you with’[al-Baqarah 2:172]

Then he mentioned a man who travels for a long distance and is disheveled and dusty, and he stretches forth his hands towards heaven saying, ‘O Lord, O Lord,’ but his food is haraam, his drink is haraam, his clothing is haraam, he has been nourished with haraam, so how can he be responded to?

Ibn Rajab (may Allaah have mercy on him) said: Ensuring that one’s food, drink and clothing are halaal, and that one is nourished with halaal, is a means of having one’s du’aa’ answered. End quote.

14 –Saying du’aa’ silently and not out loud. Allaah says (interpretation of the meaning): “Invoke your Lord with humility and in secret”[al-A’raaf 7:55]

And Allaah praised His slave Zakariyyah (peace be upon him) by saying (interpretation of the meaning): “When he called to his Lord (Allaah) a call in secret” [Maryam 19:3]

Six-Remembrance of Allah & Recitation of the Qur'an

Send not away those who call on their Lord in the morning and the evening

--< So remember Me-I will remember you. (Quran 2:152)-->

Even if this were the only reward for the remembrance of Allah, it would be mercy and honour enough, for such a heart is always aware and free from wrong actions.

Although remembrance is one of the easiest forms of worship, the mercy and honour that it brings cannot be achieved by any other means. Abu Huraira reported that the Prophet *saaws* said, "Whoever recites the words, "There is no god but Allah, the One, having no partner with Him. Sovereignty belongs to Him and All praise is due to Him, and He is Powerful over everything', one hundred times every day, there is a reward equal to freeing ten slaves for him, and a hundred good actions are recorded for him, and a hundred wrong actions are removed from his record. That is a safeguard for him against shaytan on that day until evening, and no one brings anything more excellent than this, except the

one who has done more than this (that is, who recites these words more than one hundred times)."1

Jabir reported that the Prophet *saaws* said, "Whoever recites the words, 'Glory be to Allah and His is the praise', will have a palm tree planted for him in the Garden."2

Ibn Mas'ud, may Allah be pleased with him, said, "To Praise Allah, may He be Exalted, is more dear to me than spending the same number of dinars (as the number of times I praise Him) in the way of Allah."

Remembrance of Allah is a remedy for hard hearts. A man once told al-Hassan, "O Abu Sa'id, I complain to you about the hardness of my heart." He said,

"Soften it with the remembrance of Allah." Makhul said, "Remembrance of Allah is (a sign of) health, while remembrance of people is like a disease." A man once asked Salman, "Which deeds are the best?" He said, "Haven't you read in the Qur'an:

--<* And the remembrance of Allah is greatest. (Quran 29:45)<*-:

Abu Musa once related that the Prophet *saaws* said, "The difference between the one who remembers his Lord and the one who does not is like the difference between the living and the dead."3

Abdullah ibn Busr related that a man once told the Prophet *saaws*, "The roads to good are many and I am unable to take all of them, so please tell me something to which I can hold fast, but do not overburden me lest I forget it." He said, "Make sure that your tongue is moist and supple with the remembrance of Allah, the Exalted."4

Continual remembrance of Allah increases a servant's good witnesses on the Day of Resurrection. It is a means which prevents him from talking in the wrong way, such as backbiting and spreading tales and their like. Either the tongue is mentioning Allah and remembering Him, or it is talking incorrectly.

Whoever has the gates of remembrance opened to him has an opening to his Lord, Mighty and Glorious is He, through which he will find what he seeks. If he finds Allah, he has found everything. If he misses the opportunity, he has missed everything.

There are several types of remembrance. The remembrance of the Names of Allah, Mighty and Glorious is He, the remembrance of His Attributes, and praising Him and thanking Him. All of these can take the form of saying, for example, 'Glory be to Allah', 'Praise be to Allah', 'There is no god but Allah'. A servant can also remember Allah by referring to His Names and Attributes, such as by saying, for example, "Allah, Mighty and Glorious is He, Hears all that his servants say and do"; or by mentioning what He has commanded and what He has forbidden, such as saying, "Allah, the Mighty and Glorious, commands such and such, or forbids such and such."

A servant can also remember Allah by talking about His blessings, while the best type of remembrance is the recitation of the Qur'an, because this contains remedies to cure the heart from all illnesses. Allah, the Exalted, says:

--<*O mankind, there has come to you a protection from your Lord and a healing for what is in your hearts, and for those who believe, a guidance and a mercy. (Quran 10:57)-->

And also

--<* We send down in the Qur'an that which is a healing and a mercy for those who believe. (Quran 17:82)-->

All the illnesses of the heart result from desires and doubt, and the Qur'an is a cure for both. It has enough clear signs and proofs to distinguish between truth and falsehood, and thus it cures the diseases of doubt which ruin knowledge, understanding and perception, by enabling a person to see things as they really are.

Whoever studies the Qur'an, and allows it to be absorbed by his heart, will recognise truth and falsehood and will be able to distinguish between them, just as he is able to distinguish between night and day.

As for curing the diseases that arise from desires, it is because it contains wisdom and good counsel. This recommends avoiding worldly gains and inspires a yearning for the akhira.

The Prophet *saaws* once said, "Whoever wants to love Allah and His Messenger should read the Qur'an."⁵

The Qur'an is also the best means for bringing the servant nearer to his Lord, Glorious and Exalted is He. Khabab ibn al-Arat said to a man, "Draw closer to Allah as much as you can, and remember that you can do so by no means more pleasing to Him than using His own words."

Ibn Mas'ud said, "Whoever loves the Qur'an loves Allah and His Messenger," and sayyedina Uthman ibn Affan, may Allah be pleased with him, said, "If your hearts were really pure, they would never have enough of reciting Allah's words."

All in all, the most beneficial thing for the servant is to remember Allah, Mighty and Glorious is He, constantly:

--<* Surely in the remembrance of Allah do hearts find rest. (Quran 13:28)*>-

Allah also says: "Say: "It is for those who believe a guide anda healing."(Fussilat 41:44)

Notes:

1. Al-Bukhari, Kitabn ad-Da'awat, 11/201; Muslim, Kitab a dz-Dzikir wa'd-Du'a, 17/16.
2. Sahih, at-Tirmi dzi, Kitab ad-Da'awat, 9/433.

3. Al-Bukhari, Kitab ad-Da'awat, 11/208; al-Hakim, Kitab ad-Du'a, 1/495.

4. At-Tirmi dzi, Kitab ad-Da'awat, 9/314.

5. Da'if, munkar. See the commentary on this hadith in Ibn Hajar's Tah dzib at-Tah dzib, 2/222 and Lisan al-Mizan, 2/185, and in as-Suyuti's Al-Jami' as-Saghir, 6/150.

The Purification of the Soul from the works of Ibn Rajab Al-Hanbabli, Ibn Al-Qayyim al-Jawziyaa, and Abu Hamid al-Ghazali

The Benefits of reading Quran and Supplicationg to Allah, alone

In interpretation of the Quran Allah says:

"He will heal the breast of a believing folk." Quran 9:14

"And when I become sick, He (Allah) heals me." Quran 26:80

"....There has come from unto you an exhortation from your Lord, a healing for that which is in your breasts, a guidance and mercy for the believers." Quran 10:57

"And we reveal of the Quran that which is a healing and a mercy for the believers..." Quran 17:82

"It is a guidance and a healing for those who believe." Quran 41:44

"There has come to you good advice from your Lord and a healing for that which is in the hearts, a guidance and a mercy for believers." Quran 10:57

<http://www.islamawareness.net/Dua/Fortress/>

In the beginning section we will observe the world wide epidemic of victims of exorcism or witchcraft. I will systematicaly list the symptoms observed by scholars who have personally witnessed cases of possession, sihr (magic), envy and evil eye. I will than give Islamically legal formuals and incantations of supplications to Allah and Quranic text for performing Spiritual Warfare Prayer or known as Ruqyah, insh Allah.

Worldwide Victims of Exorcism or Witchcraft

Last month in the city of Milwaukee, an autistic American boy has died during an aggressive exorcist ceremony held by members of the Faith Temple Church to supposedly cure him of the evil spirits.

Those involved in the ceremony, were arrested shortly after the incident on suspicion of physically abusing the child. In January 2003, a Japanese exorcist has been arrested along with his eight "disciples" on suspicion of fraud, after taking millions of yens in fees for performing exorcism rites on the public.

A 1991 exorcism in Florida of a young girl was filmed for US network television.

Media reports say that in other countries such as Greenland and Swaziland, top civil servants used exorcists to chase away evil spirits in government offices and promote better harmony between the employees. These incidents had prompted local indignation.

It is reported that Pope John Paul II himself performed exorcism during his papacy. The boom in new religions and the growth in spiritual confusion are being blamed for the rising tide of exorcisms or witchcraft being performed around the world without distinction between cases of mental illness and demonic influence.

Despite the advances in science and psychiatry, magical rites or exorcism is actually more popular in many countries and the exorcists have a strong

International Association.

Historical background

Many religions in various parts of the world continue the practice of exorcism. In the Christian and Jewish traditions, exorcism is an adjuration addressed to demons or evil spirits to force them to abandon a possessed object, place, or person; technically, a ceremony used in religious traditions to expel demons from persons who have come under their power.

In general, the term exorcism denotes prayers to "curb the power of the devil and prevent him from doing harm. The rites and practices to ward off or to expel evil spirits are also a form of exorcism. In the Roman Catholic Church, exorcism is an order that priests may practice with special permission.

It is mainly used as a preparation for the sacrament of baptism. This practice is usually performed by a priest, shaman or a person with special religious authority, with a Bishop's permission.

In the first two centuries of the Christian era, the power of exorcism was considered a special gift that might be bestowed on anyone, lay or cleric. About AD 250, however, there appeared a special class of the lower clergy, called exorcists, to whom was entrusted this special function.

About the same time, exorcism became one of the ceremonies preparatory to baptism, and it has remained a part of the Roman Catholic baptismal service. The exorcism of persons possessed by demons is carefully regulated by canon law in the Roman Catholic Church, and the elaborate rite is contained in the Roman ritual.

Exorcism Today

The leading Christian exorcist Father Jeremy Davies, from the Westminster Diocese, believes that the incidence of the demonic influence on the whole is rising. To cope with the modern rise in demonic influences, more exorcisms need

to be performed and thus the Vatican is promoting greater distribution of its new manual on exorcism.

In Britain, each Catholic diocese has an exorcist, but they are forbidden to speak publicly about the ritual and are rarely identified. One new rule by the Vatican is to ban media coverage of exorcisms.

The Japanese exorcist is suspected of charging more than 1,000 people between 30,000 and 1 million yen (253-8,449 dollars) for an exorcism.

A church pastor in Swaziland has performed a ceremony to cleanse the offices of Swaziland's government officials.

Reverend Advent Dlamini, performed the rituals by reading out biblical verses condemning devilish activities in the office in front of journalists and the entire staff.

New Guidelines

In January 1999, the Roman Catholic Church has revised its exorcism rituals for the first time in nearly 400 years. Pope John Paul II himself has approved the guidelines for deciding when and how to perform exorcisms, last issued in 1614.

Except for some new formulas for priests authorised by bishops to read during exorcisms, the text is largely unchanged. What is new is the caution that determines if exorcism is warranted.

"The exorcist will decide with prudence" after consulting with spiritual experts and "if considered opportune, with experts in medical and psychiatric science," the new rules stress.

The rite of official Roman Catholic exorcism itself remains essentially the same, including making the sign of the cross, sprinkling holy water and ordering the devil to leave the possessed person.

In November 2000, the Catholic Church has issued strict new rules governing exorcism. Vatican insiders say the guidelines - which include getting permission from a bishop, and discouraging media coverage - are aimed at controlling a popular African bishop who lives in Rome.

Emmanuel Milingo was summoned to Rome 18 years ago from his native Zambia when European missionaries complained that he was using the practices of African witchdoctors.

The new guidelines say the atmosphere at exorcisms must be kept under control. "Anything resembling hysteria, artificiality, theatricality or sensationalism should be absent from such gatherings, above all on the part of those who are in charge," one said.

A Vatican commission of theologians and liturgists has been working on the manual for the past 20 years. It retains much of the symbolism of the original, but tones down the most aggressive imprecations against the devil.

Part of this article is from www.islamweb.net

I have started out with this article to show the importance and need for proper knowledge of Ruqyah (exorcism) to be spread out around the world by the will of Allah.

Regarding how sihr (magic) begins to take effect on victims:

In *Sword against Black Magic and Evil Magicians*, Wahid Abdussalam Bali goes on to say,

"The agreement between a Sahir (magician) and a Demon"

In most cases, an agreement is set up between a sahir (magician) and a demon, requiring that the former commit certain pagan rituals, wether secretly or openly, and the latter provide the services he needs or send someone to do the job. Usually the agreement is set up between a sahir and one of the chiefs of the tribe of the jinn and demons. The chief instructs one of the tribes disrespectful demons to work for the sahir, obeying it's orders and informing him of past events, causing seperation of a man from his wife, a love spell between two people, making someone incompetent and other conditions.

Distinctive Features of A Sahir's Work

If you find one of these following charcteristics in a person who treats people suffering from sihr or other relate illnesses, then this person is definetly a sahir (magician).

- 1.) He asks the patient his and his mother's names.
- 2.) He takes a sweaty garment from the patient (a piece of cloth, hat ect..)
- 3.) He sometimes asks for an animal, with certain specifications, in order to slaughter it without saying the name of Allah. He may use the sacrificial blood to stain some painful areas of the patient, or throw the carcass in on a ruined site.
- 4.) He writes incantations.
- 5.) He recites unclear incantations
- 6.) He gives the patient a hijab (incantation written on a piece of paper), which contains squares within which letters or figures are written.
- 7.) He instructs the patient to isolate himself/herself in a dark room and to not talk to people for a certain period of time.

8.) He sometimes instructs the patient to not touch water for a certain period of time, usually forty days. This indicates the this particular jinn working for the sahir is Christian.

9.) He gives the patient some items to bury in the ground.

10.) He gives the patient some pieces of paper to burn to use as incens for their body.

11.) He murmurs unclear words.

12.) He sometimes informs the patient his name, his town and the reason for his visit.

13.) He writes broken letters on a piece of paper (hijab) or on a plate made of white porcelain, and instructs the patient to dissolve the writing in water, and then drink it."

Shaykh Sulaymaan al-'Alwaan (www.islam-qa.com) had this to say about practioners of magic:

"Magic in all its forms in haraam according to all divinely-revealed laws, and there is scholarly consensus that magic and learning magic are haraam. Magic goes against that which the Messengers brought and it opposes the purpose for which the Books were revealed. Most of the scholars were of the view that the one who practices magic is a kaafir whom the authorities are obliged to execute.

"But neither of these two (angels) taught anyone (such things) till they had said, 'We are for trial, so disbelieve not (by learning this magic from us)'"[Quran al-Baqarah 2:102]

This proves that magic is kufr (disbelief).

Magic

In The Exorcist Tradition, Bilal Phililps

Real Magic is the product of satanic intervention. Both the acts of magic and the effects of spells on humans involve the agency of jinn. Al-Aaloosee addressed the issue saying, saying, " What is meant by magic is an act which resembles a miracle but is not, because it (magic) is learned. And in order to

perform it, the help of the devil is sought by pleasing him with abominable acts. [These acts may be in the form of] statements, like incantations containig phrases of shirk (polytheism) and praises of satan; acts like acts, like planet worship, and an adherence of crime and licentiousness;and beliefs,

like the preference and love of whatever is neccessary to please [the devil].

" [Rooh al-Ma'aanee, vol.1, p.338.] II

Dr. Umar al-Ashqar explicitly stated, "Real magic is that in which the magician relies upon the devil. Our (Rubb) Lord, whose knowledge encompasses all things, has informed us that it was the devils who who taught mankind magic:

"And they followed what the devils used to read during the rule of Sulaiman(Solomon - peace and blessings be upon him); and Sulaiman did not disbelieve, but the devils disbelieved - they teach people magic; and that which was sent down to the two angels, Harut and Marut in Babylon; and the two (angels) never taught a thing to anyone until they used to say, "We are only a trial, therefore do not lose your faith" and they used to learn that by which they cause division between man and his wife; and they cannot harm anyone by it except by Allah's command; and they learn what will harm them, not benefit them; and surely they know that whoever bargains for this will not have a share in the Hereafter; and for what an abject thing they have sold themselves; if only they knew!" [Quran 2:102]

A good example of the relationship of magic to possession can also be seen in the incident in which 'Abdulla ibn Mas'ud found his wife wearing a knotted cord necklace and asked her about its purpose. She informed him that it was given to by a Jewish magician and that a spell had been placed on it to stop her eye from discharging, which it did. Ibn ' Mas'ud snatched it from her neck, told her it was caused by a jinnee, who desisted when the spell was placed on her."

[See Sunan Dawud, vol.3, p. 1089, no.3874] j

Symptoms of Magic for Separation of two people:

1. A sudden change from love to hate
2. A great deal of suspicion is aroused by between the two parties concerned
3. No excuses are accepted by either party even if one of them is in the wrong
4. Exaggerating the causes of disputes between two people even if they may be trivial

Changing the mental image of that they have for each other so that they see the other one in an ugly way even even though the other one might be beautiful.

in reality it is the demon who is entrusted with the task of performing this type of sihar is the one who would appear to the person as the other in a ugly way

The person affected by sihar hates anything that the other person does

The person affected by sihar also hates the place in which the other party stays. For instance, a husband may be in a good mood when he is out doors but when he gets home he feels quite depressed

According to Ibn Kathir, the cause of separation between two spouses through this sihr is that each of them appears to the other as an ugly or ill mannered person. (Tafsir ibn Kathir1:144) ds

More symptoms will be added of one who suffers from magic and possession soon, insha allah. In the meantime I have listed below the formula for removing harm from possession, magic and envy. May Allah make this to be beneficial for

you'll ask Allah to cure you with a cure that leaves no trace of illness and problems.

Seek help from Allah and have unshakable trust in Him, He is the Best Protector and Most Merciful. Allah Says (interpretation of meaning): {Is not Allah Sufficient for His slave?} [Quran 39:36]. He also Says: {And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.} [Quran 6:17]. Allah also Says: {And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him.} [Quran 65:3]

First, give up all kinds of complex thoughts and delusions. They strike one only when his faith is distorted, or when he fails to have the strong trust in Allah, and does not have the sufficient knowledge of Shariah. Ibn Qayyim said: "A bewitched person brings harm for himself because he gets attracted by something and heeds to it thus it overrides his heart due to his deep love and attraction"

In addition, one should bear in mind that the supplications are like a weapon which itself cannot bring any benefit rather the benefits depend on its user, how effectively he uses the weapon. Therefore, one should supplicate using the authentic supplications properly i.e. the heart should act in accordance with the tongue besides having strong faith in Allah.

Third, reciting Qur'an, and authentic supplications upon the affected person could dispel the effect of magic and evil eye.

Fourth, avoiding to become entrapped by jugglers and magicians who take away peoples' money wrongfully. The Prophet said: "Whoever goes to a soothsayer or a fortune-teller and believes him he has disbelieved in what was revealed to Muhammad (Peace and blessing be upon him)." [Authentic narration by Ahmad]

Fifth, being steadfast on the path of Shariah internally and externally. The Prophet (Salla Allahu Alaihi Wa Sallam) said: Do not go beyond the limits of Allah, Allah will protect you...[Authentic narration by al-Tirmidhi]

Ibn Qayyim said: "Most of the time evil Jinn affect only due to lack of sound Islamic knowledge and ruination of hearts." He also quoted from some Salaf as saying: "If a heart is full of the remembrance of Allah and Satan comes near to such heart, he (the person) will strike down the Satan. The other Satans will come to their defeated fellow and ask about what happened to him? It will be said that the human being has affected him."

Know that the conspiracy of Satan is very weak; nothing will befall you except what had already been decreed by Allah. So, by being steadfast on the path of Shariah, following the rulings of Shariah and avoiding the prohibitions you may protect yourself from Satans of Jinn as well as those of human beings.

The Ruqyah for Sihr (magic) possession and envy

Al-Fatiha is otherwise known as Ruqyah of Ruqyah

Arabic Al-Fatiha Quran

English Al-Fatiha 1:7-1 Quran

All praise is to Allah, the Lord Of The Creation"

The Most Gracious, the Most Merciful

Owner of the Day of Recompense

You alone we worship and from You alone we seek help (and may we always).

Guide us on the Straight Path.

The path of those whom You have favoured - Not the path of those who earned Your anger - nor of those who are astray."

(Amen - So be it)

Transliteration of Al Fatiha 1:1-7

Bismi Allahi alrrahmani alrraheemi

Al-Hamdu Lillahi Rabbi Al-`Alamina

Ar-Rahmani Ar-Rahimi

Maliki Yawmi Ad-Dini

'Iyaka Na`budu Wa 'Iyaka Nasta`inu

Ahdina As-Sirata Al-Mustaqima

Sirata Al-La dzina 'An`amta `Alayhim Ghayri Al-Maghdubi `Alayhim Wa La Ad-
Dallina

2nd

English Translation of interpretation of meaning 2:1-5 Quran:

"Alif-Laam-Meem. (Alphabets of the Arabic language; Allah and to whomever He reveals, know their precise meanings.) This is the exalted Book (the Qur'an), in which there is no place for doubt; a guidance for the pious. Those who believe without seeing (the hidden), and keep the (obligatory) prayer established, and spend in Our cause from what We have bestowed upon them. And who believe in this (Qur'an) which has been sent down upon you, O beloved Prophet, (Mohammed -

peace and blessings be upon him) and what was sent down before you; and are certain of the Hereafter. It is they who are on guidance from their Lord; and they are the successful."

3rd

English Translation of interpretation of meaning 2:255 Quran

"Allah - there is no God except Him; He is Alive (eternally, on His own) and the Upholder (keeps others established); He never feels drowsy nor does He sleep; to Him only belongs all whatever is in the heavens and all whatever is in the earth; who is he that can intercede* with Him except by His command? Knowing what is in front of them and what is behind them; and they do not achieve anything of His knowledge except what He wills; His Throne (of Sovereignty) encompasses the heavens and the earth; and it is not difficult for Him to guard them; and He is the Supreme, the Greatest. (This Verse is popularly known as Ayat Al-Kursi. It has a special status and reciting it carries great reward. *Prophet Mohammed – peace and blessings be upon him – will be the first one to be granted the permission to intercede, others will follow.)"

4th

English Translation of interpretation of meaning Quran 37:1-10

"By oath of those who establish proper ranks. And by oath of those who herd with a stern warning. And by oath of the groups that read the Qur'an. Indeed your God is surely only One. Lord of the heavens and the earth and all that is between them - and the Lord of the sun's rising points. We have indeed adorned the lowest heaven with stars as ornaments. And to protect it from every rebellious devil. They cannot listen to the speech of those on higher elevations and they are targeted from every side. To make them flee, and for them is a never-ending punishment. Except one who sometimes steals a part, so a blazing flame goes after him."

5th

English Translation of interpretation of meaning Quran 112:1-4

"Proclaim (O dear Prophet Mohammed - peace and blessings be upon him), "He is Allah, He is One." Allah is the Un-wanting." (Perfect, does not require anything.) He has no offspring, nor is He born from anything." And there is none equal to Him."

6th

Arabic Quran 113:1-5

English Translation of interpretation of meaning Quran 113:1-5

Proclaim (O dear Prophet Mohammed – peace and blessings be upon him), "I take refuge of the One Who creates the Daybreak. From the evil of His entire creation. And from the evil of the matter that darkens when it sets. And from the evil of the witches who blow into knots. And from the evil of the envier when he is envious of me."

7th

Arabic Quran 114:1-6

English Translation of interpretation of meaning Quran 114 :1-6

Proclaim (O dear Prophet Mohammed – peace and blessings be upon him), “I take refuge of the One Who is the Lord of all mankind. The King of all mankind. The God of all mankind. From the evil of the one who instils evil thoughts in the hearts – and stays hidden. Those who instil evil thoughts into the hearts of men. Among the jinns and men.”

Another method of treatment for the patient is to read or have someone read for him the verses of the Qur'aan on water and oil, like reading the beginning of chapter As-Saaffaat [37] and the Ad-Dukhaan [44]. One can also protect himself by the legislated mention of Allaah, like the designated remembrance of the morning and the evening, and by being in a state of ablution all the time.

In addition to this, one can seek refuge in Allaah by saying the following supplications:

“A dz-hibil-ba’sa Rabban-naasi washfi antash-shaafee laa shifaa’a illaa shifaa’uKa shifaa’an laa yughaadiru saqamaa.” (“Remove the suffering, O Lord of mankind, and heal it perfectly –You are the true healer; there is no cure except Your cure – a cure which is not followed by sickness.”)[65]

“A’oo dzu bi kalimaati-ILaahit-taammati min kulli Syaithanin wa haammatin wa min kulli ‘aynin laammah. (“I seek refuge with the perfect words of Allaah from every devil, poisonous pest and every harmful evil eye.”)[64]

“Bismi-ILaahi arqeeka min kulli shay’in yu’ dzeeka, min sharri kulli nafsin aw ‘aynin haasidin. Allaahu yashfeeka. Bismi-ILaahi arqeek.” (“In the name of Allaah I exorcise you from everything which harms you, from the evil of every soul or jealous eye. May Allaah cure you. In the name of Allaah I exorcise you.”)[63]

‘Bismi-ILaahi yubreeka wa min kulli daa’in yashfeeka wa min sharri haasidin i dzaa hasad[61] wa sharri kulli dzee ‘ayn.” (“In the name of Allaah, may He make you well and may He cure you from every ill, from the evil of the jealous when they envy, and from the harm of the evil eye.”)[62]

Afa hasibtum annamaa khalaqnaakum ‘abathan wa annakum ilaynaa laa turja’oon.” (“Do you imagine that We created you in jest and that you will not return to Us?”)

"I commend you to the protection of Allaah's perfect words from every devil, vermin and every evil eye.", "I take refuge in Allaah's perfect words from the evil He has created.", "In the Name of Allaah with whose name nothing is harmed on Earth nor in the heavens and He is the Samee' (The All-Hearing), the Al-'Aleem (The All-Knowing)". One should read each of the above supplications three times then blow on the water and olive oil. The patient should drink the water and massage his body with it (or have someone massage him). But the patient should believe that the cure is from Allaah and that the treatment is beneficial only with the Will of Allaah.

The Evil Eye

A part of Islamic traditional belief is the concept of a type of glance capable of causing harm to those whom it befalls. Shaykh Muhammad al-Saalih al-'Uthaymeen was asked: Can the evil eye afflict a person? How is it treated? Does being on one's guard against it contradict putting one's trust in Allah? He replied: Our opinion concerning the evil eye is that it is real and is proven both by Islamic teachings and by real life experiences. Allah says "**And verily, those who disbelieve would almost make you slip with their eyes (through hatred)**" [al-Qalam 68:51]

Ibn 'Abbaas and others said, commenting on this verse: this means, they put the evil eye on you with their glances. The Prophet (peace and blessings 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 take a bath (to provide a cure) from the influence of the evil eye, you should take a bath." Narrated by Muslim. Al-Nasaa'i and Ibn Maajah narrated that 'Aamir ibn Rabee'ah passed by Sahl ibn Haneef when he was bathing... and he quoted the hadeeth. Reality confirms that and it cannot be denied.

The Muslim has to protect himself against the devils among the evil jinn and mankind, by having strong faith in Allah and by putting his trust in Him and seeking refuge with Him and beseeching Him, reciting the prayers for protection narrated from the Prophet (peace and blessings of Allah be upon him), reciting al-Mi'wa dzatayn [the last two soorahs of the Qur'aan], Soorat al-Ikhlaas, Soorat al-Faatihah, and Aayat al-Kursi.

The following are dua's the Prophet Muhammad may Allah exalt his mention, made for protection from any harm. Sometimes it is ineffective to do the following supplications and one has to actually go to the person (such as described above) whom may have caused their envious eye to fall onto them and ask them to perform a type of wudu water that the person whom has been affected will have to put onto his back by throwing it over his head. The wisdom behind Allah sending us to sometimes have to ask someone for their water is that it allows the person whom envies to realize the severity of envying. This should insha Allah cause them to be more thankful to Allah for the blessings that they do have so they will not be punished for their envious ways.

1st

"A'udzu bi Kalimati-ILahi-ttammati min syarri maa khalaq". (I seek refuge in the Perfect Words of Allah from the evil of what He has created").

2nd

"A'udzu bi Kalimati-ILahi-ttammati min kulli syaithani-wwa hammati-wwa min kulli ,ayni-Ilaammah". (I seek protection with Allah's perfect words from every Satan and crawling creature and every evil eye.')

3rd

English Translation of interpretation of meaning Quran 112:1-4

"Proclaim (O dear Prophet Mohammed - peace and blessings be upon him), "He is Allah, He is One." Allah is the Un-wanting." (Perfect, does not require anything.) He has no offspring, nor is He born from anything." And there is none equal to Him."

4th

Arabic Quran 113:1-5

English Translation of interpretation of meaning Quran 113:1-5

Proclaim (O dear Prophet Mohammed – peace and blessings be upon him), "I take refuge of the One Who creates the Daybreak. From the evil of His entire creation. And from the evil of the matter that darkens when it sets. And from the evil of the witches who blow into knots. And from the evil of the envier when he is envious of me."

5th

Arabic Quran 114:1-6

English Translation of interpretation of meaning Quran 114 :1-6

Proclaim (O dear Prophet Mohammed – peace and blessings be upon him), "I take refuge of the One Who is the Lord of all mankind. The King of all mankind. The God of all mankind. From the evil of the one who instils evil thoughts in the hearts – and stays hidden. Those who instil evil thoughts into the hearts of men. Among the jinns and men."

6th

Arabic transliteration

"Hasbi y-ILaahu laa ilaaha illa Huwa, 'alayHi tawakkaltu wa huwa Rabb ul-'arsh il-'azheem (Allaah is sufficient for me. Laa ilaaha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne)" [al-Tawbah 9:129]

"I commend you to the protection of Allaah's perfect words from every devil, vermin and every evil eye.", "I take refuge in Allaah's perfect words from the evil He has created.", "In the Name of Allaah with whose name nothing is harmed on Earth nor in the heavens and He is the Samee' (The All-Hearing), the Al-'Aleem (The All-Knowing)".

One should read each of the above supplications three times then blow on the water and olive oil. The patient should drink the water and massage his body with it (or have someone massage him). But the patient should believe that the cure is from Allaah and that the treatment is beneficial only with the Will of Allaah.

This is insha Allah the end for now. Below are authentic fatwas (daleel) for the prescriptions that I have provided above for magic, possession and envy.

Exorcisms

Fatwa

Praise be to Allah, the Lord of the Worlds; and may His blessings and peace be upon our Prophet Muhammad and upon all his Family and Companions.

We ask Allah to cure you and protect you from all misfortunes. We emphasize on seeking help from Allah and having unshakable trust in Him, He is the Best Protector and Most Merciful. Allah Says (interpretation of meaning): {Is not Allah Sufficient for His slave?}[39:36]. He also Says: {And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.}[6:17]. Allah also Says: {And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him.}[65:3].

What you are enduring may be due to magic or evil eye or influence of jinn or merely a physical disease or complex thoughts etc. However, regardless of what it is, we would like to give you some guidelines that are useful in the case of magic, evil eye or epilepsy.

First, give up all kinds of complex thoughts and delusions. They strike one only when his faith is distorted, or when he fails to have the strong trust in Allah, and does not have the sufficient knowledge of Shariah. Ibn Qayyim said: A bewitched person brings harm for himself because he gets attracted by something and heeds to it thus it overrides his heart due to his deep love and attraction.

Second, using the legal incantations i.e. the verses of Qur'an and Prophetic supplications. Ibn al-Qayyim said: Among the Shariah incantations; frequently reciting the Mu'awwazatain (last two chapters from Qur'an), Surah al-Fatihah, Ayah al-Kursi and the supplications that are reported from the Prophet (Salla Allahu Alaihi Wa Sallam) such as "**A'udzu bi Kalimati-ILahi-ttammati min syarri maa khalaq**". (I seek refuge in the Perfect Words of Allah from the evil of what He has created").

And "**A'udzu bi Kalimati-ILahi-ttammati min kulli syaithani-wwa hammati-wwa min kulli ,ayni-llaammah**". (I seek protection with Allah's perfect words from every Satan and crawling creature and every evil eye.').

Anyone who keeps on reciting the above supplications knows their benefits and even recognizes how badly a Muslim is in need of those supplications.

In addition, one should bear in mind that the supplications are like a weapon which itself cannot bring any benefit rather the benefits depend on its user, how effectively he uses the weapon. Therefore, one should supplicate using the authentic supplications properly i.e. the heart should act in accordance with the tongue besides having strong faith in Allah.

Third, reciting Qur'an, and authentic supplications upon the affected person could dispel the effect of magic and evil eye.

Fourth, avoiding to become entrapped by jugglers and magicians who take away peoples' money wrongfully. Ahmad narrated that the Prophet said: Whoever goes to a soothsayer or a fortune-teller and believes him he has disbelieved in what was revealed to Muhammad (Peace and blessing be upon him).

Fifth, being steadfast on the path of Shariah internally and externally. The Prophet (Salla Allahu Alaihi Wa Sallam) said: Do not go beyond the limits of Allah, Allah will protect you... [al-Tirmizi]

Ibn al-Qayyim said: Most of the time evil Jinn affect only due to lack of sound Islamic knowledge and ruination of hearts.

He also quoted from some Salaf as saying: If a heart is full of the remembrance of Allah and Satan comes near to such heart, he (the person) will strike down the Satan. The other Satans will come to their defeated fellow and ask about what happened to him? It will be said that the human being has affected him.

So, a Mumin overcomes a Satan with his strong faith as reported in Musnad Ahmad that the Prophet (Salla Allahu Alaihi Wa Sallam) said: A Mumin emaciates his Satan as you emaciate your riding camel.

Know that the conspiracy of Satan is very weak; nothing will befall you except what had already been decreed by Allah. So, by being steadfast on the path of Shariah, following the rulings of Shariah and avoiding the prohibitions you may protect yourself from Satans of Jinn as well as those of human beings.

Allah knows best.

just wanted to inquire about the cures for magic or jinn possessions. I will post some symptoms of the person concerned

* sudden loss of interest in socializing, even with very close relatives.

* unexplained physical and mental pressures when reciting the Qur'aan or the kalima or namaz.

* nervousness of being with people or looking at people, this could be explained as lack of confidence but it is not, the person concerned is quiet confident. Another sign is that other people that come in contact with that person become nervous which can be detected from their appearance.

* sudden significant DECREASE IN MEMORY, even though the person concerned has had very good memory in the past and has won prizes in Qur'aan memorization competitions and he is just a teenager to have brain diseases such as Alzheimer.

* all these symptoms have started quite at the same time about 2-3 years ago and has worsen since (except the memory problem which started in the last 15 months).

* his fathers family have contacts with people that practice magic and the person concerned has no good relations with his father and his relatives.

I would really thank u for your input on whether this might be caused form magic or jinn possession (or not), and if it is, the possible cures for them.

Fatwa

All perfect praise be to Allaah, The Lord of the Worlds. I testify that there is none worthy of worship except Allaah, and that Muhammad is His slave and Messenger, may Allaah exalt his mention as well as that of his family and all his companions.

The symptoms that you had mentioned about the patient like neglecting to socialize with people, mental and physical pressures when reading the Qur'aan, getting nervous when being with people or looking at them, sudden loss of memory, and the fact that the people who get near to him or deal with him get nervous as well, and so forth, are more likely to be magic rather than being possessed by Jinn. No matter what the condition is, the cure is in the Book of Allaah. Allaah says (interpretation of meaning): {And We send down from the Qur'aan that which is a healing and a mercy to those who believe (in Islaamic Monotheism and act on it).}[17:82].

It is also reported that the Prophet, sallallaahu alayhi wa sallam, used to make Ruqyah (to read some Qur'aanic verses and prophetic supplication) by reading chapters number: 112, 113, and 114. The Prophet, sallallaahu alayhi wa sallam, said: "These chapters are the best for seeking refuge in Allaah." [Muslim] A treatment for magic is to read the verses in which magic is mentioned or have someone read over the patient, like the saying of Allaah (interpretation of meaning): {Then when they had cast down, Moosaa (Moses) said: "What you have brought is sorcery, Allaah will surely make it of no effect. Verily, Allaah does not set right the work of Al-Mufsideen (the evil-doers, corrupts, etc.)}[10:81]. One can also protect himself by the legislated mention of Allaah, like the designated remembrance of the morning and the evening, and by being in a state of ablution all the time. Another method of treatment for the patient is to read or have someone read for him the verses of the Qur'aan on water and oil, like reading the beginning of chapter As-Saaffaat [37] and the Ad-Dukhaan [44].

In addition to this, one can seek refuge in Allaah by saying the following supplications:

"I commend you to the protection of Allaah's perfect words from every devil, vermin and every evil eye.", "I take refuge in Allaah's perfect words from the evil He has created.", "In the Name of Allaah with whose name nothing is harmed on Earth nor in the heavens and He is the Samee' (The All-Hearing), the Al-'Aleem (The All-Knowing)". One should read each of the above supplications three times then blow on the water and olive oil. The patient should drink the water and massage his body with it (or have someone massage him). But the patient should believe that the cure is from Allaah and that the treatment is beneficial only with the Will of Allaah.

This person has to repent to Allaah about the bad relations with his father. It could be that what had happened to him was due to bad relations with his father. The family of the patient has to cut relations with the people who practise magic, as magic is one of the seven destructive great major sins. Indeed it is forbidden to go to magicians as this is considered one of the greatest major sins.

The Prophet, sallallaahu alayhi wa sallam, said: "A person who goes to a soothsayer or magician or diviner and asks him (about something) and believes his sayings, he has indeed disbelieved in what has been revealed to Muhammad, sallallaahu alayhi wa sallam (i.e. the Message of Islaam.)." [Al-Bayhaqi and Abu Ya'laa]

Allaah knows best.

I have a friend who is suffering from witchcraft/magic/Jinn. A Sheik have been reading Qur'an on him for 4 months now and everyday a number of Jinn come out of him but till now he is not cured. What is to be done for him?

Fatwa

Praise be to Allah, the Lord of the World; and blessings and peace be upon our Prophet Muhammad and upon all his Family and Companions.

Dear Brother,

We ask Allah to cure your friend and protect him and us from evil Jinn and human beings.

We advise you to continue reciting Qur'an upon that person since Allah cures people through the Qur'an For more details, please read to Fatwa:

439, 523 and 547.

Allah knows best.

Assellem 'alaykom wa rahmatoullahi wa barakatou dear brother, my question is about the leaf of sidr (treatment of sihr). I would like to know how to use it exactly please. Such can we use it as an infusion like tea etc. Barakallahou fikoum for your help. May ALLAH bless you. Assellem 'alaykom wa rahmatoullahi wa barakatou

Fatwa

Praise be to Allah, the Lord of the Worlds; and blessings and peace be upon our Prophet Muhammad and upon all his Family and Companions.

Imam Ibn Hajar reported in his book "al-Fath" from Wahab Bin Munaabbih the way of using leaves of Sidr (Lotus jujube) as a remedy to get rid of the witch. He said: 'One should take seven leaves of green Lotus jujube, grind them between two stones, put the stones and the leaves in some water. Then take out the two stones. Having done so, one recites the verses of Kursi, (2:255) and the last three Surah (chapters) of the Qur'an (112,113,114). After that, one drinks three sips of that water and showers himself with what remains from it. One will - Insha Allah -

feel delighted of what he had. This is particularly useful for the man who has been withheld from his wife.

Allah knows best.

I am a good educated girl. al hamdulilaah. but I heard that some of the bad people I know some bad people of low educational status who are doing what we call siher, amal, shawatha, going to a witch or someone to do me harm by that sihir. I know it is Haram to go to witches to deactivate this Siher. What can I do? Do I go to a Shaikh to read Qur'an on me or what ? Please inform me about this. Thank you so much for this great site.

Fatwa

Praise be to Allah, the Lord of the Worlds; and blessings and peace be upon our Prophet Muhammad and upon all his Family and Companions.

Dear sister, At first, it is badly needed to state that magic is made up of blowing on knots, incantations and secret plotting - in written or spoken forms.

For sure, it produces an effect on the bewitched one's mind, heart or even body, but by Allah's will. Allah Says in the Holy Qur'an (Interpretation of meaning): {But they could not thus harm anyone except by Allah's permission}.[2:102] Without a doubt, magic is not only Haram (forbidden), but also one of the seven grave sins. The Beloved Prophet (Blessings and peace of Allah be upon him) said: "Avoid the seven grave sins. The companions asked: O Messenger of Allah! What are these grave sins? He answered: Making anybody or anything as partner with Allah; practising magic; killing without justification a living being whose like has been declared sacred by Allah; practising usury; misappropriating the property of an orphan, running away during the battle and slandering chaste, innocent believing woman" . Bukhari and Muslim. One is liable to be affected with magic. He may know of being bewitched, but can not find out reasons, except feeling some changes in his behaviour or nature. So, treatment can be achieved via: (1) bringing the magic out, or (2) reciting some

specific passages of the Holy Qur'an on a vessel of water and then, drinking from the vessel and showering oneself. These passages comprise:

1 :al-Fatiha or Sura 1. 2 :Sura 2: verse 255. 3 :Sura 2: verses 285-286. 4 :Suras 113-114. 5 :Sura 7: verses 18-122. 6 :Sura 10: verses 80-82. 7 :Sura 20: verse 69. In addition to that, one has to do good actions regularly, avoid evil and forbidden things and remember Allah much, especially by repeating the known forms of remembrance specific to the morning and evening in their specific times. Allah knows best.

Prescribed means of warding off sihr (witchcraft) before it happens
What are the prescribed means of warding off sihr before it happens?.

Praise be to Allaah.

Among the most important means of warding off the danger of sihr before it happens is seeking protection through the a dzkaar (dzikr) prescribed in Islam, making du'aa' and reciting prayers seeking refuge that were narrated from the Prophet (peace and blessings of Allaah be upon him). These include:

1 – Reciting Aayat al-Kursiy [al-Baqarah 2:255] after every prescribed prayer, after reciting the a dzkaar which are prescribed after the salaam.

2 – Reciting Aayat al-Kursiy when going to sleep. This is the greatest aayah in the Qur'aan, in which Allaah says (interpretation of the meaning):

“**Allaah! Laa ilaaha 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). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursiy extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great”

[al-Baqarah 2:255]

3 – Reciting “**Qul huwa Allaahu ahad**”, “**Qul a'oo dzu bi Rabb il-Falaq**” and “**Qul a'oo dzu bi Rabb il-Naas**” [i.e., the last three soorahs of the Qur'aan] following every prescribed prayer, and reciting these three soorahs (three times) at the beginning of the day after Fajr prayer, and at the beginning of the night after Maghrib prayer.

4 – Reciting the last two aayahs of Soorat al-Baqarah at the beginning of the night. These are the aayahs in which Allaah says (interpretation of the meaning):

“The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allaah, His Angels, His Books, and His Messengers. (They say,) ‘We make no distinction between one another of His Messengers’ — and they say, ‘We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).’

Allaah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. ‘Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlaa (Patron, Supporter and Protector) and give us victory over the disbelieving people”

[al-Baqarah 2:285-285]

And it was narrated in a saheeh report that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever recites Aayat al-Kursiy at night will have ongoing protection from Allaah and no devil will come near him until morning comes.” And it was also narrated in a saheeh report that the Messenger of Allaah (peace and blessings of Allaah

be upon him) said: “Whoever recites the last two aayahs of Soorat al-Baqarah at night, that will suffice him.” The meaning – and Allaah knows best – is that that will be sufficient protection for him against all evil.

5 – Seeking refuge in the perfect words of Allaah from the evil of that which He has created, night and day and when stopping to rest anywhere, be it in the city, in the desert, in the air or on the sea. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever stops to rest and says, ‘**A’oo dzu bi kalimaat Allaah il-taammah min sharri ma khalaq** (I seek refuge in the perfect words of Allaah from the evil of that which He has created),’ nothing will harm him until he moves on from that place.”

6 – The Muslim should say at the beginning of the day and the beginning of the night (three times): “**Bismillaah alla dzi laa yadurr ma’a ismihi shay’un fi’l-ardi wa laa fi’l-samaa’i wa huwa al-samee’ al-‘aleem** (In the name of Allaah with Whose name nothing on earth or in heaven can cause harm, and He is the All-Hearing, All-Knowing).” According to saheeh reports, the Messenger of Allaah (peace and blessings of Allaah be upon him) urged us to recite this, and this is a means of keeping safe from all evil.

These a dzkaar and prayers for refuge are among the greatest means of warding off the evil of sihr (witchcraft) and other evils, for the one who recites them regularly with sincerity and faith, putting his trust in Allaah and depending upon Him, and being content with that.

They are also some of the most effective weapons for warding off sihr after it has happened, along with humbly beseeching Allaah constantly and asking Him to remove the harm and relieve the distress. Among the du’aa’s which have been narrated from the Prophet (peace and blessings of Allaah be upon him) to treat diseases such as sihr and other things is the ruqyah by means of which he (peace and blessings of Allaah be upon him) used to treat his companions: “Allaahumma Rabb al-naas, a dzhil il-ba’s, washfi anta al-Shaafi laa shifaa’a illa shifaa’uka shifaa’an laa yughaadir saqaman (O Allaah, 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).” There is also the ruqyah by means of which Jibreel treated the Prophet (peace and blessings of Allaah be upon him): “Bismillaah urqeeka min kulli shay’in yu’ dzeeka, wa min sharri kulli nafsin aw ‘aynin haasid Allaah yashfeek, bismillaah urqeek (In the name of Allaah I perform ruqyah for you, from every thing that is harming you, from the evil of every soul or envious eye may Allaah heal you, in the name of Allaah I perform ruqyah for you).” This should be repeated three times. And Allaah knows best.

Majmoo’ Fataawa wa Maqaalaat al-Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allaah have mercy on him), vol. 8

It is possible for witchcraft to come between a man and his wife?

I am asking whether it is true that some one makes what we call (Hojob) in Arabic to make other people fail in their lives.

I dont know if you understand what I mean or not. I will give you an example, I was told that some people dont like others, so what they do,they go to specialized people and ask them to do something by the help of the (Jin) or whatever and make the life of that person misery,like makes him fail in his life or I dont know whether this is available truley or not . please give me an answer

Praise be to Allaah.

The correct view according to the majority of Ahl al-Sunnah is that witchcraft or magic is real and that it can have an effect – if Allaah wills and decrees it – on the body of the one against whom it is directed, and it could even kill him.

Imaam al-Quraafi said: “Witchcraft is real and the person against whom it is directed could die, or his mood and habits could be changed... This was also the view of al-Shaafa’i and Ibn Hanbal...” (al-Furooq, 4/149)

The Mu’tazilah and Qadariyyah did not agree with this... but that is of no significance. Al-Quraafi and others mentioned that the Sahaabah agreed that it (witchcraft) is real, before there emerged anybody who denied this.

Among the evidence of Ahl al-Sunnah is:

The aayah (interpretation of the meaning):

“but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haaroot and Maaroot, but neither of these two (angels) taught anyone (such things) till they had said, “We are for trial, so disbelieve not (by learning this magic from us).” And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah’s Leave. And they learn that which harms them and profits them not.” [al-Baqarah 2:102]

This aayah clearly indicates what is being asked about here, which is that witchcraft is real and that the practitioner of witchcraft can cause separation between a man and his wife and that he can cause harm to people by his witchcraft – if that is decreed by the universal will of Allaah.

The aayah (interpretation of the meaning):

“And from the evil of the witchcrafts when they blow in the knots” [al-Falaq 113:4]

‘the witchcrafts when they blow in the knots’ refers to witches or female practitioners of witchcraft who tie knots as part of their magic and blow on them. If witchcraft were not real, Allaah would not have commanded us to seek refuge from it.

Further proof is to be seen in the fact that witchcraft was directed against the Prophet (peace and blessings of Allaah be upon him) by the Jew Labeed ibn al-A’sam. This is a saheeh hadeeth which was narrated by al-Bukhaari and Muslim.

Further evidence is to be seen in the real-life experiences of many people, which cannot be overlooked.

Ibn al-Qayyim said: the witchcraft which causes people to be sick or to feel depressed, or which makes them love or hate, exists and is well known to all people. Many people have experienced what it can do to them.” (al-Tafseer al-Qayyim, p. 571).

Ibn Qudaamah said: “It is well known among people that a man can be separated from his wife (by witchcraft) when he gets married, so that he is unable to have intercourse with her,

but when the spell is lifted, then he is able to have intercourse with her. This is so commonly known that it cannot be denied. There are so many reports of witchcraft that it is inconceivable that so many people would agree on a lie.” (al-Mughni, 8/151)

There are many ways of protecting oneself against witchcraft:

The best way is to fear Allaah, obey His commands, put one's trust in Him, seek refuge with Allaah, and start each morning by eating seven dates. All of these were narrated in saheeh ahaadeeth.

There are many ways of removing the effects of witchcraft, including:

Ruqyah [prayers, supplications], the best of which is supplications from the Qur’aan, then du’aa’s narrated in saheeh haadeeth.

Finding the objects used for witchcraft purposes and doing something to neutralize them.

Ibn al-Qayyim (may Allaah have mercy on him) said: the Sunnah for treating this sickness – two kinds were transmitted from him:

One of them – which is the best – is to locate and neutralize the object, as it was reported in a saheeh hadeeth that he (peace and blessings of Allaah be upon him) asked his Lord about that, and He directed him to a well where he found a comb, some hairs that had fallen when he combed his hair When he removed these things from the well, he felt better, as if he had recovered from an illness. This is this is the best way of dealing with this problem, and is like removing something bad from the body by expelling it.

Cupping, induced vomiting and surgery.

Ibn al-Qayyim said – continuing what he said in the words quoted above: “The second kind is by physically removing the place affected by the witchcraft, because witchcraft has an effect on human nature and the bodily humours, and can affect moods. If its effects are noted in any part of the body and it is possible to remove the bad material, this will be very beneficial.” (Zaad al-Ma’aad, 4/124, 125).

And Allaah knows best.

Is it permissible to use witchcraft to achieve a good purpose?
is it permissible to use witchcraft or black magic for good purposes or stuff like using to convince your parent about something?like marriage to someone?

Praise be to Allaah.

Witchcraft or magic is knowledge that comes from the shayaateen and is something that they do. Allaah 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 Allaah 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 Allaah (shirk); witchcraft;...”

And the Prophet (peace and blessings of Allaah 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 have to be sought through the prescribed means which involve no sin and whose consequences are safe. Allaah 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.

How to deal with sihr (magic/witchcraft)

What is the way to deal with sihr (magic/witchcraft)?

Praise be to Allaah.

Whoever is affected by sihr should not treat it with sihr, because evil cannot be removed by evil, and kufr cannot be removed by kufr. Evil is removed by good. Hence when the Prophet (peace and blessings of Allaah be upon him) was asked about al-nushrah (treating sihr with sihr), he said: “This is the work of the Shaytaan.” Nushrah means removing sihr from a person who has been affected by it by using more sihr. But if it is treated by means of the Qur’aan and permissible medicines or good ruqyahs, there is nothing wrong with that, but treating it with sihr is not permitted, as previously stated, because sihr means worshipping the shayaateen (devils). The saahir (magician, practitioner of witchcraft) does sihr or learns sihr only after worshipping and serving the shayaateen, and drawing close to them by means of the things that they like. After that, they teach him the means of sihr. But, praise be to Allaah, there is no reason why the person who has been affected by sihr should not be treated by means of reciting Qur’aan and the prayers for refuge with Allaah that are prescribed in sharee’ah, and permissible medicines, just as patients with all kinds of sicknesses are treated by doctors. The patient does not necessarily recover, because not every sick person does recover. A sick patient might be treated and then recover if his appointed time (of death) has not yet arrived, or he may not recover and may die from this sickness, even though he may be seen by the most skilled physicians and knowledgeable doctors. When the appointed time of death comes, no medicine or treatment will be of any avail, because Allaah says (interpretation of the meaning):

“And Allaah grants respite to none when his appointed time (death) comes” [al-Munaafiqoon 63:11]

Medical treatment is of benefit when the appointed time has not yet come, and Allaah decrees that His slave should be healed. The same applies in the case of one who has been affected by sihr; Allaah may decree that he should recover, or He may not decree that, as a test and a trial, or for other reasons which are known to Allaah. Among those reasons may be the fact that the one who is treating him does not have the right treatment for this problem. It was narrated in a saheeh report that the Prophet (peace and blessings of Allaah be upon him) said: “For every disease there is a medicine, and if that medicine is applied to the disease, he will recover by Allaah’s Leave.” And he (peace and blessings of Allaah be upon him) said: “Allaah has not sent down any disease but He has also sent down the cure; the one who knows it knows it and the one who does not know it does not know it.”

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 Allaah, that Allaah 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 Allaah’s Leave. Some of the Sahaabah (may Allaah 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; Allaah healed him of the ill-effects of that snakebite. The Prophet (peace and blessings of Allaah be upon him) said: “There is nothing wrong with ruqyah so long as it does not involve shirk.” He (peace and blessings of Allaah 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’wa dzatayn 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 Allaah be upon him), such as the du’aa’ he said when he performed ruqyah for a sick person and said, “Allaahumma Rabb al-naas, a dzhib il-ba’s, washfi anta al-Shaafi laa shifaa’a illa shifaa’uka shifaa’an laa yughaadir saqaman (O Allaah, 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 Allaah be upon him) that Jibreel (peace be upon him) performed ruqyah for him and said three times: “Bismillaah arqeeka min kulli shay’in yu’ dzeeka, wa min sharri kulli nafsin aw ‘aynin haasid Allaah yashfeek, bismillaah arqeek (In the name of Allaah I perform ruqyah for you, from every thing that is harming you, from the evil of every soul or envious eye may Allaah heal you, in the name of Allaah I perform ruqyah for you).” This is a great ruqyah which was narrated in a saheeh hadeeth from the Prophet (peace and blessings of Allaah 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 Allaah 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 Allaah be upon him): “There is nothing wrong with ruqyah so long as it does not involve shirk.”

Allaah 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. Allaah 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 Allaah 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, Allaah will surely make it of no effect. Verily, Allaah does not set right the work of Al-Mufsideen.

And Allaah 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 (Allaah) 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, and also reads Soorat al-Faatiha, Aayat al-Kursiy, "Qul Huwa Allaahu Ahad", and al-Mi'wa dzatayn 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'oo dzu bi Rabb il Falaq and Qul A'oo dzu 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 Allaah 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'wa dzatayn 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 Allaah; 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 Allaah, the sickness will disappear quickly by Allaah's Leave, and both physical and spiritual medicine will be beneficial. We ask Allaah to help us all to please Him, for He is All-Hearing and is ever Near.

Is witchcraft real? Is it permissible to seek treatment from practitioners of witchcraft

Is there anything such as witch doctors? What should we do if someone says "I don't believe in magic" because "this is just an illusion"?

Praise be to Allaah.

Sihr (witchcraft or magic) is a word referring to something hidden. It is real and there are kinds of witchcraft that may affect people psychologically and physically, so that they become sick and die, or husbands and wives are separated. Its effects happen by the will of Allaah. It is a devilish action, most of which is only achieved by means of shirk and drawing close to the jinn and shayaateen (devils) by means of that which they love, and it is based on associating others with Allaah (shirk).

There are doctors who are also practitioners of witchcraft, who treat people by means of seeking the help of the jinn. They claim to have knowledge of the sickness with no need to identify it, and they prescribe for the patient foods and drinks that bring him closer to his allies among the devils. He may tell them to slaughter a pig whilst saying "Bismillaah" over it, or to slaughter a permissible animal without saying "Bismillaah", or when saying the name of one of the devils.

This is kufr or disbelief in Allaah, and it is not permissible under any circumstances to go to people like these. The hadd punishment for these people is execution. It has been proven from three of the Sahaabah (may Allaah be pleased with them) that the practitioners of witchcraft are to be put to death.

The Standing Committee was asked a question about this matter, in which it was said:

Please note that in Zambia there is a Muslim man who claims that he has with him a jinn, and the people come to him and ask him to treat their sicknesses, and this jinn states what their treatment should be. Is that permissible?

They replied:

It is not permissible for that man to use the jinn, and it is not permissible for the people to go to him seeking treatment for sickness through his using the jinn, or to meet any other need by this means.

Seeking treatment through human medical doctors and using permissible medicines is sufficient and means that there is no need for that, and it keeps people safe from the sorcery of the magicians.

It was narrated in a saheeh report that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever goes to a fortune-teller and asks him about something, his prayer will not be accepted for forty days." Narrated by Muslim.

And it was narrated by the authors of al-Sunan and by al-Haakim, who classed it as saheeh, that the Prophet (peace and blessings of Allaah be upon him) said: "Whoever goes to a soothsayer and believes what he says has disbelieved in that which was revealed to Muhammad."

This man and his companions from among the jinn are regarded as being among the fortune-tellers and soothsayers, so it is not permissible to ask them anything or to believe them.

Fataawa al-Lajnah al-Daa'imah, 1/408, 409

Shaykh 'Abd al-'Azeez ibn Baaz said:

Given that there are so many charlatans lately, who claim to be doctors and to treat people by means of magic and witchcraft, and they have become widespread in some countries and they exploit the naïveté of the ignorant, I thought that in the spirit of sincerity towards Allaah and His slaves, that I should explain the grave danger that this poses to Islam and the Muslims, because it involves dependence on something other than Allaah and going against His command and the command of His Messenger (peace and blessings of Allaah be upon him), so I say, seeking the help of Allaah:

It is permissible to seek treatment according to scholarly consensus. The Muslim may go to a doctor to seek treatment for internal diseases, injuries, nervous complaints, etc, so that he can identify the disease and treat it in an appropriate manner, using medicines that are permissible according to sharee'ah, based on his knowledge of medicine, because this comes under the heading of using the ordinary means, and it is not contrary to the idea of putting one's trust in Allaah. Allaah has sent down the disease but He has also sent down with it the cure; those

who know it know it and those who do not do not. But Allaah has not created the healing for His slaves in that which He has forbidden to them, so it is not permissible for the sick person to go to a soothsayer who claims to know the unseen, in order to find out from them what is wrong with him. And it is not permissible for him to believe what they tell him, because they speak of the unseen without knowledge, or they summon the jinn and seek their help in doing what they want. The ruling on these people is that they are kaafirs and misguided, because they claim to have knowledge of the unseen. Muslim narrated in his Saheeh that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever goes to a fortune-teller and asks him about something, his prayer will not be accepted for forty days.” And it was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever goes to a soothsayer and believes what he says has disbelieved in that which was revealed to Muhammad (peace and blessings of Allaah be upon him).” Narrated by Abu Dawood and by the four authors of al-Sunan; classed as saheeh by al-Haakim who narrated that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever goes to a fortune-teller or soothsayer and believes what he says has disbelieved in that which was revealed to Muhammad (peace and blessings of Allaah be upon him).” And it was narrated that ‘Imraan ibn Husayn (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “He does not belong to us who observes bird omens or has that done for him, or who seeks divination or who has that done for him, or who practices witchcraft or has that done for him. Whoever goes to a soothsayer and believes what he says has disbelieved in that which was revealed to Muhammad (peace and blessings of Allaah be upon him).” Narrated by al-Bazaar with a jayyid isnaad.

These ahaadeeth demonstrate that it is forbidden to go to soothsayers, fortune-tellers, witches and the like, and ask them questions and believe them, and a warning is issued to those who do that. Community leaders and those in positions of power and authority must forbid going to fortune-tellers, soothsayers and the like, and not allow anyone who deals in such things to operate in the marketplaces or elsewhere. They should denounce them emphatically, and denounce those who go to them. We should not be deceived by the fact that they may get things right sometimes, or by the fact that many people go to them, because they are ignorant and the people should not be deceived by them. The Prophet (peace and blessings of Allaah be upon him) forbade going to them, asking them questions and believing them, because that is a great evil, a serious danger and leads to bad consequences, and because they are immoral liars. These ahaadeeth also indicate that soothsayers and witches are also kaafirs, because they claim to have knowledge of the unseen, which is kufr, and because they only reach their goals by serving the jinn and worshipping them instead of Allaah, which is kufr or disbelief in Him and associating others with Him (shirk). The one who believes them and their claims to have knowledge of the unseen is like them. Everyone who goes to these people and deals with them, is disowned by the Messenger of Allaah (peace and blessings of Allaah be upon him). It is not permissible for the Muslim to accept what they claim is a kind of treatment, such as their muttering mumbo-jumbo or pouring lead and other kinds of nonsense that they do. This is a kind of sorcery and deception of the people. Whoever accepts that is helping them in their falsehood and kufr.

Majmoo’ Fataawa al-Shaykh Ibn Baaz, 3/274-281.

Secondly:

With regard to witchcraft (sihr), it is real and is not an illusion, and it may have an effect by Allaah’s leave.

Al-Quraafi said: Sihr is real, and the person against whom it is done may die, or his nature or habits may be changed, even if he does not deal with it himself. This was the view of al-Shaafa'i and Ibn Hanbal... Al-Furooq, 4/149.

The Mu'tazalis, Qadaris and some of the scholars held a different view, but no attention should be paid to that. Al-Quraafi and others mentioned that the Sahaabah were unanimously agreed that it is real before there appeared those who denied that.

The evidence of Ahl al-Sunnah concerning that is as follows:

1. Allaah says (interpretation of the meaning):

“but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haaroot and Maaroot, but neither of these two (angels) taught anyone (such things) till they had said, “We are for trial, so disbelieve not (by learning this magic from us).” And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah's Leave. And they learn that which harms them and profits them not” [al-Baqarah 2:102]

This verse clearly indicates what we are trying to say, which is that sihr (witchcraft) is real, and that the practitioner of witchcraft may create a division between a man and his wife thereby, and that he may harm people by means of his witchcraft, but he cannot do any harm except by Allaah's leave.

2. Allaah says (interpretation of the meaning):

“And from the evil of those who practise witchcraft when they blow in the knots” [al-Falaq 113:4]

“those who practise witchcraft when they blow in the knots” refers to female witches whose witchcraft involved tying knots then blowing into them. If witchcraft were not something real, Allaah would not have commanded us to seek refuge from it.

3. Further evidence is provided by the fact that the Prophet (peace and blessings of Allaah be upon him) was bewitched by the Jew Labeed ibn al-A'sam. This is a saheeh hadeeth that was narrated by al-Bukhaari and Muslim.

Ibn al-Qayyim said: The witchcraft which can cause sickness, lethargy, mental sickness, love, hatred and delusions is something that does exist and is known by the masses. Many people know it from experience.

Al-Tafseer al-Qayyim, p. 571

Thirdly:

There are many kinds of witchcraft, including illusions and deceiving the eyes. But not all sihr is like that. Some of the scholars listed different kinds of witchcraft, and counted eight kinds, the most well known of which are:

1. Knots and incantations

i.e., reciting words and mumbo-jumbo by means of which the witch is able to use the devils to do what he wants of harming the person being bewitched. But Allaah says (interpretation of the meaning):

“... but they could not thus harm anyone except by Allaah’s Leave”

[al-Baqarah 2:102]

2. Sleight of hand.

They become skilled in this by means of practice and training to do things quickly, and bring out something hidden.

For example, the magician may bring a dove and strange it in front of the audience, then he hits it with his hand and it gets up and flies.

But in fact there was a kind of anaesthetic in his hand and he made it smell it and made the audience think that he had strangled it and killed it, then when he hits it, he wakes it up from that stupor.

3. Bewitching the eyes.

This is very common among the liars; the magician does not really put a sword in his body, rather he bewitches the eyes of the audience, and puts the sword by his side, but the bewitched people think that he puts it through his middle.

These tricksters have become well known among us, because among the audience there are those who protected themselves with Qur’aan and dzikr, and remembered Allaah a great deal whilst sitting in the gathering watching the magician, so they saw what really happened, unlike what those who were bewitched saw.

4. Using chemicals

This is done well by those who know how substances react with one another, thus producing a substance that is not affected by some other substances, such as the Sufi Riffaa’iyyah who make people think that they are not affected by fire, when in fact they coat themselves with some fireproof substances. Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) challenged them to wash with hot water before entering the fire and they refused because this would have exposed their deceit.

And there are many other things that the practitioners of witchcraft do, which could not happen unless Allaah decreed it.

See Tafseer Ibn Katheer, 1/146; Majmoo’ Fataawa al-Shaykh Ibn ‘Uthaymeen, 2/178; al-Sihr by Shaykh ‘Umar al-Ashqar.

And Allaah knows best.

Wife practising witchcraft on her husband

I have divorced my wife and married another one, at the time of intercourse I felt something strange like black magic (siher) was done to me. I have consulted a SHIKH and he gave me a strange prescription. My questions are :
why couldn't I have intercourse with my new wife ? What is the ruling on that SHAIKH who is not using Quran to cure people from black magic (siher) ? I need your FATWA jazakum Allah khyara

Praise be to Allaah.

The answer is:

If your old wife admitted doing this or it is definitely proven that she did it, then she has committed a great evil, indeed it is kufr and misguidance, because what she did was forbidden sihr (witchcraft or magic), and the one who does that is a kaafir, as Allaah says (interpretation of the meaning):

“They followed what the Shayaateen (devils) gave out (falsely of the magic) in the lifetime of Sulaymaan (Solomon). Sulaymaan did not disbelieve, but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haaroot and Maaroot, but neither of these two (angels) taught anyone (such things) till they had said, ‘We are for trial, so disbelieve not (by learning this magic from us).’ And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah’s Leave. 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. And how bad indeed was that for which they sold their ownselves, if they but knew” [al-Baqarah 2:102]

This aayah indicates that witchcraft is kufr and that the one who practices it is a kaafir. Those who practice witchcraft learn that which harms them and does not benefit them. One of their aims is to separate man and wife, and they will have chance before Allaah on the Day of Resurrection – i.e., they will have no hope of salvation. According to a saheeh hadeeth narrated from the Messenger of Allaah (peace and blessings of Allaah be upon him), he said, “Avoid the seven things which will lead to doom.” He was asked, “What are they, O Messenger of Allaah?” He said: “Associating anything with Allaah; witchcraft; killing a soul whom Allaah has forbidden us to kill unlawfully; consuming riba (usury, interest); consuming the orphan’s wealth; fleeing the battlefield; and slandering chaste but innocent believing women.”

With regard to the shaykh who gave you the remedy, it appears that he is a practitioner of witchcraft like the woman, because no one knows about actions of witchcraft except others who do the same. He is also one of the fortune-tellers and soothsayers who are known for their claims to know many matters of the unseen. The Muslim must beware of them and not believe their claims to know the unseen, because the Prophet (peace and blessings of Allaah be upon him) said: “Whoever comes to a fortune-teller and asks him about anything, his prayers will not be accepted for forty days.” (Narrated by Muslim in his Saheeh). And the Prophet (peace and blessings of Allaah be upon him) said: “Whoever comes to a fortune-teller or soothsayer and believes what he says has disbelieved in that which was revealed to Muhammad (peace and blessings of Allaah be upon him).” So you have to repent and regret what you have done, and tell the head of the organization and the head of the court about this shaykh and your old wife, so that the court and organization will take action to deter them. If something like this happens to you again then ask the scholars of sharee’ah to tell you of the

remedy prescribed in sharee'ah. If what happened to you has now gone, then praise be to Allaah, otherwise let us know so that we can tell you of the remedy prescribed in sharee'ah. May Allaah bless you and us with understanding of Islam and steadfastness in our religion, and may He keep us safe from that which goes against it, for He is the Most Generous, Most Kind.

And peace be upon you and the mercy of Allaah and His blessings.

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol 4, p. 431

Further fatawas:

<http://islam-qa.com/en/search/%22witchcraft%22/ExactPhrase/t%2Cq%2Ca/0>