الرقية الشرعية
من الكتاب والسنة

Islamic Exorcism
from Quran & Sunnah
Praise be to Allah Lord of the worlds and peace and blessings be upon the one whom was sent as a mercy to mankind, the rightly guided prophet and leader of the pious and God fearing.

It is from the wisdom of Allah (glory be to Him) that He created man and placed him in distress and fatiguing situations, and made the life of this world a place of misery, unhappiness and hardship so he may be purified of his sins and raising his status and level in the hereafter; a place of punishment for the disbelievers. Allah (glory be to Him) has warned of being pleased with this world; that will perish, and has encouraged the believers to yearn and compete for the life of the hereafter wherein there is life without death, happiness without misery, health without sickness, and tranquility and peace that will never end.

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Allah (glory be to Him) has made belief in the unseen one of the six pillars of faith because it is a central part of ones creed. It requires a Muslim to accept things that are unseen but have been reported in the Quran and Prophetic narration, such as belief in Spiritkind, the angels, and divine decree; the good and the bad and so on.

From these we have the afflictions that can befall people and we say people and not just Muslims (as Muslims and non-Muslims are both afflicted by this evil), are the issues of magicians and charlatans, one afflicted by an envious sin (the eye, or more often heard as the evil eye), the Jinn taking control of the children of Adam either by molesting them or by entering their bodies. These evil practices and this whole disease have become widespread in our time, and Islam has directed us to the means to cure this by the way of Quran and the authentic Sunnah as the prophet (peace be upon him) said "It is permitted..."
to perform Ruqiyah provided it is not shirk (associating another deity with Allah)" Sahih Muslim.

Types of Ruqiyah:
There are two types of Ruqiyah: Ruqiyah which is prescribed in the Quran and Prophetic narration, and the second which is shirk.

Firstly Ruqiyah according to the Quran and Prophetic narration, conditions:
For Ruqiyah according to the Quran and Prophetic narration there are certain conditions one must follow:

1- That Ruqiyah must be performed with the words of Allah (Quran) or His names and attributes, glorified be He.

2-That Ruqiyah should be performed in Arabic or in a language that one is able to understand.

3-One must believe that Ruqiyah is not of itself a cure but the cure is from Allah (glory be to Him) alone, but we need to use the means that Allah has provided us in Islamic law for that cure.

Ibn hajar said in Fath ala Bari 10/602, all of the scholars have agreed upon the permissibility of Ruqiyah, provided the above conditions are met.
And one needs to take care when performing Ruqiyah according to Islamic law that one does not fall into those acts that may lead them to be just like the magician and charlatans. As the narration of the Prophet (may the peace and blessings of Allah be upon him) said, they are not from us who ask about evil omens or tell people about them, or the soothsayer or the one who asks/goes to the soothsayer, and the magician or the one who goes to them.

Secondly: Ruqiyah ashirkiyah (Ruqiyah which is shirk)
This is Ruqiyah in which other than the help of Allah is sought, by supplicating or calling for help or to seek the protection of other than Allah; like the names of Spirits or names of angels or pious believers or even prophets.

As for supplicating to other than Allah then this is shirk al akbar (major shirk which removes one from Islam), and when this is performed you may recognize this, as they may do it in a non-Arabic language; one that you have never heard before or not understand, and the reason for that may be so that you associate others with Allah and you are not aware of it. Needless to say that this is from a type of Ruqiyah that is not allowed under Islamic law.

Amulets (or commonly referred to as taweez)
One of these is the one that Bedouins used to put around their children's necks believing that this will protect them from things such as evil eye, but Islam annulled this.

What is different, and is the error that God has blessed them with, is that they ask for protection, and the sure is from the Lord, and the latter is to imagine others in it.
Ibn Hajar said in Fath al Bari 10/602 that an amulet is either a necklace or a piece of leather-like shoelace placed around the neck, from the times of ignorance (pre-Islam) and used, to believe that this would protect one from evil; and the correct opinion from the sayings of the companions of the Prophet (peace and blessing of Allah be upon him) is that they used to stop the people using them and warn against the use of these talismans as they can lead to polytheism. Also, to firmly close the door on all of the liars, and charlatans, so that they are unable to lead anyone astray, Prophet (peace and blessing of Allah be upon him) said, 'Verily the use of amulets and magic is polytheism' narrated by Abu Dawood and Ahmad.

Theses have now become very wide spread in our times between the Muslims especially the Non-Arab speaking ones. One of these is the items resembling the charred remains of fire, you may see them today as pieces of black cloth that people have attached to their cars and others around their necks or wrists, thinking that this will ward off the evil envious eye, but all of this is from that which Islamic law has prohibited.

**Magic**

The definition of magic is; spells, incantations, the tying of knots that can influence the heart and bodies causing illness and even in the more serious cases, death, causing division between husband and wife, by affecting one of them as Allah says in the Quran, "and they teach them how to cause division/separate between husband and wife". The affliction of magic is confirmed in the Quran and Sunnah, the consensus of the scholars and many evidences and proofs apart from these but this is not the correct place to mention these.

**The cure for the effects of magic**

*The cure for magic is by one of two ways*

1. The first way is by the forbidden way; including going to magicians soothsayers, and charlatans, and requesting them to remove the magic and this is forbidden according to
the saying of the Messenger of Allah (SAW), who said, “whoever goes to a magician or soothsayer and accepts what they say as the truth has disbelieved in what was revealed to Muhammad”.

2. The second way is the one prescribed in the Quran and Prophetic narration, and can be in one of the following ways.
   - The best of these is removal and destruction of the magic and the items used to conjure it as the prophet Muhammad (SAW) did.
   - The removal of the possessing jinn that is responsible for the magic from the human body.
   - To remove it from the body by means of excretion either in diarrhea or vomiting, cupping (hijama), al-kay (quarterising), or in sweat.
   - By incantation from Quran and Prophetic narration.

The eye or more commonly known as the evil eye

The Arabic linguistically of al ayn, is used to specify/single out a person, or to single him/her out as being afflicted by the evil eye and then he is known as an a-in. And the one afflicted by the evil is singled out, specified by becoming deficient in some way, and the one whom is afflicted by amulets and by the eye.

Ibn Qayum (May Allah Have Mercy on Him) has said in his book, ‘zaad al maad’, it is the arrows that are taken out from the soul of the envious individual, the one whom causes the affliction of the eye, and is then fired upon to the one whom is being envied and the subject of the evil eye; this individual will be affected by this some times and manage to escape from this other times, and if one encounters this and is exposed to it then there will be no protection from its effect, and it is imperative if one encounters this to take care and prepare themselves with best defense and not allow it to be implanted upon them and so that these arrows from the envious individual do not affect them. Sometimes these arrows return to the one whom they belong and this archery makes the envious individual the same, one is from the using the physical actions of the body and the other from the soul.
الأنواع العين:

1. عين إنسانية وهي التي تصدر من البشر والدليل عليها قوله صلى الله عليه وسلم في الحديث الذي رواه الإمام مالك في الموطأ (علم يقبل أحكام أهل)،

2. عين جنية وهي التي تصدر من الجن ودليلها ما رواه أم سلامة عند البخاري ومسلم أن رسول الله صلى الله عليه وسلم رأى في بيتها جارية فيها سرقة فقال: أسرتوها لأنها مبتذلة (قال الحسن بن مسعود القراء سفعة أي نظرة من الجن وقال الخطابي: عيون الجن لدينا من الأسئلة).

The type of Evil Eye

1. The eye of a human; originates from a human being and the evidence for this is the saying of the Messenger of Allah (SAW) narrated by Imam Malik in his Muwatta "the one who knows in great detail his brother affairs can harm him"

2. The eye of Jinn; and this originates from a Jinn, and the evidence for this is the narration of Umm Salama (May Allah be pleased with her) who said, the Prophet (Upon Whom Be Peace) saw in her house a slave girl with a discoloration on her face and said perform Ruqya for her for she has been afflicted by the eye of a Jinn.

أمثال المس (الصرع):

هوس الجن للإنسان كما قال ابن منطور في لسان العرب (6 218) ثم استعير المس للجن

فإن الجن مسته يقال به مس من جن.

اصطلاحاً: أذية الجن للإنسان من خارج جسمه أو من داخله أو منهما معاً، وهو أعم من الصرع.

Almass, or touch by Jinn, (can manifest itself as convulsions)

This is the touch of a Jinni upon a human being, it is harm inflicted by a Jinn upon a human being from outside, inside, or both outside and inside of the human and this is more generalized than insanity caused by al mass.

أنواع الالمس:

1. مس كلي: وهو أن يمس الجن الجسد كله من تحدث له تشنجات عصبية.
2. مس جزئي: وهو أن يمسك عضو واحد كالذراع أو الرجل أو اللسان.
3. مس دائم: وهو أن يستمر الجن في جسمه لمدة طويلة.
4. مس طالفة: وهو لا يستغرق أكثر من دقائق كالكمودس (وهذا يحدث عندما يمام الإنسان على ظهره) وسمي هذا الجامع.

Types of al mass

1. Touched by a Jinn: in its entirety, here the Jinn affects the whole body and the afflicted may complain of cramps and, or nervous pain.

2. Touched by a Jinn: in parts and this is where it affects on limbs like an arm, leg or the tongue.
3. Touched by a Jinn: which is continuous, this is where the Jinn is in the body of the individual for a prolonged period of time

4. Touched by a Jinn: in portions/part and does not last for longer than a minute and is like pressure or squeezing (and this occurs when one sleeps on their back and is called al Jathoom)

Types of sari' (convulsions)

Convulsions are from the Jinn and are of two types as described by Ibn Qayum (May Allah have mercy on him) who said in, 'The medicine of the Prophet (May the peace and blessing of Allah be upon him). Convulsions are of two types: one from evil souls on earth and the evil act of unlawful sexual intercourse, and the second is, the one recognized by modern medicine as convulsions, with a cause and cure.

Causes of sari’ (convulsions/fits)

1. The convulsions from the Jinn is a form of trial/tribulation from Allah (glory be unto Him) who from his wisdom puts His creation in trial and tribulation from afflictions and convulsions are from one of them

2. It is recompense from Allah (Azza wa jal) for one whom commits sins and crimes, every time a person moves away from the remembrance of their Lord and Creator, Satan will overwhelm/overtake him and their life will become miserable.

3. That this is a form of recompense or revenge from a Jinn, when they have been harmed or agitated, i.e. by urinating on them or pouring hot water on them, or by killing
some of them, and this happens because of the ignorance of the Jinn, and it is oppressive
and they take revenge in a way which, far exceeds that which should be taken.

4. That these convulsion fits are a result of love, lust and desire of a Jinn for a human
being.

5. This could also be from magic which is sent from the magician to person via a Jinn,
who causes the fits.

ما سبيل الوقاية من هذه الأمراض

كثيراً ما يحرص الناس على اتخاذ وسائل السلامة والحماية والوقاية التي تفهم مصائب الدنيا
ومكررات الحياة من مرض أو هنم أو حرق أو غرق أو أي حادث من الحوادث أو الأخطار وليس هناك
ما يمنع شرعاً ولا عقلًا و من اتخاذ سبيل الوقاية من الأخطار، فالوقاية كما ف sprzę خير من العلاج، ولكن
المصيبة الكبرى أنهم حرصوا على سبيل الوقاية الماديه، ونسوا سبيل الوقاية الشرعية، والذي بهما هو
سبي الوقاية الشرعية.

1. تحقيق التوحيد الخاص لل تعالى:
و تحقيق التوحيد الخاص للج ج و عل أثر كبير في دفع الشروط ووجب الخير بإذن الله تعالى,
بل إن القرآن الكريم كله في التوحيد، و عامة مسلمي هذا الزمان يقولون لا إله إلا الله ولكن
يجهلون المعنى الحقيقي لهذه الكلمة، لأنهم لا يعرفون ماعني خلافاً لمشركيه العرب فقد
كانوا يفهمونها إذا ما قالوا عندما دعوا إليها لمعرفتهم الحقيقة يكهنها ومصميها.

الاعتراف بالكتاب والسنة:
قال تعالى: { وأن هذا صراطي مستقيم فاتبعوه ولا تتبعوا السبل فتفرق بكم عن سبيله
{ ذلك وصاكم به لعلكم تتقون }
قال الشيخ عبد الرحمن بن سعد: في تفسير هذه الآية { وأن هذا صراطي مستقيم } أي
هذه الأحكام وما أشتهى الله في كتابه ووضوح لعباده، صرائط الله الموصل إليها وإلى
دار كرامته، والمعتد السهل المختصر { فاتبعوه } لما كتب القرآن والرافع وتركوا الأمال والافراح
{ لا تتبعوا السبل } أي الطرق المختلفة لهذا الطريق { فتفرق بكم عن سبيله } أي: تضلوا
وتنحرفتم بنياً وشمالاً، فإنا نظلم عن هذا المستقيم فليس ثم إلا طرق توصل إلى
الجحيم { ذلك وصاكم به لعلكم تتقون } فإنكم إذا قتم بما يبينه الله لكم علماً وعملًا ضررتم
من المنفوقين { معيد الله المفتيين }

المحاكاة على الصلوات الخمس:
قال تعالى سائلاً المشاركين عن سب دخولهم النار { ما سلكتم في سقر }، قالوا: لمن بكى من
المصلين { فا عجب على أمه اختياراه الله ليتهم به الدانين أن يغفر ووضع أعظم الأركان
في الإسلام بعد الشهدتين وأول ما يحاسب عليه العبد من أعماله يوم القيامة، فتجدهم
غافلين عن ذكر الله تعالى مشغولين بال الدنيا بالرفع مقرطين بحق الله تعالى فلا حول ولا قوة
إلا بالله.
How can one protect themselves from the illnesses?

Much of what people do, is to protect themselves from the afflictions of the worldly life and the worries/impurities of life caused by illness; by destruction, by drowning, by burning, or any other accident/cause of death or danger, and there is nothing in the Shariah or from one's intellect that would stop one taking measures to prevent these from happening, and as we know prevention is better than a cure, but the major mistake many Muslims fall in is that we concentrate on the preventative steps from a physical sense, and forget the means of protection that has been provided in the Quran and Prophetic narration. And, this is what concerns us in treating/preventing all of the above mentioned illnesses; some of which are as follows:

1. The realization, actualization, implementation of pure Monotheism. The implementation and acceptance of the oneness of Allah, plays a major part in warding off evil and to acquire good, by the permission of Allah. However all of the glorious Quran is about Monotheism, in our time most Muslims can utter "la illaha illalala" but are ignorant of the real meaning of this statement or testimony of faith. As, they do not know what it means, which is the opposite to the disbelieving Arabs who knew and understood it; and that is why they did not say it and fought when the Prophet (may the peace and blessing of Allah be upon him) called them to it, as they knew its real meaning.

2. Adherence to the Quran and Sunnah

Allah (may glory be unto Him) said in the Quran "And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from this Path. This He has ordained for you that you may become of the pious" Chapter 6, Verse 153.

Sheikh AbduRahman As-Saidi (May Allah have Mercy upon him) said in his explanation of this verse:

"this is my straight path": that these are the rulings, and that which are similar to it, that Allah has clarified in his book and made clear for his servants. The path that leads to the pleasure of Allah and the paradise, is the middle, easy, and short;

"Follow it" to win and gain success and to realize their hopes and joys;

"Follow not the (other) paths" the paths that are in opposition to the path (that leads of paradise);

"For they will separate you away from this Path" it will lead you astray and cause division amongst you from your left and right, and if you become misguided from the straight path they will have nothing except a path that will lead to hell fire.
"This He has ordained for you that you may become of the pious" if you were to stick to what Allah had clarified for you both with knowledge and action you become of the god fearing, pious slaves of Allah that will be successful.

3. Being mindful/guarding your five daily prayers

Allah says to all of the polytheists about the cause of them entering the hell fire "What caused you to enter Hell?" They will say: "We were not of those who used to offer their prayers" Quran, Chapter 29, Verses 42-43, so how strange is it that the nation that Allah has chosen of all nations to set as an example for all mankind, by ending his revelation with them, have abandoned one of the most important pillars of Islam, after the testimony of faith? The first thing that that a Muslim will be accounted for on the day of judgment from all of their actions will be their prayer, and you will find them heedless of their prayers and remembrance of Allah; busy with matters from this worldly life that one day will surely end, and they have abandoned the rights owing to Allah.

4. To rely and depend upon Allah and to entrust all of one's affairs to Him, and to truthfully accept Allah by sincere repentance and performing good deeds to reach the pleasure of Allah and success on a day when neither money or children will be of any avail.

5. Being persistent/regular/mindful of supplications for the morning and evening, and before sleeping, for there is much good and benefit in these actions.
Surah al-Fatiha

١٠٠

الحمد لله رب الكعبة
الرحمن
الرحيم
عليكم وعليكم
وأيضاً نصيحتنا
هدا الصريح السديد
عليهم ولا أصحاً أين

Surah Baqarah from ayah 1-5

١٠٨

الله ذلك الذي كتب في هدى للمتقين
لأولئك يتبعون بالصدور ويبصرون الصور وهم رفيعون
وأولئك من بعثه وما أخلص إليه وما أتي
فهم أولاً هم المنبوذون

Surah Baqarah from ayah 102

١٠٠

وانتعوا مما أنزل على السماكين وما سلم
سليمان وليكن السماكين كفرنا بهميم الشياطين
السماكين وما أنزل على السماكين وما كفرنا بهميم الشياطين
وما أنزل من نعمة إلاً من عندنا فلا تكن تفلكون

- ١١ -
Surah Baqarah from ayah 163-164

From the quran (Quran) 2:163-164

Surah Baqarah from ayah 255

From the quran (Quran) 2:255
Surah Baqarah from ayah 285-286

الله لا إله إلا هو محمد رسوله

Surah al-imran from ayah 18-19

الله لا إله إلا هو محمد رسوله

Surah maidah ayah 72-74

النبي صلى الله عليه وسلم أعلن السمع وال Diğer لله 낙 알له
Surah al-'araf ayah 54-56

- من سورة الأعراف من الآية 54 إلى الآية 56 **

Surah al-'araf ayah 117-122

- من سورة الأعراف من الآية 117 إلى الآية 122 **
Surah yunus from ayah 77-82

قال موسى أتقولون لاتطيعون، للجواب حتى تعجلوا، لاتعجلوا ولا تفتقروا
فأصرحو عبد الله، فقلت آمنا، فلم يأكل لهما لنفسهما
فكانوا كما يقولون في الأرض، وطبعوس لحما متممن
وقال ذو الفقار، في كل سجارة مغروبر
فلا فحصوه البقرة
قال لههم موسى أتقولوا أتقولوا، فلم يكلموا، فلم يقلوا:
موسى ما أجمع ما أتبطه، إن الله سبليته، إن الله ليصلب
عمل المسلمين، ويعوض الله الحق في كنيته، ورحمته

Surah ta ha from ayah 68-69

فأوقع في نفسه، حميتة موسى، قلنا لا تحض بالإذكاء
أنى أطاعته، فلم يأكل لهما للجواب
فكلمة موسى، في مصلى الإسلام، إلى الإصلاء
كدصره، وقيام الساحر ذات أن

Surah muminoon from 115-118

كما وعندما أتمنى اللهم انعفاكم، عينا أو عينكم
إلا أو أتمحرون، تعال وجه الله الحق لا يكأن
هو بر، العرش، الصخر، غير
ومن بعده، مع عبد الله إنها
ما خلقت لم تفعل، فإن الله جساه عند ربي، فإنه يلصق
الكفر، وقله، أتفر تغفر أو أرجوا وآت خير الرحمنين
Surah safat from ayah 1-10

1. ﷺ١٠ لا يَسْكُنِّيُهَا ﷺ١٠ وَالقَلْبِ سَبْأَةٌ ﷺ١٠ ﷺ١٠ َفَأَهْرَزْتُ ﷺ١٠ ذُكَرَ ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ ﷺ١٠ 

Surah safat ayah 158

1. ﷺ١٥٨ فَأَوْلَىَكَنْ كَانَ كَثِيرًا ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ ﷺ١٥٨ 

Surah ahqaf from ayah 29-32

1. ﷺ٣٢ ﷺ٣٢ ﷺ٣٢ ﷺ٣٢ ﷺ٣٢ ﷺ٣٢ ﷺ٣٢ ﷺ٣٢ ﷺ٣٢ ﷺ٣٢ ﷺ٣٢ ﷺ٣٢ ﷺ٣٢ 

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Surah ar rahman from ayah 33-38

Surah al hashr from ayah 21-24

Surah al qalam from ayah 51-52
Surah al-Jinni from ayah 1-9 **

Surah kafirun **

Surah aliklass **
The daily supplication to be said morning and afternoon

1. Read Ayatul Kursi, once

2. Read Surah 111 (Al-Ikhlass), Surah 112 (Al-Falaq) & Surah 113 (An-Naas), three times

3. To read this three times:

   أعوذ بكلمات الله التامة من شر ما خلق

4. To read three times:
5. Protecting and being mindful of the five daily prayers, by reading them at their correct times and respect the rights of Allah in them, with much remembrance and seeking of forgiveness.

The supplications to be said before sleep

1. To perform ablution like one is about to perform prayer, and then to read Surah 111 (Al-khlass), Surah 112 (Al-falaq),and Surah 113, (An-naas) and lightly spittle into your hands and then wipe your body, head down, repeat for a total of three times

2. To read Ayatul Kursi

3. To read once:

أعوذ بكلمات الله الثامنة من غضبة وعاقبة ومن شر عباده ومن همزة الشياطين وأن يحضرن

4. To place your right hand your right cheek and say this three times:

اللهم قب عضادك يوم تبعث عبادك

How to cure using water that has been supplicated/read over

1. Drink three small sips every day for three weeks

2. Bathe with the water daily for one week