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Al-Hikmah Publishing & Distribution Ltd

11, New Street, London EC4A 3DF, UK  
Tel: +44 (0)20 7552 1500  
Fax: +44 (0)20 7552 1501  
Email: info@al-hikmah.com

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# Translator's Foreword

All Praise is due to Allāh, the Creator of the heavens with its stars, moon and sun, the Creator of the earth with its mountains and seas, trees and rivers, and all those who inhabit it. May the peace and blessings of Allāh be upon the best of creation, His slave and final Messenger Muḥammad, his family, companions and all those who follow in their footsteps until the Day of Accounting. To Proceed:

Indeed Allāh the Most High created us all for His worship. He has promised those who fulfil His commandments with the most eternal and pleasing of rewards, and has warned those who choose a path other than His that their abode will be in the most evil and dreaded of places. The one who chooses to tread the Straight Path will without doubt face many challenges and have to overcome many trials, as Allāh says:

الْمَ ۝ أَحْسِبَ النَّاسَ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۝ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ۝

*Alif Lām Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested. And we indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allāh knows all that before putting them to test).*

Sūrah al-'Ankabūt, Verses 1-3

From the greatest of these trials is the constant planning and plotting of Satan and his helpers from the devils of *jinn* and men, who tirelessly stand in the way of the believer and obstruct him from taking the path of good, and urge him to take the path of desires and evil. The successful one is he who knows with certainty that they only call to that which has harmful results, and will only succeed in causing a person to distance himself from his Lord.

The use of magic and its likes by people who only wish to cause harm has become widespread in our times. It is rare to find a person who does not know someone who has been inflicted with these problems, or at the very least heard about these incidents. Problems related to the spirits and the unknown cause more grief to its victims than most physical ailments, for in most cases people are unaware of how to cure such illnesses. Modern medicine rejects the notion of evil spirits possessing others. Instead, these are considered to be psychological illnesses; this may be the case in some cases but not in all instances.

It is important for the Muslim in general to know what Islām mentions as being the truth with regards to the *jinn*, magic, evil-eye and such similar affairs. It is especially important for those who have been afflicted with such illnesses to know what the *sharīah* says concerning the causes and cures to these illnesses. This will mean that a person is fully aware of what he is dealing with, is able to use the lawful means which have been prescribed by Allāh in seeking a cure, and is not in need of those deceivers and impostors from the fortune tellers, soothsayers and their likes

who claim to have knowledge of the unseen, and who will only cause a person to fall into the major sins when approached.

Due to their not being, to the best of my knowledge many Muslims, especially in the West, who have sufficient insight into these topics, nor many suitable sources of information in the English language, many Muslims are at a loss as to what to do in the event of such a calamity befalling. In times like this, many people refer to those who have no more experience in these cases than the afflicted. This is why it is important that something simple and comprehensive is made available to everyone, so that the rulings of the *sharīah* are made clear to the Muslims. So, when I heard of the increase in the amount of cases of this type, I asked Allāh that He assist me in bridging this gap and filling this hole.

This book is perhaps one of the most comprehensive, simple and practical books on this subject, as the authors have tried their utmost in not only mentioning the theoretical aspects of the issues discussed, but also the practical steps one can take in the prevention, protection and removal of these illnesses. Also, the book was read to and recommended by the late Shaykh Ibn Bāz, which gives the book more weight. He placed additional footnotes in the book, as well as adding two small treatises of his own, which can be found at the end.

It should be noted here, that due to there not being a direct translation for some of the Arabic terminology, I have sufficed with using a rough translation in the book and placed footnotes in the appropriate places (at the beginning of the chapters on convulsions and possession). I have mentioned what is meant by the Arabic in detail; the following words are from this category: '*al-ṣar*' which is referred to as convulsions, and '*al-mass*' which is referred to as possession. In both cases what is being referred to in the translations is what comes about from the possession and touching of the *jinn*, and not conventional convulsions and insanity. The reader should therefore bear this in mind throughout the book.

It is only appropriate here that I thank Allāh the Most High for enabling me to undertake and complete this project, for He is the One who grants success. I would also like to thank the authors for their assistance in the translation, and for allowing me to add certain footnotes and summarise certain parts of the book. These were all necessary in making the translation more understandable; any mistakes in the translation are mine and not the authors. May Allāh reward all those who in any way assisted in this book.

Finally, I ask Allāh that He makes this work sincerely for His sake, beneficial to the Muslims, and that He bestows faith and health upon us and all the Muslims, guides us to the truth, keeps us firm upon this religion, and gathers us all in Paradise on the Day when the successful will rejoice and the disbelievers will wish they were dust.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ  
وَاللَّهُ الْمُسْتَعَانُ، وَمَنْ بَعِيْرُهُ اسْتَعَانَ لَا يَبْعَانُ

Ahsan Hanif  
City of the Prophet  
Al-Madinah al-Nabawiyyah  
17/5/1427 AH  
13/6/2006 AD

## Recommendation

By

Shaykh ‘Abdul-‘Azīz bin ‘Abdullāh bin Bāz

(May Allāh have mercy upon him)

[Below are two of the three letters the Shaykh wrote to the authors. The third is a recommendation for the title of the book, which the authors agreed to.]

All Praise is due to Allāh alone, and may the peace and blessings of Allāh be upon the final Prophet. To proceed:

I have read the book written by Shaykh ‘Abdullāh al-Ṭayyār and Shaykh Sāmī al-Mubārak. I consider it to be a beneficial book on the topic in which the authors have gathered evidence from the *sharīah* with regards to the cures of that which they have mentioned. May Allāh reward them both, make this book beneficial and cure the Muslims from all evil. I recommend this book to all those who want to prepare themselves to cure these illnesses.

To Shaykh ‘Abdullāh al-Ṭayyār: I request that you place my two treatises entitled: *The clarification of the truth regarding the jinn entering humans, and the refutation of those who deny it,* and *Seeking cures from magicians and fortune tellers poses a great danger for Islām and the Muslims,* into your book. May Allāh reward you.

‘Abdul-‘Azīz bin ‘Abdullāh bin Bāz  
Grand Mufti, Kingdom of Saudi Arabia  
Head of the Institute of Research, *Fatāwā* and Guidance.















