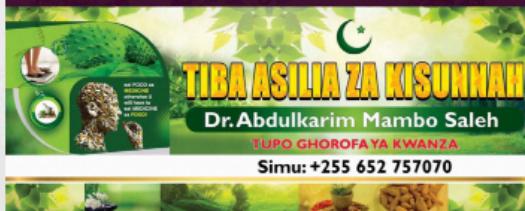


RUQYA TREATMENT & TRAINING

**ARE YOU SUFFERING FROM
SORCERY, JINN OR EVIL-EYE
OR WANT TO BE A RAAQI?**



Introduction to Diagnosis.

There is no substitute for being seen by an experienced and credible person who can help diagnose your problem. However it might be difficult to find people that perform Ruqya in the correct manner and who are knowledgeable in this field.

We need to diagnose the patient for two reasons.

1-When you identify the Sihr, it weakens the Sihr (it is like the Jinn, the fact that you don't see the Jinn and it hides this gives it power over you, but the moment you find it or identify it then that weakens them. This is the same for Sihr).

2-When you identify the Sihr you can understand how to treat it and you know when it is affecting you so you can take action immediately. When the person comes back and we re-diagnose then we can see if there is an improvement and where there are differences. We can see if it is new or still the same or if it is worse. You will be able to see how the patient progresses.

The knowledge in this book will give you credibility to diagnose a patient afflicted by the Jinn, Sihri and ain or hasad.

THE SYMPTOMS.

The symptoms that affect a persons life will be in four categories. With this, you will do the diagnosis and see if the person is affected. Remember that the symptoms must be unusual, repetitive and systematic.

The four categories are :

Blockages in Life, Unusual Mental States, Unusual Health Problems and Repetitive Nightmares

BLOCKAGES IN LIFE

Blockages in life are the main objective of Sihr and this is what determines the presence of Sihr while the other symptoms are side effects which determine how Sihr was made and which treatment we have to give. You will ask the person if they continue to struggle in their life – personally and in Deen. They will explain that they always feel like something is holding them back and everything they try just fails. Even intimacy with their spouse will be strained and difficult. The person will always feel that all opportunities will never materialise.

UNUSUAL MENTAL STATE

The person will have unusual and extreme mental states like anger, fear, sadness, anxiety and other negative emotions. The person will also see shadows or feel a presence of Jinn and become very unstable and sometimes people around him will feel that he is becoming crazy. Many times it

will seem to be psychological but Sihr attacks the mental state of the person and this will make the person unproductive, therefore causing a blockage in his life. You will find that most of the time women will have extreme negative emotions due to some trauma in their life – like the loss of a child or parent, sexual abuse, difficult husbands, loneliness etc. This can easily cause the Jinn to possess a woman, therefore you have to look at the root of where Jinn will continuously come in. Women will often feel worthless and have a very low self esteem. You have to encourage them and help them rebuild their confidence. This is what helps against the Jinn possession

UNUSUAL HEALTH PROBLEMS

Health problems determine where cupping must be done and how much Senna leaves and oil to give. With Hijaama you put the cups on every place on the body where the patient has pain or dysfunction. You give Senna leaves when the person feels a lot of stomach pain. You will give Senna leaves based on the symptoms.

If the person comes back, and had pain during the last two days, then give Senna again but access the symptoms.

For young children, haemophiliacs, very sensitive skin, or patients who do not want then do not do cupping. When the pains or dysfunction are severe, give oil or pomade and rub while reading Surah Fatiha 11 or 21 times according to the intensity of disease.

REPETITIVE NIGHTMARES

You will ask the person if they have had specific nightmares. The person does not need to explain in detail all their nightmares. You just have to ask the person if they have had these dreams: Chasing, Snakes, Cats and Dogs, Falling or High Places, Water or Rivers, Meat or Fish, Blood or Sacrifices, Masks or Statues, Travelling and Babies, Death or Cemeteries, Fighting, Pinned or Chocked. From this you will be able to see the symbols related to these dreams. This will also give you an idea of how the Sihr was done.

SELF-DIAGNOSIS

In this section, we will highlight the different signs and symptoms that can be experienced due to suffering from the following types of spiritual afflictions:

- Evil Eye & Envy (Ayn & Hasad)
- Black Magic (Sihr)
- Jinn Possession (Mas)

We hope and aim that listing these signs and symptoms will help benefit and ensure that both raaqis/practitioners and individuals alike are better equipped and able to diagnose themselves and others more accurately and correctly. Thus avoiding chances of misdiagnosis. Since, many times we come across people who have been misdiagnosed and as a result have not seen much improvement in their situation.

Therefore, understanding and knowing the different signs and symptoms of the types of affliction is extremely important, so that the right means of treatment can then be applied to effectively target and treat the problem. And indeed from Allaah alone comes the cure/shifaa.

**Please note - A person who is afflicted with any of these spiritual afflictions does not necessarily have to experience every single sign and symptom listed. It is only a guideline of things that can occur, which one can look out for. Also a person can be afflicted with more than one type of affliction - for example, someone can be afflicted with evil eye/envy and jinn possession or sihr and evil eye etc. Hence, for such a person they may experience and see an overlap of the signs and symptoms across the different categories.

SIGNS & SYMPTOMS - EVIL EYE & ENVY

Constant yawning without wanting sleep

Constant burping without eating

Increases when listening to or reading Quran

Itching begins when person carries out an act for which the evil eye has been given, for example if the evil eye has been given because of a person wealth, they will start itching when they come into contact with money.

Appearance of spots and boils on the person's body.

Hot and cold flushes for no reason.

Tight chested.

Tiredness, Laziness.

Insomnia.

Waswasah

Putting on weight without necessarily eating more.

Some cases of Cancer.

Some cases of Psychological conditions such as delusion and fear.

Forgetfulness and sleepiness while doing studying, reading Quran or going to school etc.

Headaches.

Allergic, rhinitis and sinusitis.

Sneezing a lot for no reason.

Cold, flu.

Hair Loss.

Darkening under the eyes.

Becoming pale.

Permanent headaches.

Spots under the skin.

Pains at the mouth of the stomach which doctors cannot explain.

The desire to get out of the house or hatred in staying in.

The feeling of death and despair.

To see dead people in your sleep, or lizard or cats.

To see people who have given you the evil eye looking at you in a strange and scary way.

Physical ailments which doctors cannot explain, and going from one problem to another.

Seeing ants in the house.

Children crying constantly for no reason.

Evil Eye's symptoms :

Joint problems;

laziness;

spots;

anti-social behaviour against their own relatives;

turning away with aversion against anybody;

forgetfulness;

anxiety;

heavy shoulders;

contrast of one's body temperature; etc.

Symptoms of evil eye during Ruqiah.

1. Yawning associated with tears. Yawning at other times is not proof.
2. They can fall unconscious (sleep) little while
3. The patient might start to sweat, particularly the head
4. They might feel sick or experience vomiting after a meal
5. They might wish to cry
6. Their limbs get colder than usual
7. Their hearts might beat harder than usual
8. Their body might experience a strange heat (Allah the All Mighty the All Wise knows best)

SIGNS & SYMPTOMS - BLACK MAGIC

EXPERIENCED WHEN AWAKE:

A person complaining of being unable to interact with their spouse
feeling extreme hatred towards their spouse
sexual problems such as incompletion of sexual intercourse
Someone may find it difficult to marry although there would be no obvious indication as to why they cannot.
Inability to reconcile a marriage (a person's family may also be affected by magic in this scenario)
Finding objects which magic are used upon in the home or car like a Taweez (within which you find a talsam i.e. patterns).

Beads
Strange shaped stones
Unusual dust or powder such as flour scattered inside or outside the home
Pins and needles that are poked into the furniture or around the home
Holes that have been cut out of peoples garments
Clothes that have been missing and then found again
Finding clothes that have been stained with the likes of blood
Finding strange scary objects and smells in the bathroom
Symbols carved inside or outside the home
Seeing water or liquid sprinkled outside the home by the doorway or over the doorstep
Broken eggs on the doorstep
Cats that have been slaughtered
Nails that have been nailed into the door
Being extremely volatile
Always changing plans
Anger occurring for small things
Crying for no reason
Staying away from deen
No focus in prayer
Abandoning the Qur'an
Tendency towards sin
Eyes appearing as if has been taking drugs
Vomiting or feeling the want to vomit
Blood pouring out of the mouth without a medical reason
Continuous bleeding for women
Repeated miscarriage
Divorce and re-marrying between a husband and wife for no reason

Receiving threats from close family members such as them not getting married, or getting a job or threats that they will separate you from your children, husband/wife and then find those threats come to pass.

Going to a magician and drinking their water or inhaling their bukhoor

Constant headaches and feeling pain in the stomach

Wanting to vomit when going to the sea, when wind is blowing or walking by graves

EXPERIENCED WHEN ASLEEP DURING THE PERIOD OF SEEKING RUQYA:

Constant dreaming

Restless sleeping, frequent movement and strange noises as moaning and groaning or laughing and crying.

A vision of a magician i.e. witch doctor or an evil man or woman

Seeing the jinn threatening the patient to stop following the treatment.

To see in the dream that the magic "sihr" has been renewed by means of drinking or eating and finding the taste of the substance of the drink or food when one wakes up.

Symptoms of the Black magic that was eaten or drunk

1. The patient feels a permanent pain in their stomach when the sihri is recent
2. This pain increases during ruqyah as long as the Sihri is not old and has not yet spread all over the body
3. Too much gases
4. They feel some unusual heat of their body and especially during ruqyah
5. Some patients lose their appetite
6. Constipation in some cases
7. Very strong pain for women who are menstruating
8. When hands or feet have swollen or some spots appear it might suggest that sihri has accumulated in that area and Allah The All Mighty The All Wise knows best.

Symptoms of black magic

1. Most cases of black magic are associated with the symptoms of devil's touch.

2. Sudden attitude change i.e. from love to hatred, from being healthy to illness, from joy to sadness, etc.

3. Very bad tempered and quick to react

4. Their state worsens or their symptoms change when the Qur'aan is recited upon them or after that

5. Those suffering from magic feel like being urged to say something or to do an action without their will and most of the time they regret their behaviour

6. Pain in the stomach

7. Pain in the low back

8. Their eyes appear to be remarkably shining and they look up and down. In most cases not only does it suggest that they might have eaten or drunk B.M that had reached their eyes but also it could signify the presence of something

9. A very putrid smell comes from their mouth or their skin or their stomach even if they wash themselves they cannot get rid of it

Symptoms during ruqyah.

1. Crying when hearing the verses wherein magic is mentioned

2. To fall asleep
3. Painful stomach
4. The patient looks at the raqui “ The one who recites” ironically
5. The patient might laugh without his will

Examples of reactions:

1. Crying when hearing the verses wherein magic is mentioned
2. To fall asleep
3. Painful stomach
4. The patient looks at the raqui “ The one who recites” ironically
5. The patient might laugh without his will
6. some patient shiver or shake

The following steps are recommended:

- 1 – Putting one’s trust in Allaah and believing that He is the only One who can cure
- 2 – Reading the Qur'aan and specific invocations (evening and morning supplications)
- 3 – Listening to ruqiah C.D.or Surah Baqarah at least once a day. In case you have no time play it in your house when you go to work.
- 4 – Following ruqiah course prescribed by the raaqi [water that was blessed with a recitation for bathing or drinking,etc..]
- 5 – Try to find the magic and remove it e.g. amulets, talassim, doubtful things, etc. Anyway if you find your magic burn it and don't throw it in the water.
- 6 - Read ayat kursi, ikhlas and mu'awithitain after every single obligatory prayers.
- 7 - Always keep udhu as it helps a lot.
- 8 - Making specific remembrance such as hasbiya Allaahu wa ni'mal wakeel and asking forgivness.
- 9- Don't tell to suspicious you reality wether cure or still suffering.

repeat the following du`a's on a regular basis both in the morning and evening three times or more:

1) Bismillahi alladhi la yadhuru ma`a ismihi shay'un fi al-ardihi wa la fi as-sama'i wa huwa as-sami'u al-'alim [3 times evening and morning].

(In the name of Allah; with His name, nothing whatsoever on earth or heaven can inflict any harm; He is All-Hearing and All-Knowing).

2) Hasbiya Allaahu la ilaha illa huwa `alayhi tawakkaltu wahuwa rabbu al-'arshi al-'adhiim .
(Allah suffices me; there is no god but He; in Him I place my sole trust; He is the Lord of the mighty Throne).

3) Allaahumma ini a`udhu bika min hamazati ash-shayatin wa a`udhu bika rabbi an yahdhuruun
(O Allah, I seek refuge in You from the whisperings of Satan; my Lord, I seek refuge in You from their presence around me).

4) A`udhu bi `izzati Allahi wa qudratihi mimma ajidu wa uhadhiru [7times]
(I seek refuge in Allah's glory and power from the affliction and pain I experience and suffer from).

It is important to remember that du`a' and dhikr will only benefit when it comes from a heart that firmly believes in Allah, and thus cherishes firm conviction in Allah's power and sovereignty

SIGNS OF JINN POSSESSION

The following information gives insight into the different signs of Jinn possession that can be found in a person:

Attitude towards the religion

Physical & Mental Health

Behavior and Personality

and signs found in the home

* Note – A person who is possessed by Jinn does not necessarily have to experience every single sign listed below. It is only a guideline of things that occurs with jinn possession that one can look out for.

ATTITUDE TOWARDS THE RELIGION

The possessed person can be seen turning away from the religion, in particular from acts of worship, obedience and the remembrance of Allah.

Notice if they suddenly have an aversion to Islam, Qur'an and other religious items. They may be a person who normally goes to the masjid but suddenly despises the thought.

Look for destructiveness on the part of the person, especially if that destruction is of the Qur'an and other religious items etc.

PHYSICAL & MENTAL HEALTH

Seizures (with no medical cause).

Paralysis of a limb (with no medical cause).

Constant headache with no medical cause, which is not eased by painkillers.

Irregular menstruation in women.

Sudden weight loss or gain

The person may suddenly become cold while the temperature remains constant. A thermometer may record a one to two degree drop in that person.

Changes in sleep patterns.

The person may experience severe nightmares or night terrors.

They may seem to have blackouts in their memory.

The person may start to self-harm/mutilate or have a desire to do so.

Depression – the symptoms of depression that the possessed person may experience includes: feeling distressed and sad, loss of appetite, lack of focus, forgetfulness, Sleep disturbances, weight loss and lack of sexual desire.

It is also important to note here, that the Jinn can attack a person psychologically, physically and sexually.

PSYCHOLOGICAL ATTACKS.

The Jinn know your weaknesses and will try to exploit them. Someone who feels ashamed about something will have an increase in that emotion. The same is true for depression, anxiety and anything else you can think of.

Physical attacks. It might be in the form of punching, scratching, biting, hair pulling, etc.

Sexual assaults. This can run the extent from fondling to actual penetration and can occur in males as well as females.

BEHAVIOUR AND PERSONALITY

Changes in behavior and personality. This is usually seen when the person is sociable and suddenly becomes extremely quiet.

Someone who is normally very active suddenly becomes isolative.

Being quick to get angry or weep with no apparent cause.

Erratic behaviour in one's words, deeds and movements.

Someone who begins cursing a lot when that is out of character for them.

They may become hostile, violent and threatening for no reason.

They often attempt to hurt animals.

They may seem to have multiple personalities.

Sudden interest in occult materials

Look for changes in the way the person dresses.

Sitting in the toilet for a long time, and talking to oneself.

They may perform acts of humiliation, such as urinating on themselves etc.

They may be sexually pre-occupied.

Excessive masturbation or doing it in front of others.

Observe their personal hygiene and look for changes.

Look for unusual changes in diet. Foods that were once favorites may now be repulsive to the person. They may eat foods that they once detested.

SIGNS OF JINN POSSESSION FOUND IN THE HOME

As well as possessing the body of a person, the Jinn can also interfere and intimidate the person around the house.

Objects move around seemingly by themselves.

Objects may disappear and not be found again.

Objects may disappear and be found in another location.

Objects may disappear and later be found where they originally were.

Objects may come from nowhere.

Objects fly around as if they were thrown from unseen hands.

Knocking, banging or pounding may be heard throughout the house or in just one room.

Religious articles disappear or are destroyed or may also be desecrated.

There may be knocks at the door but no one is ever there.

Growling may be heard but the source cannot be located.

There may be scratching sounds heard without an obvious source.

There may be foul odors that have no verifiable source, that may come and go.

Heavy furniture may move on its own.

Doors and drawers may open and close on their own.

Electrical appliances may turn on or off.

Spontaneous fires may start up.

Glass may break for no reason.

Sounds of glass breaking may be heard but there is no evidence of it happening.

There may be sudden temperature changes, up and down although it is usually down. These can be recorded on a thermometer.

There may be a sensation of wind blowing even with the windows closed.

Odd lights may be seen; it may shoot around a room.

Lights will go off or not come on when turned on.

There may be sightings of people or dark shadows that may or may not have form.

Odd-looking creatures may be seen.

People may have a feeling of being watched or that they are not alone.

People may hear voices when no one is present.

People will often hear their name called only to find that no one is around. Sometimes, a couple will each think they heard the other call to them.

Levitation of objects or people.

Any talk about Allah and Islam/religion may cause an outbreak of paranormal activity.

Activity starts up when reciting and listening to Quran, adhaan and making dua etc.

Apparent retaliation if a Raqi has been to the home.

Apparent retaliation after some attempt to stop the activity.

The following signs can occur both at home and outside the home:

Animals may become spooked and stay away from the targeted person altogether.

Animals may growl at something they see but you do not.

Types of jinn possession

Al Mass at different levels, you have people you barely some marks of their Possession and others again all day load have, we can divide the next levels.

Full Possession of the whole body, and it has two types divide

a: Full Possession for a permanent or long duration,

It is this sort of possession that a Jinn sitting in the body that actually throughout the day active in the patient, the Djinn talks often on the tongue of the patient and the Djinn are usually not plan to more way to go until Allah brings healing. The Djinn has often the disposal of the body and often causes blackouts and the patient is often faint. These cases we see and Sihr severe cases of jinn ashiq.

b: Full Possession of a temporary nature,

In other words, here we speak of a Djinn Tajier. This Djinn is thus available over the body like the games listed above, only that these Djinn during Ruqya session flies out of the body and when the session is over again enters the body.

FULL POSSESSION OF A CERTAIN BODY,

And it is a jinn who has taken full possession of a body part, eg a leg, arm, eyes or tongue. The patient can spontaneously become paralyzed, blind or suddenly stopped talking etc etc, and if this person does medical research shows there is no reason this finding. It is also possible that the Jinn from one to another body moves.

POSSESSION FROM THE OUTSIDE (MASS AL GARIZI) .

and dividing it in two:

A: CONSTANT POSSESSION FROM THE OUTSIDE,

And in this species there is no Djinn in the body, but outside the body and the Djinn is constantly with the patient. They are often cases of Sihr with the will of Allah is not the body and can then work through the outside of a Djinn that getting revenge on a man because of something man with the Jinn did.

It is sometimes also possible that a "concerned that ASHIQ in love with this person, but not able to enter the body. The problem with this kind of Possession, is that as with the tayyaar Djinn flight when Roqyah is done, the patient will thus treatments feel good and no signs of Possession show, but outside of the treatment is much affected by waswaas, bad dreams, and one can also see ghosts or animals who chase.

B: TEMPORARY POSSESSION FROM THE OUTSIDE,

It is this kind that a Djinn on the outside, but it is not always Djinn. It is possible that a person feels good day and have no symptoms and then suddenly do, the symptoms are more like the games listed above.

Possession of the surface that cause disease, and this is the following forms:

a: Possession of the surface that cause diseases without medical before signs or causes. And this is a very difficult case to detect, because the patient gets a disease and then go to the doctor and let fully explore, and yet nothing is found. And when Roqyah is done, there is no response, because the jinn from the outside causes.

b: Possession of the exterior that the person is already suffering from diseases that worsen, The Djinn causes a disease that this person has been getting worse. The patient suddenly sees that he previously used the medication and the will of Allah was useful for his illness suddenly have no effect, and this is the fault of the Djinn.

Possession of very short duration (Al Mass Al Taief)

this involves a very short Possession thus takes a few seconds up to several minutes, examples are also Jathoom (boegebez), but other shapes can be included in this group

The occasional possession of man by the Jinn may be due to jest on the part of the Jinn, anger or even love just as among humans. A person in a village, for example, throws left over hot water from a bath outside to dispose of it. Naturally the person will throw the water in the garden or field. He/she cannot see the Jinn when the water out is being flung out. Should this water have burnt a Jinn who was there, the Jinn will become angry with the person and think that they have been intentionally harmed. Though humans may not realise what they have done, the Jinns are by nature very ignorant, harsh and volatile in their behaviour, so they may vengefully punish humans much more than they actually deserve.

Jinn possession sometimes also occurs as a result of “fun” on the part of the Jinn just as evil and mischief occurs among humans for similar reasons. The disbelieving jinn and sometimes believing jinn as well (although very rarely) may possess the body of a human.

Most of the time possession is due to sihr (black magic) where a Jinn is purposely sent by a sorcerer/a person doing the sihr to invade the body of a human so as to make that person ill, or lethargic or insane, or violent etc.

Ibn Hajar Al-Haythami said in his book Al-Fataawa Al-Hadithiyah, after mentioning this Hadeeth: “It is a proof against those who deny the devil’s ability to infiltrate the body of a person, such as the Mu’tazilah sect.”

‘Uthmaan bin al ‘Aas (RadiyAllaahu ‘anhu) narrated: “When the Prophet (Sallallaahu ‘Alaihi wa Sallam) appointed me as a governor of at-Ta-if, I used to feel something exposed to me during Salaah which made me forget what I had prayed; so I traveled to see the Messenger of Allah (Sallallaahu ‘Alaihi wa Sallam). When he saw me he asked the reason of my visit, I replied: ‘O Messenger of Allah, something comes to me. during prayer, and makes me forget what I have prayed’. He replied: ‘That is Satan. Come closer’. So I approached near him, sitting on my heals. He struck my chest and blew in my mouth, saying: ‘Come out, enemy of Allah’. He said this three times, then said to me: ‘Go back to your work’. Since that moment, I have never felt anything.”

‘Abdullah ibn Ahmad ibn Hanbal (rahimahullaah) said: “I said to my father: ‘Some people claim that Jinn do not enter the body of humans.’ So he replied: ‘O my son, they lie; it is a Jinn who speaks through a human (when he possesses him/her).’”

How does a Jinn enter the body of a human?

The Jinn exists in the form of a spirit. The body of human is permeable, therefore the Jinn is able to enter the body of a human through any place he/she wants. The evidence for this is Allah’s verse:

“He created the Jinn from a fusion of fire”. [Surah 55/ar-Rahmaan, v: 15] Ibn ‘Abbaas (RadiyAllaahu ‘anhu) said: “From the fusion of fire; and the fusion of fire is the hot wind coming out from fire”. When the Jinn enters the body of a human, it heads directly for the brain where it can affect any organ of the body from that central position. Medical research has proved that possessed people have some strange vibrations in their brains.

Below is the experience of Shaykh Waahid Abdus-Salaam regarding possession by Jinn.
“One of them (Jinn) once told me: ‘I can have a direct effect on any organ of the body, of this person that I am possessing.’”

“I once said to a Jinn: ‘Hold this arm’, so he stretched his arm, and three strong young men tried to bend the arm, but they could not. So then I said: ‘Let go now’ and he did.”

In cases wherein the human was unaware that he harmed a Jinn, the Jinn should be addressed and informed that the human’s act was unintentional and as such does not deserve a punishment. If it took place in the man’s house or possession, the Jinn should be informed that the house and property belong to the man and as such he is permitted to use them as he pleases in allowable ways. The Jinn should also be told that they do not have the right to inhabit human property without permission of the occupants. They only have a right to dwell in places not occupied by humans like abandoned buildings and open country. Consequently, the Jinn can most often be found in abandoned settlements, the open desert or open fields. They also occupy places of impurity like toilets, garbage-dumps, graveyards and camel pens.

As regards camel pens, al-Barra ibn ‘Aazib reported that Allah’s Messenger was asked about performing udhuu after eating camel meat and he replied. “Perform udhuu after eating it.” When he was asked about making udhuu after eating mutton, he replied, “Do not make udhuu after eating it.” He was then asked about making formal prayer in camel pens and he replied, “Do not offer prayer in camel pens as they are places of the devil.” When he was asked about prayer in sheep folds, he replied, “You may pray in them, as they are places of blessing.” [Sunan Abi Dawood, (English Trans.), vol. I, Pp. 44-45, hadith no. 184] There are ahaadeeth prohibiting salaah in camel pens as has been collected by Muslim [Saheeh Muslim (English Trans.) vol. I, p.198, hadith no. 700] and others.

If the human committed an act against the Jinn unintentionally, then this should be explained to them; that he never intended to harm them. And if the act took place in his house, then he is free to act in a way that is permitted.

As for you Jinn, they do not have the permission to take shelter in human bodies without their authorisation. No sane person would permit that anyway.

The point is that if the Jinn attacks a human, they should be informed about Allah and His Messenger’s ruling on the matter and proof of their error should be pointed out. They should be ordered to be righteous and to abstain from evil just as is done with humans, based on Allah’s statement: “O assembly of Jinns and men! Have not messengers from among you come to you relating to you Our signs and warning you about meeting this day of yours?..”. [Surah 06/al An'aam, v: 130]

The Jinn Effects:

SPIRITUAL

- The Jinn effect a person spiritually. Their ultimate goal is to take a person away from Allah and outside of Islam. They achieve this through making a person lazy to perform salah, until they leave it. Difficult to recite Qur'an, until they stop it. Unmotivated to study Islam, until they abandon it. Slowly taking a toll on the person's eeman (faith), until they destroy it.

PSYCHOLOGICAL -

The Jinn effect a person psychologically. Whether it is for revenge, sent through Magic or out of love, their objective is to fulfill their task and desires. They achieve this through getting to the person's heart and into their minds. Through waswaas they can cause severe mood swings leading to depression, anxiety, anger as well as extreme lust and lewd behavior. This taking a toll on the person's life until it is destroyed.

PHYSICAL -

The Jinn effect a person physically just as they effect psychologically. Being afflicted in the heart and mind has a direct effect on the physical state and health of a person. Jinn can cause medical illnesses, unexplained pains and bruises as well as sexual abuse by possessing and living inside of a person. This taking a toll on the person's overall well being and health until it is destroyed.

Categories of jinn

Al-Jahiz states: "People distribute jinn into ranks. If the jinni lives with humans, he is called 'Amir. If he is a jinni that attacks young boys, he is called Ruh (pl. arwaah). If he is a malicious, haughty being, then he is a demon. If he is stronger than a demon, he is then a Marid. God said 'We made the heavens secure against every rebellious satanic force.' If he is more powerful than a Marid, then he is an Ifrit."

1 – JINN

When they mention the jinn in general terms, they use the word Jinni, pl. Jinn. They are the ones on the lower ranks. They are known to convert to Islam.

2 – AAMIR (DWELLER)

If the jinni is one of those who live in houses with people, they call him 'Aamir (dweller), pl. 'Ummaar. Prophet Muhammad (saw) told us to warn a Jinn that lives in your house (mostly in the form of a dark black snake) – three times. If it does not leave the house on the third time, you then Kill it, because it is not a Jinn but a Devil.

3 – ROOH (SPIRITS)

If the jinni is one of those who interact with children, they call them Ruh, pl. Arwaah (spirits). We hear a lot from our children seeing cartoons in real life. Ones who are scared of water speak of the same cartoonish things appearing in water to them.

4 – GHOUL – SI'LAH (JINN MAGICIANS)

Dwelling in deserts, deserted island and places where there are no human.
'Sudden appearance and disappearance, cat like face, canine teeth and a forked tongue.'

Furthermore, Prophet Muhammad (saw) also said:

"No one can change the image in which he was created. But jinn have some magicians among them as do humans, so when you see them (ghoul), give the call to prayers (Adaan)."

And it will go away. Ghoul, however, is considered the Male magician, and Si'lah the female.

5 – AL-NASNAS – SHIQQ

Strangest of all, described as a man split into two, having half a body. Al-Jahiz speaks, that if a shiqq encounters a human, it beats him till he dies.

We already see Half-man diagrams in Witchcraft charms (key/portal for the demons). There might be a connection between a Shiqq and Jinn; But then a Hadith from al-Sahih:

7 – SHAYTAAN (DEVIL – DEMON)

If the jinni is wicked then he is a Shaytaan (devil) plural. Shayateen.

It is mentioned in 100 verses of the Qur'an, where it mostly points to Demons (Devils) yet some places it points to Satan (Iblees). Devil (shaytaan) Refers to a type of Jinn representing Pure Evil. Most scholars claim that a Jinni may convert to Islam but a Shaytaan, in specific, can never become a Muslim.

The Presence of Jins, its types and its forms:.

. WHISPERING

- Being in the brain of the patient
- Being in the brain without tricks
- Being in the body of the patient
- Presence of both the patient and the jin
- Complete presence of the jin
- Common presence
- The situation of the patient when the jin leaves .
- How to drive away the jin when they are present.

Many people think that anyone who is subject to Jins must have madness or be an epileptic when the Jin comes. Also they entertain the idea that the presence of the Jin is complete and not partial. This understanding is erroneous and unfounded since the presence of Jins is of many types, namely:

1 - Whispering:

The Shaytaan can whisper and cause a lot of anxiety, negative thoughts and paranoia to the point that the patient start laughing or crying without any reason. The patient might experience tamper. Such state could last few hours or from time to time during the whole life spun.

2 - Being in the brain of the patient:

The Shaytaan controls all his physical and spiritual senses. In such case the shaytaan uses one's senses, nerves and muscles and it is easy for him to make the patient suffer from madness to a great extent. It might last few minutes or few days or even most of patients' life spun.

3 – Being in the brain of the patient without tricks:

The shaytaan influences most of one's senses and could speak on behalf of the patient. In such case both of them will not notice if they are beaten up. This situation might last for few hours.

Examples:

Those who experience sleepwalking that are someone who cannot even shout when facing a danger, etc.

4 - Being in the body of the patient:

The Shaytaan might be in one of patient's limbs and cause him a pain in his back or his head and as result he might temporarily lose his hearing or his sight while being conscience. Such situation might last many days.

Examples:

Permanent paralysis caused by Jins.

This can occasionally affect eyes only during reading or healing courses, etc.

5 - Presence of both the patient and the jin:

Both the shaytaan and the patient can speak. Both of them feel the pain if they are beaten up. Such presence does not last few hours.

6 – Complete presence of the Jin or possession:

The Jin comes and possesses completely the patient, speak and walk on his behalf.

He [the patient] can even dispute or run away without being aware. Some Jins make the patient drive his car and travel without being aware and later find out that they are somewhere else!

7 - Common presence

This is similar to the two previous ones [the partial and the complete one] but in a subtle way. The patient is able to see things properly and can distinguish everything. However, he could unwillingly utter or do something so much so that some kind of Jins don't speak with their own voice [we hear patient voice instead] without being noticed even by the patient themselves. This is the case of a black magic associated with a Jin – mostly magic of separation – in order to dispute with others in so that to make a couple split up.

Self-Diagnosis Questionnaire

If you have four or more from one or all categories then there is a problem and you should seek Ruqyah.

1.

Do you see your face pale or dark?

Do you feel hopeless, careless, lazy?

Do you say I have had enough I wish I die?

Have you thought of suicide?

Do you find it hard to sleep at night?

Do you feel sleepy during the day?

Do you sweat from your forehead, back, hands and feet especially at night?

Do you have pain in your shoulders and lower back?

Do you go to toilet a lot to urinate?

2.

When you look in the mirror do you think you are ugly?

When you brush your hair do you lose a lot?

Does your body smell even if you had a shower?

Does your breath smell?

Does your belly get bloated?
Do you have spots on your body?
Do you have scratch marks that you don't know how you got them?
Do you have bruises that you don't know how you got them?
Are you suspicious?

3.

Do you have bad dreams snakes, scorpions, see yourself falling, graveyards, blood, water?
Do you have anxiety and depression?
Do you scare for no reason?
Are you lazy of doing your prayer?
Do you feel distant from your family?
Do you have panic attacks?
Do you have doubts about the religion Allah?

Symptoms of jinn possession

Those who have written on this topic have listed several symptoms of jinn possession. These symptoms may be real, but we must point out that some of these symptoms may also occur for other reasons, such as staying up all night, or confusion and uncertainty. So we must try to protect ourselves from the whispers that the Shaytan tries to instill in our hearts, when reading this list of symptoms. These symptoms have been divided into two categories: those which occur when one is awake, and those which occur when one is asleep.

A - SYMPTOMS WHEN ONE IS AWAKE

1. Turning away, in particular, from acts of worship and obedience, the remembrance of Allah (Dhikr) and reading the Qur'an. Allah says: (And whosoever turns away blindly from the remembrance of the Most Gracious (Allah) (i.e. this Qur'an and worship of Allah), We appoint for him Shaytan (Satan - devil) to be a Qarin (a companion) to him. And verily, they (Satan's/devils) hinder them from the path (of Allah), but they think that they are guided aright!)(Al-Zukhruf 43:36-37)
2. Erratic behaviour in one's words, deeds and movements. Allah says Those who eat Riba will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan (Satan) leading him to insanity. (Al-Baqarah 2:275)
3. Seizures (with no medical cause); there are signs to indicate that a seizure has devilish causes.
4. Paralysis of a limb (with no medical cause).
5. Being quick to get angry or weep with no apparent cause.
6. Sitting in the toilet for a long time, and talking to oneself.
7. Constant headache (on one or both sides of the head) with no medical cause, which is not eased by painkillers.
8. Irregular menstruation in women.
9. Not producing children although both husband and wife are medically sound and able to reproduce.

There are other signs when one is awake, but they may be caused by other life circumstances, such as not succeeding in efforts to get married, repeatedly failing to do so, or a wife becoming very distressed when her husband has intercourse with her.

B - SYMPTOMS WHEN ONE IS ASLEEP

1. Frightening nightmares, which includes seeing various kinds of creatures such as ghosts or apparitions, seeing oneself falling from a high place, seeing people in strange forms, and snakes. A man may see a woman who wants him to have intercourse with her (and vice versa) constantly in his dreams, or he may see someone threatening him.
2. Insomnia, anxiety and fear upon waking.
3. Talking loudly in one's sleep, or moaning and groaning.

Note: A person should not be regarded as being possessed by the jinn if any of these symptoms occur. No one can be certain that a person has been possessed by the jinn until after the Qur'an has been recited over him, so these symptoms cannot be taken as definitive evidence of jinn possession.

Delusion

Delusion is a serious mental illness. If a person is overcome by delusions, it is difficult to escape from them. No person is free of delusions that sometimes come to him, and in some cases life is delusion upon delusion, to such an extent that the delusions have a greater influence on a person than does reality. With the spread of treatment by means of the Qur'an and people seeing cases of epilepsy, and the spread of stories, whether from people who have gone for treatment or from books, delusions have started to encroach upon the minds of many people as a result of the many problems of life. Even those who are righteous and upright in their religious commitment are not free from the problems of delusion.

In fact if the disease of delusion strikes a man, it is one of the most serious kinds of disease, for jinn possession may be dealt with by reciting the Qur'an as a Ruqyah, but the disease of delusion is a vicious circle. Similarly, some people may imagine that they have been bewitched or that so-and-so has put a spell on them because of some problem between them, so their thinking becomes confused and their lives become chaotic, and they tell themselves that they have been bewitched.

If the delusion of having being possessed by the jinn or having been bewitched takes hold of a person, then his thinking becomes confused and his life becomes chaotic; his glands start to malfunction and the signs of possession or bewitchment appear in him. He may suffer convulsions or lose consciousness as the result of what modern psychology calls autosuggestion.

Then anxiety accompanied by intense fear starts to take over his life. His nervous system begins to malfunction, the muscles of the heart tense up and physical symptoms appear. The sick person feels pain in the area of the heart and the pain increases as the fear grows. Other symptoms appear as the result of the malfunction in the nervous system, and there is no part of the body which is not affected by this case of anxiety.

The heart rate increases and may become irregular, the blood pressure rises, the digestive system malfunctions, pains develop in the stomach and the patient's sexual desire may be affected so that he feels no attraction towards his wife; The muscles of the body become tense, and muscle tension in the head leads to migraines.

In fact many of those who go to those who offer treatment using the Noble Qur'an are suffering from delusions. Very few of them are actually possessed by the jinn, even though they may show symptoms of jinn possession. The fact of the matter, as supported by psychology, is that ongoing anxiety does indeed cause real physical illness, so the pain becomes a physical reality, not just tension. Anxiety may cause stomach ulcers, angina and other problems, which changes a person's

life and causes him to lose ambition and neglect his work; it also causes disruption in his marital life, and he becomes a prisoner to delusion and fear.

There is a real remedy for this problem, to be found in psychology if the person has been overtaken by delusions for a long time. If the problem has only recently begun, however, he must recite prayers for protection.

Epilepsy

Definition of epilepsy

Doctors have not been able to give a comprehensive and definitive definition of epilepsy, because of the numerous clinical manifestations of epilepsy, including convulsions.

Epileptic seizures

Doctors use the phrase "epileptic seizure" to describe the sudden attack that happens to a patient, characterized by tension and shaking, accompanied by loss of consciousness. Doctors divide epileptic seizures into two types, grand mal and petit mal. Grand mal seizures are accompanied by a loss of consciousness, whereas petit mal seizures may occur in the early stages and may not be noticed by the patient or by those around him. They last for 3-10 seconds and are not usually accompanied by convulsions. They usually occur suddenly, whereby you will see the patient stop speaking for a moment and then carry on with some loss of focus, or moving from speaking in detail to mumbling. The patient may stare into space for a moment and then go back to what he was doing.

Causes of epilepsy

Doctors link epileptic seizures to three factors, namely:

1. Individual potential and heredity
2. Problems in the brain
3. Changes in neurological activity

But there is another important cause of epilepsy which is that it may be caused by jinn possession. This is something which many doctors do not wish to acknowledge, despite the fact that they admit that there are some kinds of epilepsy for which modern science cannot discover the cause. What is even stranger is that many of those who deny this are from among our own people, whereas many doctors in the West acknowledge this kind of epilepsy.

Depression

Depression refers to intense sadness. It is a widespread mental illness, indeed one of the most widespread. As for mild sadness or feeling "blue", this is a normal and natural emotion which hardly anyone can escape, not even a believer. Allah says:

Secret counsels (conspiracies) are only from Shaytan (Satan), in order that he may cause grief to the believers. (Al-Mujaddilah 58:10)

If that sadness increases and takes over a person, it becomes depression.

Signs of depression:

1. Feeling distressed and sad

2. Loss of appetite
3. Lack of focus, forgetfulness
4. Sleep disturbances, weight loss
5. Lack of sexual desire

Causes of depression

1. External causes

These are factors that are outside a person, such as life events like losing a loved one, or losing money or social standing. If this person does not have the protection of faith, he will go through several stages until he reaches the stage of depression.

2. Internal causes

These have to do with the person's physical make-up, such as brain cells, a lack of thyroid hormones or a lack of certain vitamins.

Kinds of sickness and harm caused by the jinn

The jinn may cause many different types of sickness and harm to humans, affecting their psychology, moods, body, wealth, possessions, business, relations with others or studies.

The sicknesses that we are going to discuss may happen either because of the human being overpowered by the jinn, or because of witchcraft. We will discuss the remedies for these sicknesses in the light of the Qur'an and Sunnah. These sicknesses include the following:

1. Intense fear
2. Psychological and nervous diseases (insanity, depression, anxiety, tension, epilepsy, waswas (whispers from the Shaytan), personality disorders)
3. Physical sickness (i.e., physical sickness that human medicine is unable to treat, and for which there is no medical cause)
4. Hallucinations
5. Stirring up hatred between people, causing enmity and division between people such as husband and wife, business partners, friends, family
6. Female diseases (infertility, heavy bleeding and menstrual irregularities, infections)
7. Sexual problems (impotency, premature ejaculation)
8. Tampering with and causing damage to houses and material possessions (causing fires, throwing furniture about, throwing stones at the house)

Symptoms of Demonic Possession Advanced Phase

In advanced stages of Black Magic, there is usually Entity Possession/Spirit Attachment. Demonic possession and spirit attachment are very different. Demonic possession is much more serious. The symptoms of black magic listed below also fit symptoms of Demonic Possession, in combination with all the above symptoms.

- Critical illness/possibly of more than one family member/allopathic

doctors cannot find the source of the illness.

- Medicines do not work, and allopathic medicine does not work, probably makes them worse, confusing doctors or they are telling you there is nothing wrong.
- Cancer.
- Suicidal attempts/Family members contemplating suicide/Overwhelming impulses to self-torture with suicidal or homicidal risk.
- Total self destruction through substance abuse/addictions.
- Ravishing hunger, hungry again not long after eating.
- Heart attacks/intense heart pain that feel like heart attacks, and come suddenly/can be several in one day.
- Incredible thirst, possibly caused also by stress.
- Your waking state is like a horror movie every minute with no sense of relief except short periods while sleeping. Waking is torture.
- You feel it is difficult to come back to your body after you have been sleeping. You feel you must fight to get back in your body or wake up.
- You experience entities or energies trying to attack or kill you while sleeping. You remember running from them.
- You see dark shadows in your room/around you when you try to sleep.
- Slashes/cuts/claw marks on your body when you wake from sleeping.

Symptoms of Demonic Possession in Women:

- Bruises around your reproductive area when you wake from sleeping.
- Dreams of being raped or having sexual intercourse with someone or something else while you are asleep, possibly resulting in a real orgasm.
- Erratic menstrual periods, either no period at all, or very irregular, or excruciatingly painful periods that are completely debilitating.
- Unable to conceive children/barren because of blocks caused by magic or possession.
- Recurring miscarriages, even though there are no physical problems.
- Irritation in vagina/feelings of yeast infections/pain and burning/Leukorrhea.

Symptoms of Demonic Possession for Spiritual People:

- All of the symptoms that I have written previously all worsen to a point

where you are living a psychic nightmare, and being dismembered slowly seems less cruel.

- Death would be relief and you wish that you no longer had a body so you did not have to live it one more minute.
- The torture and pain for a spiritual person is unimaginable and not something you want to experience, if left untreated.
- Take action at the first signs.

Do you suffer from any of these symptoms?

While you are sleeping:

- Serious sleepless nights, waking throughout the night, trouble having deep sleep
- Nightmares that reoccur
- Seeing weird dreams
- Waking up scared
- Frequent night terrors
- Sleep walking, without realizing it
- Anguish and sleeplessness (insomnia)
- Disturbed sleep
- Seeing line like weird images
- Gritting your teeth.
- Screaming, crying, laughing and suffering during sleep
- To see oneself in a cemetery or a dump in a frightening way
- To have erotic, wet dreams
- To see strange persons e.g. too tall or too short
- To see always the same person or the same animal in one's dream
- To see oneself among the dead people
- To see oneself falling from a very high place or cliffs

While you are awake (conscious):

- Nervous exhaustion and mental breakdown
- Serious headache with no definite cause or cure
- Depression and breathing difficulties

- The feeling that you hate your house, wife/husband, family or children
- Pain in specific parts of your body which doesn't respond to a cure
- Uncontrolled anger
- Evil odours such as smell is of decomposing flesh, and it comes and goes capriciously
- Tiredness of mind
- Having bad, creepy feelings
- Laziness and/or being unfocused
- Tickle in your whole body or parts of it without any specific reason
- Extreme forgetfulness
- Don't feel like praying or reading The Noble Qur'an
- Smoking and drinking too much
- Heavy weight on the shoulders
- Serious digestion problems (stomach cramps, constipation, etc.)
- Asthmatic attacks
- Cramps and epilepsy
- A feeling that someone is following you
- Tendency for crying or laughing without a reason
- Rapid heart beat without exertion
- Barren women without medical complications
- Witchery made to separate a husband man from his wife
- In general, cases of failed marriages, or having no luck in work
- Heavy female bleeding or nose bleeds
- Feeling angry or hostile
- Sight affected e.g. flashes, strange staring, etc
- Paralysis of a body part
- Fainting spells
- Bloated abdomen
- Changed complexion

- Mood swings
- Trouble concentrating
- Feeling irritable or tense
- Wanting to be alone
- Thoughts of suicide
- Joint pain
- Depression
- Mental distraction
- Persistent sad, anxious, or "empty" mood
- Feelings of hopelessness, pessimism
- Feelings of guilt, worthlessness, helplessness
- Loss of interest or pleasure in hobbies and activities that were once enjoyed, including sex
- Decreased energy, fatigue, being "slowed down"
- Difficulty concentrating, remembering, or making decisions
- Insomnia, early-morning awakening, or oversleeping
- Appetite and/or weight loss or overeating and weight gain
- Thoughts of death or suicide, suicide attempts
- Restlessness, irritability
- Talking to yourself or not speaking
- Anxiety increases at nightfall or dawn
- Persistent physical symptoms that do not respond to treatment, such as headaches, digestive disorders, and chronic pain
- Turning away from remembering Allah e.g. salaat, invocations, etc.

These experiences can be related to someone possessed by a jinni (or Satan):

- Strong repulsion when hearing The Noble Qur'an or Aathaan (call for prayers).
- A compulsive desire to curse Allah
- A revulsion against Islam and The Noble Qur'an

- Victim speaks or understands unknown languages without ever studying the language being spoken or heard
- Victim clearly knows things that are distant or hidden
- Victim can predict future events (sometimes through dreams)
- Victim has an intense hatred for holy things
- Victim shows a physical strength far above his age or normal condition
- Looking right and left and then closing the eyes
- Episodes of losing consciousness and/or epileptic attacks, especially when The Noble Qur'an is recited for the possessed person
- Frequent nightmares during sleep
- Tendency to avoid people accompanied by abnormal behavior
- Depression
- Powerful mood swings from negative emotional outbursts to profound depression (Spirits can provoke the possessed person to uncharacteristic behaviors like aggression, violence etc. If a trait like that already exists in a person it will be intensified by the spirit)
- Spirits frequently persuade the possessed to commit suicide or murder
- Spirits have a powerful influence on the psyche, provoking mental illnesses, many mental illnesses are caused by the presence of a jinni in a person
- Spirits can influence behavior and lead people to dependence on alcohol and drugs
- The Jinn who possess him might speak when The Noble Qur'an is recited for the possessed person
- Deep feelings of bitterness and hatred toward those for whom one has no reason to feel that way
- Any compulsive temptation, which forces you to thoughts or behaviors, which you truly do not want to think or do
- Compulsive desires to libel people even if it means lying
- Terrifying feelings of guilt and worthlessness even after repenting
- Physical symptoms that appear suddenly or pass quickly with no apparent medical or physiological basis
- Deep depression and despondency
- Terrifying seizures of panic and abnormal

*1. Feeling a heaviness on the shoulders and/ or head or head ache when standing up for salah.

*2. Feeling a movement (actual movement or like a pulse) or a pain (can be moving pain) or burning (part of the body becoming hot) or pins and needles, numbness, shaking, fear, anxiety when listening to the Quran with ear phones with a loud volume.

*3. Dislike of reading or listening to Quran, urge to turn it off, or agitated and irritated or angry (opposite of tranquility)

*4. Anxiety or fear of going to the masjid or feeling uncomfortable in the masjid or getting head aches or during Islamic lectures etc.

5. Dislike of azan.

6. Insomnia (either can't sleep to very late and just before fajr feeling very tired, or broken sleep)

*7. Nightmares-

Some jinns are black dogs, snakes and lions, rats, carnivorous animals and give birth to the same type of jinns.

Others are flying jinns so you see men flying in the dream, others are earth bound ones but are very ugly so they chase you.

Some take pleasure by causing a person to have a wet dream.

These nightmares will be quite frequent i.e. Always seeing one self being chased by a black dog, or a lion, snake or a ugly man.

Seeing a lion caged up.

Seeing a tall bold headed man.

Seeing snakes around you or trying enter the house etc.

Every case is different.

8. Anxiety- Fear of sleeping and fear of dying for no reason. Sometimes at night other times at maghrib time

*9. Urges or thoughts to jump off bridge or commit suicide or go to the park at maghrib time or at night alone!

*10. Hearing voices in the head, sometimes a clear distinct voice.

11. Prefering to keep one self away from family and like to alone.

12. Prefer not to have showers or keep one self clean.

13. Uncontrollable or irrational anger.

*14. Obscene thoughts during salah- pornographic or even kufr things like throwing the Quran.

15. Urge to push people or babies down the stairs

SELF-DIAGNOSE

Jinn Possession

Listen to the following recitation

GENERIC SYMPTOMS:

Having horrifying dreams that show that something is chasing you: black dogs, insects etc.
Like to keep the lights dim.
House never looks clean.
Cries without reason.
Gets irritated over small things for no reason.
Not being able to sleep at night, waking up just about the same time every day.
Biting your teeth while sleeping.
Feeling sleepy often while reading Qur'an.
Yawning starts within 5 minutes of reading Qur'an.
Feeling that you're not yourself when you look at the mirror.
Magic spell for dividing between husband and wife

Listen to the following recitation 5 times continuously:

GENERIC SYMPTOMS:

Getting irritated and angry for no reason.
Two different personalities: one inside the house and the other outside.
Arguments for no reason.
You look at your spouse and momentarily feel as if you're looking at this person for the first time.
Conjugal intimacy is severely affected.
Magic spell for falling in love with a particular person

Listen to the following recitation 5 times continuously:

GENERIC SYMPTOMS:

Thinking and talking about the person in a way of being obsessed with him/her.
Cannot hear anything bad about that person at all.
Listens to the person being blibd in love and finds that person more attractive that he/she really is.
Magic spell for making a person sick

Listen to the following recitation 5 times continuously:

GENERIC SYMPTOMS:

Physicians are not able to fdiagnose the problem inspite of going to them multiple times.
Continuously falling sick from one type to another type of sickness and situation gets worse with every prescription.
Common to all sickness is back pain.
Magic Spell for making the person crazy:

Listen to the following recitation 5 times continuously:

.....
GENERIC SYMPTOMS:

Person will have hallucinations of all sorts.

Display two extremes: either laughs over serious matters or becomes extremely depressed over small things.

Looks at the mirror and feels that he/she is different than himself/herself.

Behaviour gets to become abnormal.

Makes the person obsessive.

Feels perpetual negativity.

Self esteem gets affected and he/she finds himself/herself unattractive.

Magic Spell for causing financial losses

Listen to the following recitation 5 times continuously:

.....
GENERIC SYMPTOMS:

Losing jobs again and again.

In the world of cause and effect, lots of bad luck.

In business, loyal customers leave for no reason and business goes down for no apparent reason inspite of trying hard and investing lots of money, time and energy.

Magic spell for prevention of marriage (mostly on girls)

Listen to the following recitation 5 times continuously:

.....
GENERIC SYMPTOMS:

Talks of marriage breaks again and again for no apparent reason.

Comes across wrong prospective spouses.

The girl would be happily engaged and then she would get up one day and say, "no! I'm not marrying him."

Evil Eye

Listen to the following recitation 5 times continuously:

.....
GENERIC SYMPTOMS:

No particular symptom-but things are not as before, the person is affected in a negative way.

Cure for it is the prophetic advice of taking shpower in a specific way.

What do you feel as you listened to the 20 minutes tape?

Did you have any sort of unexplained emotional reaction?

Did you feel like something moving inside you?

Did you feel restless, irritated and wanted to shut off the recitation immediately?

YOU CAN USE THE 'CHECK YOUR SYMPTOMS' FORM FOR YOUR OWN PURPOSES TO SEE WHAT DIFFERENT SYMPTOMS MAY APPLY TO YOU.

When it comes to the question of one being afflicted with Sihr or Jinn possession, we find that there are two extremes at each end of the scale. On one hand there are many in our Ummah that jump to the conclusion that a problem or difficulty they are experiencing is caused by jinn or black magic/"jadoo". On the other hand we have many in our Ummah that are genuinely suffering but are

completely unaware of the issue of Sihr or Jinn. These people often suffer in silence without anyone to turn to for help or guidance or even sympathy. For example, a married couple have two children. The husband and wife virtually have no intimate relations. The wife makes a lot of effort and cannot explain why the husband is disinterested in her. The husband's attitude towards the wife swings and changes from compassion to aggression in an instant. He dislikes her when he's home but misses her when away. In other more extreme cases, the husband beats the wife and children in regular tantrums yet he is unable to explain it.

In many of the cases we come across people have been suffering for several years without explanation and eventually by Allah's will come to know that the root cause of their problems are Sihr. If the ummah are more aware of this problem, which has become so widespread in our times, it would give us the knowledge to prevent such afflictions and how to tackle it without unknowingly or unnecessarily suffering for years.

Do you have unexplained problems?

Ruqya Support has created a Questionnaire (see below) which is a simple checklist for you to go through and check the symptoms you are experiencing. If you feel you may be afflicted, please read the Practical Self Ruqya diagnosis and treatment articles and watch the videos. <http://www.gallery-ruqyasupport.com/practical-self-ruqya-2/>

A word of advice

When people first come to know about the realities of Jinn and black magic, it is natural for them to believe that all of the misery they go through, could be due to 'jadoo' or black magic. However, one should not jump to this conclusion easily. There should be a sound basis for believing that the problems could be related to magic or Jinn, such

Different Types of Sihr

Sihr Al-Mahabba/At-Tiwala (Love)

The Prophet (Peace and Blessing upon Him) said: "Ar-ruqa, at-tama'im and at-tiwala are acts of polytheism." Transmitted by Imam Ahmad (1/381), Abu Dawud (3883), Ibn Majja (3530) and Al-Hakim (4/418)

According to Ibn Al-Athir, at-tiwala is a type of sihr which makes a man love his wife. The reason why this type of sihr is classed by the Prophet (Peace and Blessing upon Him) as an act of polytheism is because those who have it done for them believe that it has an effect and does the opposite of what Allah ('Azza wa Jalla) has prescribed. An-Nihaya: 1/200

I would like to emphasise that the ruqyah referred to in the above hadith is the one which seeks the assistance of Jinn and devils and consists of acts classed as polytheistic. However, the ruqyah which is based on the Qur'an and lawful supplications of Allah is lawful, according to scholars. It is reported in Sahih Muslim that the Prophet (Peace and Blessing upon Him) was quoted as saying: "There is no harm in using ruqyah as a means of treatment provided it does not consist of anything polytheistic."

Symptoms of Sihr of Love

1. Excessive love and passion.
2. Extreme desire to have sexual intercourse.
3. Impatience of remaining without having sexual intercourse.

4. Extreme lust at the sight of one's wife.
5. Blind obedience to one's wife.

HOW THE SIHR OF LOVE TAKES PLACE?

Marital squabbles often happen and are resolved within a short time, and life goes back to normal between a man and his wife. However, a woman who cannot show patience, would immediately go to a sahir and ask him to work out a sihr which would let her be very much loved by her husband. This may be due to a defect in her faith, or to her ignorance of the fact that this is unlawful. The sahir would ask her to provide a trace of her husband's scent (a handkerchief, cap, piece of cloth or flannel) provided that these items contain the smell of her husband's sweat so they should not be new or clean. The sahir would take some threads from these items, blow on them, tie a knot around them, and ask the woman to bury them in a deserted place. The sahir would also prepare a spell in water or food -the worst sihr is done in filth or menses discharge- and ask the woman to put it in her husband's food, drink or perfume.

ADVERSE EFFECTS OF SIHR OF LOVE

1. Sometimes a man falls ill as a result of this sihr. I even heard that a man was ill for about three years.
2. Sometimes the sihr backfires, and the man would hate his wife. This is due to a lack of knowledge of the principles of sihr.
3. Sometimes a woman asks the sahir to prepare a double-effect sihr which makes her husband love her alone and hate all other women. This results in the man's hating his mother, sisters, maternal aunts, paternal aunts and all female kinship.
4. Sometimes the double-effect sihr backfires, and the man ends up by hating all women, even his wife. I knew a similar case in which a man hated his wife and eventually divorced her. The woman went back to the sorcerer to cancel the sihr, only to find that the sahir had died.

CAUSES OF SIHR OF LOVE

1. Marital squabbles
2. The woman runs after her husband's wealth, especially if he is rich.
3. The woman suspects that her husband is going to marry another woman - although this is lawful under Islamic Law- and there is no harm in it. However, a woman of the present time, especially one influenced by the destructive media, would believe that if her husband wants to marry another woman it means that he does not love her anymore. This is a gross mistake because there are several factors which cause a man to marry up to four women, despite his love of the first wife. There is, for instance, his desire to have many children, his inability to stay without sexual intercourse during his wife's menstruation, during her post-natal bleeding (damu an-nifas), or his intention to establish a relationship with a certain family.

LAWFUL MANNERS

This is my advice to a Muslim woman that if she wants to enchant her husband, she can do so by:

- Making herself look very beautiful and attractive to her husband, without letting him come across any ugly feature or unpleasant smell in you.
- Giving him a nice smile.
- Talking to him nicely.
- Keeping good company with him
- Safeguarding his wealth
- Taking good care of your children
- Obeying him in all matters, except a matter in which he obliges you to disobey Allah.

However, there is a stark contradiction in our society today, concerning these matters. For example, if a woman is invited to a party at her friend's, she would wear her best dress and her best jewellery as if she were on her wedding night. When she comes back home, she takes off her jewellery and puts it back for the next party or the next visit, whilst her poor husband, who has bought that jewellery and that dress is deprived of enjoying her wearing them. He always sees her in old garments, with the smell of cooking, onions and garlic.

If she were a bit considerate, she would realise that her husband is the one who deserves to see her in such a beautiful appearance. Therefore, when your husband goes to work, try to finish the housework, then wash yourself, make yourself look beautiful and attractive, and wait for him. When he comes back home, and sees a beautiful woman before him, finds dinner ready and a tidy home, his love for you will increase and he will feel very much more attached to you. Hence, this is the lawful form of attraction, especially if your intention in making yourself look beautiful is to obey Allah and help your husband abstain from looking at other women. A person who is full up (has eaten food) does not have a desire for food, but a person who is deprived of food has a craving for it.

Sihr At-Takhyil (False Appearance of Objects)

Allah ('Azza wa Jalla) says: They said, "Moses, will you throw something down or shall we be the ones to throw." He said, "You throw!" So when, they charmed people's eyes and overawed them. They produced a splendid sihr. And We revealed to Moses: 'Cast thy staff.' And lo, it forthwith swallowed up their lying invention. So the truth came to pass, and false was proved what they were doing. So they were vanquished there, and they turned about, humbled. And the sorcerers were cast down, bowing themselves. They said, 'We believe in the Lord of al-'Alamin (Jinn and mankind), the Lord of Moses and Harun. (7:117-122)

They said, "Moses, either you will cast (something) or shall we be the first to cast (a spell)? It seemed to him under the effect of their sihr that their ropes and stuff were sliding. (17:65-66)

SYMPTOMS

1. A fixed object would appear to be mobile, while a mobile object would appear to be fixed for the viewer.
2. A small object would appear large, while a large object would appear small for the viewer.
3. The false appearance of objects: Under the effect of the magic of Pharaoh's sorcerers, ropes and rods appeared to viewers as real snakes.

HOW THIS IS ACHIEVED

A magician would show the viewers a familiar object; then with an incantation and the support of some demons, the object would appear in a form other than its real one.

Someone told me that one day a magician recited an incantation and made an egg turn at a high speed.

Another told me that a magician recited an incantation which made two stones fight like a pair of rams.

These are all the tricks a sahir uses in front of people in order to obtain their money or display his dexterity. Sometimes, he includes this type sihr in other types. In the sihr of separation, for example, a man would see his wife in an ugly image, and in the sihr of love, he would see the opposite. These types of sihr are different from charlatanism, which relies on the rapid movement of hands.

Sihr Al-Junun (Lunacy)

Kharija Ibn salat reported that his paternal uncle went to the Prophet (Peace and Blessing upon Him) and declared his conversion to Islam. On his way back, his uncle passed by a people who had fettered a lunatic in chains. They said: "We were told that your companion (the Prophet (Peace and Blessing upon Him)) has brought good with him. Do you have anything with which to cure our lunatic?" I recited al-Fatiha and he was cured. They gave me one hundred sheep and then approached the Prophet (Peace and Blessing upon Him) to inform him of it. He asked: "Did you say anything other than this?" I replied: "No." He said: "Take it, for by my life, some would accept in return for a false ruqyah, but you have done this with a genuine one." According to another narration, "the man cured him by reciting al-Fatiha for three days, day and night; whenever he finished reciting it, he would gather his saliva and spit."

SYMPTOMS

1. Severe absentmindedness and forgetfulness
2. Confused speech
3. Bulging eyes and deviation of sight
4. Restlessness
5. Inability to do a task regularly
6. Disinterest in one's appearance
7. In severe cases, one can tell from a lunatic's face that he does know where he is going, and he would probably sleep in derelict places

How is it done?

The Jinn entrusted with the sihr enters into the targeted person and settles in his brain, as instructed by the sahir. He then begins pressing on the brain cells for thought, memory and behaviour; or managing them in a way which only Allah ('Azza wa Jalla) knows. As a result, symptoms appear on the victim.

Sihr Al-Khumul (Lethargy)

SYMPTOMS

1. Love of seclusion
2. Absolute introversion
3. Constant silence
4. Anti-sociability
5. Absentmindedness
6. Frequent headaches
7. Quietness and constant lethargy

HOW THIS HAPPENS

A sahir would send a Jinn to the targeted person, instructing him to settle in his brain and make him introverted and lonely. The Jinn would do his best to carry out the mission, and the symptoms of this sihr would appear, according to the strength and weakness of the Jinn entrusted with the task.

Sihr Al-Hawatif (Bad Dreams & Hearing Voices)

SYMPTOMS

1. The patient experiences nightmares.
2. The patient sees in a dream as if someone were calling him.

3. The patient hears voices talking to him when awake, but cannot see where these voices are coming from.
4. The patient hears much whispering (Al-Waswas).
5. The patient is very suspicious of his/her friends and relatives.
6. The patient dreams of seeing himself/herself falling from a high place.
7. The patient dreams of seeing himself/herself being chased by animals.

How this is Achieved

The sahir instructs a Jinn to appear to a person both in dream and in reality, in the form of savage beasts attacking him; to call him when awake in voices which he recognises and which he does not; to cause him to suspect people that are close to him and people who are not. Symptoms may vary according to the power and weakness of the sihr. They may increase to the point of reaching lunacy and may also diminish to the point of being a mere whispering.

Sihr Al-Maradh (Illness)

SYMPTOMS

1. Constant pain in one part of the body
2. Epilepsy
3. Paralysis of one area of the patient's body
4. Total paralysis of the body
5. Disability in one of the sense organs

I would like to emphasise that some of these symptoms may be similar to those of a normal physical illness. In order to distinguish between the symptoms, the healer should recite the ruqyah over the patient. If the patient feels dizzy, becomes numb, has a headache, or if there is a change in the patient's body during the recitation process, then the healer should assume that these symptoms pertain to the use sihr. But if the patient does not react to the ruqyah, the healer should advise the patient that he/she suffers from a physical illness and should consult a doctor.

HOW THIS IS ACHIEVED

It is common that the brain is the main regulator of the body. This means that every human organ has a control centre in the brain, from which it receives codes. For example, if you try to put your finger in a fire, the finger sends a fast code to the sense centre in the brain, and then receives orders from this centre, warning it to keep away from the source of danger. In response, the hand moves away from fire. This interaction takes place within a fraction of a second:

This is Allah's Creation; now show me what those have created that are part from Him!(31:11)

Through this sihr, a Jinn settles in a person's brain, in the sensual centre of hearing, sight, feeling of the hand or the leg, as directed by the sahir. As a result, the response of a limb may be one out of three conditions:

1. The Jinn may -with Allah's Ability- completely prevent signals from reaching a limb or organ. As a result, a limb stops functioning, so the patient may become blind, dumb, deaf or physically paralysed.
2. The Jinn may -with Allah's Ability- sometimes prevent signals from reaching a limb or organ, and may sometimes let them reach it. As a result, the limb or organ sometimes functions and sometimes does not.
3. The Jinn may cause the brain to send fast successive signals without any reason. Consequently, the limb may become frigid and unable to move, even if it were not paralysed.

However, any harm a person sustains, under the effect of sihr depends on Allah's M Will, which should not surprise you:

...yet they did not hurt any man thereby, save by the Leave of Allah. (2:102)

Yet in the past, many doctors would neither acknowledge nor believe this fact. However, when they witnessed several cases, they had no choice but to believe and submit to Allah's ('Azza wa Jalla) Ability. One day, a doctor came to me and said: "I have come to see you about an issue which has shocked me." I said: "What is it?"

He said: 'A man brought his paralysed to me for treatment. When I examined him, I found that he was suffering from a disease in his vertebrae; a disease which, according to doctors, is incurable, whether through surgery or otherwise. A few weeks later, the man came and I asked him about his paralysed son. He said, 'Praise be to Allah, my son now can sit down and walk.' I said, 'Who has treated him?' He replied, 'Wahid (author from the book 'Sword against black magic & evil magicians). This is the reason I have come, to find out from you how you treated him.'

I said: "I recited some verses of the Qur'an over him, then recited a ruqyah on al-habba as-sawda' (black seed oil) and advised them to rub it over the paralysed areas of his body."

Sihr An-Nazif (Bleeding Following Menses)

HOW IT IS ACHIEVED

This type of sihr affects women only. A sahir sends a Jinn to the targeted woman and instructs him to cause her to bleed. To do so, the Jinn enters the woman's body and circulates in her veins and arteries with the blood. This notion of circulation has long been warned about by the Prophet S in the following tradition: "Satan circulates in man's body like blood." Al-Bukhari (Fath Al-Bari: 4/282) and Muslim (An-Nawawi. 14/155)

When the Jinn reaches a known vein in the woman's womb, he stomps it so that the vein bleeds. This fact was also pointed out by the Prophet S when Hamna bint Jahsh asked his opinion on the issue of bleeding outside the period of menses, and he said: "Such bleeding is but one of Satan's stomping." According to At-Tirmidhi, the above tradition is sound and authentic

According to another tradition, the bleeding "is the result of Satan's stomping on a vein rather than from a normal menses." Imam Ahmad and An-Nasai (a very good chain of transmission)

Therefore, according to both traditions, a menstruation that occurs outside its normal period is one of the Satan's stomps on one of the womb's veins.

According to scholars of Fiqh (jurisprudence), an-nazif refers to al-istihadha (continuous menstruation), and according to doctors, it refers to bleeding.

According to Ibn Al-Athir, al-istihadha means bleeding following a normal menses.

This bleeding may last for months, and the amount of blood could be little or large.

Sihr of Impeding Marriage

HOW THIS IS DONE

A grudging person would go to a wicked sorcerer and requests that a sihr be done to a certain person's daughter to thwart her marriage. The sahir would request her name, her mother's name and a trace of her hair or smell (on a piece of garment). Once these are provided, the sorcerer would work out the appropriate sihr and instruct one Jinn, or more, to stalk the girl until the opportunity comes to enter her, which is often during one of the four occasions:

1. Extreme fear
2. Extreme anger
3. Extreme unawareness
4. Indulgence in pleasure

The Jinn has Two Options

1. If he can enter the girl, then he would cause her to feel uncomfortable with any prospective husband and; thus, turn him down.
2. If he cannot enter the girl, then he would use the sihr of imagination, from outside. As a result, a suitor would see the girl in an ugly image under the effect of the Jinn's whispering, and so would the girl.

Under the effect of this sihr and under the Jinn is whispering, a suitor, who would have initially agreed to the marriage, would decline after a few days, without any valid reason.

In cases of a strong sihr, a suitor would, upon entering the house of his prospective wife, feel very uncomfortable and see darkness before him as if he were in prison, and so would never return.

During the period of this sihr, the Jinn may cause the girl to experience occasional headaches.

Symptoms

1. Occasional headaches, which persist despite medication.
2. Severe tightness in the chest, especially between al-'asr and midnight.
3. The patient sees the suitor in an ugly image.
4. Absentmindedness.
5. Anxiety during sleep.
6. Occasional constant stomach-aches.
7. Pain in the lower part of the back.

Al Sihr Ar-Rabt

Penile Erection Problem during intercourse), Al- 'ajz al-jinsi (impotence) and Adh-dhu'f al-jinsi (sexual weakness)

AR-RABT

The man affected by this type of sihr feels active and energetic about having sexual intercourse with his wife. His penis is even erected as long as he is distant from his wife. Nevertheless, as he approaches her, his penis shrinks and is unable to have sexual intercourse.

How Sihr Ar-Rabt is done

The Jinn entrusted with the task of sihr settles in a man's brain, precisely in the centre of sexual excitement which sends codes to the sexual organs; and lets the sexual organs function normally. But, when a man approaches his wife, with the intention of having sexual intercourse, the Jinn thwart the centre of sexual excitement in the brain and blocks the signals sent to the organs which pump blood into the penis for erection. Consequently, the blood drawbacks rapidly from the penis, and the penis shrinks.

A man, for instance, may be normal when making love to his wife; that is, with an erected penis. However, when he is about to penetrate intercourse, his penis shrinks, so he cannot have sexual intercourse; and erection is an essential ingredient in achieving sexual intercourse, as we know. Sometimes a man with two wives may be affected with the sihr of rabt, but only with one wife. This is because the Jinn of this type of sihr only hinders the centre of sexual excitement when the man approaches that specific wife.

AR-RABT IN WOMEN (SEXUAL FRIGIDITY)

Just as a man suffers from ar-rabt (penile erection failure) and is unable to have sexual intercourse with his wife, a woman, too, may suffer from ar-rabt (frigidity). There are five types of rabt in women:

1. Rabt al-man'(obstruction): It occurs when a woman prevents her husband from having sexual intercourse with her by tightly joining her legs together and obstructing his penis from entering into her vagina. This reaction is automatic and beyond her control, but one young man whose wife was affected by this type of sihr, criticised his wife for her response, so she explained that it was beyond her control. One day, she told him to put iron shackles between her legs to keep them apart before, starting sexual intercourse. He did that, but it was to no avail. Alternatively, she told him to give her a drug injection if he wants to have sexual intercourse with her. It worked, but only one partner benefited.
2. Rabt at-taballud (lack of sexual feeling): The Jinn entrusted with the mission of sihr settles in the centre of sexual feeling in the woman's brain and causes her to lose her sexual feeling, at the moment of sexual intercourse with her husband. As a result, she feels no sexual pleasure and does not respond to her husband. Her body becomes numb even if her husband does what he wishes with her. In this type of sihr, the glands do not release the fluid which lubricates the vagina, and therefore, the sexual act cannot be achieved.
3. Rabt An-nazif (bleeding at the time of sexual intercourse): This is different from sihr an-nazif in one aspect. While, rabt An-nazif is confined to the time of sexual intercourse, sihr an-nazif may last for several days. In this type of sihr, the Jinn causes heavy bleeding to the targeted woman at the time of sexual intercourse with her husband, and thus prevents the man from having sexual intercourse with his wife. One day, one man, who was a soldier, told me that whenever he came home for holidays, his wife would bleed as soon as he arrived home. The bleeding would last for the holiday period which was approximately five days, but would stop as soon as he went back to work.
4. Rabt Al-Insidad (blockage in the vagina): It occurs when a man finds an obstacle of flesh in the vagina which prevents the penetration of the penis, so the sexual intercourse is not achieved.
5. Rabt At-taghwir (loss of virginity): It occurs when a man marries a virgin woman, but finds her to be without her virginity at their first sexual intercourse. As a result, doubts are raised concerning her past. However, the virginity returns once the sihr is neutralised.

Al-'ajzal-jinsi (sexual inability / impotence):

It means a man's inability to have sexual intercourse with his wife, whether he is distant from or near her, as his penis cannot erect.

Adh-dhu'f al-jinsi (sexual weakness):

A man can only have sexual intercourse with his wife after long periods. Sexual intercourse takes place for only a short time; after which the penis loses its rigidity.

TYPES AND CAUSES OF STERILITY

There are two types:

1. Organic Sterility: This type may be treated by doctors if they could.

2. Sterility caused by Sihr. This type is caused by the Jin/is presence in a man's body. It is treated with the Qur'an and invocations of Allah

Generally, fertility in men requires that the sperm count be at least twenty million per cubic centimetre of semen. Sometimes, a Jinn may interfere with one of the teste which produce spermatozoa, by pressing it or by other means; so that the testis would not produce the required sperm count to fertilise an ovum.

When the spermatozoa move from the testes to the gonocyte, they require much clear fluid which is secreted and poured into the gonocyte by a specific gland. This fluid acts as nourishment for the spermatozoa stored in the gonocyte. Again, the Jinn interferes in this process by preventing the gland from secreting the clear fluid; and thus, denying the spermatozoa stored in the gonocyte of their nourishment. As a result of this Satanic interference, the spermatozoa die and fertilisation is not achieved.

Difference between Natural Sterility and Sterility caused by Sihr

Sterility caused by sihr has the following symptoms:

1. A tightness in the chest, which begins at al-asr and may last until midnight.
2. Absentmindedness.
3. Pain in the lower part of the spine.
4. Anxiety during sleep.
5. Nightmares.

Services

Symptoms & Illnesses

BLACK MAGIC & JINN

Definition of Sihr

Sihr is an agreement set up between a sahir and a Satan, which stipulates that the sahir commit certain illegal or polytheistic acts, in return for the Satan's assistance and obedience in fulfilling the sahir's request.

Literal meaning of Sihr (Black Magic)

According to Al-Layth

Sihr is an act which brings one closer to, and with the help, of Satan.

According to Al-Azhari

The basic meaning of sihr is to make something appear in a form other than its real one.

According to Ibn Mandhur

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

Shamir reported on the authority of Ibn 'A'isha

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

According to Ibn Faris

Some say that sihr is to make what is false appear to be true.

According to Muhit al-Muhit

Sihr is the presentation of an object in its best form, to the extent of tempting the viewer.

Technical meaning of Sihr (according to Muslim tradition)

According to Al-Fakhr Ar-Razi

According to Muslim tradition, sihr is anything the cause of which is hidden, and which appears in a form other than its real one, with the intention to distort the reality of things and deceive.

According to Ibn Qudama Al-Maqdisi

Sihr is a set of 'uqad (knots), ruqa (incantations), and words uttered or written, or carried out in such a way as to affect the body of the subject (al-mashur), his heart or mind, without even coming into contact with him/her. The reality of sihr is that there are some types that can kill, cause one to fall ill, or act as an obstacle against a man having sexual intercourse with his wife. Other types can separate spouses, and can make them hate or love each other.

According to Ibn Al-Qayyim

Sihr consists of the effects of evil souls and the reaction of the resultant forces.

Is the Treatment of Sihr with Sihr Lawful?

Ibn Qudama stated: "If sihr is treated with the recitation of some of verses of the Qur'an or some invocations, then there is nothing wrong with it. As for the treatment of sihr with sihr, Imam Ahmad never went beyond this issue."

Al-Hafiz Ibn Hajar reported: "According to the Prophet's (Peace and Blessing upon Him) hadith, 'An-nushra is a work of Satan,' an-nushra is a reference to the purpose for which it is sought. For instance, if it is intended for something good, then it is good, but if it is intended for something bad, then it is bad. However, an-nushra may be two types, and this is, according to Al-Hafiz Ibn Hajar, is the correct view:

1. Lawful Nushra. Treating sihr with the Qur'an or permissible invocations.
2. Unlawful Nushra. Treating sihr with sihr, which entails seeking the assistance of demons, befriending, or seeking refuge in them or pleasing them. Perhaps this is the type intended in the hadith, 'An-nushra is a work of Satan.' More to the point, how can this type of nushra be lawful, while the Prophet (Peace and Blessing upon Him) warned in more than one hadith that going to the Sahara and soothsayers and believing in what they say is disbelieving in what has been sent to Muhammad (Peace and Blessing upon Him).

According to Ibn Al-Qayyim: "An-nushra is curing a person of sihr, and it is two types:

1. Treating sihr with sihr, which is a work of Satan. This is supported by Al-Hasan Al-Basri's view; that through it, both an-nashir (the one who uses nushra) and al-muntashir (the one who has it done for him) befriend the demon by answering to his needs. In return, the demon invalidates the sihr.
2. Treating sihr with ruqyah (words of seeking refuge in Allah from evil) and invocations) is permitted.

Is Learning Sihr Lawful?

Al-Hafiz Ibn Hajar reported: "The verse (We (the Jinn) are but a temptation; do not disbelieve,) indicates that learning sihr is an act of disbelief." FathAl-Barr.10/225

Ibn Qudama reported: "That learning or teaching sihr is an unlawful act is an uncontroversial issue among scholars as far as we know. The Hanbalists hold that a person becomes an unbeliever if he learns to practise sihr, whether he believes in sihr as lawful or unlawful."

According to Ar-Razi: "Researchers in the subject of sihr agree that knowledge of sihr is not shameful nor unlawful, on the basis that seeking knowledge is an honourable pursuit in itself, and also on the basis of the general meaning of the verse: (Say: "Are those with knowledge and those without knowledge equal?") (39:9) Furthermore, if sihr were not accessible to learn, it would not be possible to distinguish it from a miraculous work; and knowledge of whether or not something is a miracle is obligatory. Therefore, acquiring knowledge of sihr is obligatory and what is obligatory cannot be unlawful or shameful."

According to Al-Hafiz Ibn Kathir: "There are, however, arguments concerning Ar-Razi's view. First, if Ar-Razi meant that learning sihr is not shameful, logically, then there opponents of sihr among the Mu'tazilites deny such a view. However, if he meant that learning sihr is not shameful, legally (under Islamic Law), then learning how to practice sihr has been condemned in the following verse (...and they follow what the Satans recited over Sulayman's Kingdom. Sulayman disbelieved not but the Satans disbelieved, teaching the people sorcery...), and in general, in the following hadiths; "And whosoever has sought the services of a clairvoyant or soothsayer, has in fact disbelieved in the Message sent to Muhammad (Peace and Blessing upon Him)." (Transmitted in Al-Bukhari), and "Whosever ties a knot and blows into it, has committed an act of sihr." (Transmitted in the Sunan).

Second, how can it be that 'researchers on the subject of sihr agree that knowledge of sihr is not unlawful' whilst the Qur'an and the hadith warn against its learning. Furthermore, agreement among researchers requires evidence which proves that the leading scholars, or most of them, hold that it is not unlawful to learn it. But where are their views? Moreover, including the learning of sihr in the meaning of know in the verse:

Say: "Are those with knowledge and those without knowledge equal?" (39:9)

is disputable, because this verse praises scholars who are learned in the disciplines of the Islamic religion.

Also, the view that knowing the work of a miracle is dependable on learning sihr is weak and incorrect. This is because, the most magnificent miracles that happened to Muhammad (Peace and Blessing upon Him) was the revelation of the Qur'an. Therefore, knowledge of the Qur'an as a miracle does not necessarily depend on learning sihr. Another argument is that it is common that the companions of the Prophet (Peace and Blessing upon Him) scholarly predecessors, contemporary leading Muslim scholars and ordinary Muslims would know a miraculous work and would distinguish it from other acts, and they did not have to know sihr, learn or teach it.

Abu Hayan stated in Al-Bahr Al-Muhif. "The sihr which glorifies other than Allah ('Azza wa Jalla), such as planets and demons is unanimously an act of disbelief, and, therefore, it is unlawful to learn or use. Also, the sihr which intends to kill or separate between a husband and his wife or between two friends, is unlawful to learn or use. Even the sihr which has purposes other than those stated above should not be learnt nor used. In addition, charlatanism, magic and the like must not be learnt because they are part of falsehood; even if they are used as a means of entertainment."

This is a sound view which should be relied on as far as learning sihr is concerned.

Warning against going to witches

Having understood that witches are Kafirs, and that the punishment for witchcraft in Islam is beheading with the sword. We are going to explain that Islam forbids the Muslim to go to witches. In the Musnad of Al-Bazzar it is narrated with a Hasan Isnad that Ibn 'Abbas said: The Messenger of Allah (Peace and Blessing upon Him) said:

"He is not one of us who observes bird omens or has that done for him, who tells fortunes or has his fortune told, who does witchcraft or has witchcraft done for him. Whoever goes to a fortuneteller and believes what he says has disbelieved in that which was revealed to Muhammad (Peace and Blessing upon Him)."

In Sahih Al-Bukhari and Sahih Muslim, it is narrated from Abu Hurayrah that the Messenger of Allah (Peace and Blessing upon Him) said:

"Avoid the seven (sins) that doom a person to Hell."

They said: "O Messenger of Allah, what are they?" He (Peace and Blessing upon Him) said:

"Associating others with Allah (Shirk), witchcraft, killing a soul whom Allah has forbidden killing, except in cases required by Islamic law, consuming Riba, consuming the orphan's wealth, running away from the battlefield, and slandering chaste and innocent believing women."

And he (Peace and Blessing upon Him) said:

"Whoever goes to a fortune teller and believes what he says has nothing to do with what Allah revealed to Muhammad (Peace and Blessing upon Him), and whoever goes to him and does not believe him, his prayers will not be accepted for forty days."

A person may say: I am not going to cause harm to anyone, rather I am going to undo witchcraft that was done to me, or for healing, and other such excuses. We say to him: You are like one who seeks relief from the desert heat by throwing himself into the fire.

The jinn often rebel against the witch and cause him sicknesses for which he can find no remedy.

The jinn and devils often let the witch down and do not help him. Allah says: (And Shaytan (Satan) is to man ever a deserter in the hour of need.) (Al-Furqan 25:29)

The jinn often ask the witch to commit immoral actions with the women who go to him, or to write on them with blood in sensitive places.

Witchcraft often produces the opposite effect to what was hoped for, so the one who asks for witchcraft to be done ends up being afflicted. How many women have performed witchcraft on their husbands to make them love them, and not take a second wife, then the husband divorces his wife as a result of witchcraft. Allah says: (But the evil plot encompasses only him who makes it.) (Al Fatir 35:43)

A woman or a man may be healthy, then they go to this man (the witch) who sends jinn to them to cause trouble for them, in order that he may take their money from them.

The demands of the jinn and devils are many and exhausting. Sometimes they demand the sacrifice of an animal, a rooster or a pigeon that must meet stringent conditions, the blood of which is to be smeared on the sick person. Or they may demand that the sick person keep away from people in a room into which no sunlight may come for forty days, or not to touch water for a certain period of time, and other, endless demands. In each region there are jinn who make their own demands, unique to that region. In Upper Egypt there is a well that is called Abu Hashimah, to which the witches send women to immerse themselves on Fridays after Maghrib prayer, seeking a cure for infertility. In this abandoned well there are many jinn who enjoy seeing the 'Awrah (nudity) of these women. A jinn may be attracted to a woman and have intercourse with her. The poor man who brings his wife to this well forgets that the One Who has control over matters of fertility is Allah, may He be exalted. Allah says:

To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things. (Al-Shura 42:49-50)

The demands of the jinn and devils are endless and exhausting. Allah indeed spoke the truth when He said:

And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. (Al-Jinn 72:6)

Shaykh Hafiz Al-Hukami (may Allah have mercy on him) said: It is Haram to undo the spell of a witch by means of further witchcraft, because that is cooperating with the witch and approving of his action, and drawing close to the Shaytan by various means in order to undo what was done to the victim. Hence Al-Hasan said: No one regards witchcraft as permissible except the witch. Hence you see many evil witches during times when there is no sword to deter them, deliberately bewitching people, whether they love them or hate them, in order to force them to ask him to undo it, as a means of taking people's wealth unlawfully, taking control of their wealth and misleading them.

Having said all this, we call upon the Ummah of Tawhid, the Ummah of the Qur'an, the Ummah of Muhammad (Peace and Blessing upon Him) those who adhere to correct belief, to tell them that the witch is a Kafir and his actions are Kufr. He does not have the power to bring benefit or harm to himself, he has no power to give life or death or to bring life after death. He has no knowledge of the unseen. The jinn who serve the witch are also Kafirs and rebels, because the believer among the jinn, like his counterpart among mankind, does not agree to be subjugated and enslaved; he is proud and does not accept to go down to such a level.

O Ummah of the Qur'an, look at the state of the witches in all places. They beg for the money that they take from the sick, so how can they make you rich? As Islam has closed the door to going to witches, is there any alternative? We say: Yes, there is an alternative in the Book of Allah and the Sunnah of His Prophet (Peace and Blessing upon Him).

Signs by which a Witch may be recognised

1. He asks about one's name and one's mother's name.
2. He demands the slaughter of an animal or bird, whether it has specific characteristics or not, and whether the blood is to be smeared on the sick person or not.

3. He tells the sick person to eat a certain kind of food, or to drink a certain kind of drink, for a specific period of time, whilst keeping away from people in a darkened room during this period.
4. He gives the sick person papers to burn and scent himself with the smoke (like incense), or to hang them up, or to bury them.
5. Everyone who writes letters or numbers, or hexagons, or tears up the words of Allah, is a witch.
6. Everyone who mutters incomprehensible words, or words in a language other than Arabic, is a witch.

Punishment under Islamic Law for Practising Sihr

According to Imam Malik, a person who practises sihr (sahir), but does not have it done for himself is similar to the person Allah describes in the following verse: (...and they learned what hurt them, and did not profit them, knowing well that whoso buys it shall have no share in the world to come.) (2:102). According the verse, Imam Malik believed that the Punishment for practising sihr is the death sentence. Al-Muwatta (628)

According to Ibn Qudama, the Punishment for practising sihr is the death sentence. This view was reported by 'Umar, 'Uthman Ibn 'Affan, Ibn 'Umar, Hafsa, Jundub Ibn 'Abdullah, Jundub Ibn Ka'b, Qays Ibn Sa'd, and 'Umar Ibn 'Abdul'aziz. It is also the view of Abu Hanifa and Malik.

According to al-Qurtubi, scholars of jurisprudence disagreed as to the punishment of a Muslim who practises sihr and a zimmi who practises sihr. According to Malik, the Punishment for a Muslim person who uses sihr himself that contains words of disbelief is the death sentence. He must not be requested to repent, as his repentance would not be accepted. This is because his sihr is something which he keeps secret, just like a disbeliever or an adulterer. This is also because Allah ('Azza wa Jalla) defines sihr as disbelief: (they taught not any man, without they said, 'We are but a temptation; do not disbelieve.) (2:102). This is also the view of Ahmad Ibn Hanbal, Abu Thawr, Ishaq, Ash-shafi'i (Ash-shafi'i held that a sahir should not be sentenced to death for simply practicing sihr, but rather, he should be killed, under al-qasas Law, if he has used a sihr which has claimed a life (quoted by Ibn Al-Mudir and others) and Abu Hanifa (Tafsir Al-Qurtubi (2/48))

According to Ibn Al-Mundir, the punishment for a person who admits to the use of sihr, containing words of disbelief is the death Punishment, if he does not repent, and also if the evidence against him shows that he has used words of disbelief. If he says that the sihr he has used did not contain words of disbelief, then he shall not be sentenced to death. If the sihr he used harmed a person so seriously as to deserve the death Punishment (under qasas law), then he must be sentenced to death, if he uses this sihr with intent to harm. However, if the sihr used does not merit the death penalty, then the penalty shall be blood money. Quoted from Tafsir Al-Qurtubi (2/48)

Ibn Kathir argued that according to the verse: (...yet had they believed and been Allah-fearing, a recompense from Allah had been better, if they had but known) (2:103), a sahir does not commit such an act of disbelief when he uses sihr, a view which was held by Imam Ahmad Ibn Hanbal and a group of predecessors. However, the punishment for committing such act is the death penalty, according to a previous case reported by Ash-Shafi'i and Ahmad: "Sufyan Ibn 'Uyayna quoted 'Amru Ibn Dinar, 'I heard Bajala Ibn Abda say, "'Umar Ibn Al-Khattab instructed in writing to kill every sahir and sahira, so we killed three.'"

According to Ibn Kathir, this hadith is transmitted by Al-Bukhari in his sahih (Fath Al-Bari: 6/257). Ibn Kathir stated: "The death penalty has another antecedent in the story of Hafsa, Umm Al-Muminin. One of her female servants performed sihr to her, so she ordered that the servant be killed, and the killing was carried out.

According to Imam Ahmad, three companions of the Prophet (Peace and Blessing upon Him) confirmed that the punishment for a sahir is the death penalty. Tafsir Ibn Kathir : 1/144

Al-Hafiz Ibn Hajar reported that according to Imam Malik, the punishment for practising sihr is similar to that applicable to az-zindiq (a person who does not believe in the Hereafter or who openly declares his faith, but conceals his kufr). His repentance should not be accepted, and he must be killed if it is confirmed that he is really a sahir. This is also the view of Imam Ahmad.

According to Ash-Shafi'i, a sahir should be killed unless the sihr he has used had actually killed a person, in which case his killing must be counted as qisas. Fath Al-Bari: 10/236

The Punishment under Islamic Law for a Non-Religious Person (Dhimmi) Practising Sihr

Ibn Qudama reported: "According to Abu Hanifa, a zimmi who practises sihr should be killed, on the basis of a commonly held view and that, since the death penalty is applicable to a Muslim sahir, then it should also be applicable to a dhimmi sahir" Al-Mughni: 10/115

Al-Hafiz Ibn Hajar reported: "According to Imam Malik, a zimmi sahir should not be killed, unless his sihr has killed someone. Malik also said that if a dhimmi sahir has caused harm to a Muslim person, but was supposed to have entered into a covenant with Muslims not to harm any of them, he is, thus, considered to be in breach of the covenant, and should, as a result, receive the death penalty. The Prophet (Peace and Blessing upon Him) did not have Labid Ibn Al-A'sam killed because the sihr he used against him was not an act of revenge. Furthermore, the Prophet (Peace and Blessing upon Him) was worried that if he had killed him, he would have ignited a conflict between Muslims and his allies from the Ansar (supporters). Fath Al-Bari: 10/236

According to Ash-Shafi'i, a zimmi sahir should not be killed, unless his sihr has killed someone. Fath Al-Bari: 10/236

Ibn Qudama said: "A dhimmi sahir should not be killed unless his sihr has killed someone. Mostly, it is a sihr that kills, in which case, the death penalty should be applied for as qisas. When it was confirmed that Labid Ibn Al-A'sam had used sihr against the Prophet (Peace and Blessing upon Him), the Prophet (Peace and Blessing upon Him) did not order his killing because, his practice of polytheism was more serious than his sihr."

Ibn Qudama added: "The views quoted were based on the analogy drawn between a Muslim sahir and a dhimmi sahir. The difference is that a Muslim sahir is classed as disbeliever when he uses sihr. A dhimmi sahir is already a disbeliever. Therefore, the analogy on which scholars based their judgement is invalid on the basis of the difference between a person being a disbeliever by creed and that of a Muslim uttering words of disbelief. It is also invalid on the basis of adultery, a crime for which a Muslim is sentenced to death, while a dhimmi is not." Al-Mughni: 10/115

Evidence on the Existence of Sihr

EVIDENCE FROM THE QUR'AN

... and they follow what the Satans recited over Sulayman's Kingdom. Sulayman disbelieved not but the Satans disbelieved, teaching the people sorcery, and that which was sent down upon Babylon's two angels, Harut and Marut; they taught not any man, without they said, 'We are but a temptation; do not disbelieve.' From them they learned how they might divide a man and his wife, yet they did not hurt any man thereby, save by the leave of Allah, and they learnt what they hurt them and did not profit them, knowing well that whosoever buys it shall have no share in the world to come; evil then was that they sold themselves for; if they had but known. (2:102)

Moses said, 'What do you say this to the truth, when it has come to you? Is this a sorcery? But sorcerers do not prosper. (11:77)

Then when they had cast, Moses said, 'What you have brought is sorcery; Allah will assuredly bring it to naught. Allah sets not right the work of those who do corruption. Allah verifies the truth by His words, though sinners be averse.) (11:81-82)

And Moses conceived a fear within him. We said unto him, 'Fear not; surely thou art the uppermost. Cast down what is in thy right hand, and it shall swallow what they have fashioned only the guile of a sorcerer, and the sorcerer prospers not, wherever he goes.) (20:67-69)

And We revealed to Moses: 'Cast thy staff.' And lo, it forthwith swallowed up their lying invention. So the truth cam to pass, and false was proved what they were doing. So they were vanquished there, and they turned about, humbled. And the sorcerers were cast down, bowing themselves. They said, 'We believe in the Lord of al-'Alamin (Jinn and mankind), the Lord of Moses and Harun. (7:117-122)

Say: 'I take refuge with the Lord of the daybreak from the evil of what He has created, from the evil of darkness when it gathers, from the evil of the women who blow on knots, from the evil of an envier when he envies.' (Chapter 113)

According to Al-Qurtubi, (...from the evil of the women who blow on knots) implies female sorcerers (sahirat) who blow on thread knots while making their spells. Tafsir Al-Qurtubi (20/257)

Ibn Kathir stated that according to scholars of exegesis, Mujahid, Ikrima, al-Hasan, Qatada and Dhahak, (...from the evil of the women who blow on knots) refers to sawahir (female sorcerers). Tafsir Ibn Kathir (4/573)

Ibn Jarir At-Tabari stated that according to Al-Qasimiyy and scholars of exegesis, (...from the evil of the women who blow on knots) refers to the female sorcerers who blow on threaded knots during their spell. Tafsir Al-Qasimiyy (10/302)

Verses on sihr and sahara are profuse and known even to those with little knowledge of Islam.

EVIDENCE FROM THE SUNNAH

'Aisha (RA) reported:"A man known as Labid Ibn al-A'sam from the tribe of Band Zurayq performed sihr on Allah's Messenger (Peace and Blessing upon him) till Allah's Messenger (Peace and Blessing upon him) started imagining that he had done something which he had not really done. One day or one night while he was with me, he invoked Allah ('Azza wa Jalla) for a long period, and then said, 'O 'Aisha! Do you know that Allah has instructed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of sihr (mashur)'. The first one asked, 'Who did it?' The other replied, 'Labid Ibn Al-A'sam.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the pollen of a male date palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of Daman!' So Allah's Messenger (Peace and Blessing upon him), along with some of his companions went there and returned saying, 'O 'Aisha, the colour of its water is like the infusion of henna leaves. The tops of the date-palm trees near it are like the heads of the devils.' I asked, 'O Allah's Messenger? Why don't you show it (to the people)?' He said, 'Since Allah ('Azza wa Jalla) has cured me, I would not like to let evil spread among people.' Then he ordered that the well be filled up with earth." Reported by Al-Bukhari (10/222, in Fath Al-Bari) and Muslim (14/174, in Sharh An-Nawawi), the Book of Salam, Chapter on Sihr.

Abu Hurayra (RA) reported: "The Prophet (Peace and Blessing upon him) said: 'Avoid the seven serious sins (As-sa' Al-Mubiqat)" People asked, 'What are they?' The Prophet Peace and Blessing

upon him) replied, 'Shirk (polytheism), sihr (sorcery), unlawful killing of a person, living on money from usury, usurping an orphan's wealth, retreat at the time of Jihad, and accusing innocent married women of fornication'" Al-Bukhari (in FathAl-Bari 5/393) and Muslim (in Sharh An-Nawawi 2/83)

On the basis of the above hadith, the Prophet (Peace and Blessing upon him) warned that sihr must be avoided as it is one of the most serious sins, and this is proof enough that it exists.

Ibn 'Abbas (RA) reported: "The Prophet (Peace and Blessing upon him) said: 'A person who has acquired knowledge of one of the sciences of Astrology, has acquired knowledge of one of the branches of sihr, and the more his knowledge of Astrology is enriched, the more expansive his knowledge of sihr becomes.'" Abu Dawud (No.3905), Ibn Majja (No.3726)

In this hadith the Prophet (Peace and Blessing upon him) refers to one of the means of learning sihr, so that Muslims may shun it; and this is an evidence that sihr is a real science that can be learnt. Further evidence can also be seen in the following verse:

From them they learned how they might divide a man and his wife... (2:102)

It is clear from the above verse and hadith that sihr is a science like other sciences, having its own fundamentals. Nevertheless, both the verse and the hadith condemn learning of sihr.

'Imran Ibn Husayn (RA) reported: "The Prophet (Peace and Blessing upon him) said, 'He is not one of us who practices tatayyur (ominousness) or has it done for him; who practices takahhun (clairvoyance) or has it done for him; who practices sihr or has it done for him. And whosoever has sought the services of a clairvoyant and believed in what he has come up with, has in fact disbelieved in the Message sent to Muhammad (Peace and Blessing upon him).'" Al-Haythmi stated in Al-Majma' (5/20): Tradition reported by Al-Bazar and the chain of transmission includes authorites which fulfil the requirements of transmitting authentic traditions.

Evidence from the above hadith on sihr lies in the Prophet's warning against practicing sihr or seeking it from a sahir. This shows that the Prophet (Peace and Blessing upon him) would only warn against something that really existed.

Abu Musa Al-Ash'ari (RA) reported:

"The Prophet (Peace and Blessing upon him) said, 'He who drinks alcohol regularly, believes that the power of sihr to harm an individual is independent of Allah's if intervention, or severs relations with one's kin will not enter Paradise.'" Reported by Ibn Hibban

The evidence on sihr from the above hadith lies in the Prophet's warning against believing in the power of sihr to affect an individual independently of Allah's. A believer should believe that sihr or similar practices do not harm anybody or anything except with Allah's Leave, as the following verse suggests:

...yet they did not hurt any man thereby, save by the leave of Allah.) (2:102)

Ibn Mas'ud (RA) reported: "He who has hired a clairvoyant, a sahir or a soothsayer, and has believed in what they came up with, has in fact disbelieved in the Message sent to Muhammad (Peace and Blessing upon him). Al Mundiri stated in At-Targhib (4/53): Tradition transmitted by Al-Bazzar and Abu Ya'la through a very good suspended chain of transmission.

DIFFERENCE BETWEEN SIHR, MIRACLES AND CHARISMA

According to Al-Mazari, the difference between Sihr, Miracle and Charisma is that sihr is achieved through much efforts, by talking and doing things. Charisma does not require such an effort, and a miracle surpasses charisma in terms of challenge. Tafsir Ibn Kathir : 1/145

According Al-Hafiz Ibn Hajar, there is a consensus that sihr only comes from a disrespectful person, and that a charisma does not appear on a disrespectful person. Al-Hafiz Ibn Hajar also stated that one should be aware of the character of the person associated with the extraordinary. If, for instance, the person in question adheres to the principle of Shari'a and shuns the serious sins, then the extraordinary acts he performs are classed as charisma; otherwise it is an act of sihr because it comes from one of its categories such as the assistance of demons. Quoted from Rawa'i 'u Al-Bayan : 1/85

Warning

People are sometimes puzzled by the fact that although a person may not be a magician, although he may be a serious sinner, an innovator or a tomb-worshipper; and yet extraordinary things can still happen to him. The truth is that the extraordinary things that happen to him are the result of the assistance of demons, who beautify to people this person's bid's so that people follow it and discard the Sunnah.

The evil eye is real.

From the evidence quoted above from the Qur'an and Sunnah, it is clear that the evil eye is real and that its effects are proven and do exist. It can follow a man until it makes him fall from a high mountain, and if it is able to overpower a healthy man it can kill him and put him in his grave, and if it overpowers a camel, it will fall and be injured, and its owner will slaughter it and cook it in a pot. So the evil eye is real and its effects are real. It may kill, or it may affect the spot or the things that the envier likes in the body of the person affected, or in himself or his possessions. This is the view of the scholars of this Ummah, such as Malik, Al-Shafi'i, Ahmad and others.

THE DIFFERENCE BETWEEN THE EVIL EYE AND ENVY

The word Hasid (envier) is more general in meaning than the word 'Ain (one who puts the evil eye on another), hence in Sura Al-Falaq mention is made of seeking refuge with Allah from the evil of the one who envies.

The Hasid (envier) is an envious man whose envy is accompanied by resentment, so he wishes that the blessing be taken away, whereas the 'Ain (the one who puts the evil eye on another) simply likes a thing. Hence the evil eye may come from a righteous man or woman, and a man may put the evil eye on his own wealth, child or family without realizing it. But the evil eye and envy have the same effect, which is causing harm to the thing that is liked or envied.

Envy (Hasad)

Envy (Hasad) means resenting the blessings of Allah that are enjoyed by the one who is envied, and wishing that it be taken away. In other words, the envier wishes that the blessing be taken away from the one whom he envies, whether the blessing comes to him or not.

So the envier resents the blessing of Allah and wishes that it be taken away, and he may even make efforts to take it away.

Evidence for the existence of envy

Allah says:

Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them. (Al-Baqarah 2:109)

And Allah says:

Or do they envy men (Muhammad and his followers) for what Allah has given them of His Bounty? Then, We had already given the family of Ibrahim the Book and Al-Hikmah (As-Sunnah - Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom. (Al-Nisa 4:54)

And He says:

And from the evil of the envier when he envies. (Al-Falaq 113:5)

Evidence from the Sunnah

Al-Tirmidhi narrated that the freed slave of Al-Zubayr (RA) said: The Messenger of Allah (Peace and Blessing upon Him) said:

"The disease of the nations who came before you has started to spread among you: jealousy and hatred. This is the 'shaver' (destroyer); I do not say that it shaves hair, but that it shaves (destroys) faith. By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of that which will strengthen love between you? Spread (the greeting of) Salam amongst yourselves."

It was narrated that Abu Hurayrah (RA) said: The Messenger of Allah (Peace and Blessing upon Him) said:

"My Ummah will be stricken with the disease of the other nations." They said: "What is the disease of the other nations?" He (Peace and Blessing upon Him) said: "Insolence, arrogance, accumulation (of wealth), competition in worldly gains, mutual hatred and envy, until there will be wrongdoing and then killing."

CHARACTERISTICS OF THE ENVIER - SO THAT THEY MAY BE AVOIDED

The issue of the evil eye includes all people, even those who are righteous if they do not pay attention to it, whereas envy is limited to certain people. Hence the envious person has certain characteristics by which he may be distinguished, such as the way he looks and smiles, the expression on his face, and the way he speaks. All of that points to what is in his heart. Whatever a person conceals in his heart will inevitably show on his face and through slips of the tongue, in the way he looks and smiles, and in all his movements and expressions.

By His wisdom, Allah has made man's face a mirror which reflects the thoughts that are hidden in his mind and heart. The effects of sickness are seen in the sick man's face, and the sorrow of one who is grieving and depressed shows on his face, and the good health of one who is sound is reflected on his face. If a person is happy and content, his hidden thoughts show on his face and through slips of the tongue. If a believer is true and sincere in his faith and humble before the Most Merciful, and reads the Qur'an frequently, that joy and light will show on his face; his nature will be humble and kind, and his speech will be polite and noble. The opposite is also true: the effects of an evildoer's immoral actions and sin will be reflected in his face and in slips of the tongue, even if he outwardly resembles those who are righteous.

By the same token, the envier who resents the good things that people have and wishes that the blessings of Allah be taken away, is sick at heart and lacking in faith. No matter how much he tries to conceal what he feels inwardly, he will soon let out the envy that he feels.

WHAT ARE THE CHARACTERISTICS OF THE ENVIER?

1. The envier is always angry at the decrees of Allah.
2. The envier always complains and rarely thanks Allah even if he owns the whole world.
3. He follows up the mistakes of the one whom he envies, and tries to seek out his faults, and exposes them and exaggerates about them before others.
4. He conceals or ignores or belittles the good qualities and distinguishing characteristics of the person whom he envies.
5. So you will notice that the envier cannot speak in front of the one whom he envies without addressing him in a laughing, jocular manner, but deep down he is filled with hatred and resentment that is clear from the way in which he looks at him.
6. He clearly criticizes the one whom he envies, with or without evidence.
7. He looks for opportunities and makes the most of any chance to harm the one whom he envies in himself or his wealth.
8. Finally, the envier is a troubled man, due to the resentment that is always festering in his heart, so depression and dullness show on his face.

Conclusion

We will close with the words of light spoken from the mouth of the noble Prophet Muhammad (Peace and Blessing upon Him).

It was narrated that Ibn 'Abbas (RA) said: I was riding behind the Prophet (Peace and Blessing upon Him) one day when he said:

"O young man, I will teach you some words (of advice). Be mindful of Allah, and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help from Allah. Know that if the nation were to gather together to benefit you with anything, they would benefit you only with something that Allah has already decreed for you, and if they were to gather together to harm you with anything, they would harm you only with something that Allah has already decreed for you. The pens have been lifted and the pages have dried." Sunan Al-Tirmidhi, 4/667, no. 2516.

According to another report He (Peace and Blessing upon Him) said:

"Be mindful of Allah and you will find Him before you. Remember Allah in prosperity and He will remember you in adversity. Know that what has passed you by could not have befallen you, and what has befallen you could not have passed you by. Know that victory comes with patience, relief with affliction and ease with hardship."

Types and Signs of the Evil Eye

Ibn Al-Qayem (May Allah have Mercy on Him) said: "There are two kinds of eyes: the human evil eye and the jinni evil eye. Om Salamat (May Allah be Pleased with Her) said that Allah's Messenger (PGBUH) saw a girl in her house whose face had a black spot so he said: "She is under the effect of an evil eye, so treat her with Ruqya" (Al-Tib Al-Nabawi -164).

REGARDING THE SIGNS OF THE EVIL EYE, THE FOLLOWING ISSUES NEED TO BE DEALT WITH:

- 1) Issues related to the diagnosis of the evil eye are not a matter of metaphysics or the supernatural, the evil eye has signs and effects that show its affliction. Previously mentioned were a number of prophetic sayings that denote this concept, as indicated by the relation of Om Salama (May Allah be Pleased with Her) when Allah's Messenger (PGBUH) saw a girl in her house whose face had a black spot so he said: "She's under the effect of an evil eye, so treat her with Ruqya". Also Asmaa (May Allah be Pleased with Her) told Allah's Messenger (PGBUH) about Gaafar's children (May Allah be Pleased with them All) that "The evil eye goes quickly to them". This clearly indicates that there are certain signs that can be seen, according to which the affliction of an evil eye is detected. Knowledgeable people dealt with this matter and clarified it, as previously mentioned.
- 2) There is a constant relation between the evil eye and all the other diseases related to human psyche such as epilepsy, magic etc. The symptoms of these ailments could be common as the evil spirits dominates man. Thus, the therapist needs to be extremely cautious and not pass hasty judgments regarding the afflicted case. He should clinically study all aspects of the case, in a psychological and objective manner to be able to properly diagnose the ailment and prescribe the necessary medication for the cure, Allah Willing.
- 3) The legitimate interest necessitates that the therapist makes sure of the psychological and physiological soundness of the patient, by advising him to take the necessary medical examinations to prove that he is physiologically sound.
- 4) The therapist has to be careful about a serious and important thing which is that a victim may demonstrate signs of an evil eye affliction while at the same time he suffers from a certain physiological ailment. Thus, the ailments could be the result of mere physiological causes, of an evil eye affliction. The therapist should only handle the incantation (Ruqya) only without interfering with the medical issues as it is beyond his knowledge. It can not be said that every cancer case is due to evil eye affliction or envy; the therapist should give advice to the victim and his relatives to make use of the available sensuous means that leads to his cure by going to hospitals and specialized physicians.
The effects of an evil eye may appear on the victim during incantation where he starts to feel better though the medical means he adopted were of no avail in relieving his psychological and physiological pains. Thus, the legal duty of the therapist is to provide advice and guidance to the victim, along with the medical follow up. In this case, we would be combining between the legitimate and the sensual means used in treatment. Following these means is good and of benefit to the patient, Allah Willing.
- 5) Regarding this topic, it is necessary to refer to an important point which not to be hasty in diagnosing the case, especially on the part of the public and the patient's relatives. They should rather resort to knowledgeable and experienced people. As previously mentioned, the symptoms could be those of a physiological condition or affliction of an evil eye caused by evil spirits. Here lies the importance of being deliberate in the diagnosis and ask those who can provide advice and guidance.

Undoubtedly, the prophetic sayings have proven beyond any shadow of doubt that there are evil eye signs that show on the affected one, including feeling of heat, coldness, and fatigue. These symptoms could affect one's general condition and his relation with others.

DIVISIONS OF THE SIGNS AND SYMPTOMS OF EVIL EYE AFFLICTION:

Bodily symptoms: These signs often appear before or during incantation (Ruqya) and are as follows:

- 1) Paleness of the face.
- 2) Congestion in the area of the chest.
- 3) Moving headache which increases during incantation.
- 4) Feeling of extreme heat.
- 5) Sweating, especially in the area of the back; the degree of sweating depends on the power of the afflicted evil eye.
- 6) Numbness in arms and legs.
- 7) Continuous yawning in an abnormal manner, especially during worship and reciting of the Quran.
- 8) Crying or tears dropping for no obvious reason.
- 9) Constant yawning and dropping of tears often occur with most victims as a result of incantation if one is affected with evil eye or envy but it is mostly common among afflicted women.
- 10) Involuntary movements and limbs shaking depending on the power of the evil eye.
- 11) Heart palpitating.
- 12) Tense muscles.
- 13) General weakness and inability to work.
- 14) Chilly limbs in general.
- 15) Bluish and greenish bruises without clear medical reasons after incantation and the use of water and oil.
- 16) Symptoms include constant or separate sighing depending on the power of the evil eye.

SOCIAL SYMPTOMS:

The evil eye affects the social aspect of the victim through his relations with others including:

- A) Loss of one's trade and wealth.
- B) Hatred of one's family and relatives, wife and husband.
- C) Loss of one's job.

Sheikh Abdullah bin Abdulrahman Al-Jibrin (May Allah Protect Him) says under the title " The signs shown by the one affected by an evil eye ", that: "The evil eye affliction has clear signs and symptoms. They appear if the person or the wealth has distinctive characteristics than others and which was suddenly changed by a disease, affliction, or a traffic accident, for instance. The victim of the evil eye may be afflicted in his sight if it is a strong one, or in his wealth which could be lost or destroyed. The evil eye can also affect his fancy car, huge palace, beautiful wife, his numerous children, and similar things. Suddenly he faces death, ruin, destruction, and loss. When he becomes ill and goes to hospitals physicians conduct tests and experiments, but fails to find anything wrong with him. He suffers from various pains without being able to tell the cause of it. Then after being treated with incantation (Ruqya) for the reason of evil eye affliction, he is cured from his ailment, Allah Willing. It is often said (He is affected with an evil eye which was gone after being treated by the people who use incantation

What is Ruqyah?

Ruqyah (plural: ruqa) derives from the past-tense verb raqa. It consists of words said or written in the form of dud or Dhikr for the purpose of protection or cure. It is sometimes accompanied with other actions, such as blowing or wiping over the thing which it is applied.

A synonym for ruqyah in Arabic is "ta'with" and "ta'withah", from which derives the description "al-Mu'awwidhat" (the protecting ones) for the last three suras of the Qur'an, and "al-Mu'awwidhatan" (the two protecting ones) for the last two suras only (cited below).

People from most cultures and religions use various forms of ruqa. They are usually referred to in English as spells, charms, incantations, and so on. Most of those ruqa contain magic, shirk, senseless words, lies, etc. Because of this, the Prophet (Peace and Blessing upon Him) prohibited using ruqa at first. Ibn Masud (RA) reported that the Prophet (Peace and Blessing upon Him) said:

'Indeed, ruqa, amulets, and tiwala*, are all acts of shirk.' Recorded by Ahmad, Abu Dawud, and others. Verified to be authentic by al-Albani in as-Sahihah no. 331.

(*Tiwala: Beads or other objects, usually worn around the neck, believed by some people to have the power of making a husband love his wife.)

Later on, he (Peace and Blessing upon Him) allowed people to use only the ruqa that he approved, or that did not contain shirk. Jabir Bin 'Abdullah (RA) reported that Allah's Messenger (Peace and Blessing upon Him) prohibited ruqa. Then, some people from the tribe of 'Umr Bin Hazam came to him and said, "We have a ruqyah that we used to use for scorpion and snake stings; but you have now prohibited using ruqa." And they showed it to him. He (Peace and Blessing upon Him) said:

'I do not see anything wrong in it. Anyone among you who can benefit his brother should do so.'
Muslim

Ruqyah means incantation and any therapy that uses ruqyah as a main component can be termed as ruqyah therapy. Ruqyah can be divided into 2 categories. Ruqyah that complies with shariah are termed ruqyah shariyyah (shariah-compliant ruqyah) and ruqyah which contains shirk (polytheistic practices) are termed ruqyah shirkiiyah (polytheistic ruqyah). Prophet Muhammad (peace and blessings be upon him) approved the use of a particular ruqyah that was practised during pre-Islamic period because it did not have any polytheistic elements in it. Shirk (polytheism) is the boundary that separates lawful (halal) and unlawful (haram) ruqyah.

Ruqyah was used as treatment during the time of the prophet. In one incident, a companion recited surah al-Fatiyah (the Opening Chapter) to treat a tribal leader from snake bite even though the prophet had never taught anyone to recite al-Fatiyah for treatment of snake bites.

Unlike snake bites, jinn-related disorder can affect a person both physically and psychologically. If a person has just been affected by jinn, the damage might just be confined to psychological. However, if one or more jinn has been living in a person for a long period, the effect can both be physical as well as psychological. Jinn is a living organism and is a parasite that consumes food to survive and secretes excretion into the human body. The excretion (i.e. toxins) will cause imbalance i.e. disrupts the homeostasis of the body, which in turn will affect the health of the person.

Jinn-related disorder therefore not only affects the mental health of a person but may also affect the physical health. These may cause additional psychosomatic problems. When a person thinks about his physical health, he or she will feel depressed. If a person is depressed, his or her physical health may deteriorate.

The therapy for jinn-related disorder should therefore not rely on ruqyah (incantation) alone. The therapy should be holistic in manner and must include ruqyah and psychotherapy at the very minimum. As in any psychotherapy session, the therapist should show empathy and must never blame the client for his or her predicament. The aim of any therapy is to help the client to move forward with his or her life. Blaming the client can be considered as a sign of failure to provide an effective therapy. An angry therapist will cause more harm than good.

As ruqyah means incantation, ruqyah therapy therefore is a general term for incantation therapy. There can be many variations of ruqyah therapy. This is similar to talking therapy which is a general term for therapy via talking to the clients. If a client is to be given talking therapy or psychotherapy, we will have to decide which method or flavour of talking therapy or psychotherapy he or she wants. Similarly is a person is to be given ruqyah therapy, we will have to decide which type or flavour of ruqyah therapy to give. At the moment there is not a single agreed definition of what ruqyah therapy comprise. Some people try to assert their own definition of ruqyah therapy or even go to the extent of saying other people's ruqyah are not ruqyah. This is a waste of time as nobody can ever impose their definition of ruqyah therapy on others. This is just as absurd as someone trying to impose their own flavour of talking therapy to be the globally accepted definition of talking therapy.

Jinn-related disorder can have both psychological (mental) and somatic (bodily) effect on a person. The aim of therapy is to reduce the psychological and somatic effect of the jinn on the person. The last thing that we want is for a client to walk out of the therapy room much worse than before he or she came in. It is not uncommon to find those with jinn-related disorder became worse after having ruqyah therapy. If the majority of clients became worse after undergoing a particular flavour of ruqyah therapy, then the method of that particular flavour of ruqyah therapy must be questioned. Some ruqyah reciters (aka raqis) may be so obsessed in proving that the client has jinn in him or her, and the main focus of the ruqyah was to bring up the jinn as a proof. Bringing up the jinn does not mean that the ruqyah is effective because even an inexperienced 7-year old boy who knows how to read Quran can be asked to read some ruqyah verses to bring up the jinn. The main focus should be to provide therapeutic benefit from the ruqyah recitation.

When someone gets worse after undergoing ruqyah therapy, he or she may blame ruqyah for the worsening problem. This is unfortunate because it is not ruqyah that should be blamed. The problem for the worsening is the particular method or flavour of ruqyah therapy. It may also be caused by the incompetence of the ruqyah reciter (aka raqi).

Jinn-related disorders can cause both psychological and somatic problems. A physician will only want to look at the somatic aspect and a psychiatrist, clinical psychologist or psychotherapist will only want to address the psychological aspect.

Conditions for a Permissible Ruqyah

There are some important conditions that must be satisfied in a ruqyah to make it permissible. They were summarized by Ibn Hajar (AR):

"There is a consensus among the 'ulama that ruqyah are permissible when they satisfy three conditions:

- 1 - To be with Allah's words or His names and attributes
- 2 - To be in Arabic or of an intelligible meaning
- 3 - And to believe that they do not have effect by themselves but by Allah ('Azza wa Jalla)." Fath ul Bari 10/240

In what follows, we discuss each of these conditions:

1. MUST BE WITH ALLAH'S WORDS, NAMES, OR ATTRIBUTES

As we will see below, all forms of ruqa reported in the Sunnah satisfy this condition. They either consist of specific portions of the Qur'an, such as al-Fatiha or Ayat ul-Kursiy, or contain a praise of Allah ('Azza wa Jalla) and an invocation of His help and protection.

2. MUST BE WITH CLEARLY UNDERSTOOD WORDS

This is an important condition that must be satisfied in order to eliminate any magic factors from the ruqyah.

3. BELIEVING THAT THE TRUE BENEFIT IS FROM ALLAH ('AZZA WA JALLA)

Similar to our earlier discussion of medicines, one must always believe that the true and ultimate protector is Allah ('Azza wa Jalla) alone, and that ruqa and medications are means that He created and He controls as He wills. Thus trust must be put in Him and not in the means that He created. Allah ('Azza wa Jalla) commands His Messenger (Peace and Blessing upon Him):

So seek refuge with Allah (only); verily, it is He who is all-Hearer, all-Seer.» (Al Ghafir 40:56).

ADDITIONAL GUIDELINES

In what follows, there are additional guidelines that should be taken into consideration what performing a ruqyah.

1. ADHERING TO WHAT IS REPORTED IN THE SUNNAH

Ruqyah is a form of supplication. As is the case with other supplications, it is permissible to use any words that fulfill the above conditions. This is approved by Allah's Messenger (Peace and Blessing upon Him) who said:

'There is nothing wrong with ruqa as long as they do not involve shirk.' Muslim

However, rather than experimenting with ruqa that may or may not be useful, and rather than being doubtful as to whether a specific ruqyah fulfills the correct conditions and guidelines, it is best to adhere to the ruqa that have been reported in the Sunnah.

Things to Avoid in a Ruqyah

1. SHIRK

'Awf Bin Malik al-Ashja'i (RA) narrated that he said to the Prophet (Peace and Blessing upon Him), "O Allah's Messenger! We used to apply ruqa during Jahiliyyah. What do you think of that?" He (Peace and Blessing upon Him) replied:

'Present your ruqa to me. There is nothing wrong with them as long as they do not involve shirk.' Muslim

Ibn Mas'ud's wife Zaynab (RA) narrated that he saw on her neck a string and asked her, "What is this?" She replied, "It is a string on which a ruqyah was made for me." He cut it off her neck and said:

"You, family of Ibn Mas'ud, are in no need for shirk. Truly, I heard Allah's Messenger (Peace and Blessing upon Him) say: 'Indeed, ruqa, amulets, and tiwala, are all acts of shirk.'

She said, "Why do you say this? I was having spasms of pain in my eye; so I went to such and such a Jewish man, and whenever he treated it with ruqyah, it soothed it." He replied:

"That is the doing of Satan. He (Satan) pinches it with his hand; and when the ruqyah is applied to it, he removes his hand. It would have been sufficient for you to say what Allah's Messenger (Peace and Blessing upon Him) used to say:

'Adh-hibil-ba's, rabb an-nas, washfi ant ash-shafi, la shifa illa shifa uk, shifaan la yughadiru saqama.'

Meaning: '— a cure that will not leave any sickness.' Recorded by Abu Dawud; judged hasan by al-Albani (Mishkat ul-Masabih no. 4552).

2. SEEKING IT FROM MAGICIANS OR SOOTHSAYERS

One may never go to a magician for help, regardless of whether the magician were true or false. False magicians are liars who pretend things to attract people's awe, money, or both. True magicians rely on jinns and the devil, and apply procedures containing kufr to produce their spells. Thus all of their spells, including ruqa, are prohibited, and any Muslim who seeks their help belies his belief in the Prophet (Peace and Blessing upon Him). Abu Hurayrah (RA) reported that the Prophet (Peace and Blessing upon Him) said:

'Whoever goes to a soothsayer or fortuneteller and believes in what he says has indeed rejected that which has been revealed to Muhammad.' Recorded by Ahmad and al-Hakim. Verified to be authentic by al-Albani (Sahih ul-Jami no. 5939).

As indicated in the Qur'an, (the magicians can never be successful) (Taha 20:69), nor (can they benefit anyone) (al-Baqarah 2:102). Because of all of this, and from the rule established earlier that Allah did not make our cure in anything that He prohibited, we clearly conclude that it is not permissible at all to seek a ruqyah from a magician.

3. USING UNINTELLIGIBLE WORDS OR PHRASES

As has been indicated earlier, a ruqyah must be in intelligible and well-understandable words. Otherwise, it could contain shirk, magic, or other evils covered by cryptic characters and mysterious words.

7. APPLYING IT IN PROHIBITED OR STRANGE SITUATIONS

Some people require that a ruqyah be accompanied with bizarre actions or conditions, such as applying it in a graveyard or bathroom, or applying it to a person who is unclean or covered with najasah. These and other similar requirements, beside conflicting with what has been reported in the Sunnah, demonstrate a devilish tendency that must be totally avoided.

As for writing a ruqyah on a piece of paper and attaching it to the body of the patient, or soaking the paper in water and making him drink that water, or blowing and spitting over a water container while reading it and then making him drink that water, all of this has no basis in the Sunnah (There are some authentic reports indicating that Imam Ahmad (AR) and some other 'ulama of the salaf have allowed some of these actions, but this by no means gives them a stamp of approval without a supportive evidence from the Sunnah.), and should therefore be totally avoided.

5. USING PROHIBITED WORDS OR PHRASES

A ruqyah may not include evil words, such as cursing, offensive descriptions, or profanity. All of this is prohibited, and, as has been indicated earlier, Allah did not make our cure in anything prohibited.

6. RELYING ON THE POWER OF THE RUQYAH

Neither the person applying a ruqyah, nor the person to whom it is applied may assume that it has an independent power of cure or protection. They must both put their full trust in Allah, rely fully on Him, and believe that the ruqyah is a means that He created for them. As Ibn Al-Qayyim indicates (Al Jawab Al Kafi), one should view a ruqyah like one does a sword: it can be of no use without three conditions:

- a) It should be strong and sharp.
- b) The person using it should be well versed and experienced.
- c) There should be no obstacles hindering it from being most effective.

RUQA FROM THE SUNNAH

Various forms of supplications for prevention or healing, some of which may be classified as ruqa, have been presented in this site. In what follows, we include some more, or refer to earlier ones, as the discussion warrants.

RUQYAH WITH ALLAH'S NAME

Abu Sa'id al-Khudri (RA) reported that Jibril came to the Prophet (Peace and Blessing upon Him) and said: "O Muhammad, are you sick?" He replied, 'Yes.' He said:

"Bismillahi arqik, min kulli shayin yuthik, min sharri kulli nafsin aw ayni hasid - With Allah's Name I shelter you (give you ruqyah), from all that ails you, from the evil of every soul, or that of the envious eyes. May Allah cure you; with Allah's Name I shelter you." Muslim and others.

RUQYAH WITH ALLAH'S BOOK

'Aishah (RA) reported that Allah's Messenger (Peace and Blessing upon Him) came into her house and saw with her a woman who was treating her with ruqyah. He told her:

'Treat her (only) with Allah's Book.' Recorded by Ibn Hibban; verified to be authentic by al-Albani in as-Sahihah no. 1931.

In what follows, we present ruqa with specific suras or ayat as is recorded in the Sunnah.

1. RUQYAH WITH AL-FATIHA

Abu Sa'id al-Khudri and Ibn Abbas (RA) reported that a number of the Prophet's (Peace and Blessing upon Him) companions were on a journey. They stopped one night by the dwellings of a bedouin tribe who refused to host them and give them food.

The chief of that tribe was then stung (by a snake or scorpion). His people tried everything possible to treat him, but to no avail. One of them suggested to seek help from the travellers. When they came to them, one of them said, "By Allah, I can perform ruqyah; but you have refused to host us. So I would not perform the ruqyah until you pledge to give us an offering."

They agreed to give them a flock of thirty sheep, and the companion started blowing (with light spit) on the stung man's sting and reading al-Fatiha. He was immediately cured, like one who was tied and then set free. He stood and walked as if nothing happened to him, and they gave them their pledged offering.

Some of the companions said, "Let us divide this flock among us." Others said, "No, you may not take any pay for reading Allah's Book! Let us not divide the goats until we reach the Prophet (Peace and Blessing upon Him), tell him what happened, and see what he commands us."

When they reached al-Madinah, they came to the Prophet (Peace and Blessing upon Him) and told him what happened. He said (approvingly):

"How did you know that it (al-Fatiha) is a ruqyah? You have done well! And indeed, the best thing to be paid for is Allah's Book*. So, divide it among you; and allot a share for me.' Al-Bukhari, Muslim, and others.

(*One may not be paid for praying or reading Qur'an, because these are acts of worship that should be done purely for Allah ('Azza wa Jalla). However, it is permissible to be paid a compensation for the time or effort that one sometimes puts into matters associated with these acts of worship in order to serve the Muslim community. For example, a regular imam in a masjid should be compensated for devoting his time to that position, otherwise he would have to work in a profession that would prevent him from fulfilling all of the services needed from him. Furthermore, based on this hadith, some scholars conclude that it is also permissible to be paid for a benefit that reaches others because of one's reading Qur'an.)

2. RUQYAH WITH AL-MUAWWIDHAT

As explained earlier, al-Muawwidhat are the last three suras of the Qur'an. The last two of them carry a clear meaning of ruqyah, and are presented below. Surat ul-Ikhlas (112) does not carry such meaning in an explicit manner, but contains concise and strong words of praise for Allah ('Azza wa Jalla), making it an important introduction to the succeeding two suras:

(Say, "I seek refuge with the Lord of daybreak, from the evil of what he created, and from the evil of darkness when it settles, and from the evil of the blowers in knots, and from the evil of an envier when he envies.") 113

(Say, "I seek refuge with the Lord of the people, the King of the people, the God of the people, from the evil of a retreating whisperer, who whispers (evil) in the breasts of the people, (whether he is) from among jinns or the people.") 114

'Aishah (RA) reported:

"When Allah's Messenger (Peace and Blessing upon Him) went to bed, he would bring the palms of both hands together, and blow into them while reading "Qul huwa Allahu ahad" 112, "Qul a'udhu bi rabb il-falaq" 113, "Qul a'udhu bi rabbi n-Nas" 114. He would then rub with them whatever he could reach of his body, starting with his head, face, and the front part of his body. He would do this three times. When he got very ill, he asked me to do that for him." Al Bukhari and Muslim

'Aishah (RA) also reported:

"In the final sickness in which he passed away, the Prophet (Peace and Blessing upon Him) used to blow over himself with al-Mu'awwidhat. When he became very ill, I blew with them for him, rubbing over him with his own hand because of the blessing in it." Al Bukhari and Muslim

We can use these suras for scorpion stings like it as been reported in ahadith.

3. RUQYAH WITH AYAT UL-KURSI

Ubayy Bin Ka'b narrated that he had a harvest of dates. He noticed that it shrunk every day, and decided to watch it at night. He did and noticed a beast that looked like a boy who attained puberty. He gave him salam, and it responded to him with salam.

He asked it, "Are you human or jinn"

It replied, "Jinn."

He told it, "Show me your hand."

It showed him its hand, and he saw that it looked like a dog's, with fur like that of a dog covering it. He exclaimed, "Is this how jinn are like!?" It then told him, "All jinns know that there is no one among them stronger than me." He asked it, "What brought you here?" It replied, "We have been informed that you like to give charity, so we came to get some of your food." He asked it, "What would protect us?" It replied, "This ayah from Surat ul-Baqarah: (Allahu la ilaha illa huwa Al-Hayy ul-Qayyum,) (2/255) - whoever says it in the

evening will be protected from us until the morning, and whoever says it in the morning will be protected from us until the evening."

In the morning, Ubayy came to Allah's Messenger (Peace and Blessing upon Him) and told him of that incident. He told him, 'The evil one has said the truth!' Recorded by an-Nasa'i and others. Verified to be authentic by al-Albani.

TREATMENT

There are three stages to fully cure an affected patient, by Allah's will...

- 1 – Pre-treatment
- 2 – Treatment
- 3 – Post-Treatment

Pre-Treatment

If you are planning on curing your loved ones yourself without taking them to an exorcist, you may do so by doing the following. Just so you know, it involves speaking to the jinn appointed for the task itself. So you must be prepared for that beforehand.

Place of treatment

Remove pictures from the place of treatment so that angels may enter.

Narrated Abu Talha: I heard Allah's Apostle saying; "Angel (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal)." (Al-Bukhari, Book #54, Hadith #448)

1. There should be no music in the place of treatment.
2. The place of treatment should be devoid of any unlawful act, such as men wearing gold, women without Hijab, or anyone smoking.
3. Once the room is cleaned, the healer should recite Adhaan (call to prayers) in a loud voice, to ward off any evil spirit from the place of treatment.
4. Diagnosing the case of Sihr & Checking for Symptoms.

First stage of Treatment of Sihr & Jinn-Possession

1. Lecturing the patient and his family on the Aqeedah (Oneness of Allah), so that their hearts are cleansed from any attachment to anything other than Allah.
2. Ask questions relevant to their condition. They might come to you with a doubt in their mind, and you will ask questions in the same relevance. The reason for asking questions is only to

confirm which type of Sihr/Magic has affected the patient. Once you are sure of the type of Sihr used, you may go on with the treatment afterwards.

3. Taking talismans/unknown amulets from the patient and burning it. (Facts about Amulets)
4. Take udhu or ghusl (bath), tell everyone who are with you or with the patient to do the same.
5. If the patient is a female Do not treat a woman who has not covered herself and if she is wearing perfume.
6. Do no start treatment until she (the patient) covers her hair and body, it should be recommended to fasten her garments well so that her body is not revealed during the process of treatment.
7. Do not treat a woman unless one of her mahaarim (unlawful person to marry) is present.

Once all the above is done, you may start the second stage of the treatment

Second stage for Treatment of Sihr & Jinn-Possession

Now put your hand on the forehead of the patient and recite the following loudly in her/his ear. It is good to recite “Audhubllahi minashaytaanir rajeem” between the verses.

1. Surah al-Fatiha
2. Surah al-Baqara:1–5
3. Surah al-Baqara:102(to be recited several times)
4. Surah al-Baqara: 163 – 16
5. Surah al-Baqara: 255 (Ayat-ul-Kursi)
6. Surah al-Baqara: 285 – 286
7. Surah Aal-e-Imran: 18 – 19
8. Surah al-A'raaf: 54 – 56
9. Surah al-A'raaf: 117 – 122 (to be recited several times)
10. Surah Yoonus: 81 – 82 (to be recited several times)
11. Surah Taa-ha: 69 (to be recited several times)
12. Surah al-Mu'minoon: 115 – 118
13. Surah as-saaffaat: 1 – 10
14. Surah al-Ahqaf: 29 – 32
15. Surah ar-Rahmaan: 33 – 36
16. Surah al-Hashr: 21 – 24
17. Surah al-Jinn: 1 – 9
18. Surah al-Ikhlaas
19. Surah al-Falaq (“waminn sharrinn afaathaati fil-uqad” should be repeated several times)
20. Surah an-Naas

You may want the patient to listen to it through headphones instead of normal speakers. Audio recordings have the same effects as that of a healer, and will clarify if the patient is bewitched or not.

Reciting this ruqya will turn the patient into one of three conditions:

First Condition

- If the patient has epileptic seizures and the Jinn speak through his tongue.

First Condition of the Patient during Ruqya

The patient goes through epileptic seizures, and the Jinn that has been appointed to the task of Sihr speaks through the patient. This is when you should deal with the Jinn. You should ask the

jinn several questions. Remember, if the jinn denies answering the unnecessary questions then do not force him and proceed further.

What is your name?

What is your religion?

Why have you possessed the victim?

If he does not respond to the first two questions then you can come to the third question and ask him why he has possessed the patient. But first, if he mentions his religion Islam, then you should teach him the rulings of Islam and that a Muslims should not bother another Muslim and that it is Sinful. However if he is not a Muslim then invite him to Islam.

After you confirm whether he is a Muslim or not, you may then ask why the jinn has possessed the person. It might be for several reasons, mainly:

Jinn in love with the patient

Jinn working for a Witch

If the jinn says that he is in love with the patient, you should convince him. This is done depending upon the second question about religion. If Jinn is a Muslim, you can tell him that it is sinful to harm other Muslims, or anyone. If he is not a Muslim then you might have to be strict and tell him that you will burn him with the words of Quran. Keep in mind that, recitation of the Quran burns the evil-jinn. So incase the jinn does not agree on leaving, you may want to recite/repeat the Ruqya.

Now if the jinn works for a Witch, you would then require asking him where the Charm (Key/ Amulet/Taweez) is buried/hidden. Always remember to confirm where it is buried before you let the jinn go since these jinn tell many lies. So it is better to confirm if the charm is found, and once found it should be destroyed in the following way.

Take some water in a bowl and recite the following verses in a way that the air from your mouth touches the surface of the water.

Surah al-Baqara: 102

Surah al-A'raaf: 117 – 122

Surah Yoonus: 81 – 82

Surah Taa-haa: 69

Now take the charm, let it be Ink, paper, perfume, and dissolve it in the water on which you recited the Verses above. Then spill that water at a distant location. Once the charm is removed, you should convince the jinn never to come back to the patient again.

If the Magic has been done through traces of hair/nails, then recite the above verses over water and tell the patient to drink from it and wash himself with it. It is fine to pour this water into more water to take a bath with.

If the Magic has been done through food/drink then the patient should feel pain in his stomach, in that case you do the same as above. If the pain continues, it is best to take some Senna leaves and bowl them in water. Recite the above verses and drink from it. It is the best laxative and it has no side effects. Used in all laxative medicines. You can add honey to sweeten it if the taste is bitter. After the jinn is gone, tell the patient to listen to Ayat-ul-kursi three times every day for a month at least. It is required to check on the patient after a month and to recite the Ruqya to him just to make sure that the Jinn has left. If the patient does not feel uneasy and does not become epileptic then All praise is for Allah. If not then repeat the above.

And Allah is the Hearer of All.

Second Condition

– If the patient shivers and feels dizzy along with severe headaches.

During the recitation of Ruqya, the patient feels dizzy, shivers or has a severe headache; but would not become epileptic. In this case, repeat the Ruqya (2nd stage) three times. If the patient does become epileptic then follow the 2nd stage as mentioned before.

Now, if the patient does not become epileptic with repeating the Ruqya, but his shivering or headaches begin to ease, then recite the ruqya as in the 2nd stage for the next few days and he will recover by Allaah's Leave.

However, if the patient does not recover, he should:

Listen to Surah As-saffaat once and Ayat-ul-kursi (verse 255 of Surah Baqara) several times – May it be from an Audio tape/ Audio file with Headphones. The patient should listen to it three times a day.

He should say his prayers in a group, i-e- at his Masjid (salaatal jama'a).

He should recite the supplication 100 times after Salatal-fajr (Morning Prayers), for one month: 'La ilaha illallaah wahdahu laa sharika lahu lahulmulko wa lahulhamd wa huwa alaa kulli shay'in Qadeer.'

And the Prophet (peace be upon him) was truthful when he said: "Whosoever says:

La ilaha illallaah wahdahu laa sharika lahu lahulmulko wa lahulhamd wa huwa alaa kulli shay'in Qadeer.

100 times a day, will have a reward equal to the manumission of 10 slaves, will have ten good deeds added to and ten bad deeds erased from his register, and will be protected by this supplication the Satan throughout the day until the evening, No one is better than he who says this supplication except a man who says more."

Refer: Al-Bukhari (In FathAl-Baari 6/338) and Muslim (An-Nawawi. 17/17)

It has been confirmed by many scholars, that the jinn is always helpless against the Raqis (exorcists) for one reason alone. That is – that they recite the above one hundred times after fajar prayers.

The headaches may often increase in severity but that would fade out gradually by Allaah's Will. By the end of the month the pain should have gone completely. If it is possible, the Ruqya should be recited again to see if the patient feels the usual dizziness or shiver and headaches. By Allaah's Will he will feel no pain and no more headaches.

The patient may also feel a severe tightening in the chest during this month. In that case, he should listen to the Ruqya again. Recitation of Quran burns the Jinn so they will stay away as long as you listen to it. In case the patient becomes epileptic, you can always follow the 2nd stage of treatment and untie the jinn.

Third Condition (Rare)

If the patient does not feel any change, neither shivers nor headaches.

It often points to the possibility that the patient is not bewitched and that there is no sign of a jinn.

The patient may not feel anything during the recitation of Ruqya. In this case, you should further diagnose the case, asking for more details to confirm if it is not a medical illness.

Reciting the Ruqya at least three times would be suffice to determine a verdict.

However, if some symptoms exist (in the history of the patient), advice the following:

The patient should listen to Surah Ad-duhaan and Surah al-Jinn. May it be from an Audio tape/ Audio file but through headphones. It should be listened to three times a day.

The patient should say 'astaghfirullaah' 100 times or more every day.

The patient should say 'laa hawla walaa quwwata illaa billah' 100 times or more every day.

The patient should be observed for a month to see any increase/decrease in symptoms. After the month passes, you may follow the treatment in the second stage and look for any of the three conditions, and advise accordingly.

Third stage of Treatment of Sihr & Jinn-Possession.

Now we come to the Third stage, also known as the Post-Treatment.

If the patient recovers through the Stage 2 (Ruqya) of the treatment and feels well, you should praise Allaah Who has made it possible. It should give you the feeling that we are all in need of Allaah, and that nothing is possible without HIS Will. Do not let yourself be driven by your success in treating cases of sorcery into a state of arrogance and denial of Allaah's Support.

In Surah Ibrahim, Verse # 07, it says:

“And when your Lord proclaimed, ‘if you are thankful, surely I will increase you, but if you are thankless My chastisement is surely terrible.’”

However, the patient may still be exposed to a renewed Sihr (witchcraft). If those who do Sihr learn that the patient has sought treatment, they may go to a sorcerer to perform another Sihr. In order to avoid being afflicted by Sihr the second time, the patient should NOT inform anybody of his recovery. The jinn does not bother to possess its victim if it is hard for him to do so (since the Ruqya and the Remembrance of Allaah), yet if the people who put Sihr on the patient, if they come to know about it, they might go to the sorcerer and force him to renew the Sihr.

In any case, the patient should:

Observe Salaat (prayers) in a group (Salaatal Jama'a)

He should Not listen to Songs or Haraam Music

He should make Wudhu (cleaning/washing for prayers) and recite Ayat-ul-kursi, before going to bed.

He should remember Allaah at all times and begin every task with 'Bismillah'.

He should recite 'La ilaha illallaah wahdahu laa sharika lahu lahulmulko wa lahulhamd wa huwa alaa kulli shay'in Qadeer.' 100 times after Salaatal Fajr (morning prayers).

And the Prophet (pbuh) was truthful when he said: "Whosoever says:

La ilaha illallaah wahdahu laa sharika lahu lahulmulko wa lahulhamd wa huwa alaa kulli shay'in Qadeer.

100 times a day, will have a reward equal to the manumission of 10 slaves, will have ten good deeds added to and ten bad deeds erased from his register, and will be protected by this supplication the Satan throughout the day until the evening, No one is better than he who says this supplication except a man who says more."

Refer: Al-Bukhari (In FathAl-Baari 6/338) and Muslim (An-Nawawi. 17/17)

He should read the Qur'an every day, or may even listen to its recitation if he is illiterate.

He should keep in company of pious people.

He should observe morning and evening supplications and start every task with the name of Allaah.

It is best to recite the following over a cup/bowl of water and then drinking from it and also adding that water into more water and taking a bath with it.

Surah al-Fatiha

Ayat-ul-kursi

Last three Surahs of Qur'an

It should be recited in a way that the air from the mouth touches the surface of the water. It will relieve any pain/illness from Shaytan instantly, All by Allaah's Will.

Overall, it is the Remembrance of Allaah that keeps the Evil away. Hence one should try to follow the Sunnah as much as one can, in order to seek protection from the Evil that Allaah has created.

HEALING EXTERNAL AND INTERNAL BLACK MAGIC:

In general ruqiah can dispel black magic wherever it is and remove it from the body with the will of Allaah subhanah.

Getting rid of any B.M(black magic) can occur during the recitation or afterwards.

The best ruqiah is the recitation or the listening to the surah Baqarah every day for three months especially for an old Sihri

Also the verses that mention sorcery could be very efficient.

TREATMENT OF SIHRI THAT WAS EATEN OR DRUNK:

It includes numerous methods, namely:

1 – Utilisation of laxatives:

To use any herb that is laxative mixed with some water that was read upon during ruqiah.

Meanwhile it is recommended to avoid cold drinks.(senaa leaf is great from sunnah)

2 – Vomiting:

- To touch one's throat with their finger

- To add some olive oil to water and to be drunk by the patient

NB:

Preferably, in such case one should avoid eating two hours afterwards.

Also it is to be avoided by pregnant women, children and elderly.

In most cases black seed oil, honey and olive oil can be very efficient if taken during ruqiah.

3 – Cupping:

It consists in removing the contaminated blood that stagnates on one's back or elsewhere.

4 – Iktihaal :

using 'Kohl' can be very useful to weaken BM that has spread in one's eyes if Allaah wills.

HEALING EXTERNAL AND INTERNAL BLACK MAGIC:

REMOVAL OF SIHRI FROM VEINS[INTERNAL]:

Getting rid of Sihri that has spread in the veins could be either done while reciting the roqiah text upon the patient or one would massage them with 'blessed' oil (read on).

The best way is to rub in a circular way from the bottom of the veins upwards or downwards until the exit point i.e. mouth, the bottom of the stomach, etc.

For example, if the Sihri is on the hand the starting point would be the fingers and then upwards till the

Effects of Sihri.

Sihri is the main problem and always needs to be destroyed before you can totally remove all the Jinn. Sihri makes the most problems and causes the symptoms but Jinn come and make the Sihri more effective, therefore the idea is to mainly attack the Sihri. Attacking Sihri is done with Quraan. Sihri has primary effects and secondary effects. The primary effect is to block life and this will show that the person is affected with Sihri. The secondary effect of Sihri will show us how the Sihri has been done and that will give us the clue for the treatment. This is the way to proceed when diagnosing. Diagnosing is a revolution in Ruqya because once you know and identify the problem, then you have won 50% of the fight. An example of explanation will be that if you put a sweet on the floor it will attract many ants. If you remove the ants then more will come. The idea is to remove the sweet in order to also easily stop more ants from coming. In this example the sweet represents the Sihri and the ants represent Jinn. The Sihri is the actual "black magic" that is sent to the person to destroy their life, and it is the Sihri that makes the person feel all the symptoms.

How is Sihri Done

There are four ways in which Sihri is done. In the diagnosis you will be able to identify how Sihri is done and therefore be able to focus on the specific treatment.

1. EATEN SIHRI (TREATED WITH SENNA LEAVES)

When a person has eaten Sihri, they will have unusual pains in the stomach that may last for months or even years. Doctors will give names for these pains like ulcers, cron disease, piles, consistent constipation, acid reflux, etc. Sihri in the stomach is the easiest to remove. You will give senna leaves boiled in Quraanic water. Senna leaves is also a sunnah and in this case it will be mixed with Quraan. The patient will get diarrhoea if there is Sihri in the stomach and it will pull the Sihri slowly out but also leave some pain because the Sihri is like glue in the stomach and could be anywhere from the entrance to the exit. Some people have pain in the higher part then lower until it gets all out. Eaten Sihri can also be done by accident, but the person will not feel the full effects of the Sihri because the Sihri may have been meant for someone else – Allah knows best.

Generally the patient takes senna until there is no more pain but only diarrhoea. You have to approximate his need based on the type of Sihri. Even if you give senna for 12 days and there are no more pains by the 6th day then he can stop and if we give 8 days but he still has pain then he must continue etc. Always try and give enough senna the first time so the person does not need to come back or the patient must come back as little as possible. If it is a small child then give only a cup. You can give senna to pregnant and breastfeeding women. It is recommended to give senna to breastfeeding and pregnant women so that it cleanses the baby at the same time as the mother. When pregnant women have Sihri, it goes to the baby most times because of eaten Sihri. This will have an effect on the child like weakness, bad behaviour, not liking Deen or studies and usually it will continue until the age of 30. Sihri to babies from the mother can also make the baby handicapped, not speaking or deformed. So when a women comes and she is pregnant you will always give her senna because it is possible the baby will get Sihri from the mother. Sihri can also pass from the father to the child but it is much less and rare.

Senna does not have side effects but that it causes diarrhoea and some pain. The side effect of senna used on babies and children is that it may cause dehydration. If senna is given to a small child or baby, give them plenty of water or water with sugar so that they do not become dehydrated. If you use senna tablets and it gives diarrhoea then you can use the tablets but it is not so effective because you have to take a lot of these tablets. If it is difficult to get senna leaves then you can use other local things like herbs or plants that cause diarrhoea. In some countries in

the markets you can just ask the people who use plants for taking out Sihr, but you must use it with Quranic water.

2. SIHR PUT IN THE BODY (TREATED BY HIJAAMA)

This type of Sihr is sent with the Jinn to put in the body. It could be anywhere like in the brain, chest, stomach, legs, private parts etc. You recognise this by the pains the patients will have. The pains will always be unusual and repetitive and systematic like headaches and difficulty learning, concentrating and craziness while for women it is to stop them from having babies therefore it will be put into the ovaries and womb and that will give them lots of pain in their haidh and can also stop women having sexual relations to block them totally. Sometimes this Sihr is put in the body only to keep a Jinn in the body like in the shoulder and there will be a Jinn there causing pain and blockages in life and if you try to remove that Jinn it will be difficult because it will be attached to the Sihr.

To remove this type of Sihr you will use hijaama and Quraan. You will put the cups on all the places where the patient has pain or dysfunction in the body. Example, like someone who cannot learn or even just has pain in the head – you will do hijaama on his head.

How can we be sure that pain is due to Sihr and Jinn and Ayn.? You cannot be 100% sure but you will do hijaama anyway because Nabi (PBUH) said hijaama is remedy for 40 diseases. Even if the patient has a natural pain like breaking a knee, and if a Jinn comes into the body, it will likely to go into the knee and it will find that weak place, sit there and make it worse. So even of the pain has a cause you will still do hijaama. It is very important not to miss any place of hijaama. If it is the private part then you just put the cups on the pubis and for any part you cannot reach like the eyes then you put in closest place like the temples or forehead.

Hijama is used for two reasons – either pain and or dysfunction. The hijaama of Ruqya is a little different from medical and other cupping styles. You don't need to take a lot of blood, you cut very small and a little just to make a way out for Sihr and Jinn that is in the body, so the object is not to take out blood. Also, because it is very light it will not leave any cuts on the person.

Hijama can be done anytime as long as the person is affected with Sihr. With hijaama on the head you do cupping on the neck but if someone has too much headaches or cannot learn or gets too angry so the hijaama on the neck will not be enough, then you have to do hijaama on the head. The place to put on the head is the middle of the head or forehead. If the person has too much hair they can shave it or use some honey.

Hijama can be done for children from 8yrs old or it depends on their body, also when they are too young, they could just be washed with quranic water and oils rubbed. Some kids have done hijaama from 6yrs old but you must not force a child if they are crying.

3. SYMBOLIC SIHR (TREATED WITH 45 VERSES OF QURAAN)

Symbolic Sihr means that sorcerers will use symbols to harm the person like the symbol of knots – like in Surah Falaq, when they blow on knots so it means they tie up a persons life, mind or womb or relations to get confused etc. Sorcerers use symbols very much as they did for Nabi (PBUH). The hair is mostly used to affect the mind and that was how it affected Nabi (PBUH) because he was imagining things so that is to tie your mind so you cant think, then they put it in a skunk or hyhina or dry well used for toilet or under a stone all to drive someone crazy. By this method you can see that sorcery itself is just words, because if you take the hair, knots, skunk itself without saying anything then it will have no effect. Its the satanic words recited or shirk attached to the elements, however the elements are there to just make it stronger or used to improve the effects of the Sihr. Similarly like Ruqya where you use Quraan reciting, but by using things like water, oil and hijaama it is just there to increase the effect of Quraan.

Symbolic Sihr is a problem for Raaqis because when the Sihr happened to Nabi (PBUH), he made lots of dua and said to Ayesha that Allah has given the answer to his request but Nabi (PBUH) had

to make a lot of dua before Allah relieved him from that situation, then the angels came to him and told him what happened, he went to the well and took the hair out and read Surah Falaq and Naas and there were 11 knots (Falaq has 6 verses and Naas 5 verses) and every verse untied the knots. The problem is we don't have the angels to tell us what's happening and even if we know where the Sihr is put then most of the time we cannot extract it. – like in the toilet, sea, mountains, rivers, mouth of a dead person or buried under cement. So what has Nabi (PBUH) left us – it is dua and Quraan – this is what we can do for Allah to give us a solution. This is the general solution if Ruqya, you are going to make dua until Allah gives you a solution or cure. So, what ever happens when you are stuck just continue making dua and come closer and closer to Allah.

According to many books you should read Quran on a person continuous until the Sihr breaks and the Jinn comes to speak. You should speak to the Jinn and ask it to take shahada, if it doesn't then you can ask where is the Sihr and when it tells you where it is and you will go and find it, if you don't find it then you will bring the patient again and read again and bring the Jinn again, and then warn it to tell you the truth, but this method is merely impossible because most of the time the Jinn will not speak through the patient and even if it does it is nearly impossible. Even if it tells the truth and tells you it is in a tree in a forest – how will you recognise that tree?

For each type of Sihr you will give a specific Quranic verse and add it to the water for bathing, either by reading it a minimum of 11 times or by writing it once and adding it to the water. We have 45 verses for 45 different kinds of Sihr that's added to the water.

We cannot only say that we have enough taqwa and that we are making salaah and that is enough. We see by the example of Nabi (PBUH) that he was making dua, and reading Quran but even that was not enough so Allah showed him he must take the Sihr out of the place or well and he did so this was the cure also. So by this we can see it is not only a case of having taqwa but also to have technique. Also like the story of Nabi Ayoob when he was sick and he asked Allah for the cure, eventually Allah told him to hit the ground and water gushed out so he was ordered to drink of this water and to bathe with it.

4. CONTACT SIHR (TREATED BY HIJAMA, QURANIC WATER AND QURANIC OIL)

Most of the time this type of Sihr is attached by walking on it. This is mostly accidentally which means someone put Sihr somewhere and anyone who walks on it will get Sihr, or it could be for a purpose, like if they put it on your way in-front to your shop or house or somewhere where you always sit. Contact Sihr usually gives skin problems like Psoriasis or Eczema. Doctors have no explanation of how these skin diseases appear or understand how it works. Psoriasis only comes by physical contact. Contact Sihr can be made by any means and gives skin problems. You treat this Sihr with Hijaama, water and oils. Contact Sihr is not mystical but physical but you do not have to see it to make contact with it like water poured in your path but dried. This Sihr also brings some Jinn. If this Sihr was not meant for you, you will still get it but the effects will be much less but if it was meant for you then you will feel the full effect. If you find the Sihr you can soak it in the Quranic water for about 30 minutes and then dry it and burn it, also read some Quraan over it.

Ruqyah - Spiritual Healing

Ruqyah is commonly translated in English as "incantation" which carries a negative meaning, since the word incantation is usually associated with magic, spells, and witchcraft. However, Ruqyah in Islam is the recitation of Qur'an, seeking of refuge, remembrance and supplications that are used as a means of treating sicknesses and other problems.)

Ruqyah are of two types:

- 1) Ruqyah Ash Shar'eeya
- 2) Ruqyah Ash Shirkiyah

Ar-Ruqyah Ash Shar'eeyah : mentioned above, it has three conditions. Ibn Hajar (rahimuhullah) said there is a consensus on the using of Ruqyah if three conditions are met:

- 1) It must be with the speech of Allah (Qur'aan) and his names and attributes.
- 2) It must be in the Arabic language, or what is known to be its meaning in other languages.
- 3) To believe that Ruqyah has no benefit by itself, but the benefits are from Allah.

This type of Ruqyah is permissible and is the main subject of this topic.

Ar Ruqyah Ash Shirkiyah: this contradicts the conditions of Ruqyah Ash Shar'eeyah and has in it Shirk, associating partners with Allah. It leads a person to his destruction in this life and the next and increases calamities and sicknesses. This type of Ruqyah is prohibited, from the statement of the Prophet (saws) This type includes: Magic (whether learning, practicing, or teaching it), Fortune telling, Horoscopes, superstitious belief, and at-Tameemah (charms and amulets).

CONDITIONS OF A PERSON WHO TREATS WITH RUQYAH:

- 1) He must have the right belief in Allah (Based on Qur'aan, Sunnah, and keep away from Shirk, etc)
- 2) He must have sincerity in worshipping Allah and have a good intention in treating people
- 3) He must be firm in his obedience to Allah, and keep away from all that is forbidden
- 4) He must keep far away from all unlawful places and situations that can lead to what is forbidden, for example isolating himself with a female, etc.
- 5) He must guard the affairs of his patients and protect their secrets.
- 6) He must propagate the religion of Allah. Give the Patient advice and admonitions on the rights of Allah with regards to His commandments and prohibitions.
- 7) He should have knowledge about the affairs of the patient and sicknesses
- 8) He should have knowledge about the reality of Jinns (so as not to have them harm or threaten him while curing the patient)

Ibn Teen (Rahimuhullah) said:

"Treating with Muawwizaat, (Surah An-Naas, Al-Falaq, etc) and other forms, such as the names of Allah are medicine for the soul. So if these forms of treatment are on the tongue of the righteous, cure will be achieved by the will of Allah."

CONDITIONS FOR THE PERSON (PATIENT) RECEIVING RUQYAH:

- 1) He must have complete belief that harm and benefit are only from Allah.
- 2) He must be patient.

CONDITIONS OF RUQYAH ASH SHAR'EEYAH:

- 1) It must be with the speech of Allah, His names and attributes, or the speech of His Messenger (saws)

- 2) It must be in Arabic, or what is known to be its meaning in other languages.
- 3) To believe that verily Ruqyah has no benefit by itself, but the cure is from Allah.
- 4) Not to perform Ruqyah in a state of major impurity (junub) or in a place that is not permissible to perform ibadah i.e. graveyard, bathroom, etc.

The Reality of Magic

Definition of magic:

- 1) Magic is a knot or spell that has effects on the heart and body, It causes the heart or body to become sick, it can kill a person, it separates a man and his wife, and destroys family ties.
- 2) It is an incantation, knot, spell, and statement that are used in speeches, written or in actions that have an effect on the body, heart or intellect of a person without having direct contact with that person. It is a reality that kills, causes sickness, or prevents relationships (sexual) between a man and his wife, causes separation between them, or between families, places anger between families or friends, and causes a person to love those whom he hates in order to have a relationship and to be a source of spreading destruction.

Magic and its existence is confirmed by the Qur'an and Sunnah and is agreed upon by the scholars. It is a reality and a truth, and it affects a person only by Allah's will. There is a consensus among the scholars of Tafseer that Surah Al-Falaq was revealed because of Habeebbin Asum who did magic on the Prophet (saws)

Magic is an art that requires skill and proficiency from the one who performs it. It is a type of knowledge that has a foundation, methodology and principles. However, learning it is not permissible and it is kufr (disbelief) because it cannot be learned or practiced without requesting the help of Shaytan, worshipping him, and using forbidden and unlawful things. So it is kufr to learn or practice it.

Imam Ibn Hajar (rahimuhullah) said: " Magic is disbelief and learning it is kufr." Fath ul Bari 10/195

Imam An-Nawawi (rahimuhullah) said: " The knowledge of magic is forbidden and it is among the major sins." Fatawa Ibn Baz 2/384

The Prophet (saws) included it among the major sins that destroy mankind and needs to be kept away from.

Ibn Qudaamah said: " teaching and learning magic is forbidden and there is no difference on the issue by the scholars." Al-Mughnee 8/151

The Punishment for Magicians:

The punishment for magicians is beheading. The Prophet (saws) said:

" The punishment for a magician is beheading."

Umar (RA) ordered all magicians to be killed in his time. This proves the severity of magic. So it is compulsory on us to keep away from magic and anything that is connected to it.

TREATMENT FOR MAGIC:

TREATMENT HAS TWO DIVISIONS:

1) What is taken as prevention from magic before it occurs:

- a) Be mindful and perform all compulsory acts, and leave off all that is unlawful, and seek repentance from all evil deeds.
- b) Constantly recite, contemplate, and act on the glorious Qur'an in which it becomes a daily routine.
- c) Seek protection with supplications, seeking refuge and remembrances that are legislated by Allah and his messenger (saws)

1) From among those supplications are the following:

* " In the name of Allah, with whose name nothing is harmed on the Earth, nor in the Heavens, and He is the All-hearing, All-Knowing." 80/86

* Recite Ayah-tul-Kursy after every prayer, before sleeping, every morning, and every evening. As-Sahih Ibn Majah 2/332

* Recite the following three times in the mornings, evenings, and before sleeping

Surah Al-Ikhlaas, Al-Falaq, and An-Naas

2) One must be mindful and recite the remembrances and supplications of the mornings and evenings, as well as the remembrances and supplications after every prayer, before sleep, upon waking, before traveling etc.

d) Eat seven dates in the morning if it's possible, as stated by the Prophet (saws)

" Whoever wakes up in the morning and eats seven Ajwah dates, (preferably from the boundaries of Madinah) he will never be afflicted by poison nor magic. " Al Bukhari 10/247, Al Muslim 3/1617

THE SECOND DIVISION:

Treatment of Magic after it has occurred.

A) First Type: Extract and destroy the magic- If the Magic is known, extracting and destroying it with permissible methods from the Qur'an and Sunnah, is the best and most suitable way of curing it.

B) Second type: Ruqyah Ash-Shar'eyyah- from among them are:

1) Grind seven green Lote leaves, then pour water over it (enough to take a shower) and recite the following over it:

* I seek refuge in Allah from Satan the accursed.

* Surah Al-Faatihah

* Surah AL-Baqarah ayat 1-5

* Surah Al-Baqarah ayah 102

* Surah Al- Baqarah ayah 137

* Surah Al-Baqarah ayah 255 (ayat-ul-Kursy)

* Surah Al-Baqarah ayah 284-286

* Surah AL-Imraan, ayaat 1-5

* Surah Al-Imran, ayah 85

* Surah Al-an'aam, ayah 17

* Surah Al-A'raaf, Ayaat 54-56

* Surah Al-A'raaf, ayaat 117-122

* Surah Yunus, ayaat 79-82

* Surah Al-Israa ayah 82

* Surah Al-Kahf, ayah 39

* Surah At-Taha, ayaay 65-69

* Surah Al-Mu'minoon, ayaat 115 118

* Surah Yaaseen, ayaat 1-9

* Surah As-Saafaat, ayaat 1-10

The Reality of the Evil Eye

The evil eye is a terrible affliction that afflicts mankind; it is the most widespread affliction in the world. Most people of this nation (Muslims) will die from it after what Allah has decreed. The Prophet (saws) aid:

" Most of those who will die from my nation after what Allah has decreed will be from the evil eye.
" (Fath al-haqq al Mubeen, As-Sahih, 747)

The evil eye is a reality and a truth that a person needs to seek cure and protection from. The Prophet (saws) said : " The evil is true (reality)...." (Sahih Muslim, 2188)

It is permissible in Islam to seek Ruqyah for it, as Annas(radiallahu anh) narrated that the Prophet (saws) Made it an ease to take Ruqyah for fever and the evil eye. (Sahih Muslim 2197)

THE EVIL EYE IS FROM TWO SOURCES:

- 1) the evil eye from mankind
- 2) the evil eye from Jinn

The evil eye from mankind is confirmed in many narrations, as Abu Sated (radiallahu anh) said the Prophet (saws) said to seek refuge from jinn's and the evil eye from mankind. (At-tirmidhi, 2058)

As for evil eye from jinn's, it has been narrated by Umm Salamah (radiallahu anhaa) that the Prophet (saws) saw in her house a slave girl and in her face was sa faa'ah. upon which the Prophet (saws) aid: " Seek Ruqyah for her, for verily she is afflicted with a look (evil eye). " (Al-Bukhari, 5739)

The scholars have said "As-sa-faa'ah" is the evil eye from Jinn's.

The reason for the evil eye is mostly because of envy (envy is to wish for the prevention of bounty for another person, even though the envier doesn't wish for this bounty). The reality of envy is the result of hatred and malice, which is the result of anger. (Fath Al-Haq Al-Mubeen, 219)

The evil eye is like an arrow or spear that leaves the soul of the envier and goes to the person that is envied. It afflicts the person envied at times and sometimes it doesn't. When it doesn't afflict him, it is because of the protective methods he uses (whether supplications, seeking refuge, etc.) Also, when it doesn't afflict him, the evil eye can return to the envier. (The Medicine of the Prophet, 138)

What is an important fact to know is that the evil eye has no effect except by Allah's will. A man can give himself the evil eye and he can also give it to others. It can afflict someone without even being seen by the envier. For example, a blind man cannot see a person, but he can still cast the evil eye, or perhaps if the person is not around and they are described to the envier without being seen by him, it can afflict that person. It can also be afflicted by one being amazed at himself without being envious to himself or others. The evil eye can be done by anyone, even a loved one or a righteous person.

So, it is incumbent on each and every one of us to take the necessary precautions and try to prevent being affected by the evil eye, and to say the supplications and remembrance upon seeing something amazing and good. (Fath Al-Haq Al-Mubeen, 198)

THE TREATMENT OF THE EVIL EYE

There are categories of treatment for those afflicted with the evil eye.

THE FIRST CATEGORY:

Treatments before the evil eye occurs:

There are many types, which is as follows:

* Protect yourself and those whom you fear for from it with remembrances, supplications and seeking refuge that is in accordance with the Qur'an and Sunnah, as is mentioned in the first category for the treatment of magic.

* supplicate for whom you fear might be afflicted with it (if you see something within yourself, your wealth, your son, your brother or anything that amazes you) with blessing. From the statement of the Prophet (saws)

" If anyone says from his brother what amazes him, let him supplicate for him with blessings: This is what Allah wills, there is no strength except with Allah, O Allah bless him with it. "

* Guard anything or anyone that is attractive and may be a recipient of the evil eye. This means:

1) When a person has a beautiful family he should guard them by seeking protection from Allah for them, teaching and commanding them to do so, and also by dressing them properly not to expose their bodies or beauty so as not to be envied and affected by the evil eye. The Prophet (saws) used to seek protection for Hassan and Hussein by saying:

" I seek refuge for both of you in the perfect words of Allah and from every satan, vermin, and from every evil eye."

2) If someone has wealth, he should guard it by asking Allah to bless and protect it and be thankful to Allah.

3) If someone has good news and he knows people will envy him because of it, he should guard it by keeping it secret.

NOTE: If you know a person is famous for being envious and is known to affect people with the evil eye, it is important to keep away from him. The Second Category: Treatments after the affliction of the evil eye:

1) If the person who causes the evil eye is known, command him to make ablution (wudu) and then the afflicted person should shower with the water from the ablution. (sunan abu Dawud 419).

2) Recite as much as possible:

Surah Al Fatiha

Surah Al-Baqarah ayah 137

Surah An-Nisaa Ayah 54

Surah Al-Qalam ayah 51

Surah Al-Mulk ayah 3

Surah Al Ahqaaf ayah 31

Surah Al-Israa ayah 82

Surah Al-Fussilat ayah 44

Surah Yunus ayah 57

Surah at-Tawbah ayah 14

Surah Ash-Shu'araa ayah 80

Ayat al Kursy (ayah 255, surah Al Baqarah)

Surah Al Ikhlaas, Al-Falaq, and An-Nas.

Recite the above ayah, along with all the authentic supplications that have been mentioned previously. then blow in the right hand and wipe over the place of pain, as has been stated in the second type of treatment for magic.

3) Recite over water and blow into it. It is better if the recitation is done over ZamZam or rain water. Then, the sick person should drink from it and pour the remainder over himself, or recite over olive oil and anoint his entire body with it.

THE THIRD CATEGORY:

implementing the necessary steps that keep away the evil eye from the envier's.

They are as follows:

1) Seek refuge in Allah from all evil.

2) Fear Allah and implement all of his commands and keep away from all that he prohibited. The Prophet (saws) said " Be mindful of Allah and he will protect you. " (Sahih at-Tirmidhi)

3) exercise patience to the envier, pardon him, do not fight him or complain about him and do not possess any evil inner feelings to harm him.

4) Have complete trust in Allah for whomever places his trust in Allah , Allah will be enough for him.

5) have no fear of the envier and do not keep pondering or thinking about him, this is a very beneficial treatment.

6) turn to Allah in sincerity and seek his pleasure in all things.

7) Seek repentance from all sins because they humiliate mankind.

Allah says: ' And whatever calamities befall you, it is because of what your own hands have earned, and He pardons much. " Surah Sh-Shu'araa, ayah 30

8) Give optional charity and do as much good as possible. for verily that has a great and amazing effect in combating evil from the envier.

9) Keep away from the fire of the envier, the oppressor, and those who afflict others, by being good to them. For every moment they increase in evil, oppression, and envy, you increase in being good to them. Give them advice, be merciful, and pardon them. This cannot be achieved easily except for one who has a great fortune from Allah.

10) have complete sincerity and belief in the unity of Allah, The Wise, The Judge. He is harmed by nothing and nothing benefits him. glory be to Him and He is above all things - (Ibn Qayyim 2/238-245)

BISMILLAH ARRAHMANI ARRAHIM

Sorcery, jinn, or evil eye are an ordeal of ALLAH and the believer must turn to Allah and know that he give him this ordeal because he loves him and wants him to bring closer to him.

ALLAH asks us to heal and he put the remedy in the Quran as well as in plants and other teachings of the Prophet (salla ALLAHOU alayhiwasalam).

ALLAH ta'ala said: "We send down the Quran, which is a healing and a mercy for believers."(Sura 17 Verse 82).

THE TREATMENT

You need the following placed in front of you:

1. Senna leaves
2. 500ml Olive oil
3. 6 Incense sticks
4. 27 Litres of water in 2 Buckets
5. Any creams, cosmetics, soaps that you use regularly
6. Honey
7. Kohl

Recite the following verses 11 times over the items above

Surah Fatiha

Ayatul Kursi

Surah A'raaf Ayaat no. 117-122

Surah Yunus Ayaat no. 81-82

Surah Taha Ayaat no. 68-70

Surah Ikhlaas

Surah Falaq

Surah Naas

)writings have dissolved from the sheet, remove the sheet and let it dry before you burn it. Put back the water (with Quran

from the bucket with the rest of the water.

Of the 27 litres, 12 litres will be used to wash your body. Every day after the maghreb prayer, you will step into a large bucket

(so as to recover the Quran water) and pour one of the bottles over your head and body while rubbing the painful parts (you

can heat the water up in the microwave oven). Recover the water in the bucket, say "bismillah" and pour it somewhere it will You have to wash for 12 consecutive days. If you forget to wash a single day, you have to restart the washing from day 1.

Senna leaves – available on eBay or any chinese herbal shop: In the morning, before drinking or eating, boil 0.5 litre of Quran water. When it starts to boil, reduce the fire and pour 1 spoon of

leaves in the pan. Leave it so 10 minutes then drink it. After drinking it, do not drink or eat for 20 minutes so that the leaves can have its effects.

Home: Everything must be sprinkled by hand or with an atomizer spray: walls, ceiling, and floor, behind the furniture, windows and exterior doors, clothes, sheets, mattresses, pillows, business, school clothes, work clothes, room, car.. For toilets, cover the top and sprinkle the rest. Say, "bismillah" every time or put a CD of Quran while you spray.

The oil: Rub the painful parts of your body with the oil while reciting the Fatiha.

Honey: Take a spoon morning and evening.

Khol : for eyes, morning and evening

The incense: Wear a jellaba with no underwear, burn the tip on the incense cone, put it on the floor and stand over it so that the smoke is trapped under the jellaba. Remain so until the incense cone burns away.

INVOCATIONS OF PROTECTION TAKEN FROM THE SUNNAH

It is recommended to recite invocations at least during the duration of your treatment.

Recite 100 times a day:

LA ILAHA ILLA ALLAHU WAHDAHU LA SHARIKA LAHOU LAHUL MULKU WA LAHUL HAMDOU WAHOUWA'ALA KULLI SHAY'IN QADIR.

There is no deity worthy of worship except ALLAH alone without associate. HE has the absolute sovereignty and is omnipotent.

Recite after every prayer

Ayatul Kursi- Verse of the Throne (Sura 2 Verse 255).

Recite 3 times after Maghrib prayer and Fajr: Sura 122 Al Ikhlass, Sura 113 Al Falaq and Sura 114 Annass.

Bismillahi ladzi laayadourou ma'a ismihi chaioun filardi wa laafis-samaa-i wa houwa samioulalim.

In the name of God, the mention of which are listed prevents anything to harm both on earth and in heaven and it is the Hearing, the Knowing.

A'oudzou bikalimatillahi taamati min sharri maa khalaqa.

I seek refuge in the perfect words of God against the evil of what he has created.

Recite before going to sleep:

Ayatul Kursi- Verse of the Throne (Sura 2 Verse 255): 1 time.

Sura 112 Al Ikhlass, Sura 113 Al Falaq and Sura 114 Annass. 3 time each.

To fight against sorcerers in dreams and the jinns:

Recite: "Aynama takunu yati bikumu Allahu jami'an innaAllaha 'ala koulli shay'in qadir " (Sura Baqara, Verse 148)

maximum time and ask God to bring you back your enemies in your dream and give you the strength to fight them.

As soon as you see them in the dream, you must kill them by reading the Quran or with your hands or with a weapon.

May ALLAH heal you and help us INSHALLAH.

THE SYMBOLIC WITCHCRAFT

Witchcraft often use symbols. It takes an object that symbolizes the patient: his hair, his photo, writing a habit, not a trace of her, his writing, even a handkerchief or towel he used or sanitary napkins for women . Then he will recite incantations over by various things such as knots, close a lock, throw a doll mix of products, etc.. Then it will often try to put it in an inaccessible location or repugnant and representing something negative, such as the cemetery, in a well, in a body of water, sewer, etc..

In the case of a symbolic witchcraft, when the patient is washed with water, that he had come off but witchcraft remains where it was made, and sends its effect again. It must therefore destroy it where it is. If you can find it and burn or soak in water of the Koran, it is the ideal, but it is impossible in most cases. Apart from this case is physically located witchcraft, the treatment will be done in two steps. The first is to find out what has been done. The mere fact understand what was done weakens witchcraft and allows the person to no longer suffer without understanding what is happening. To know what is done, I offer you a list of the most commonly used symbols in witchcraft with signs that refer to it.

Padlock dream pursuit, fight, freeze or imprisonment sensation of being stuck in a dream. Blocking in life.

With over 11 knots: dream of a snake.

River water mass dream.

Tree, dream up, down, fall, be high in an airplane.

Hole, bridge or wells: dream hole, bridge, well, deep down. Deep problems, permanent loss of money.

Cemetery: dreams of death, grave or burial. Apathy, depression and weakness thoughts of death.

Shoe, earth + no: dream car, travel, horses. Diseases feet.

Habit: dream child or baby. Enveloping the wrong person.

Photo: deformation of the personality, ugliness, darkening of the face, the face of disease.

Hair: worries, successive problems, headaches, mental problems.

Letter: dream of people learning problems.

Coal sadness clouded appearance, misunderstood.

Braise: Dream of fire, smoke or embers. Burns.

Star or trombone attachment, unfulfilled promises, impossible situation.

Canary: block life.

Cola cut: cut opportunity.

Cola or doll stitched: stinging, joint pain in the body.

3 nails: anger, irritability.

Blood suckers: disease in the blood (health abnormally spoiled).

Menstrual blood: blood dreams, sexual problems and complexes birth.

Dead animals: diseases repulsive degradation, repulsive person.

Dog hair: dream dog, evil character.

Fish: Fish dream.

3 bone illness, pain or weak bones.

Excrement: dream of feces defecate, impure water or toilet.

Donkey: patent stupidity, inability to understand stubbornness.

Slip: acute sexual problem, husbands Night dominant, persistent or many.

Pubic hair: idem.

Termite: tingling in the body, hundreds of jinn in the body.

Pepper burns like pepper, nervousness edge.

Madness: loss of mental faculties to varying degrees, crazy dreams.

Sacrifice dream of meat, capturing the soul (personality deleted), witchcraft sacrifice.

Statue with witchcraft sacrifice dream masks.

Revival Personality dead, no conscience. Any part of the human dead, unresponsive.

Skin: skin diseases.

Mental weakness: difficulty thinking, deciding, loss of confidence.

As the following symptoms:

Forgetfulness, lose money, or buzzing sounds, presences in the house, passions, eye disease, infertility and impotence, cold, fear.

There is interesting information to recognize witchcraft. The order dictated by witchcraft materializes in the person's life and seeps into his mind until the person thinking and searching happens to realize. For example, the person may summarize the situation: "I'm on the spot", it means that witchcraft is hung, or "I feel like death" so it is in a grave or "I am chained" It is made with chains. Also, when you discuss with the patient, you can often find the key phrase that gives you witchcraft.

The second step is to remove these sorceries. To do this, you will take for each symbol used one verse adapted to destroy it. Here is a list of 45 verses (or parts of verses) to remove witchcraft above.

PADLOCK SURAH 21 VERSE 30

أولم ير الذين كفروا أن السماوات والأرض كانتا رتقا ففتقا هما وجعلنا الماء كل من شيء حي أفالا يؤمنون

Those who disbelieve do they not see that the heavens and the earth were one solid mass? Then we have separated (burst) and made from water every living thing. Do they not then believe?

WIRE WITH 11 KNOTS SURA 20 VERSES 26-28

ويسر لي أمري واحلل عقدة من لسانني يفقهوا قوله

And facilitates my job, and unravels a knot in my tongue so they understand my words.

RIVER SURAH 26 VERSE 63

فأوحينا إلى موسى أن اضرب بعصاك البحر فانفلق فكان كل فرق كالطود العظيم

Then we revealed to Moses: "Strike the sea with thy rod." So it divided, and each separate part became like a huge mountain.

TREE SURAH 6 VERSE 59 TO YA `LAMOUHA

وعنده مفاتح الغيب لا يعلمه إلا هو ويعلم ما في البر والبحر وما تسقط من ورقة إلا يعلمه

It is he who holds the keys of the Unseen. None other but He knows them. He knows what is in the land, in the sea and not a leaf falls without His knowledge.

HOLE BRIDGE OR WELL SURAH 22 V. 31 FROM WAMAN YOCHRIK

ومن يشرك بالله فكأنما خر من السماء فتختطفه الطير أو تهوي به الريح في مكان سحيق

For anyone who associates with Allah, it is as if he had fallen from the sky and the birds had snatched him, or the wind had thrown him to a far.

CEMETERY SURAH 6 VERSE 122 TO BIKHARIJIN MINHA

أو من كان ميتا فأحييناه وجعلنا له نورا يمشي به في الناس كمن مثله في الظلمات ليس بخارج منها

Is he who was dead and we have brought back to life and to whom we have assigned a light whereby he can walk amongst men, be like him who is in the darkness can never come out?

SHOE, NOT EARTH + SURAH 38 VERSE 42 TWICE

ارکض برجلك هذا مغتسل بارد وشراب

Hits the ground with thy foot: here is a fresh water to wash and something to drink here.

HABIT SURA 7 VERSE 26 TO KHAYR

يا بني آدم قد أزلنا عليكم لباسا يواري سوءاتكم وريشا ولباس التقوى ذلك خير

O Children of Adam! We have sent down to you clothing to conceal your shame, as well as ornaments. – But the raiment of righteousness, that is better.

PHOTO SURA 7 VERSE 11 TO FASAJADOU

ولقد خلقناكم ثم صورناكم ثم قلنا للملائكة اسجدوا لآدم فسجدوا

We created you, then We gave you shape, then we said to the angels: "Prostrate yourselves before Adam."

HAIR SURAH 19 VERSE 4 FROM INNI WAHANA

إنني وهن العظم مني واشتعل الرأس شيئاً ولم أكن بدعائك رب شقياً

My bones are weakened and my head is burning white hair. I've never been unhappy you pray, O my Lord.

LETTER SURA 2 VERSE 102 FROM FAYATA C ALLAMOUNA UP BI'IDHNI LLAH

فيتعلمون منها ما يفرقون به بين المرء وزوجه وما هم بضارين به من أحد إلا بإذن الله

They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission.

COAL SURAH 3 VERSE 106 TO IMANIKOM

يوم تبيض وجوه وتسود وجوه فأما الذين اسودت وجوههم أكفرتم بعد إيمانكم

On the day when some faces will light up, and others are darker. those whose faces are darkened: "Have you disbelieved after having had faith? '

BRAISE SURA 5 VERSE 64 FROM KOLLAMA AWQADOU

كلما أودوا نارا للحرب أطفأها الله ويسعون في الأرض فسادا والله لا يحب المفسدين

Whenever they kindle a fire for war, Allah extinguishes it. And they strive to do mischief on earth, Allah does not like corrupters.

STAR OR TROMBONE SURA 5 VERSE 89 TO ALAYMAN

لا يؤخذكم الله باللغو في أيمانكم ولكن يؤخذكم بما عقدتم الأيمان

Allah will not punish you for what is unintentional in your oaths, but He punish you for the oaths which you intend to run (literally Although attached).

CANARI SURAH 25 VERSE 23

وقدمنا إلى ما عملوا من عمل فجعلناه هباءً منثوراً

We considered the work they have done and we scattered floating dust.

COLA CUP SURAH 6 VERSE 95 TO ALHAYY

إِنَّ اللَّهَ فَالِقُ الْحَبَّ وَالنَّوْيَ يُخْرِجُ الْحَيَّ مِنَ الْمَيْتِ وَمُخْرِجُ الْمَيْتِ مِنَ الْحَيِّ

It is Allah who splits the seed and kernel. It's death brings out the living and the living, He brings forth the dead.

COLA DOLL OR PIQUES SURA 33 VERSES 10 AND 11

إِذْ جَاؤُوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلِكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظَنَّوْنَ بِاللَّهِ الظُّنُونَ هُنَالِكَ ابْتَلَى الْمُؤْمِنُونَ وَزَلَّا شَدِيدًا

When they came upon you from above you and from below, and the eyes grew wild and hearts reached to the throats, and you were on all kinds of assumptions Allah ... the believers were tried and shaken when a hard jolt .

3 NAILS, ANGER SURA 42 VERSE 37 FROM WA'IDHA THREE TIMES

وإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

And forgiving after angry.

BLOOD SUCKERS OF SURA 5 VERSE 3 UNTIL LIGHAYRI LLAH BIHI

حَرَمَتْ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنَزِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ

You are banned beast found dead, blood, the flesh of swine, and that on which hath been invoked a name other than Allah.

BLOOD RULES SURA 2 VERSE 222 FROM FA'IDHA TATAHHARNA

فَإِذَا تَطَهَّرُنَ فَأَتُوهُنَ مِنْ حِيثُ أَمْرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ وَيُحِبُّ الْمُطَهَّرِينَ

When they have purified themselves then cohabiting with them according to the requirements of Allah for Allah loves those who repent, and He loves those who purify themselves.

DEAD ANIMALS SURA 5 VERSE 3 UNTIL FISQ

حَرَمَتْ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنَزِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمَنْخَنَةُ وَالْمَوْقُوذَةُ وَالْمَتْرَدِيَةُ وَالنَّطِيحةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا نَكِيْتُمْ وَمَا ذَبَحَ عَلَى النَّصْبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَرْلَامِ ذَلِكُمْ فَسْقٌ

You are banned beast found dead, blood, the flesh of swine, and that on which hath been invoked a name other than Allah, the strangled the beast stunned or dead from a fall or a blow dead horn, and that a wild beast has devoured except that you slaughter before it died – we sacrificed on stones set up as well as to share out at random by arrows. Because it is evil.

DOG HAIR SURA 5 VERSE WA MA `4` ALLAMAKOUM ALLAMTOM TO ALLAH

وَمَا عَلِمْتُمْ مِنَ الْجَوَارِ مَكْلِبِينَ تَعْلَمُونَهُنَّ مَا عَلِمْتُمُ اللَّهَ

And predators that capture you prepared, teaching them what Allah has taught you.

FISH SURA 37 VERSES 142-144

فَالْتَّقَمَهُ الْحُوتُ وَهُوَ مَلِيمٌ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسْبِحِينَ لَلْبَثُ فِي بَطْنِهِ إِلَى يَوْمٍ يُبَعَثُونَ

The fish swallowed him while he was blameworthy. If he had not been among those who glorify Allah, he would have remained in its belly till the Day of Resurrection.

3 OS Sura 36 verses 78 and 79

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِيُ الْعَظَامَ وَهِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

He cites for Us and forgets his own creation, he said: “Who will give life to bones when they are decayed? “Say.” He who created the first time, will give them life. He is Knower of all creation. ”

EXCREMENT SURA 74 VERSES 3-5

وَرِبُكَ فَكِيرٌ وَثِيابُكَ فَطَهَرٌ وَالرِّجْزُ فَاهْجَرْ

And your Lord magnify. And your garments purify them. And sin (impurity) turn away.

SKIN SURAH 16 VERSE 80 MIN FROM WA

وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثاثًا وَمَتَاعًا إِلَى حِينٍ

Their wool, their fur and their hair (He has given you) effects and objects you enjoy for some time.

NSA SURAH 62 VERSE 5 TO ASFARA

مَثُلُ الَّذِينَ حَمَلُوا التُّورَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمْثُلِ الْحَمَارِ يَحْمِلُ أَسْفَارًا

Those who have been charged with the Torah but who have not applied are like the donkey carrying books. Evil is the similitude of people who falsify the Signs of Allah, and Allah does not guide the unjust people.

SLIP SURA 7 VERSE 22 BADAT TO JANNA

بَدَتْ لَهُمَا سُوءَاتِهِمَا وَطَفْقًا يُخْصِفَانِ عَلَيْهِمَا مِنْ وَرْقِ الْجَنَّةِ

Their shame became manifest to them and they both began to attach the leaves of Paradise.

HAIR PUBIC SURA 86 VERSES 5 AND 6

فَلَيَنْظُرِ إِلَيْهِنَّ إِنْسَانٌ مِمَّنْ خَلَقَ خَلْقَ مِنْ مَاءٍ دَافِقٍ

That man consider from what he was created. It was created from a gushing fluid.

PEPPER SURA 56 VERSES 52-54

لأكلون من شجر من قوم فمألهون منها البطون

فشاربون عليه من الحميم

You certainly eat tree Zaqqum. You will fill your stomach, then you drink over it of boiling water.

MADNESS SURA 2 VERSE 275 TO ALMASS

الذين يأكلون الربا لا يقومون إلا كما يقوم الذي يتبخبطه الشيطان من المس

Those who eat usury will not stand except as stands one whom the Satan feel upset.

SACRIFICE SURA 6 VERSES 162 AND 163

قل إن صلاتي ونسكي ومحبائي ومماتي لله رب العالمين لا شريك له وبذلك أمرت وأنا أول المسلمين

Say: "Verily, my Salat, my devotions (including sacrifice), my living and my dying are for Allah, Lord of the Universe. To Him no partner! And this is what I have been commanded and I am the first one to submit."

FORGOTTEN SURAH 12 VERSE 42 FROM SURA 18 VERSE FA'ANSAHOU AND 24 WADHKOR

فأنساه الشيطان ذكر ربه فلبث في السجن بضع سنين
واذكر ربك إذا نسيت وقل عسى أن يهدين ربى لأقرب من هذا رشدا

But the devil made him forget to remind his master. So Joseph remained in prison a few years.

And remember your Lord when you forget and say: "I hope that my Lord will guide me ever closer to what is right."

REVIVAL SURA 30 VERSES 17-19

فسبحان الله حين تمسون وحين تصبحون وله الحمد في السماوات والأرض وعشيا وحين تظهرون
يخرج الحي من من الميت ويخرج الميت الحي ويحيي الأرض بعد موتها وكذلك تخرجون

Glorify Allah, morning and evening! To Him be praise in the heavens and the earth, in the afternoon and in the middle of the day. Of death, He brings forth the living, and the living, it brings out the dead. And He gives life to the earth after its death. And this is how we will exit (the resurrection).

LOSE MONEY SURAH 18 VERSE 42 FROM FA'ASBAHA

فأصبح يقلب كفيه على ما أنفق فيها وهي خاوية على عروشها ويقول يا ليتني لم أشرك بربى أحدا

And then he began to twist both hands because of what he had spent, while its vines were completely destroyed. And he said: "What I would not have associated anyone with my Lord! '

STATUE SURAH 21 VERSE 98

إنكم وما تعبدون من دون الله حصب جهنم أنتم لها واردون

You, you and what you worship besides Allah, the fuel of Hell, all you get there.

BUZZING NOISE OR SURAH 20 VERSE 108 FROM WAKHACHA ATI THREE TIMES

وَخَسَعَتِ الْأَصْوَاتُ لِرَحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

And voices will fall before the Merciful. Then you will not hear a whisper.

PRESENCE IN THE HOUSE SURA 27 VERSE 52 TO DHALAMOU THREE TIMES

فَتَلَكَ بَيْوَتَهُمْ خَاوِيَّةً بِمَا ظَلَمُوا

So deserted their homes because of their misdeeds.

PASSIONS SURAH 34 VERSE 54

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فَعَلَ بِأَشْيَاوْهُمْ مِنْ قَبْلِ إِنْهُمْ كَانُوا فِي شُكْرٍ مَرِيبٍ

They are impossible to achieve what they desire, as was done previously with their peers because they were in a deep doubt.

MENTAL WEAKNESS SURAH 38 VERSE 20

وَشَدَّدْنَا مَلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَلَ الْخَطَابَ

And we strengthened his kingdom and gave him wisdom and the ability to judge well.

EYE DISEASE SURA 50 VERSE 22 FROM FAKACHAFNA THREE TIMES

فَكَشَفْنَا عَنْكَ غُطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

Well, We remove your veil, your sight is sharp today.

STERELITE AND IMPOTENCE SURA 51 VERSES 47-49

وَالسَّمَاءُ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ وَالْأَرْضَ فَرَشَنَاهَا فَنَعْمَ الْمَاهُدُونَ وَمَنْ كُلَّ شَيْءٍ خَلَقْنَا زَوْجَيْنَ لَعْلَكُمْ تَذَكَّرُونَ

The sky, we built in our power: and we extend in space. And the earth We have spread. And how excellently We leveled! And everything we created two sexes. Perhaps you remember you?

COLD SURAH 76 VERSE 13 FROM THE YARAWNA TWICE

لَا يَرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

Not seeing neither sun nor bitter cold.

TERMITE SURAH 34 VERSE 14 TO MINSATAH

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مَنْسَأَتَهُ

Then, when We decreed his death, there was to warn his death as “the beast of earth” that ate away his cane.

FEAR SURAH 106 VERSE 4

وَأَمْنَهُمْ مِنْ خُوفٍ

And reassured the fear!

WIZARDS AND KILL DJINNS SURA 55 VERSES 33-35

يَا مُعْشِرَ الْجِنِّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفَذُوا مِنْ لَا أَقْطَارَ السَّمَاوَاتِ وَالْأَرْضِ فَانْفَذُوا تَنْفَذُونَ إِلَّا بِسُلْطَانٍ فِي أَلَاءِ رِبِّكُمَا تَكْذِبُونَ
يَرِسْلُ عَلَيْكُمَا شَوَاظٌ مِّنْ نَارٍ وَنَحَّاسٌ فَلَا تَتَصَرَّرُونَ

O ye assembly of Jinns and men! If you can get the domain of the heavens and the earth, then do it. But you can not get out with the aid of power. Then which of the favors of your Lord will you deny? It will be launched against you a jet of fire and smoke [or molten copper], and you will not be rescued.

For this last verse, it is added to the treatment to ask Allah to kill the jinn of the patient and the people who make it witchcraft.

Then you write these verses with delible ink (ink slates Koran or the rosewater or orange flower with food coloring or saffron) on a sheet preferably transparent. You need a traditional reed pen, ink or modern, at worst you can use a toothpick. You will dilute this sheet in its water treatment: if it is a container of 20l, just dip the paper into the container and let the processing time, if they are bottles of 1.5 liters, it will clear all bottles in a large bowl and leave at least one hour with the sheet until the majority of the ink is diluted. In this case, you can also write on a tablet or a plate because it will be easier to concentrate. For those who have trouble writing, you can trace the verses by placing the transparent sheet on top of the sheet with the verses. For dilution of the verses, they are written without dots, without vowels, as was the writing and the time of the Prophet, prayer and peace upon him, and the vowel points were added later. Once verses diluted in water, the washing is done in exactly the same way as for witchcraft in the general case.

Case hard and impossible

The impossible cases are those where the patient has suffered irreversible changes, physical or mental. When a person becomes physically disabled or mentally retarded because of witchcraft suffered early in childhood or even in the womb or the mother who had witchcraft for children with disabilities, even if remove witchcraft, the effect that the patient has suffered irreversible. We can still expect a slight improvement and relief of the sick, and limit the deterioration of his condition he is in constant degradation. So, do not give false hope to the family and explain well the limits of your possibilities.

When a child has a jinn who has dominated his young age, the problem is that he has never had personality and never had possession of his body. Can optionally remove witchcraft, which partially relieve the person, but we can not (according to the current state of our knowledge) to remove the jinn, because if it comes out, that will be the master of the body? This is actually a body without a master other than the djinn. These words have been confusing: we speak of someone totally possessed since his youngest age, who has not attended school, which does not behave like a normal child but rather a living animal. So the human being in him was never expressed.

Another unsolved case is the person who does not care either because they do not believe or that the sorcerer has made dependent on him or her or another fled. Treatments described above can not be given without the participation of the patient – unless a child or helpless whose family occupies. It is not excluded that could one day treat these people without their presence and without their consent, but now I do not know any of my colleagues who do.

It remains prayers and supplication to Allah. In this book, we provide treatments that work consistently with all the people by the will of Allah. We are not talking about miracles and we can not rely on miracles to heal people. But we had patients in situations a priori impossible that begged Allah and were assisted by angels. So when there is more money, do not despair of the mercy of Allah.

But we must also accept the proof of Allah and the difficult situation. For those who do not want to heal, you can always make him drink water containing discreetly the Koran that can mitigate the effect of witchcraft so it takes a little awareness and agrees to treat. It is also good to read the Quran in the pot in preparing the family meal, it will do good to the sick and not harm others (you can do it all you want and all kinds of food that you want). It will read the Fatiha 7 times, 7 times the verse of the Throne (2/255), 7 times the last three suras (transcribed below), and 7 times the verses against witchcraft: 117-122 of Surah Al-A 'raf, 81-82 and 68-70 of Sura Yunus sura Taha, transcribed above in phonetics. I said that reading the Quran translated into French has no effect against the jinn and witchcraft, it is essential to read Arabic. I give you the verse of the Throne phonetic for those who do not know:

Allahu la ilaha illa huwa alhayyu alqayyoûm the ta'khu z sinatûn wala huh nawmun Lahu ma f-ssamawati Wama wire ar d i z-man lladhî yashfa c u c indahu illa bi-i z are Nihi clamu ma bayna aydîhim Wama khalfahum wald Yuhi t una min bichay'in c ilmihi illa bima shâ'a wasi c kursiyuhu a Wal-ar-ssamâwâti of a wald ya'ûduhu hif dh uhûmâ wahuwa al c al aliyyu c has dh im

Those who do not know these verses can still read the suras and verses they know and supplications for healing.

Intensive Treatment

The treatments we offer in this book are maximum treatment, provided for the most difficult cases and most vulnerable people. It is possible to intensify treatment if the person is affected or if it is an urgent need for rapid improvement. Intensive treatment is to take two showers a day instead of one, possibly several times to read the Qur'an and read more sick, to renew the cups and massaging the body or sore spots with oil Habba Sawda while reciting the Quran.

SOME HERBS AND OIL BENEFICIAL FOR RUQYA TREATMENT



Ruqya herbs

The uses of different herbs or essential oils in the field of Ruqya are effective and very important factors that can help in speedy healing and recovery by Allah's permission. There are some herbs which are used by those who specialise in Ruqya. Among the herbs that are disliked by demons or Jinns are:

1.- Asafoetida: -

also known in Arabic as Al-Haltit or Hing in India which is effective in disabling or eliminating certain sihr/ magic and also very effective against certain Jinns (The Obsessive Lustful Jinn Aashiq). It is



used and applied as an oil or boiling a small amount with a cup of water and given to the patient to drink during the Ruqya or after & used in other ways to eat and also can be used as massage oil or as a rub for patients. Also can be grounded and be mixed with black seed and honey that Ruqya is read upon.

2.- Rue -

Ruta graveolens: - commonly known as Rue, common rue or herb-of-grace or sudhab in Arabic. It is used as a small amount to drink daily and to take a bath with or mixing the oil with olive oil to rub on body. Rue oil is known to be effective and shown positive results in the calming or prevention of epileptic tremors/fits caused by Jinn.



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3.- Peppermint essential oil: -

It is very effective when the Jinn causes headaches or pain in certain parts of body. Mix a few drops of the peppermint oil with olive oil and after taking the Ruqya bath massage your head and massage all over your body before reading Ruqya for oneself.

4.- Sidr, lotus,mkunazi, Jujube leaves:

known in Arabic as Sidr. Take a bath daily with this mixture of at least 7 leaves helps to disable and destroy the witchcraft. It can be used to drink along with Senna tea to flush the eaten sorcery out of system as it penetrates nerves. The Sidr oil can be used as a massage oil and left on body over night mixed with other oils to eliminate and destroy sihr/magic.

To appreciate this highly revered honey, one has to understand the story behind its tree. The Sidr tree, (also known as Lote tree, Christ's Thorn, Jujube or Nabkh tree. Botanical name: *Ziziphus spina-christi*) is an ancient tree. It is believed that the Jujube fruit was the first thing Adam ate when he was made to descend to earth. The tree was used during the time of King Suleiman and the Pharaohs to build palaces and temples.

All of its parts have medicinal values. Its leaves are used as a herbal shampoo, to treat dandruff, head lice, swollen eyes, abscesses, furuncles and counter obesity. Mixed with warm water the leaves are used to clean the body since they are a disinfectant and the oil from the resin is deodorant. Its wood ash is used for the treatment of snakebites. Its fruits are found to have a very high energy value. Its seeds are rich in protein; its leaves rich in calcium, iron and magnesium. The root, stem bark are also used in various medicinal preparations. Other known medicinal uses include as a stomachic, an appetizer, an astringent and also as a cough medicine.

Sidrat al-Muntaha, by which the Prophet (peace and blessings of Allah be upon him) saw Jibreel when he was taken up into the heavens Allah says (interpretation of the meaning): "And indeed he (Muhammad (peace and blessings of Allah be upon him) saw him (Jibreel) at a second descent (i.e., another time), near Sidrat al-Muntaha (the lote tree of the utmost boundary, beyond which none can pass), near it is the Paradise of Abode, when that covered the lote-tree which did cover it! The sight (of Prophet Muhammad (peace and blessings of Allah be upon him)) turned not aside (right or left), nor did it transgress beyond (the) limit (ordained for it). Indeed, he did see of the Greatest Signs of his Lord (Allah)." [al-Najm 53:13-18] The phrase translated here as "when that covered the lote-tree which did cover it" is explained by the hadeeth narrated by Imaam al-Bukhaari from Abu Dharr, in which the Prophet (peace and blessings of Allaah be upon him) said: "It was covered in colours, I do not know what they are..." According to a hadeeth narrated by Abu Sa'eed and Ibn 'Abbaas, he said: "It was covered by the angels." According to a report narrated by Muslim, he said: "When it was covered with whatever covered it by the command of Allah, it changed, and none of the creation of Allah could describe its beauty." In the famous hadeeth about his Mi'raaj (ascent into heaven), the Prophet (peace and blessings of Allah be upon him) said that when Jibreel took him up into the heavens, he went through from one heaven to the next by the command of Allah, until he reached the seventh heaven. He said: "Then I was taken to Sidrat al-Muntaha; its fruits were like the pitchers of Hajar and its leaves were like the ears of elephants. He said, 'This is Sidrat al-Muntaha'..." (Reported by al-Bukhaari, 3598).

The reason why it is called Sidrat al-Muntaha is stated in the hadeeth narrated from Ibn Mas'ood by Imaam Muslim: "There everything that comes up from earth stops (yantahee), and it is taken from there, and there everything that comes down stops, and it is taken from there." Al- Nawawi said: It is called Sidrat al-Muntaha because the knowledge of the angels stops at that point, and no one has gone beyond it except the Messenger of Allah (peace and blessings of Allah be upon him).

5.- Senna leaves or tea: -



It is boiled and mixed with honey and Rugya water to flush the sorcery out of system.

Senna is regarded as one of the most beneficial laxative medicines narrated from the Prophet . If the substance used for witchcraft is still inside the body, attempts must be made to get rid of it, either by vomiting, if possible, or if the patient cannot do that, he should be given a drink of senna.

Many of those who were afflicted with witchcraft have tried it and it has been of great benefit by Allaah's Leave.

The virtue of senna is narrated in the Sunnah. It was narrated from Asma' bint 'Umays that the Messenger of Allaah asked her: "What do you use as a laxative?" She said: "Spurge." He said: "Hot, hot." She said: Then I used senna as a laxative and the Prophet said: "If there were anything in which there is a cure for death, it would be senna."

Al-Tirmidhi, 6/254, 256. Al-Albaani said: it is Da'eef. See Hadith no. 4807 in Da'eef Al- Jaami'

It was narrated that ibn 'Abbaas said: The Messenger of Allaah said: "The best medicines which you use are those which are administered through the side of the mouth, nose drops, cupping and laxatives."

Narrated and classed as Hasan by Al-Tirmidhi; narrated and classed as Saheeh by Al-Haakim and by Abu Na'eem in Tibb Al-Nabawi.

Administering medicine through the side of the mouth (Ladood): this means inserting the medicine with finger. The Arabic word Ladood comes from the phrase Ladeed Al-Waadi (the side of the valley). Nose drops refers to the medicine that is placed through the nose or is given by means of inhaling through the mouth. Laxatives are medicines given to make one defecate. It was narrated from Asma' bint 'Umays that the Messenger of Allaah entered upon her one day and she had some spurge which she was grinding. He said: "What are you going to make with that?" She said: "We drink it." He said: "If anything were to ward off death or be of benefit against death, it would be senna."

Al-Haakim said: This Hadeeth has a Saheeh Isnaad, and Al-Dhahabi agreed with him. Mustadrak Al-Haakim, from the Hadeeth of 'Umar ibn Al-Khattab.

Ibn Maajah narrated in his Sunan, in Kitaab Al-Tibb (the Book of Medicine) that Ibraaheem ibn Abi 'Ablah said: I heard Abu Ubayy ibn Umm Haraam, who had prayed with the Messenger of Allah facing both Qiblahs, say: I heard the Messenger of Allah say: "You should use senna and sanoot, for in them there is healing for every disease, except Al-saam." It was said: "O Messenger of Allah, what is Al-saam?" He said: "Death." Sanoot may refer to dill or honey. Ibn Maajah, Kitaab Al-Tibb, Hadeeth no. 3457. (Translator)

6.- Black or white Musk: -

Depending on which type of Jinn, mainly used as a remedy as an oil rub on the body mixed with olive oil to prevent the harm from the obsessive lustful jinn that rapes during sleep. Also helps in relieving bodily muscular pains aches.

7.- Indian costus: -



Known also as Al Qistal Hindi, used for many purposes such as drinking with honey, nose drops for the Jinn in brain, etc. Nose drops made of Indian costus may be used to annoy stubborn jinn [who has possessed a person and is not easily expelled]. The patient should take it in through the nose, so that the costus goes straight to the brain where the jinn is located, and he will be greatly annoyed by it, so much so that he will not be able to bear it and will hasten to flee, or he will talk to the practitioner and

promise to leave and not come back. The Sunnah mentions the virtues of Indian costus, such as in the report narrated by Al-Bukhaari (may Allah have mercy on him) in his Saheeh:

It was narrated that Umm Qays bint Mihsan said: I heard the Prophet say:

"You should use the Indian incense [al-'ud al-hindi] for in it is healing for seven diseases. It may be taken in the form of nose drops for trouble in the throat or given in the side of the mouth for pleurisy."

How to administer nose drops made of Indian costus

An Uqiyah of Indian costus should be ground to a powder.

In Fath Al-Baari, Ibn Hajar described how to use Indian costus. He said: The patient should be made to lie on his back, and something should be placed beneath his shoulders in order to raise them, so that his head will be tipped back. Drops of olive oil mixed with costus should then be placed in his nose so that they may reach the brain and whatever sickness is present may be expelled by sneezing.

Usually the jinn may be expelled in this fashion, but if the jinn comes out and then goes back for any reason, such as if there was a compelling reason why he entered the patient, then the patient should record the following Soorahs [of the Qur'aan] on a tape and listen to them:

Al-Faatihah, Al-Baqarah, Aal 'Imraan, Al-Tawbah, Ya-Seen, Al-Saaffaat, Al-Dukhaan, Qaaf, Al-Rahmaan, Al-Mulk, Al-Jinn, Al-Kafiroon, Al-Ikhlas, Al-Falaq and Al-Naas.

-- Dr. Abu'l-Mundhir Khaleel ibn Ibraaheem Ameen, The Jinn and Human Sickness: Remedies in the Light of the Qur'aan & Sunnah. Riyadh: Darussalam, 2005, pp. 128- 131.

8.- Black seed: -

It is used in many ways such as drinking, eating, mixing it with honey and olive oil, burning it and smelling it, etc.

Mentioned by the Holy Prophet (peace be upon him)

" Hold on to the use of the black seed for indeed it has a remedy for every disease except death"

" Hold on," indicates a long-term use - Hadith (Sayings of the Prophet (SWS) narrated by his companions.)7.591

Narrated Khalid bin Saad (ra):

We went out and Ghalib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Medina he was still sick. Ibn Abi 'Atiq came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for 'Aisha (ra) has narrated to me that she heard the Prophet saying, 'This black cumin is healing for all diseases except As-Sam.' 'Aisha (ra) had asked 'What is As-Sam?' The Prophet (SWS) replied, 'Death.' " - Hadith 7.592

Narrated Abu Huraira (ra): I heard Allah's Apostle saying, "There is healing in black cumin for all diseases except death."

Salim Bin Abdullah (ra) narrates with reference to his father Hazrat Abdullah Bin Omar (ra) that Prophet Muhammad (SWS) said, "Let fall these black seeds upon you, these contain cure for all diseases except death."



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The same narration is found in Sanad-e-Ahmed from Hazrat Aisha (ra) and in Ibn-al-Jozai and Trimizi from Abu Huraira (ra). Hazrat Buraida narrates that Prophet Muhammad (SWS) stated - "Shooneez is cure for all ailments except death."

It is stated in the books of seerat that Nabi-e-Akram (Pbuh) himself used to take blackseed for therapeutic purpose but with the syrup of Honey.

Khalid Bin Saad states that he was travelling with Ghalib Bin Jabr, when he fell ill during the journey. Ibn Abi Ateeq (nephew of Hazrat Aisha (ra) came to meet us. On seeing the patient, he took 5 or 7 seeds of kalonji and ground it, mixed it in olive oil and dropped in both nostrils, Hazrat Aisha (ra) told us that Prophet Muhammad (SWS) stated that there was cure in blackseed for all ailments except sam. I asked him, what was sam? He said "Death". Ghalib Bin Jabr became healthy with that treatment.

9.- Camphor leaves: -



It is mixed with water in the blender while reciting Al Fatiha, Ayatul kursi, Ikhlas, Falaq and An Nas and then lightly spittle in it then taken a 7 day bath to cure Erectile dysfunction resulting from sihr or sorcery.

10-Ruqya bath water formula

11.- Shabba (shabu),apple cider viniger ,a cupful of each with 7 sidr leaves or a teaspoon full of sidr powder all mixed together in a bath tub and used as Ruqya bath soak for 20/30mins helps and by Allah's permission cures sihr and relieves aches and pains caused by the effects of sihr, ayn and effects the Jinn also.

The above are just some remedies that have been tried and tested and known to be effective in preventing evil harms from jinn and speeding the healing process. However certain remedies may not work for certain individuals and certain cases.

And Allah alone grants cure and knows best.

11-Virtues of Zamzam



The Prophet (peace and blessings of Allah be upon him) said: "The best water on the face of the earth is the water of Zamzam; it is a kind of food and a healing from sickness." (Saheeh al-Jaami', 3302).

It was reported that the Prophet (peace and blessings of Allah be upon him) drank it, did wudoo' with it and poured it on his head. He used to carry Zamzam water in small vessels and large containers in order to pour it on the sick and give it to them to drink. (al-Silsilat al- Saheehah, 883).

One of the Sahaabah said: we used to call it al-Shabbaa'ah (satisfying) and it helped us to take care of our families (ie. it was filling and helped them to do without food, it was also sufficient to nourish children). (al-Silsilat al-Saheehah li'l-Albaani, 2685).

The Messenger of Allah (peace and blessings of Allah be upon him) said: "The water of Zamzam is for whatever it is drunk for." (Narrated by Ibn Maajah)

The Messenger of Allah, salallahu alayhe wa sallam has said: "The most sublime of all earthly waters is that of zamzam; therein one finds food for the hungry and medicine for the ill." [At-Tabarani]

"Zamzam water is what one intends to drink it for. When one drinks it to be healed, Allah heals him; when one drinks it to be full, Allah makes him full; and when one drinks it to quench his thirst, Allah quenches it. " [Ahmad, and Ibn Majah]

Since Zamzam water serves whatever purpose and intention for which it is drank; provided it is with sincerity: The scholars and the righteous have tried this and they drank from it with the intention of fulfilling their needs and seeking cure for the sick or relief from poverty or catastrophe and surely Allah eased for them achieving their needs. So next time when one gets the opportunity

to drink Zamzam, one should grab the opportunity to pray for: a healthy body, sharp mind, forgiveness for sins, life in Jannah after death, an honourable death on the day of Jummah, and all one's physical and spiritual needs of this world and Hereafter.

Imam ibn al-Qayyim al-Jawziyyah, may Allah have mercy on him, said, "Zamzam water is the best and noblest of all waters, the highest in status, the dearest to people, the most precious and valuable to them. It was dug by Jibril and is the water with which Allah quenched the thirst of Isma'il."

It was reported in Sahih Muslim that the Prophet, sallallahu 'alayhi wa sallam, said to Abu Dharr, who had stayed near the Ka'bah and its coverings for forty days and nights with no food or drink other than (Zamzam), "How long have you been here?" Abu Dharr said, "I have been here for thirty days and nights." The Prophet, sallallahu 'alayhi wa sallam, said, "Who has been feeding you?" He said, "I have had nothing but Zamzam water, and I have gotten so fat that I have folds of fat on my stomach. I do not feel any of the tiredness or weakness of hunger and I have not become thin." The Prophet, sallallahu 'alayhi wa sallam, said, "Verily, it is blessed, it is food that nourishes." [Narrated by Imam Muslim, 2473]

12- Ajwa



Ajwa Dates –

The Prophet's (Saw) favorite dates Ajwa Dates Keep Away Harm, Poison and Magic

Ajwa (عجوة) is a soft dry variety of date fruit from Saudi Arabia. It is cultivated at Madinah Munawwara. A delightfully soft and fruity date with fine texture.

Narrated by Saud; the Messenger (Sallallahu Alayhi Wasallam) said, "If Somebody takes seven 'ajwa dates in the morning, neither magic nor poison will hurt him that day." [Sahih Bukhari, Book #71, Hadith #664 (also 663, 672)]

The Messenger (Sallallaahu Álayhi Wasallam) said, "Ajwa dates are from paradise." [Tirmidhi (2068) he said hasan Saheeh and it was authenticated by Shaikh al-Albaani]

Referring to eating seven Ajwa dates, the Messenger (Sallallaahu Álayhi Wasallam) said, "He will not be harmed by anything until he reaches the evening." [Sahih Muslim (2047)] 'Aisha reported Allah's Messenger (may peace be upon him) as saying: "The 'ajwa' dates of 'Aliya' contain heating effects and these are antidote in the early morning." [Sahih Muslim, Book #023, Hadith #5083]

There are also "imitations" or some sold an inferior quality dates and "conned" the customers as "AJWA dates" To know whether it's AJWA, look closely at the dates. There are very fine white lines on the dates.

Madinah Dates Keep Away Harm Amir b. Sa'd b. Abu Waqqas, on the authority of his father, reported Allah's Messenger (Sallallaahu Alayhi Wasallam) having said: "He who ate seven dates (of the land situated) between these two lava plains in the morning, no poison will harm him until it is evening." (Sahih Muslim, Book #023, Hadith #5080)

Dates in One's Home 'A'isha reported Allah's Messenger (Sallallaahu Alayhi Wasallam) as saying: "'A'isha a family which has no dates (in their house) its members will be hungry; (or) 'A'isha the family which has no dates its members may be hungry. He said this twice or thrice." (Sahih Muslim, Book #023, Hadith #5079)

13- Virtues of olive oil

As regards to the Zaytun tree, Allah (Ta'ala) says:"And a tree that grows on mount Saini which provides oil – and enjoyment for those who eat it" [23:20]



Indeed, Allah Ta'ala has mentioned the Olive tree as being blessed as well; "a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous.." [surah 24: 35] bn Umar recorded the well-known hadith "use olive oil and anoint yourself with it, because it is 'from a blessed tree'"(24:35) [al-Bayhaqi]

It is recorded that the Prophet said "Every kind of olive oil is for you, and anoint yourself with it.." [ibn al-Juzi].

The Prophet used to recommend olives and saffron in cases of pleurisy, and he used to say that olives are the medicine of the poor.

In another tradition Muhammad said "Eat olive oil and anoint yourself with it" [at-Tirmidhi]. Saied al-Ansari narrates that the Prophet said, "Eat the olive oil and massage it over your bodies since it is a blessed tree." [at-Tirmidhi, ibn Maja]

Abu Hurairah RadiAllahu Ta'ala anhu narrates that the Prophet stated , "Eat the olive oil and apply it (locally), since there is cure for seventy diseases in it, one of them is Leprosy." [abu Naim]

Khalid Bin Sa'd narrates "I came to Madinah with Ghalib Bin Al Jabr. Ghalib became ill during the journey. Ibn Abi Ateeq came to see him and told a narration from Aisha that the Prophet told about the cure in Kalonji.

We crushed a few seeds of Kalonji and mixed it with olive oil and dropped in both nostrils, after which Ghalib became healthy." [ibn Majah, Bukhari] The human body easily absorbs olives. This aids digestion, and so your body can handle food with ease. Imam Jalaluddin as-Suyuti in his book, "Medicine of the Prophet" suggests drinking Olive oil so as to keep the bowels moving, soothing pains and combating constipation. The juice of the olive, otherwise known as olive oil (Zayt), is a delicious source of antioxidants. This oil is monounsaturated, and it has a positive effect on the cholesterol level in our blood streams, by helping to reduce it. Monounsaturated fats are an important part of our diets. These oils act to keep cholesterol from sticking to our artery walls, and

thus combating against diseases such as heart disease and strokes. Not only that, but they help to control blood sugar, a big plus in offering protection against Diabetes.

The roots of the Zaytun tree are so extensive and strong that in times of drought, when other trees die, the zaytuna tree is still standing because it draws from deep within the earth when the heavens withhold their life-giving water.

Olives are also very light foods (i.e. contain low calories), but at the same time very filling; being able to quickly satisfy hunger. And lead to fewer total calories ingested at mealtime. According to ibn al-Qayyim, Olives are an exhilarant, they provide prevention against poisons, gives the facial complexion glow, regulates the digestive process, expels the intestinal parasites, makes the hair lustrous and minimises ageing problems.

He also comments that the massage of olive oil with common salt over the gums is a remedy for several diseases of gums and teeth. The chronic ulcers and boils, which show difficult healing condition, are healed up with the use of olive oil generally. The local application of olive oil or the water extracted from the crushed olive oil leaves is effective on boils, rashes and itching.

Imam Tirmidhi (in the Shama'il of at-Tirmidhi) mentions that it was reported that the Prophet used so much olive oil that his shawl was often saturated with it.

14-Benefits of Honey

Honey ('asal) is a sweet golden syrup that comes from the natural nectar extracted from flowers by bees. It has great healing benefits and is mentioned in both the Qur'an and Prophetic Hadeeth."And thy Lord taught the bee to build its cells in hills, on trees and in (men's)



habitations.... there emerges from their bellies a drink, varying in colours, in which there is a healing for people. Verily in this is a Sign for those who give thought".[Soorah Nahl: 68-69].

Also, the Messenger (Sallallaahu alayhi Wasallam) said, "There is a cure in three substances, a drink of honey..." [Saheeh al-Bukhaaree (5356)].

Honey is mainly composed of fructose, glucose and water. It contains trace enzymes,minerals, vitamins, amino acids and can act as a prebiotic, aiding the growth of friendly bifidobacteria, thus improving gut health. Honey is great for regulating bowel movement, as advised by the Prophet (Sallallaahu alayhi Wasallam): Abu Sa'eed al-Khudri (may Allah be pleased with him) narrated, "A man came to the Messenger (Sallallaahu alayhi Wasallam) and said, 'My brother has pain in his stomach', so the Messenger (Sallallaahu alayhi Wasallam) said, 'Give him honey to drink.' The man came back and said, 'O Messenger of Allah (Sallallaahu alayhi Wasallam), it only increased his illness!' So the Messenger (Sallallaahu alayhi Wasallam) said, 'Give him honey to drink.' The man came back and said, 'O Messenger of Allah (Sallallaahu alayhi Wasallam), it only increased his illness!' The Messenger of Allah (Sallallaahu alayhi Wasallam) said 'Allah spoke the truth and your brother's belly has lied. Go and give him honey to drink.' He went and gave him honey and was cured." [Saheeh al-Bukhaaree, Book of medicine (5684), Saheeh Muslim (2217)]. Ibn al-Qayyim, in his book, "The Prophetic Medicine" explained that the reason why the man wasn't cured straight after taking the honey was due to much harmful properties in the man's stomach that needed more honey for it to be removed. [Zaad al-Ma'aad 4/35]. Ibn al-Qayyim states that the Prophet (Sallallaahu alayhi Wasallam) used to drink honey and water on an empty stomach for health preservation.

Ibn al-Qayyim classed honey as both a food and medicine. Some of the benefits of honey mentioned are that it cleanses the arteries and bowels of impurities. It can clear obstructions in the liver, kidney and bladder and is useful in the treatment of diarrhea. Modern research has shown that honey can be effective in the treatment colitis, cancer amongst other diseases. One study found that honey was an effective agent in inhibiting the growth of bladder cancer cells. Honey is well-known for its antibacterial and wound-healing properties and this has been proved in numerous research studies.

15-Saffron (Zaafarani)



Saffron Benefits

Many people do not know the numerous health benefits that can be gained from using a saffron herbal supplement. The amount of ailments it can be used to treat is extensive. Below is a list of some of the more common ailments that an herbal saffron supplement can help with.

Depression

Saffron, when taken correctly, is effective at treating mild to moderate depression. It has been proven to be just as effective as some popular prescription medications for depression that is commonly prescribed by doctors to their patients. For it to be effective, the most important thing is to make certain that you are buying 100% real saffron from a reputable dealer. You also need to make sure that the saffron only consists of the red filaments.

When you receive the saffron, it is best to soak it in either broth, milk or warm water before you cook with it. This will help make it more potent when you add it to any recipe. If you do not want to cook with the saffron, an alternative way to use it to treat your depression would be to add it into a tea or some milk to consume. To make it, just mix at least ten strands of the saffron into your drink with some sweetener of your choice. Mix it well and enjoy. When taken at night, it can also help treat depression that is associated with insomnia.

Asthma

Asthma can be a really frustrating problem for a lot of people. It can make it very difficult to breathe. The reason it makes it hard to breathe is because your lungs become inflamed. When your lungs become inflamed, your airways begin to restrict which causes less air to be able to pass through. Saffron helps to clear your airways making it easier for you to breath.

Sleeping Habits

If you are someone that has trouble sleeping, using a saffron herbal supplement can also help you to avoid those restless or sleepless nights. The best way to use saffron to help you sleep is by mixing it with some milk or tea and your favorite sweetener and then drinking it before bed.

Arteriosclerosis

Arteriosclerosis is a very dangerous condition in which the arteries begin to harden. When your arteries harden they have trouble transporting the amount of oxygen needed to different parts of the body. Because this condition is not easy to detect in early stages, it is vital to take precautions early on.

This is where using saffron as an herbal supplement can help. An herbal saffron supplement can decrease the chances of getting arteriosclerosis. The saffron acts as a stimulant and an antioxidant to help increase the circulation throughout the body.

Cancer

According to research, saffron can also help aid in a person's fight with cancer. Cancer cells grow by building and creating their own blood supply in the body. Saffron is thought to help fight cancer by entering the cancer cells and sending them a signal to commit suicide (known as Apoptosis), thus leading to the cancer dying off. Saffron contains Carotenoids which are thought to cause toxic and deadly reactions to certain cancer cells in the body, such as leukemia cells, sarcoma cells, and cancerous carcinoma cells.

Menstrual Relief

For women who have irregular periods, they can take saffron to help regulate their menstruation. An herbal saffron supplement can help induce menstruation as well as help relieve pain that is associated with periods. Along with period relief, saffron can also help to reduce chronic uterus bleeding.

BLACK MAGIC,JINN AND AYN

Recite verses of shifaa in water mixed with saffron then give to the afflicted person.

How is Sihr Done

There are four ways in which Sihr is done. In the diagnosis you will be able to identify how Sihr is done and therefore be able to focus on the specific treatment.

1. Eaten Sihr (treated with Senna leaves)

When a person has eaten Sihr, they will have unusual pains in the stomach that may last for months or even years. Doctors will give names for these pains like ulcers, cron disease, piles, consistent constipation, acid reflux, etc. Sihr in the stomach is the easiest to remove. You will give

senna leaves boiled in Quraanic water. Senna leaves is also a sunnah and in this case it will be mixed with Quraan. The patient will get diarrhoea if there is Sihr in the stomach and it will pull the Sihr slowly out but also leave some pain because the Sihr is like glue in the stomach and could be anywhere from the entrance to the exit. Some people have pain in the higher part then lower until it gets all out. Eaten Sihr can also be done by accident, but the person will not feel the full effects of the Sihr because the Sihr may have been meant for someone else – Allah knows best.

Generally the patient takes senna until there is no more pain but only diarrhoea. You have to approximate his need based on the type of Sihr. Even if you give senna for 12 days and there are no more pains by the 6th day then he can stop and if we give 8 days but he still has pain then he must continue etc. Always try and give enough senna the first time so the person does not need to come back or the patient must come back as little as possible. If it is a small child then give only a cup. You can give senna to pregnant and breastfeeding women. It is recommended to give senna to breastfeeding and pregnant women so that it cleanses the baby at the same time as the mother. When pregnant women have Sihr, it goes to the baby most times because of eaten Sihr. This will have an effect on the child like weakness, bad behaviour, not liking Deen or studies and usually it will continue until the age of 30. Sihr to babies from the mother can also make the baby handicapped, not speaking or deformed. So when a women comes and she is pregnant you will always give her senna because it is possible the baby will get Sihr from the mother. Sihr can also pass from the father to the child but it is much less and rare.

Senna does not have side effects but that it causes diarrhoea and some pain. The side effect of senna used on babies and children is that it may cause dehydration. If senna is given to a small child or baby, give them plenty of water or water with sugar so that they do not become dehydrated. If you use senna tablets and it gives diarrhoea then you can use the tablets but it is not so effective because you have to take a lot of these tablets. If it is difficult to get senna leaves then you can use other local things like herbs or plants that cause diarrhoea. In some countries in the markets you can just ask the people who use plants for taking out Sihr, but you must use it with Quranic water.

2. Sihr Put in The Body (treated by Hijaama)

This type of Sihr is sent with the Jinn to put in the body. It could be anywhere like in the brain, chest, stomach, legs, private parts etc. You recognise this by the pains the patients will have. The pains will always be unusual and repetitive and systematic like headaches and difficulty learning, concentrating and craziness while for women it is to stop them from having babies therefore it will be put into the ovaries and womb and that will give them lots of pain in their haidh and can also stop women having sexual relations to block them totally. Sometimes this Sihr is put in the body only to keep a Jinn in the body like in the shoulder and there will be a Jinn there causing pain and blockages in life and if you try to remove that Jinn it will be difficult because it will be attached to the Sihr.

To remove this type of Sihr you will use hijaama and Quraan. You will put the cups on all the places where the patient has pain or dysfunction in the body. Example, like someone who cannot learn or even just has pain in the head – you will do hijaama on his head.

How can we be sure that pain is due to Sihr and Jinn and Ayn.? You cannot be 100% sure but you will do hijaama anyway because Nabi (PBUH) said hijaama is remedy for 40 diseases. Even if the patient has a natural pain like breaking a knee, and if a Jinn comes into the body, it will likely to go into the knee and it will find that weak place, sit there and make it worse. So even if the pain has a cause you will still do hijaama. It is very important not to miss any place of hijaama. If it is the private part then you just put the cups on the pubis and for any part you cannot reach like the eyes then you put in closest place like the temples or forehead.

Hijama is used for two reasons – either pain and or dysfunction. The hijaama of Ruqya is a little different from medical and other cupping styles. You don't need to take a lot of blood, you cut very small and a little just to make a way out for Sihr and Jinn that is in the body, so the object is not to take out blood. Also, because it is very light it will not leave any cuts on the person.

Hijama can be done anytime as long as the person is affected with Sihr. With hijaama on the head you do cupping on the neck but if someone has too much headaches or cannot learn or gets too angry so the hijaama on the neck will not be enough, then you have to do hijaama on the head. The place to put on the head is the middle of the head or forehead. If the person has too much hair they can shave it or use some honey.

Hijama can be done for children from 8yrs old or it depends on their body, also when they are too young, they could just be washed with quranic water and oils rubbed. Some kids have done hijaama from 6yrs old but you must not force a child if they are crying.

3. Symbolic Sihr (treated with 45 verses of Quraan)

Symbolic Sihr means that sorcerers will use symbols to harm the person like the symbol of knots – like in Surah Falaq, when they blow on knots so it means they tie up a persons life, mind or womb or relations to get confused etc. Sorcerers use symbols very much as they did for Nabi (PBUH). The hair is mostly used to affect the mind and that was how it affected Nabi (PBUH) because he was imagining things so that is to tie your mind so you cant think, then they put it in a skunk or hyhina or dry well used for toilet or under a stone all to drive someone crazy. By this method you can see that sorcery itself is just words, because if you take the hair, knots, skunk itself without saying anything then it will have no effect. Its is the satanic words recited or shirk attached to the elements, however the elements are there to just make it stronger or used to improve the effects of the Sihr. Similarly like Ruqya where you use Quraan reciting, but by using things like water, oil and hijaama it is just there to increase the effect of Quraan.

Symbolic Sihr is a problem for Raaqis because when the Sihr happened to Nabi (PBUH), he made lots of dua and said to Ayesha that Allah has given the answer to his request but Nabi (PBUH) had to make a lot of dua before Allah relieved him from that situation, then the angels came to him and told him what happened, he went to the well and took the hair out and read Surah Falaq and Naas and there were 11 knots (Falaq has 6 verses and Naas 5 verses) and every verse untied the knots. The problem is we don't have the angels to tell us whats happening and even if we know where the Sihr is put then most of the time we cannot extract it. – like in the toilet, sea, mountains, rivers, mouth of a dead person or buried under cement. So what has Nabi (PBUH) left us – it is dua and Quraan – this is what we can do for Allah to give us a solution. This is the general solution if Ruqya, you are going to make dua until Allah gives you a solution or cure. So, what ever happens when you are stuck just continue making dua and come closer and closer to Allah.

According to many books you should read Quran on a person continuous until the Sihr breaks and the Jinn comes to speak. You should speak to the Jinn and ask it to take shahada, if it doesn't then you can ask where is the Sihr and when it tells you where it is and you will go and find it, if you don't find it then you will bring the patient again and read again and bring the Jinn again, and then warn it to tell you the truth, but this method is merely impossible because most of the time the Jinn will not speak through the patient and even if it does it is nearly impossible. Even if it tells the truth and tells you it is in a tree in a forest – how will you recognise that tree?

For each type of Sihr you will give a specific Quranic verse and add it to the water for bathing, either by reading it a minimum of 11 times or by writing it once and adding it to the water. We have 45 verses for 45 different kinds of Sihr that's added to the water.

We cannot only say that we have enough taqwa and that we are making salaah and that is enough. We see by the example of Nabi (PBUH) that he was making dua, and reading Quran but

even that was not enough so Allah showed him he must take the Sihr out of the place or well and he did so this was the cure also. So by this we can see it is not only a case of having taqwa but also to have technique. Also like the story of Nabi Ayoob when he was sick and he asked Allah for the cure, eventually Allah told him to hit the ground and water gushed out so he was ordered to drink of this water and to bathe with it.

4. Contact Sihr (treated by Hijama, Quranic Water and Quranic Oil)

Most of the time this type of Sihr is attached by walking on it. This is mostly accidentally which means someone put Sihr somewhere and anyone who walks on it will get Sihr, or it could be for a purpose, like if they put it on your way in-front to your shop or house or somewhere where you always sit. Contact Sihr usually gives skin problems like Psoriasis or Eczema. Doctors have no explanation of how these skin diseases appear or understand how it works. Psoriasis only comes by physical contact. Contact Sihr can be made by any means and gives skin problems. You treat this Sihr with Hijaama, water and oils. Contact Sihr is not mystical but physical but you do not have to see it to make contact with it like water poured in your path but dried. This Sihr also brings some Jinn. If this Sihr was not meant for you, you will still get it but the effects will be much less but if it was meant for you then you will feel the full effect. If you find the Sihr you can soak it in the Quranic water for about 30 minutes and then dry it and burn it, also read some Quraan over it.

Treating Sihr

You treat Sihr according to how it is done, example, if eaten Sihr, you have to remove it from stomach. Removing Sihr does not depend on the effect of Sihr but how it is done. The mistake of most people who are not experienced in Ruqya is to attack the Jinn without removing the Sihr. When you attack the Jinn and they have been attached by Sihr you will make yourself and the patient tired and this will have very little results, even if you force it to go, the Sihr will force it to come back. If you remove the Sihr them most of the time the Jinn will leave by himself because there is nothing keeping him with the person. Before you know how Sihr is done you have to know if there is Sihr or not. Sihr will affect the person if four categories, they are:

Blockages in life
Unusual Health Problems
Unusual Mental States
Repetitive Nightmares.

This is how you know someone has Sihr, Ayn or Jinn. These 4 symptoms are in Quraan, and when you read Ruqya books you will find lots of symptoms. The criteria is if its normal or not. When symptoms are unusual and repetitive and systematic and then you cannot say that it is bad luck, or happening like that, it is all linked and every time its the same problem etc. so you will understand that there is an invisible force and you cannot feel but you know it is forceful and this is the Sihr. Sometimes some people will still feel symptoms even though the Raaqi says its all finished. You will tell them that as long as its not normal then you still have Sihr even if we don't know what kind of Sihr. When a patient comes then you must ask him what is the problem and from there you can see whether it is normal or not normal so all this is what shows if the person has Sihr but you will try to understand how it has been made in order to remove it.

HOW TO MAKE RUQYA WATER.

Fill a container or bottle with normal tap water .

Make a sincere intention to recite Ruqya to treat jinn possession,magic,evil eye,health problems etc.

The actual effect of Ruqya of the Quran is carried in the breath of the person reciting. So it is important to keep the mouth of the bottle near your mouth and breath directly into the bottle.

After reciting the verses of Ruqya , dry spit lightly into the water. After reading each surah or set of verses of Ruqya, dry spit lightly into the water. Every so often,close the lid and give the bottle a shake.

Ruqya water can be drank or bathed in.

Do's and Don'ts

.Don't top up ruqya water with plain water as it will dilute it

Don't pour it down the sink as it goes into the sewage system and this is a form of disrespect to the .blessings of the Quran

Collect the ruqya water that has been used or bathed in as best you can and pour it in the garden .(preferably on soil)

Ruqya water can be refrigerated but do not boil or add to hot food or drink as this will invalidate the .ruqya

Don't keep ruqya water stored for a longtime. Please drink within 3 - 4 days since any water that is exposed to the environment will grow microbes in it and become unsuitable for drinking. The only .such water that doesn't go bad is ZamZam water

Ruqya Oil

Ruqya olive oil is made in exactly the same way as ruqya water. But try to use light olive oil as thick .olive oil have a smell and can make you feel hot and sticky

Unlike ruqya water, ruqya oil will stay good for a very long time. It will stay long as it hasn't passed its expiry date. Usually a couple of years or so. I wouldn't recommend using ruqya oil that has .passed the expiry date of the oil

Note: You may crush some raw fresh ginger and add the juice to the oil. This often causes a .burning sensation for jinns when they manifest

Ruqya can be done on almost any type of food or drink such as milk, honey, sugar or salt etc. Ruqya seems to hold better when done on solid granules as opposed to liquids. All the do's and .don't of ruqya water apply to these things too

i.e. Don't cook or fry stuff with ruqya oil because the effect of the ruqya will wear off when it is .heated. But you can drizzle it over salad if you like

Ruqya Exfoliating Salt Scrub
Picture

Olive oil, salt and other ingredients can be added together to make an exfoliating salt scrub.

RUQYA PSYCHOTHERAP

RUQYA PSYCHOTHERAPY



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RUQYA PSYCHOTHERAPY

Psychiatry is the branch of medicine devoted to diagnosis, prevention, study and treatment of mental disorders.

Initial psychiatric assessment of a person begins with a case history and mental status examination.

Psychotherapy is an important element in Ruqya.

When we understand the psychotherapy and the functioning of the human mind , it permits to make the difference between the psychological problems and the mystic problems which they are owed to the black magic,to the jinn ,etc".

Some patients suffer from serious psychological problems. It might be due to Sihri but sometimes due to the jinn.

What is Psychotherapy

Psychotherapy is an important element in Ruqya. It is a mental technique which permits to deliver the person from the sufferings she lived. When we experience something painful, it stays within us. It gives us negative feelings and abnormal reactions. Psychotherapy assists to remove these things which damage the person. Sometimes the relation between the weakness of the person and things that she lived is obvious (for ex: since you made this accident, you are not serene any more, something changed in you); sometimes the effect is not easy to notice (for ex: somebody had some difficult in childhood, was mistreated over a long period, after he will not have a personality anymore, he does not any more manage to assert oneself, he is excessively shy or he has pleasure in nothing: in any case it can have very diverse effects).

HOW DOES IT WORK

There are two persons: one listens and does not talk except when help is needed. When you listen to the person never judge or comment or compliment, we shouldn't say "it is good" or "it's not good what you did" we do not go into a discussion: what interests us, is to locate the pain, the sentence expresses the pain and to make him repeat the phrase until the pain is over and that's it. And even after psychotherapy we must not discuss the events we talked about with the patient. We leave that aside, it's over and you forget everything.

It's always a good thing to do the psychotherapy. Don't worry if you see the person crying; just prepare a box of tissues.

Generally, we do the psychotherapy after the Ruqya and the explanation of the treatment. Sometimes you are going to give psychotherapy after the first treatment because the person has too much problem of black magic and it will disrupt psychotherapy. In this case, it cannot work on problems of black magic. For example, someone has a black magic made with the cemetery and it makes it sad. By psychotherapy we will not find the cause of his sadness because it is not the events he has experienced, it is black magic. You should also know that psychotherapy is not to solve the problems of the present: for example, if someone was fired from his job so he is depressed, it will not work by psychotherapy because he has a real problem, he needs to find work, a solution to their situation.

So psychotherapy is to remove the effects of past suffering. We recall everything, we draw lessons, in any case we will no longer suffer the trauma of these past sufferings. For all those working in the Ruqya should do the psychotherapy, it will make you stronger to face all situations particularly in relation to black magic and Jinn.

THE LINK

When we understand the psychotherapy and the functioning of human mind, it permits to make the difference between the psychological problems and the mystic problems which they are owed to the black magic, to the Jinn etc. So it's necessary to put things in perspective. For example, if we speak about problems between couples, we must be able to understand the normal problems which exist in the couple to say later that "No, this problem is not normal, the problem is connected to black magic".

Some patients suffer from serious psychological problems – that does not exclude that they have problems of black magic. But sometimes the psychological problem is greater than the problem of Jinn or and it also happens that the psychological problem prevents the patient to be cured of the black magic and the Jinn, because he is psychologically too much touched it gives some strength to the Jinn and to the witchcraft to dominate him. So it is necessary to treat him at the same time for the psychological problems and for the Sihr problems.

Those who practice Ruqya should also make to themselves the psychotherapy until they have no more aftereffect of what they lived. Why? Because the effects of the sufferings that we lived weakens the person; even if the person believes that she exceeded the problem, it is not true: it is always there and that always constitutes as a handicap and that gives a base to the Jinn to influence him. So when anyone gets totally rid of the effects of the sufferings he or she had lived, it makes him/her less vulnerable to the Jinn and to the black magic. For somebody who practises Ruqya it is an important asset and anyway it is advantageous in everyone's lives.

HOW IS IT PERFORMED

The foundation of the method it is to tell the things which we lived, the painful things to find relief. It is known for a long time that when we tell problems we feel relieved, but here it is done in a more technical way:

It is made for two, we sit down in front of the person and we say to the person "Do you see something which made you suffer in your life?" The patient will say Yes. Then we say : Close your eyes and tell me this event as if you are witnessing it now; imagining the scene as if you are inside. Tell me what happened, I will listen to you and help you to tell, possibly I can ask you questions but what is important here is to repeat the painful thing. Where you arrive at the part which hurts, you have to repeat it."

For example one of the worse sufferings we met in psychotherapy is the story of a woman who watched her mother die in front of her. Her mother had a tube through which she breathed and she remade the dressing. At one point, she removed the dressing and the vein tore and all the blood was going out and she died like that in front of her. She could not do anything, it was like she had murdered her mother. You can imagine how traumatic it was. So we told her to tell and she said, "I remove the dressing and all the blood is out" we say "repeat all the blood came out" she said, "all the blood came out, all the blood came out, all the blood came out ... " and then she started crying, we left her crying until she finished and we say "say it again: all the blood came out" She repeated again until she felt nothing and it was done. In all it was a matter of 15 minutes. Something that has traumatised for years as it went in 15 minutes.

This technique is easy and very effective. There are lots of cases: Simple cases: we know where the problem is and the consequences of the problem, so the person repeats the problem until it is finished. If we finish talking about an event, let's say to the patient "do you remember anything that hurt you in your life?". And he will remember something else, so we do the technique until it is finished. The sessions are during 45 minutes maximum because otherwise it will tire the brain. To do this you must be in good shape, having eaten well, slept well for the brain to be empty.

When an event is complex, take it part by part. For example: a person is affected by the illness of his father, when he was in the hospital, when he was called, he was told he died etc... So whenever there is suffering, every step we will remove the pain of the event.

HOW DO YOU KNOW THE SUFFERING HAS ENDED

First the patient is going over negative mental states: a state of apathy, fear, sadness, anger, boredom. These are the 5 negative states and it goes in that order. This means that the worst of all is the fear and after apathy; after sadness and anger and after boredom. When the patient

rehearses the painful thing, it will go through negative mental states until he feels nothing about it. Until the images of painful events disappear. It will look until there are no more images coming up and the information stops: when he will tell, he will remember something else and another thing until there is no more new information. At this time there is nothing to remember, the event is finished and that's all.

There are some cases where it is necessary to have solutions

First when the person repeats the painful event and the pain persists. The images of the event disappear and there is no more new information but the pain is still there: This means that there is an event before this where there was the same pain. For example: if someone has been humiliated, this can happen several times so we have to go back to the previous history and previous history until we get to the first and it's over .We will ask the person "is there an incident like this before? " And the mind of the person will look for other previous information.

When the person is too sick to tell. We say "tell" he answers, "it hurts too much to tell" then he must repeat "it hurts too much, it hurts too much, it hurts too much ...". The fact to say that, it will release the pain until it he/she ready to tell. Or the patient may say "I don't want to talk about this" we say "look at everything that happened and repeat: I don't want to talk about it"; he will repeat this until he is ready to talk.

When the person does not remember: in this case we'll take the link that connects us to the event. For example, a patient is scared when the night comes, he does not know why and since when. So we'll say "close your eyes look at the night and repeat, I'm afraid, I'm afraid, afraid, etc." until he finds the event where he got really scared and how we will succeed in solving the problem.

This is extremely amazing how we will find through psychotherapy events of early childhood. For example, a patient during the psychotherapy session saw herself as a baby. She saw her strap maternity and her mother trying to smother to stifle her with a pillow. This was recorded in her mind when she was a little baby. It took psychotherapy to bring out the memory.

There was also a patient who has been hypnotised, we did experiments on him, he could not remember. We do the psychotherapy until he said "we arrive at a door and I do not remember" we said, "repeat: I do not remember" he repeated until he starts to say "you won't remember more, you'll remember more, you'll remember more, whatever happens, whatever you say, you'll never remember what happened here etc." And it was a hypnosis program that he had done that he could not remember. When we crossed the sails hypnosis he recalled, the door opened and we saw what happened inside.

Why use Psychotherapy ?

What is the link between the psychotherapy and the roqya?

Why is the psychotherapy an important element of centers of roqya?

For several reasons:

– When we understand the psychotherapy and the functioning of human mind, it permits to make the difference between the psychological problems and the mystic problems which they are owed to the black magic, to the djinns etc. So it's necessary to put things in perspective. For ex, if we speak about problems between couples, we must be able to understand the normal problems which exist in the couple to say later that "No, this problem is not normal, the problem is connected to black magic".

Some patients are suffering from serious psychological problems -what does not exclude that they have problems of black magic. But sometimes the psychological problem is graver than the problem of djinn or and it also happens that the psychological problem prevents the patient to be cured of the black magic and the djinns: because he is psychologically too much touched it gives

some strength to the djinns and to the witchcraft to dominate him. So it is necessary to treat him at the same time for the psychological problems and for the mystic problems.

– Those who practice roqya should also make to themselves the psychotherapy until they have no more aftereffect of what they lived. Why? Because the effects of the sufferings that we lived weaken the person; even if the person believes that she exceeded the problem, it is not true: it is always there and that always constitutes a handicap and that gives a base to the djinns to influence him. So when anyone gets totally rid of the effects of the sufferings he or she had lived, it makes him/her less vulnerable to the djinns and to the black magic. For somebody who practises the roqya it is an important asset and anyway it is advantageous in everyone's lives.

Looking the jinn in the modern psychiatric practice.

How do jinn fit in a framework of mental health?

Jinn stories are widely popular with Muslims across the globe, yet besides their notorious reputation of freaking people out, jinn are also the infamous agents of problems that cannot be attributed to a bio-medical model of causation. Indeed, many brothers and sisters suffering from certain psychological distress often entertain the thought that perhaps a malicious jinn is at play. In light of how often the question of jinn arises in conjunction with mental illness, I thought it perhaps to be wise to address it. Thus, this article is but a meager attempt to investigate jinn-related illnesses from a health perspective, with the intention of enlightening common concerns of the Muslim community.

The following article summarizes the position of the Jinn and Ruqyah in Mental health today and their position in Future Psychiatric Practice. It is the first time Ruqyah has been recognised in Mainstream Psychiatry.

SPIRIT POSSESSION AND MENTAL ILLNESS

Being possessed by demons or evil spirits is one of the oldest ways of accounting for bodily and mental disorders. The idea that spirit possession and mental illness are related has a long historical legacy. Throughout history mental illness has been attributed to demonic possession.

POSSESSION IN THE DSM-5

In many non-Western cultures the most important dissociative disorders involve trance/possession. Although the DSM-IV acknowledges the existence of dissociative trance and possession disorders, simply named dissociative trance disorder, it asks for further studies to assess its clinical utility in the DSM-5. Possession and possession trance are listed under the diagnosis dissociative disorder not otherwise specified. The DSM-IV-TR definition includes 'possession trance, a single or episodic alteration in the state of

consciousness characterized by the replacement of customary sense of personal identity by a new identity. This is attributed to the influence of a spirit, power, deity, or other person. (10) Possessed individuals sometimes exhibit symptoms similar to those associated with mental illnesses such as psychosis, hysteria, mania, Tourette syndrome, epilepsy, schizophrenia or dissociative identity disorder; this includes involuntary or uncensored behaviour. Since possession is not normative in Western cultures, it is the cultural context which determines the distinction between psychosis and the spiritual. Spirit possession is a culturally specific way of displaying symptoms of psychosis, dissociation, social anxiety, etc. and is a fairly global idiom of distress. That is, whereas a person with psychosis in the West may believe he is being controlled by a computer, a member of a community that believes in spirit possession may believe his body to be taken over by a demon. Cardena et al (11) argue that the diagnostic criteria for possession states are a nosological imperative for DSM-5 in order to facilitate recognition of these disorders by mental health professionals, to encourage programmatic research on them, and to help devise culturally sensitive ways of treating them. It has been proposed that DSM-5 should include social impairment in dissociative identity disorder to help differentiate normative cultural experience from psychopathology. It is further proposed that dissociative trance disorder, a diagnosis present in DSM-IV, will be

merged with dissociative identity disorder for DSM-5. The mention of possession is intended to make dissociative identity disorder a more globally acceptable diagnosis, replacing dissociative trance disorder and possession in the DSM-IV. The recently published DSM-5 makes possession part of dissociative identity disorder and then provides for possession to not be considered a disorder if it is 'a normal part of a broadly accepted cultural or religious practice.'

STUDIES EXPLORING JINN POSSESSION

There have been a few studies documenting the relationships between jinn possession and mental illness among contemporary Muslims reported that symptoms such as morbid fears, forgetfulness and lack of energy are commonly attributed to jinn.

frequent resort was made to traditional healers in the context of physical and mental illnesses, particularly when jinn possession or witchcraft was suspected. Faith healers typically employed a range of religious interventions to treat affliction by jinn, of which the most widely used were ruqyah (seeking refuge with Allah by reciting certain verses from the Qur'an), (a) dhikr (remembrance and invocation of Allah), and reciting the Qur'an over water and instructing the individuals to drink it afterwards. Alternatively, they may recite the Qur'an over water and blow into it, then they tell the sick person to wash with this water.

- Psychological and Social Problems.

WHAT IS THE BEST WAY TO TREAT ANXIETY?

A person is affected by a stressful situation to the point that it is affecting their physical and mental health. In addition to making the correct dua'a for anxiety and stress, is it permissible to seek the professional help of a Muslim psychiatrist/psychologist if one feels they may be having some type

of mental difficulties in handling their situation? If permissible, would it be necessary to confirm that the doctor himself/herself is following the correct aqeedah? Would it also be permissible to take anti-depressants or mood controlling medication if prescribed in order to better handle one's stress levels.

There is nothing wrong with treating the diseases that befall a person, and this is not forbidden. But that is subject to the condition that the treatment does not cause side effects which are worse than the problem itself.

We advise the one who is sick – whether that is spiritual (mental) illness such as anxiety and depression, or physical illness such as various kinds of pain – to hasten first of all to treat the problem with ruqyah as prescribed in sharee'ah. This means verses and ahaadeeth which are recommended in sharee'ah and in which the texts state there is healing for diseases.

Then we advise treating it with natural materials which Allaah has created, such as honey and plants, for Allaah has created special properties in them which may treat many kinds of diseases, and at the same time they do not have any side effects on the one who takes them.

We think that you should not take artificial chemical remedies for anxiety. For this disease a person needs a spiritual remedy rather than a chemical one.

So he needs to increase his faith and his trust in his Lord; he needs to make more du'aa' and pray more. If he does that, his anxiety will be removed. Seeking to relax by means of doing acts of worship has a great effect on the soul, dispelling many kinds of psychological disease. Hence we do not see any benefit in going to a psychologist whose beliefs are corrupt, let alone one who is a kaafir. The more the doctor knows about Allaah and His religion, the better advice he will give to his patient.

Allaah says (interpretation of the meaning):

“Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)”

[al-Nahl 16:97]

It was narrated that Suhayb said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “How wonderful is the affair of the believer, for all his affairs are good, and this applies to no one except the believer. If something good happens to him, he gives thanks, and that is good for him, and if something bad happens to him, he bears it with patience, and that is good for him.”

(Narrated by Muslim, 2999)

This world should not be the main concern of the Muslim. Worry about his provision should not find any room in his heart or mind, lest that make his sickness and his anxiety worse.

It was narrated that Anas (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) said: “Whoever is mainly concerned about the Hereafter, Allaah will make him feel independent of others and will make him focused and content, and his worldly affairs will fall into place. But whoever is mainly concerned with this world, Allaah will make him feel in constant need of others and will make him distracted and unfocused, and he will get nothing of this world except what is decreed for him.”

(Narrated by al-Tirmidhi, 2389; classed as saheeh by Shaykh al-Albaani in Saheeh al-Jaami', 6510).

Ibn al-Qayyim (may Allaah have mercy on him) said: “When a person spends his entire day with no other concern but Allaah alone, Allaah, may He be glorified, will take care of all his needs and take care of all that is worrying him; He will empty his heart so that it will be filled only with love for Him, free his tongue so that it will speak only in remembrance of Him (dhikr) and cause all his faculties to work only in obedience to Him. But if a person spends his entire day with no other concern but this world, Allaah will make him bear its distress, anxiety and pain; He will leave him to sort himself out, and cause his heart to be distracted from the love of Allaah towards the love of some created being, cause his tongue to speak only in remembering people instead of remembering Allaah, and cause him to use his talents and energy in obeying and serving them. So he will strive hard, labouring like some work-animal, to serve something other than Allaah... Everyone who turns away from being a true slave of Allaah and obeying Him and loving Him will be burdened with servitude, love and obedience to some created being. Allaah says (interpretation of the meaning): ‘And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allaah), We appoint for him a shaytaan (devil) to be a qareen (intimate companion) to him.’ [al-Zukhruf 43:36].”

Al-Fawaa’id, p. 159

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked:

Can a believer become mentally ill? What is the treatment for that according to sharee’ah? Please note that modern medicine treats these illnesses with modern medicines only.

He replied:

Undoubtedly a person may suffer from psychological or mental diseases, such as anxiety about the future and regret for the past. Psychological diseases affect the body more than physical diseases affect it. Treating these diseases by means of the things prescribed in sharee’ah – i.e., ruqyah – is more effective than treating them with physical medicines, as is well known.

One of the means of treating them is mentioned in the saheeh hadeeth from Ibn Mas’ood (may Allaah be pleased with him): “There is no-one who is afflicted by distress and grief, and says: ‘Allaahumma inni ‘abduka ibn ‘abdika ibn amatika naasyati bi yadika, maada fiyya hukmuka, ‘adlun fiyya qadaa’uka. As’aluka bi kulli ismin huwa laka sammayta bihi nafsaka aw anzaltahu fi kitaabika aw ‘allamtahu ahadan min khalqika aw ista’tarta bihi fi ‘ilm il-ghayb ‘indaka an taj’al al-Qur’aana rabee’ qalbi wa noor sadri wa jalaa’ huzni wa dhihaab hammi (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 revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You, that You make the 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),’ but Allaah will take away his distress and grief, and replace it with joy.” This is one of the remedies prescribed in sharee’ah.

One can also 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)” [al-Anbiya 21:87 – interpretation of the meaning].

Whoever wants to know more than that should refer to what the scholars have written about dhikr, such as al-Waab il-Sayyib by Ibn al-Qayyim; al-Kalim al-Tayyib by Shaykh al-Islam Ibn Taymiyah; al-Adhkaar by al-Nawawi; Zaad al-Ma’ad by Ibn al-Qayyim.

But because people’s faith is weak nowadays, they are less receptive to the remedies prescribed in sharee’ah. So people nowadays have started to rely on physical medicines more than on the remedies prescribed in sharee’ah. But when a person’s faith is strong, the remedies prescribed in

sharee'ah are completely effective, and may work faster than physical medicine. We all know about the story of the man whom the Prophet (peace and blessings of Allaah be upon him) sent on a campaign and he camped near some Arab people, but those people near whom he camped showed him no hospitality at all. Allaah willed that their leader should be stung by a scorpion, and they said to one another, "Go to those people who have camped nearby, perhaps you will find a raaqi (one who can recite ruqyah) with them." The Sahaabah said to them, "We will not recite ruqyah for your leader unless you give us such and such a number of sheep." They said, "Fine." So one of the Sahaabah went and recited ruqyah for the one who had been stung. He recited Soorat al-Faatihah only, and the one who had been stung got up as if released from a chain.

Reciting al-Faatihah had such an effect on this man because it came from a heart that was filled with faith. The Prophet (peace and blessings of Allaah be upon him) asked him, "How did you come to know that it (Soorat al-Faatihah) could be recited as a ruqyah?"

But in these times when religious commitment and faith have become weak, people have started to rely on external physical medicines, and they are suffering as a result.

But on the other hand there are charlatans who play with people's minds; they are clever and able to trick people, claiming that they are good reciters of ruqyah when in fact they are consuming people's wealth unlawfully. So people are caught between two extremes; one extreme is those who think that ruqyah has no effect at all, and the other is those tricksters who play with people's minds by reciting false and deceitful readings. And there are some who are moderate in their approach to this issue.

Fataawa Islamiyyah, 4/465, 466

We ask Allaah to protect us and you from the evils of anxiety and worry, and to open our hearts to faith, guidance and tranquility.

Psychological or Mystical?

There is a difference between psychological and mystical problems. The later one is usually due to black magic and/or jinn possession. Most psychologist reject the existence of mystical problems even though they could not solve the patient's problem; this is because psychology does not believe in the existence of jinns or black magic. However, we as muslim have to believe in the existence of jinn and sihr because Allah has talked about jinns in the Quran. Also, our Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was affected by sihr as a result of which Allah sent the last two Surahs of Quran. If you have the feelings that you have been influenced by black magic but not sure about it, then please contact me for a professional discussion and advice.

Some patients are suffering from serious Psychological problems but that does not exclude the possibility of being affected by Black Magic. But sometimes the Psychological problem is GRAVER than the problem of Sihr/Jinn possession or and it also happens that the Psychological problem prevents the patient to be cured of the black magic and the Jinns because he is Psychologically

too much touched it gives some strength to the Jinns and to the Witchcraft to dominate him. So it is necessary to treat him at the same time for the Psychological problems and for the Mystic problems. And normally happens due to the presence of the jinn in human body and in this case the brain the jinn often leave a damage and after the Jinns are removed Patients are advised to seek Medical Treatment.

Case hard and impossible

The impossible cases are those where the patient has suffered irreversible changes, physical or mental. When a person becomes physically disabled or mentally retarded because of witchcraft suffered early in childhood or even in the womb or the mother who had witchcraft for children with disabilities, even if remove witchcraft, the effect that the patient has suffered irreversible. We can still expect a slight improvement and relief of the sick, and limit the deterioration of his condition he is in constant degradation. So, we do not give false hope to the family and explain well the limits of our possibilities.

When a child has a jinn who has dominated his young age, the problem is that he has never had personality and never had possession of his body. Can optionally remove witchcraft, which partially relieve the person, but we can not (according to the current state of our knowledge) to remove the jinn, because if it comes out, that will be the master of the body? This is actually a body without a master other than the djinn. These words have been confusing: we speak of someone totally possessed since his youngest age, who has not attended school, which does not behave like a normal child but rather a living animal. So the human being in him was never expressed.

Symptoms of sihr

There are many symptoms of black magic. One of them is someone will feel fever and the fever may be high and can cause death. The second symptom is headache. Someone can feel that his head is really heavy and cannot do any work. The third symptom is tiredness. When black magic has done to us, we will feel that our body is not active. We will always go to sleep. The fourth symptom is dry cough. We will cough continuously although we are healthy. Then the next symptoms is sore throat. We will suffer from a bad sore throat. Another symptoms is stuffy and congested nose. Someone who suffer from black magic will feel uncomfortable with the nose. The last symptoms of black magic is muscle aches and stiffness. They will feel pain at their muscle suddenly. Not only that, we also will feel a mental block and we get disturbed with bad dreams and finally we will have a negative thoughts. There is also heaviness and weight on the heart and constriction in the throat.

Sihr is always done to harm the victim and the type of harm includes but not restricted to:

Experiencing Strange feelings such as:

Someone is watching you

Someone is following you

Someone is touching you

Hearing noises that people around you can not

You are scared of looking into the mirror

2. Blockages in life against:

Work

Education

Marriage

Money

Relationships with family and others

3. Experiencing abnormal health problems such as:

Unexplained pain in particular part of body

Scratches appearing

infertility and Impotence

Feeling unnecessary anger

Sadness without any reason

Loss of memory

Being tired all the time

4. Having nightmares and seeing:

Snakes

Dogs

Masked person

Cemetery, dead people

High places, climb, fall or fly

Fire

Fish

Epilepsy.

Definition of epilepsy

Doctors have not been able to give a comprehensive and definitive definition of epilepsy, because of the numerous clinical manifestations of epilepsy, including convulsions.

Epileptic seizures

Doctors use the phrase "epileptic seizure" to describe the sudden attack that happens to a patient, characterized by tension and shaking, accompanied by loss of consciousness. Doctors divide epileptic seizures into two types, grand mal and petit mal. Grand mal seizures are accompanied by a loss of consciousness, whereas petit mal seizures may occur in the early stages and may not be noticed by the patient or by those around him. They last for 3-10 seconds and are not usually accompanied by convulsions. They usually occur suddenly, whereby you will see the patient stop speaking for a moment and then carry on with some loss of focus, or moving from speaking in detail to mumbling. The patient may stare into space for a moment and then go back to what he was doing.

Causes of epilepsy

Doctors link epileptic seizures to three factors, namely:

1. Individual potential and heredity

2. Problems in the brain

3. Changes in neurological activity

But there is another important cause of epilepsy which is that it may be caused by jinn possession. This is something which many doctors do not wish to acknowledge, despite the fact that they admit that there are some kinds of epilepsy for which modern science cannot discover the cause. What is even stranger is that many of those who deny this are from among our own people, whereas many doctors in the West acknowledge this kind of epilepsy.

Depression

Depression refers to intense sadness. It is a widespread mental illness, indeed one of the most widespread. As for mild sadness or feeling "blue", this is a normal and natural emotion which hardly anyone can escape, not even a believer. Allah says:

Secret counsels (conspiracies) are only from Shaytan (Satan), in order that he may cause grief to the believers. (Al-Mujaddilah 58:10)

If that sadness increases and takes over a person, it becomes depression.

Signs of depression:

1. Feeling distressed and sad
2. Loss of appetite
3. Lack of focus, forgetfulness
4. Sleep disturbances, weight loss
5. Lack of sexual desire

Causes of depression

1. External causes

These are factors that are outside a person, such as life events like losing a loved one, or losing money or social standing. If this person does not have the protection of faith, he will go through several stages until he reaches the stage of depression.

2. Internal causes

These have to do with the person's physical make-up, such as brain cells, a lack of thyroid hormones or a lack of certain vitamins.

Kinds of sickness and harm caused by the jinn

The jinn may cause many different types of sickness and harm to humans, affecting their psychology, moods, body, wealth, possessions, business, relations with others or studies.

The sicknesses that we are going to discuss may happen either because of the human being overpowered by the jinn, or because of witchcraft. We will discuss the remedies for these sicknesses in the light of the Qur'an and Sunnah. These sicknesses include the following:

1. Intense fear
2. Psychological and nervous diseases (insanity, depression, anxiety, tension, epilepsy, waswas (whispers from the Shaytan), personality disorders)
3. Physical sickness (i.e., physical sickness that human medicine is unable to treat, and for which there is no medical cause)
4. Hallucinations
5. Stirring up hatred between people, causing enmity and division between people such as husband and wife, business partners, friends, family
6. Female diseases (infertility, heavy bleeding and menstrual irregularities, infections)
7. Sexual problems (impotency, premature ejaculation)
8. Tampering with and causing damage to houses and material possessions (causing fires, throwing furniture about, throwing stones at the house)

Delusion

Delusion is a serious mental illness. If a person is overcome by delusions, it is difficult to escape from them. No person is free of delusions that sometimes come to him, and in some cases life is delusion upon delusion, to such an extent that the delusions have a greater influence on a person than does reality. With the spread of treatment by means of the Qur'an and people seeing cases of epilepsy, and the spread of stories, whether from people who have gone for treatment or from books, delusions have started to encroach upon the minds of many people as a result of the many

problems of life. Even those who are righteous and upright in their religious commitment are not free from the problems of delusion.

In fact if the disease of delusion strikes a man, it is one of the most serious kinds of disease, for jinn possession may be dealt with by reciting the Qur'an as a Ruqyah, but the disease of delusion is a vicious circle. Similarly, some people may imagine that they have been bewitched or that so-and-so has put a spell on them because of some problem between them, so their thinking becomes confused and their lives become chaotic, and they tell themselves that they have been bewitched.

If the delusion of having being possessed by the jinn or having been bewitched takes hold of a person, then his thinking becomes confused and his life becomes chaotic; his glands start to malfunction and the signs of possession or bewitchment appear in him. He may suffer convulsions or lose consciousness as the result of what modern psychology calls autosuggestion.

Then anxiety accompanied by intense fear starts to take over his life. His nervous system begins to malfunction, the muscles of the heart tense up and physical symptoms appear. The sick person feels pain in the area of the heart and the pain increases as the fear grows. Other symptoms appear as the result of the malfunction in the nervous system, and there is no part of the body which is not affected by this case of anxiety.

The heart rate increases and may become irregular, the blood pressure rises, the digestive system malfunctions, pains develop in the stomach and the patient's sexual desire may be affected so that he feels no attraction towards his wife; The muscles of the body become tense, and muscle tension in the head leads to migraines.

In fact many of those who go to those who offer treatment using the Noble Qur'an are suffering from delusions. Very few of them are actually possessed by the jinn, even though they may show symptoms of jinn possession. The fact of the matter, as supported by psychology, is that ongoing anxiety does indeed cause real physical illness, so the pain becomes a physical reality, not just tension. Anxiety may cause stomach ulcers, angina and other problems, which changes a person's life and causes him to lose ambition and neglect his work; it also causes disruption in his marital life, and he becomes a prisoner to delusion and fear.

There is a real remedy for this problem, to be found in psychology if the person has been overtaken by delusions for a long time. If the problem has only recently begun, however, he must recite prayers for protection.