

Wahîd ʿAbd al-Salâm Bâî

THE CUTTING SWORD

Challenging the evil sorcerers

Translated from the Arabic by Remke Kruk

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TRANSLATOR'S NOTE

Since the late 1980s, a veritable onslaught of Wahhabi inspired Islamic books and pamphlets has engulfed the Arab world, and the Islamic world in general. A substantial part of this literature is devoted to warnings against the many kinds of evil that threaten the pious Muslim, and intends to offer guidance as to how to ward off these evils by correct Islamic behaviour.

Demons and sorcerers take a prominent place among these evils. They threaten the wellbeing of unsuspecting human beings, disrupting their mental as well as their physical health, and causing all sorts of social disfunctioning. A staggering amount of literature is devoted to such practices and the way in which they can be counteracted.

Bâlî's *Al-Şârim al-Battâr* belongs to this kind of literature. The author, a practising Saudi sheikh and prolific author of religious pamphlets, discusses various well-known types of sorcery and explains how their harmful effects can be undone in ways that are acceptable to strictly orthodox (read Wahhabi) Muslims. The views it presents show us an aspect of Islam and Islamic practice that rarely comes to the fore in introductory books about the Islamic religion, in spite of the fact that it plays an important role in everyday Muslim life, including the life of Muslims in Europe and the United States. Doctors, psychiatrists and social workers often are confronted with it. It is for this reason that I thought it useful to make this text accessible to an English reading public.

For a more extensive discussion of the book and the context in which it is to be placed, including Islamic views on demons and sorcery and their role in disrupting the normal course of events, I may refer the reader to my article "Harry Potter in the Gulf; Contemporary Islam and the Occult" and the literature given there. The article is to be found in the *British Journal of Middle Eastern Studies (BJMES)* 32, no. 1.

Some points relevant to an academic readership:

As is usual in this type of book, the author provides source references with succinct references to authors and titles, but does not include a bibliography of sources. Since his source material usually consists of religious books that have appeared in many editions, not always easy to get hold of, it is often fairly impossible -if only for sheer lack of time- to trace the exact works that he has used. Mr. Mohamed Garbau, assistant in our department (Languages and Cultures of the Middle East. Leiden University), took on this tedious task and with admirable perseverance managed to trace a number of them in Dutch libraries and on the Internet. Dr. G.H.A. Juynboll offered his kind assistance in a number of difficult cases. A list of the editions that were successfully traced is given below. The checking of the references in Bâlî's footnotes was also done by Mr. Garbau, and he was also responsible for the layout of the text.

The following notation has been used to indicate whether a reference found in a footnote could be checked and proved correct, or whether this was not the case:

- (+): conforms to traced source edition
- (-): does not conform to traced source edition
- (±) : approximately conforms to traced source edition
- (?): source edition not traced

Koranic verses are translated according to the translation of N.J. Dawood, *The Koran, with a parallel Arabic text, translated with notes* by N.J. Dawood. London etc.: Penguin Books. First published 1956. In a few cases the wording of the translation has been altered for contextual reasons.

Edition(s) of *Al-Şârim al-Battâr* upon which the translations is based: the 2nd edition (Jedda, 1412/1992) and the 10th edition, which has appeared under a number of imprints. The one used here is Cairo: Maktaba al-Şahâba, 1417/1997 and 1418/1998. The page numbers of both editions have been included in the text between parentheses, first the page number of the 2nd edition, then that of the 10th edition (.../...). The pages of the two editions do not always run parallel.

Earlier translations: The existence of a French translation was brought to my attention by my colleague Dr. Arnoud Vrolijk. Its title: Wahid Abdulsalam Bali, *Le Sabre Tranchant Contre Les Magiciens Méchants*. Traduit de l'Arabe Par Mohammad al-Hamoui. Beyrouth-Le Caire: Dar al Hikam al Diniyya. N.d. -I have found this translation not always trustworthy; it is a paraphrase more than a translation.

Leiden, April 29th, 2005

Remke Kruk

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Translation of certain basic terms used in the text:

ruqya: incantation

"the" *ruqya*: Qur'anic incantation

°azîma: spell

tilasm: magic formula

shirk: idolatry

shirkî: idolatrous

kufri: godless

kufr: unbelief

adkâr: pious formulas

sihr: sorcery, witchcraft of spell; bewitchery of bewitchment; charm

sâhir: sorcerer

mashûr: bewitched

yusra: showing signs of being possessed

mass: being "touched" (by jinn), of: being affected by jinn

marîd: patient

muşâb: afflicted

dakhala: to get into, to enter

kharaja (leave): to go out

taşarrafa fî: to tamper with

hadata: to occur, come about

Shaytân: Satan or the Devil

shaytân: demon

tamma: to be accomplished

ibtâl: to render powerless, make lose power

istihâda: vaginal bleeding, haemorrhaging

(6/11)

CHAPTER I: DEFINITION OF SORCERY

- Sorcery in language.
- Sorcery in legal terminology.
- Some ways in which sorcerers seek to approach the Devil.

(7/13)

CHAPTER I: Definition of sorcery.

- Sorcery in language

Al-Layth said: "Sorcery is an act in which one is brought close to the Devil and is helped by him."

Al-Azharî said: "The root of sorcery is to transform a thing from what it really is into something else."¹

Ibn Manẓûr said: "When the sorcerer makes things that do not exist look like something really existing, and when he gives the illusion that things are different from what they really are, it is as if he has bewitched them in such a way that they no longer have their proper look; in other words, transformed them" etc.²

Shamir has reported on the authority of Ibn ʿĀʾisha: "The Arabs called sorcery sorcery, because it changes health into sickness" etc.³

Ibn Fâris⁴ said about sorcery: "Some people say that it is: to show something that is not real in the shape of something real" etc.⁵

In *Al-Muʿjam al-Wasîf*: "Sorcery is that of which the basic principle is subtle and delicate" etc.⁶

In the *Muḥîṭ al-Muḥîṭ* he says: "Sorcery is to show something in the best possible shape so that it is able to fascinate" etc.⁷

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- Sorcery in legal terminology

Fakhr al-Dîn al-Râzî said: "Sorcery as used in religious law specifically means something of which the cause is hidden and that is made to appear in another than its real shape, and which implies falsification and deceit" etc.⁸

Ibn Qudâma al-Maqdisî said: "It is knots and incantations and words that are spoken or written, or that that affect the body or the heart or the mind of the bewitched in an unnatural way. It really exists. There is sorcery that kills and sorcery that does not kill, and

¹ *Tahdîb al-lugha*, 4/290 (+).

² *Lisân al-ʿArab* 4/348 (+).

³ *Ibidem* (+).

⁴ He said this in *Muʿjam maqâyîs al-lugha* p. 507: "Some people say that it is: to show something that is not real in the shape of something real, and it is said that it is deception and they supported the statements of the speaker: 'If you ask us why us, it is because we are birds in this bewitched mankind. As if the deceived wished etc.'" (±).

⁵ *Muʿjam maqâyîs al-lugha* (s ḥ r) (±), and similarly in *Al-Miṣbâḥ al-munîr fî gharîb al-sharḥ al-kabîr li-al-Râfîʿî* (p. 267), ed. of al-Maktaba al-ʿilmiyya - Beirut (+).

⁶ *Al-Muʿjam al-wasîf* 1/419, Dâr al-Fikr (+).

⁷ *Muḥîṭ al-muḥîṭ: qâmûs muṭawwal li-al-lugha al-ʿarabiyya*, 399 (+).

⁸ *Al-Miṣbâḥ al-munîr fî gharîb al-sharḥ al-kabîr li-al-Râfîʿî*, ed. of Beirut, 268 (+).

sorcery that makes ill, and sorcery that holds a man away from his wife and makes it impossible for him to have intercourse with her, and there is sorcery that creates discord between husband and wife apart, and there is sorcery that makes one detest the other or that causes love between two people" etc.⁹

Ibn al-Qayyim said: "It consists of the influence of evil spirits, and of the fact that the natural forces are affected by them."¹⁰

- **Definition of sorcery**

It is an agreement between the sorcerer and the Devil that the sorcerer will commit certain forbidden and idolatrous acts in exchange for the Devil's help and obedience in what he wants from him.

- **Some ways in which sorcerers seek to approach the Devil**

There are sorcerers who put 'pages of' the Qur'ân on their feet upon entering the toilet, and there are others who write down verses from the Qur'an with unclean substances. Some of them write these verses with menstrual blood, and others write them on the soles of their feet. There are also those that write the Fâtiḥa in reverse, and those that perform the *ṣalât* without ritual washing, and those that stay in a state of major ritual impurity, and those that sacrifice animals to the Devil without pronouncing God's name while they slaughter it,

(9/...)

and who throw the slaughtered animal in a place that the Devil has pointed out to them¹¹; and those who address the stars, and prostrate themselves for them instead of for God, and those that have intercourse with their mothers or daughters, and those that write magic formulas in non-Arabic words with a godless meaning.

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On account of this it is clear that the *jinnî* only helps and serves the sorcerer in exchange for something, and that the more godless the sorcerer is, the greater is the Devil's obedience to him, and the quicker he is to carry out his command. When the sorcerer falls short in carrying out the godless things that the Devil has ordered him to do, the Devil refuses to serve him, and disobeys his command.

The sorcerer and the devil are twin spirits that meet each other in their disobedience of God. When you look at the face of the sorcerer it will be clear to you that what I have said is true, for you will see that the darkness of unbelief hangs over his face like a black cloud.

If you are closely acquainted with a sorcerer, you will see that he lives in a state of psychological misery with his wife and children, and even with himself. He is unable to sleep peacefully, with a quiet conscience: he is startled by fright again and again in his sleep. On top of that, the demons frequently harm his children and his wife and create discord and conflicts between them. God, the Great, is right in what he says: "He that rejects My warning shall live in woe."¹²

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⁹ *Al-Mughnî*, 10/104 (-).

¹⁰ *Zâda al-ma'âd* (Ibn Qayyim al-Jawziyya), 4/126 (+).

¹¹ See: *Wiqâyat al-insân min al-jinn wa-al-shayṭân* (Waḥîd 'Abd al-Salâm Bâli), edition of al-Ṣaḥâba, 45, (±).

¹² *Sûra* 20, Tâhâ (*Tâ'hâ'*), 124.

CHAPTER II: SORcery IN THE LIGHT OF THE QUR'ÂN AND SUNNA

- **Proofs from the Book and the Sunna for the existence of jinn and demons.**
- **Proofs from the Book and the Sunna for the existence of sorcery.**
- **Sayings of the religious scholars about sorcery.**

(11/19)

CHAPTER II: Proofs from the Book and the Sunna for the existence of *jinn* and demons

- **Evidence for the existence of *jinn* and demons¹³:**

The tie between *jinn* and sorcerers is strong. *Jinn* and demons even are the basic agent in sorcery. Some people deny the existence of *jinn*, and accordingly also the fact that sorcery may take place. For that reason I will briefly summarise the proofs for the existence of *jinn* and demons:

- First: the Qur'anic evidence:

1. God, exalted is He, has said: "*Tell how We sent you a band of jinn who listened to the Qur'ân.*"¹⁴
2. And He praised is He, said: "*Jinn and men! Did there not come to you apostles of your own who proclaimed to you My revelations and warned you of this day?*"¹⁵
3. "*Mankind and jinn, if you have power to penetrate the confines of heaven and earth, then penetrate them! But this you shall not do except with Our own authority.*"¹⁶
4. "*Say: It is revealed to me that a band of jinn listened to God's revelations and said: 'We have heard a wondrous Koran.'*"¹⁷
5. "*Some men have sought the help of jinn, but they misled them into further error.*"¹⁸

(12/...)

6. "*Satan seeks to stir up enmity and hatred among you by means of wine and gambling, and to keep you from the remembrance of God and from your prayers. Will you not abstain from them?*"¹⁹
7. "*You that are true believers, do not walk in Satan's footsteps. He that walks in Satan's footsteps is incited by him to lewdness and evil.*"²⁰

There are many proofs from the Qur'ân, and well known. It must be sufficient for you to know that there is a complete sūra in the Qur'ân

¹³ See *Wiqâyat al-Insân* (edition of al-Şahâba), (+).

¹⁴ Sūra 46, The Sand Dunes (*al-Aĥqâf*), 29.

¹⁵ Sūra 6, Cattle (*al-An'âm*), 130.

¹⁶ Sūra 55, The Merciful (*al-Raĥmân*), 33.

¹⁷ Sūra 72, The Jinn (*al-Jinn*), 1.

¹⁸ Sūra 72, The Jinn (*al-Jinn*), 6.

¹⁹ Sūra 5, The Table (*al-Mâ'ida*), 91.

²⁰ Sūra 24, Light (*al-Nûr*), 21.

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about *jinn*, and even more sufficient to know that the word *jinn* is mentioned twenty-two times in the Qur'ân, the word *jânn* (*jinn*s) seven times, the word devil (or: demon, tr.) sixty-eight times, and "demons" seventeen times. This proves that there are many verses in which *jinn* and demons are mentioned.

- Second: proofs from the Sunna:

1. On the authority of Ibn Mas'ûd, may God be pleased with him: "One evening we were with the Prophet, God bless him and grant him salvation, and we lost him. We searched for him in the wadis and the ravines, and we said: "He must have been spirited away or have been taken unawares.' We spent the worst night that anyone can ever have passed, and when morning arrived he suddenly appeared from the direction of Ḥirâ". "Apostle of God", we said, "we lost you and looked for you, but we could not find you, and we have spent the worst night that anyone can ever have passed.' He said: "An emissary of the *jinn* came to me and I went with him and recited the Qur'ân to them.'" He said: "And then he went out with us and showed us their traces and the traces of their fires; and they asked him what they should live on, and he said: "To you belong all the bones that fall into your hands and over which Gods name has been pronounced, those that have the most meat on them, and all the straw-filled droppings of your mounts.' And the Apostle of God said: "Do not take those two things away, for they are the food of your brothers."²¹
2. On the authority of Abû Sa'îd al-Khudrî, may God be pleased with him: "The Apostle of God, God bless him and grant him peace, said to me: "I have seen that you love sheep and the desert; when you are in the desert and among your sheep and you give the call to prayer, you must raise your voice when you call, for every *jinnî* or human being or whatever else who has heard the voice of someone calling to prayer, will testify to it on the Day of Resurrection."²²

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3. On the authority of Ibn 'Abbâs, may God be pleased with both of them: "The Apostle of God, God bless him and grant him peace, went out with a group of his companions, setting out for the market of 'Ukâz. Something had made it impossible for the demons to hear what went on in heaven, and shooting stars had been hurled at them. The demons went back to their people, and these said: "What is the matter with you?" They answered: "Something has made it impossible for us to hear what goes on in heaven, and shooting stars have been hurled at us." The others said: "Only something that has happened can be the cause that you can no longer hear what goes on in heaven, so look in East and West and see what it is that has made it impossible for you to hear what goes on in heaven.' Those that went to the Tihâma came upon the Prophet while he was in Nakhla, on the way to the market of 'Ukâz, while he was performing the daybreak prayer with his companions. When they heard the Qur'ân they stood listening to it and said: "This, by God, is what has made it impossible for us to hear what goes on in heaven." So when they came back to their people they said: "People, we have heard a wondrous

²¹ Reported by Muslim (*Nawawî*, 4/170), (+).

²² Reported by Mâlik 1/68, (±), al-Bukhârî (*Fath* 6/343) (+), al-Nasâ'î 2/12) (±), and Ibn Mâja 1/239 (±).

reciting (Qur'ân) that guides towards righteousness, and we believe in it and we shall not put anything beside our Lord.' And God sent down to His prophet, God bless him and send him peace: "Say: 'It is revealed to me that a band of jinn listened to God's revelations'"²³; so, the words of the *jinn* were revealed to him.²⁴

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4. On the authority of °Â'isha, may God be pleased with her: "The Apostle of God, God bless him and grant him peace, said: "The angels are created from light, and the *jinn* from a smokeless fire, and Âdam from what has been described to you."²⁵
5. On the authority of Şafiyya bint Huyayy, may God be pleased with her, it is told that the Apostle of God, God bless him and grant him peace, said: "The Devil runs through a human being like his blood."²⁶
6. On the authority of °Abdallâh ibn °Umar, may God be pleased with them both: "The Apostle of God, God bless him and grant him peace, said: 'When one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand, for the Devil eats with his left hand and drinks with his left hand.'²⁷
7. On the authority of Abû Hurayra, may God be pleased with him: "The Apostle of God, God bless him and grant him peace, said: "The Devil stings every child that is born, so that it cries out and screams because of the Devil's sting, except the son of Maryam and his mother."²⁸

(14/...)

8. On the authority of °Abdallâh ibn Mas°ûd, may God be pleased with him: "A man was mentioned to the Apostle of God, God bless him and grant him peace. He slept the night until morning, and said: 'That man - the Devil has urinated in his ears' or 'in his ear'. "²⁹
9. On the authority of Abû Qatâda, may God be pleased with him, 'it is said' that the Apostle of God, God bless him and grant him peace, said: "The good vision comes from God, and the dream comes from the Devil. Anyone who, in his dream, sees something he dislikes, let him spit three times to his left, and let him seek refuge in God from the Devil. That way, the dream will not harm him."
10. On the authority of Abû Sa°îd al-Khudrî, may God be pleased with him, 'it is said' that the Apostle of God, God bless him and grant him peace, said: "When one of you yawns, he must put his hand over his mouth, for 'otherwise' the Devil enters."³⁰

²³ Sûra 72, The Jinn (*Al-Jinn*), 1.

²⁴ Reported by al-Bukhârî (*Fath* 2/253) (+), Muslim (*Nawawî*, 4/168) (+), and the expression is from al-Bukhârî.

²⁵ Reported by Aḥmad 6/153 (+), and 168 (+), and by Muslim (*Nawawî*, 18/123) (+).

²⁶ Reported by al-Bukhârî (*Fath*, 4/282), (+), and by Muslim (14/155 *Nawawî*), (+).

²⁷ Reported by Muslim (*Nawawî* 13/191), (+).

²⁸ Reported by al-Bukhârî (*Fath* 8/212) (+) and Muslim (*Nawawî* 15/120), (+).

²⁹ Reported by al-Bukhârî (*Fath* 3/28) (+), and Muslim (*Nawawî* 6/64), (+).

³⁰ Reported by Muslim (*Nawawî* 18/122), (+) and al-Dârimî (1/321)(±).

There are many *hadîts* about this subject, more than enough for the seeker of truth. On the basis of all this it is clear to us that *jinn* and demons really exist and that there cannot be any doubt or uncertainty about this. Only an arrogant and obstinate person who follows his own inclinations without taking guidance from God will contest it.³¹

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- **Proofs for the existence of sorcery**

- **First: proofs from the glorious Qur'ân:**

He, exalted is He, says:

1. *"and accept what the devils tell of Solomon's kingdom. Not that Solomon was an unbeliever: it is the devils who are unbelievers. They teach men witchcraft and that which was revealed to the angels Hârût and Mârût in Babylon. Yet they never instruct any man without saying to him beforehand: 'We have been sent to tempt you; do not renounce your faith.' From these two, they learn a charm by which they can create discord between husband and wife, although they can harm none with what they learn except by God's leave. They learn, indeed, what harms them and does not profit them; yet they know full well that anyone who engaged in that traffic would have no share in the life to come. Vile is that for which they have sold their souls, if they but knew it!"³²*
2. *"Moses replied: 'Is this what you say of the Truth when it has come to you? Sorcerers shall never prosper."³³*
3. *"And when they had thrown, he said: 'The sorcery that you have wrought, God will surely bring to nothing. God does not bless the work of those who do evil. By His words God vindicates the truth, much as the guilty may dislike it."³⁴*

(16/...)

4. *"Moses was much alarmed. But We said to him: 'Have no fear; you shall surely win. Throw that which is in your right hand. It will swallow up their devices, for their devices are but the deceitful show of a sorcerer. Sorcerers shall not prosper, whatever they do."³⁵*
5. *"Then We signalled to Moses: 'Now throw down your staff.' And thereupon it swallowed their false devices. Thus did the truth prevail, and all their doings proved vain. Pharaoh and his men were defeated and put to shame, and the enchanters prostrated themselves, saying: 'We believe in the Lord of the Universe, the Lord of Moses and Aaron."³⁶*
6. *"Say: 'I seek refuge in the Lord of Daybreak from the mischief of His creation; from the mischief of the night when she spreads her darkness; from the mischief of*

³¹ For more information about this subject see my *Wiqâyat al-insân min al-jinn wa-al-shaytân*.

³² Sûra 2, The Cow (*al-Baqara*), 102.

³³ Sûra 10, Jonah (*Yûnus*), 77.

³⁴ Sûra 10, Jonah (*Yûnus*), 81-82.

³⁵ Sûra 20, Tâhâ (*Tâ'hâ*), 67-69.

³⁶ Sûra 7, The Heights (*Al-A'râf*) 117-122.

the women who blow on the knots; form the mischief of the envier, when he envies."³⁷

Al-Qurṭubî said: "'from the mischief of the women who blow on the knots' means: the sorceresses who blow on the knots

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of the thread when they are casting a spell with them." etc.³⁸

The great scholar Ibn al-Kaṭîr said: "'from the mischief of the women who blow on the knots'; Mujâhid and 'Ikrima and al-Ḥasan and Qatâda and al-Ḍaḥḥâk have said: "Meaning, the sorceresses' etc."³⁹

Ibn Jarîr al-Ṭabarî said: "Meaning: from the mischief of the sorceresses who blow on the knots of the thread when they are casting a spell on them; Al-Qâsimî said: 'That is what the people of the allegorical interpretation say'. etc."⁴⁰

There are many verses that speak about sorcery and sorcerers, and they are well known to everyone who has even the slightest knowledge of the Islamic religion.

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- **Second: Proofs from the Sunna:**

1. On the authority of 'Ā'isha, may God be pleased with her: "The Apostle of God, God bless him and grant him peace, had been bewitched by a man of the Banū Zurayq called Labîd ibn al-A'ṣam, so that the Apostle of God, God bless him and grant him peace, thought that he did things that he did not do, until one day -or one night- while he was with me he prayed and prayed, and then said: 'Ā'isha, do you know that God has given me advice about the matter that I asked his advice about? Two men came to me and one of them sat down at my head and the other at my feet, and one of them said to his companion: 'What ails the man?' He answered: 'He is bewitched (*maṭbûb*).' He asked: 'And who has bewitched (*tabba*) him?' He answered: 'Labîd ibn al-A'ṣam.' He said: 'In what?' He answered: 'In a comb and in that which has been combed out (*mushâṭa*) and in the envelope of the spadix (*ṭal'*) of a male palm tree.' He said: 'And where is it?' He answered: 'In the well of Ḍarwân.' The Apostle of God, God bless him and grant him peace, went to it with some of his companions, and upon coming back he said: 'Ā'isha, it was as if its water was a solution of henna (*nuqâ'at ḥinnâ*), and as if the heads of the palm trees around it were like the heads of demons.' I said: 'Apostle of God, have you not taken it out from there?' He said: 'God has restored me to health, and I disliked the idea that I would stir up evil for the people there, and the command was given to bury it.'⁴¹

Meaning of the words

Maṭbûb: bewitched.

³⁷ Sûra 113, Daybreak (*Al-Falaq*), 1-5.

³⁸ *Tafsîr al-Qurṭubî* 20/257 (+).

³⁹ *Tafsîr Ibn Kaṭîr* 4/573 (+).

⁴⁰ *Tafsîr al-Qâsimî* 10/302 (+).

⁴¹ Reported by al-Bukhârî (*Fath* 10/222) (+), and by Muslim (*Nawawî* 14/174) in *Kitâb al-Salâm, bâb al-siḥr* (±).

Man ṭabbahu?: Who has bewitched him?

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"That which has been combed out (*mushâṭa*)": Hair that has fallen from the head or the beard during combing.

"The envelope (*juff*) of the spadix (*tal*^o) of a palm tree": The envelope is what covers the spadix.

"The spadix (*tal*^o)": It is what grows out of a palm tree and turns into dates, if it is a female tree; if it is a male tree it does not turn into dates, but is eaten fresh and left a certain number of days on the tree until something white like fine flour grows in it that has a pure smell, and it is with this that the female is fertilized.

"A solution of henna (*nuqâ^oat al-ḥinnâ*)": Red like the juice of henna when it is put in water.

"As if the heads of the palm trees around it were like the heads of demons": Meaning that they were thin like the heads of snakes, and snakes are called "demons". There is also said: "He meant that they had a nasty look and an ugly appearance."

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Meaning of the hadîṭ

The Jews, God's curse upon them, had agreed with Labîd ibn al-A^oṣam, one of the most clever sorcerers of the Jews, that he would make a charm for the Apostle of God, God bless him and grant him peace. They gave him three dinars, and that wretched man did indeed make a charm based some hairs of the Prophet, God bless him and grant him peace. It is said that he had obtained those from a little slave girl that was in the habit of going to the houses of the Prophet, God bless him and grant him peace. To them he tied a bewitchment, and put the charm in the well of Ḍarwân.

What is evident from all the different strands of the *hadîṭ* is that this bewitchment was of the kind that makes it impossible for a man to have intercourse with his wife. So the Prophet, God bless him and grant him peace, got the idea that he could go and have intercourse with one of his wives, and when he then came near to her he was no longer able to. This bewitchment did neither affect his mind nor his behaviour or his way of acting, but was strictly limited to the area that has been mentioned.

There is difference of opinion as to how long the bewitchment lasted. Some say forty days, and others say something different. God knows best. Then the Prophet, God bless him and grant him peace, prayed to his Lord with great insistence, and God answered his prayer and sent down two angels. One of them sat down next to the head of the Prophet, God bless him and grant him peace, and the other next to his feet. One of them said: "What is the matter with him?" The other answered: "*Maṭbûb* -bewitched." "Who has bewitched him?" "Labîd ibn al-A^oṣam, the Jew." Then he made clear that this Labîd had bewitched him with a comb and with that what had been combed from the hair of the Prophet, God bless him and grant him peace, which he had placed in the envelope of the spadix of a male palm tree in order to give it maximum strength and effect. He then buried it under a rock in the well of Ḍarwân.

When the two angels were ready with their diagnosis of the Prophet's, God bless him and grant him peace, condition, the Prophet, God bless him and grant him

peace, ordered to get out the charm and to bury it. According to some reports: to burn it.

From all the strands of the *ḥadīṭ* it is clear that the Jews had fabricated a charm of the worst kind for the Prophet, God bless him and grant him peace.

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Their aim was to kill him, God bless him and grant him peace, for some kinds of sorcery can be lethal, as is well known. But God protected him against their devious plot and changed it into a less serious kind of bewitchment, namely *rabṭ*, impotence.

Doubt and the answer to it:

Al-Mâzarî, may God have mercy on him, said: "Innovative heretics have denied this *ḥadīṭ* because it lowers the status of prophethood and throws doubt upon it, and because granting it authority would make it impossible to trust divine revelation. They said: "Maybe at that time he had the idea that Jibrîl, peace be upon him, had come to him while there was no Jibrîl, and that he had received a revelation while this was not the case."

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He said: "What they say here is definitely untrue, because the proof of apostleship, namely the prophetic miracle, proves his veracity in that what has come to him from God, exalted is He, and in His protection of the prophet, God bless him and grant him peace, in this matter. And granting authority to something that is contradicted by proof is not valid."⁴²

Abû al-Jankî al-Yûsufî, may God have mercy upon him, said: "As to the fact that illness overcame the prophet, God bless him and grant him peace, because of bewitchment: that does not carry with it a shortcoming of the status of prophethood, because illness that does not imply any shortcoming in this world befalls the prophets and increases their standing in the hereafter, peace be upon them. So if he was at that time under the illusion that he did something of the things of this world while he did not really do it because of an illness caused by bewitchment, and if this illness then completely disappeared because God, exalted is He, told him where the charm was and because he then took it out from there and buried it, then there no shortcoming would stick to the apostleship because of all that, for it would be an illness like any other. It would not dominate his mind, but would only concern the exterior part of his body such as his eyesight, because he was occasionally under the illusion that he had slept with one of his wives while he had not in fact done so. This is something that does no harm when someone is ill."

He said: "It is rather strange that those people should think that this illness that overcame the Apostle of God, God bless him and grant him peace, impaired his apostleship. For it has been clearly said in the Qur'ân, in the story of Mûsâ and the sorcerers of Pharaoh, where they give him the illusion that their sticks creep forward, which is confirmed by God, as is indicated in the word of God, exalted is He: "*But We said to him: 'Have no fear; you shall surely win. Throw that which is in your right hand. It will swallow up their devices, for their devices are but the deceitful show of a sorcerer. Sorcerers shall not prosper, whatever they do.'* The

⁴² *Zâda al-Muslim* 4/221 (+).

sorcerers prostrated themselves, crying: 'We believe in the Lord of the Universe, the Lord of Moses and Aaron.'⁴³, and no one with any knowledge or intelligence has said that the illusion about the creeping of the sticks given to Mûsâ, peace be upon him, impaired his apostleship. On the contrary: the very fact that something like this happens to the prophets, blessing and peace upon them

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makes the belief in them stronger, because God, exalted is He, lets them triumph over their enemies, breaking his usual habit for them with splendid miracles and leaving the sorcerers and unbelievers empty handed, making the outcome for the God-fearing as clear as is said in the verses of the Clear Book, etc.⁴⁴

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2. On the authority of Abû Hurayra, may God be pleased with him, on the authority of the Prophet, God bless him and grant him peace, who said: "Avoid the seven grave offenses." They said: "Apostle of God, what are these?" He answered: "Putting gods beside God, sorcery, killing a living being that God has forbidden to kill except with due cause, spending the gains of usury, spending the money of orphans, turning back on the day of marching forward, and slandering virtuous believing women that are heedless."⁴⁵

The technical terms of the hadîth

Grave offenses (*mubiqât*): the deadly sins

Turning back (*al-tawallî*): fleeing and retreating

The day of marching forward (*yawm al-zahf*): the time of holy war on behalf of God.

Slandering virtuous women (*qadhf al-muḥṣanât*): accusing women of adultery.

What it testifies to

What the *hadîth* testifies to is that the Prophet, God bless him and grant him peace, has ordered us to avoid sorcery, and has made clear that it is one of the capital deadly sins. This demonstrates that sorcery really exists and is not a fictitious tale.

3. On the authority of Ibn ʿAbbâs, may God be pleased with both of them: "The Apostle of God, God bless him and grant him peace, said: 'Who acquires knowledge about the stars acquires knowledge of a branch of sorcery; he extends while he extends.'⁴⁶

The technical terms of the hadîth

Who acquires (*man iqtabasa*): learns

Branch (*shuʿba*): a part

The more he does the more he does (*zâda mâ zâda*): the more he does of the stars, the more sorcery he does.

⁴³ Sûra 20, Tâhâ (*Tâ'hâ'*), 68-70.

⁴⁴ *Zâda al-Muslim* 4/22 (-).

⁴⁵ Reported by al-Bukhârî (*Fath* 5/393) (+) and Muslim (*Nawawî* 2/83) (+).

⁴⁶ Reported by Abû Dâwud, no. 3905 (+), and Ibn Mâja, no.3726 (+), and declared 'good' (*hasan*) by al-Albânî in *al-Ṣaḥîḥa* no.793 (+), and in *Ṣaḥîḥ Ibn Mâja* 2/305 no.3002 (+).

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What it testifies to

What the *ḥadīṭ* testifies to is that the Prophet, God bless him and grant him peace, has made plain one of the ways that lead to learning sorcery, so that the Muslims can beware of it. This demonstrates that sorcery is a real science that can be learned. This is also demonstrated by His word, exalted is He: "*From these two, they learn a charm by which they can create discord between husband and wife.*"⁴⁷ So it is clear that sorcery is a science like other sciences, with fundamental principles that form its basis. The verse and the *ḥadīṭ* contain a disparagement to learn sorcery.

4. On the authority of 'Imrân ibn Ḥuṣayn, may God be pleased with him: "The Apostle of God, God bless him and grant him peace, said: 'Whoever of us who predicts from the flight of birds or for whom predictions of that kind are made, or who foretells or for whom things are foretold, or who practices sorcery or for whom sorcery is practiced, and whoever goes to a soothsayer and believes what he says, 'all those' demonstrates unbelief in what has been revealed to Muḥammad.'"⁴⁸

The technical terms of the ḥadīṭ

Predicts from the flight of birds (*taṭayyara*): perceives a bad omen. When a Bedouin wanted to go on a journey in the time of ignorance (*Jâhilîya*) he released a bird, and when it flew to the right he departed on his journey, and when it flew to the left he saw it as a bad omen and returned home.

Foretells (*takahhana*): claims to have knowledge of what is hidden.

For whom things are foretold (*tukuhhina lahu*): goes to a soothsayer in order to ask him about the future.

What it testifies to

It testifies to the fact that the Prophet, God bless him and grant him peace, has forbidden sorcery and going to a sorcerer, and the Prophet, God bless him and grant him peace, would only forbid something that really exists.

5. On the authority of Abû Mûsâ al-Ash'arî, may God be pleased with him, we hear that the Apostle of God, God bless him and grant him peace, said: "No one will enter Paradise who is addicted to wine, and no one who believes in sorcery, and no one who cuts off the womb."⁴⁹

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Meaning of the ḥadīṭ

Three types of person will not enter Paradise unless after they have been punished

⁴⁷ Sûra 2, The Cow (*Al-Baqara*), 102.

⁴⁸ Al-Hayṭamî said in *al-Majma'* 5/20: "Reported by al-Bazzâr and his men, the men of the *Ṣaḥîḥ*. He applied himself and he is trustworthy, etc.(±). Al-Munḍirî said in *al-Targhîb* 4/52: "Its chain of transmission is excellent etc". (±).

Al-Munḍirî wrote: "It was reported by al-Bazzâr with a an excellent chain of transmission, and it was reported by al-Ṭabarânî with a good chain of transmission." (-).

Al-Albânî said in *Al-Halâl wa-al-ḥarâm* no. 289: "The ḥadīṭ advances to the rank of 'good' etc. (+).

⁴⁹ Reported by Ibn Ḥibbân (-) and Al-Albânî said in *Al-Halâl wa-al-ḥarâm* no. 291: "The ḥadīṭ has a witness from the ḥadīṭ of Abû Sa'îd who advances it to the rank of 'good', etc.' (-).

in the Fire for a certain time because of their sins and acts of disobedience:

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1. He who is addicted to wine (*mudmin al-khamr*): that is to say, he who drinks wine and is addicted to it, in other words, continuously drinks it.
2. He who believes in sorcery (*mu'min al-siḥr*): he who is convinced that sorcery can have effect all by itself and not through the decision of God and His will.
3. He who cuts off the womb (*qāṭi' al-raḥim*): he who leaves his relatives and does not stay in touch with them and does not visit them.

What it testifies to

That the Prophet, God bless him and grant him peace, has forbidden to adhere to the conviction that sorcery can have effect all by itself. The believer must adhere to the conviction that sorcery or similar things can only have effect through the will of God: "*they can harm none with what they learn except by God's leave.*"⁵⁰

6. Ibn Mas'ūd, may God be pleased with him, said: "Who goes to a diviner (*ʿarrâf*) or a sorcerer or a soothsayer (*kâhin*), asks him a question and believes what he says, has demonstrated unbelief in what has been revealed to Muḥammad, God bless him and grant him peace."⁵¹

• **What the religious scholars have to say about it.**

1. Al-Khaṭṭâbi, may God, exalted is He, have mercy upon him, says:
"Some of the people who believe in the natural properties of things said that there was no sorcery, saying that it did not really exist. The answer to them was that sorcery indefinitely exists and that it is there in reality. Most peoples, such as the Arabs, the Persians, the Indians and the Greeks agree upon confirming it, and they are the best of the people on earth and the most knowledgeable and the wisest."
He, exalted is He, said: "*They taught the people sorcery*"⁵² and has ordered to seek refuge from it, saying: "*And from the mischief of the women who blow on the knots.*"⁵³
To that effect several sayings of the Apostle of God, God bless him and grant him peace, have appeared that can only be denied by those who deny the evidence of one's own eyes and of inescapable proof.
The jurists have different opinions as to the punishment that has to be dealt to the sorcerer, and something that has no foundation would never become so notorious and widely known. Denying sorcery is a sign of ignorance, and it is superfluous nonsense to refute those who deny it, etc."⁵⁴

2. Al-Qurṭubî, may God, exalted is He, have mercy upon him, says:

⁵⁰ Sûra 2, The Cow (*Al-Baqara*), 102.

⁵¹ The learned al-Mundirî, may God, exalted is He, have mercy upon him says in *Al-Targhîb* 4/35: "Reported by al-Bazzâr and Abû Ya'îla with a chain of transmission that is excellent and *mawqûf* (that stops at a companion and that does not mention the Prophet) etc (±).

⁵² Sûra 2, The Cow (*Al-Baqara*), 102).

⁵³ Sûra 113, Daybreak (*Al-Falaq*), 4.

⁵⁴ *Sharḥ al-sunna* 12/188 (+).

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"The Sunnīs are of the opinion that the existence of sorcery is well established and that it really exists. The general crowd of the Mu^ctazila and Abū Ishāq al-Istārābādī, one of al-Shāfi^c's people, are of the opinion that sorcery does not really exist, but that it is a distortion,

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an illusion and a deceitful attempt to let things be different from what they are, and that it is a kind of sleight-of-hand and jugglery, as He, exalted is He, says: "*by their sorcery (..) they appeared to Moses' eyes as though they were running*"⁵⁵ and He did not say that they were running in reality, but He said "*they appeared to him*" and He also said: "*they bewitched the people's eyes.*"⁵⁶

He said: "This is no argument, for we do not deny that illusion and such things come under the heading of sorcery, but behind all that there are things whose existence is well-established, that are considered possible by human reason, and that one hears about through oral tradition". That is why this verse speaks about sorcery and teaching sorcery. If it did not really exist, it could not be taught, and God, exalted is He, would not have said that they taught the people and that it really existed.

And the word of God, exalted is He, in the story of Pharaoh's sorcerers: "*They terrified them by a display of mighty sorcery*"⁵⁷, and the sūra Daybreak (*Al-Falaq*), which, as all the commentators agree, was revealed because of the sorcery of Labīd ibn al-A^cṣam. That is something that al-Bukhārī, Muslim and others have brought to the fore on the authority of ^cĀ'isha, may God be pleased with her, where she said: "A Jew of the Bānū Zurayq, called Labīd ibn al-A^cṣam, had bewitched the Apostle of God, God bless him and grant him peace, etc." In this *ḥadīth* the Prophet, God bless him and grant him peace, said when the bewitchment had been undone: "God has cured me." This cure came about by the removal of the cause and the disappearance of the illness, and it proves that it really and truly existed. It was settled, moreover, by the fact that God, exalted is He, and His Prophet did say that it existed and really occurred, and that it was with this that "the people of the loosening and the knotting" were engaged, the people about whom there is a general agreement of opinion, and not the slightest agreement with that trash of the Mu^ctazila and the fact that they disagree with the people who are in the right.

He said: "Sorcery disseminated and became widespread in former days and the people talked about it, and neither from the Companions of the Prophet nor from those of the following generation was any denial heard of its true basis, etc".

3. Al-Māzirī, may God have mercy upon him, said: "Sorcery is a well-established fact; its existence is just as real as that of other things, and it has effect on the person who is bewitched. This in contrast to what certain people say, namely that it is not real, and that the things that occur through it are absurd illusions without any reality."⁵⁸

What he says to that effect is futile, because God, exalted is He, has mentioned it in

⁵⁵ Sūra 20, Tāhā (*Tā'hā'*), 66.

⁵⁶ Sūra 7, The Heights (*Al-A^crāf*), 116.

⁵⁷ Sūra 7, The Heights (*Al-A^crāf*), 116.

⁵⁸ *Tafsīr al-Qurtubī* 2/46 (+).

His noble Book, also saying that 'sorcery' can be learned and that people can disbelieve in it, and that it is one of the things that creates discord between a man and a woman. And in the *ḥadīṭ* about the bewitchment of the Prophet, God bless him and grant him peace, it is said that certain things were buried and then brought out. These are all things that cannot happen to something that does not really exist, and how can something that does not really exist be learned?

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He said: "It is not unimaginable that God, exalted is He, breaks His habit at the moment that strange words are spoken or substances are composed or a mixture takes place between powers according to a system that only the sorcerer knows.

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Everyone who has seen substances that are deadly, such as poisons and things that cause sickness, such as hot medicaments, and others that make healthy, such as medicaments that oppose the illness, cannot think it unlikely that a sorcerer may have unique knowledge of such deadly powers or such destructive words, or may do things that creates discord between people, etc."⁵⁹

4. Al-Nawawī, may God, exalted is He, have mercy upon him, said: "The truth is that sorcery really exists. This is what the general public and the majority of religious scholars have agreed on, and what the Book and the truthful and well-known Sunna indicates, etc."⁶⁰
5. Ibn Qudâma, may God, exalted is He, have mercy upon him, said: "Sorcery really exists. There is sorcery that kills, sorcery that makes ill, sorcery that takes a man away from his wife and prevents him to have intercourse with her, and sorcery that creates discord between a man and his wife." He said: "Everyone knows that there exists such a thing as "blocking" a man's relations with his wife when they are married, so that he is unable to have intercourse with her, and when the "blockade" is undone his impotence disappears and he can again have sexual relations with her. There are many different reports about this, so that it cannot be denied." He said: "There are so many stories told about sorcerers that together they hardly be untrue, etc."⁶¹

And in *al-Kâfi* he said, may God, exalted is He, have mercy upon him: "Sorcery consists of spells, incantations and knots that have effect on the heart and the bodies, make ill, kill and creates discord between a man and his wife. He, exalted is He, has said: "*From these two, they learn a charm by which they can create discord between husband and wife*"⁶², and He said, praised is He: "*And from the mischief of the women who blow on the knots*"⁶³, that is to say, the sorceresses who make knots during their sorcery and blow on them. If sorcery did not really exist, God would have given the command to seek refuge from them, etc."⁶⁴

⁵⁹ *Zâda al-Muslim* 4/225 (+).

⁶⁰ According to *Fath al-Bârî* 10/222 (+).

⁶¹ *Al-Mughnî* 10/106 (-).

⁶² *Sûra* 2, The Cow (*Al-Baqara*), 102.

⁶³ *Sûra* 113, Daybreak (*Al-Falaq*), 4.

⁶⁴ According to *Fath al-Majîd* 314 (±).

6. The learned Ibn al-Qayyim, may God, exalted is He, have mercy upon them, has said in *Badâ'i' al-fawâ'id*: "The word of God, exalted is He, "And from the mischief of the women who blow on the knots" and the *ḥadīṭ* of ʿĀ'isha, may God be pleased with her,

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prove that sorcery has effect and that it really exists. etc."⁶⁵

7. Abû al-ʿIzz al-Ḥanafî, may God have mercy upon him, said: "The religious scholars are at variance over the reality of sorcery and its various forms. The majority says: 'It effectuates the death or illness of the bewitched without anything visible coming to him, etc.'"⁶⁶

⁶⁵ In the margin of *Fath al-Majîd* 315 (±), a commentary of al-Arna'ût (*Badâ'i' al-Fawâ'id* 2/227) (±).

⁶⁶ *Sharḥ al-ʿaqîda al-ṭahâwiyya* 505 (±).

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CHAPTER III: VARIOUS BRANCHES OF SORCERY

- The various branches of sorcery according to al-Râzî
- The various branches of sorcery according to al-Râghib
- Careful scrutiny and explanation of the various branches of sorcery.

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CHAPTER III: Various branches of sorcery

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- Al-Râzî's division of sorcery

Abû °Abd Allâh al-Râzî said⁶⁷: "There are eight kinds of sorcery:

1. The sorcery of the Chaldaeans and the Kasdaeans, who worshipped the seven roaming stars, i.e. the planets. They believed that these stars governed the world and that they brought good and bad. They are the people to whom God sent Ibrâhîm, the Friend, peace be upon him.
2. The sorcery of people of illusions and strong souls.
He then points out that illusion may indeed have effect, in the sense that someone can walk on a tree trunk when it lies on dry land and cannot walk over it when it stretches over a river or something like that. He says: "It is just like that doctors unanimously forbid someone who suffers from nosebleeds to look at something red, and forbid the epileptic to look at things that strongly shimmer or turn around. That is only because the soul obeys illusions."
3. Asking the spirits of the earth for help. These are the *jinn*, and there are two kinds: believers and unbelievers. The latter are the demons.
He says: The people who are experienced practitioners of this art have observed that contact with these spirits can be made by a few easy acts consisting of incantations⁶⁸ and fumigation. This type is called "'sorcery' with spells" and "making 'the spirits' subservient".
4. Delusion, putting sand in people's eyes and sleight of hand. This is based on the fact that the eye may make mistakes and may be fixed on one particular thing without noticing others. You must have seen how an adroit juggler makes a show of doing something that makes people stand agape,

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and when their attention is completely fixed on this, he very quickly does something else, and then something appears that they did not expect at all, and they are greatly surprised. Even if he stays silent and does not say anything to divert their thoughts in the opposite direction of what he wants to do, and does not try to draw their minds and fantasy away from what he intends to produce, the spectators still pay attention to

⁶⁷ Freely in *Tafsîr al-Râzî* 2/244 .

⁶⁸ But it involves unbelief, idolatry and a clear loss.

everything he does.

5. Strange things that appear as a result of the technical construction of certain apparatus, such as a rider on a horse with a trumpet in his hand that he blows every time that an hour has passed without anybody touching him.
He says: Such a construction is the "hour-box".
He also says: This should not really be counted as sorcery, because the causes are well known, and everybody who wants to obtain information about them can do so.
I say: This sort of thing has nowadays become a familiar occurrence, for technical development has made the invention of many amazing things possible.
6. Making use (*isti'âna*) of the magical properties (*khawâşş*) of medicines, namely in foodstuffs and unguents. He said: "Know that the magical properties cannot be denied: the effect of the magnet is clearly visible."
7. Making the heart stick. This implies that the sorcerer pretends that he knows the Greatest Name (of God, tr.) and that the *jinn* usually obey him and do his bidding. When the person who hears this happens to be not very clever and sharp minded, he believes that this is true. His heart sticks to the idea and his mind starts to feel something like awe and fear. When fear starts, the powers of the senses weaken, and then the sorcerer can do what he wants.
8. Trying to slander and to damage⁶⁹ in swift and subtle ways. That is something very common among people (etc.).⁷⁰

Ibn Kaṭîr, God's mercy upon him, said: "Al-Râzî has brought a number of the things mentioned under sorcery, because of the subtlety of the intellectual capacities involved in them. For in daily usage the word sorcery expresses something subtle of which the cause is not known."⁷¹

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- **The division of al-Râghib**

Al-Râghib said: "Sorcery has several meanings:

1. That what is ingenious and subtle. Hence it is said: The seductress has bewitched the boy and led him astray. Everybody who leads something astray has bewitched it. Hence the poets speak about 'bewitching eyes' because they lead people astray. Hence also the expression of the physicians "the bewitching nature". Hence also the word of God, He is exalted: "No, we are people bewitched"⁷², in the sense of: "turned away from knowledge", and hence the Prophetic saying (*ḥadîṭ*): "from the Clear Statement (al-bayân, = Qur'ân) comes sorcery."
2. That which happens through cheating and delusion and does not really exist, such as

⁶⁹ In *Tafsîr al-Râzî*: 'Taḍrîb' (2/231) (±), I follow the reading *tadrîb*, as in the tafsîr, instead of Bali's *taqrîb*.

⁷⁰ *Tafsîr Ibn-Kaṭîr* (1/147) (+).

⁷¹ *Tafsîr Ibn-Kaṭîr* (1/147) (+).

⁷² *Sûra* 15, al-Hijr (*al-Hijr*), 15.

what the juggler does when he draws people's attention away from what he does with dexterity of hand.

3. That what is brought about with the help of demons by some kind of close contact with them. To this points the word of God, exalted is He: "But the demons in their unbelief taught men sorcery"⁷³.
4. That what is brought about by addressing the stars and making their spiritual powers descend, according to their claim."⁷⁴

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• **Close scrutiny and explanation of various types of sorcery**

From the rubrication of al-Râzî and al-Râghîb and other people who know about sorcery, we see that they include things under sorcery that do not properly belong under this category. The reason is that they base themselves on the linguistic meaning of sorcery, namely "that what is subtle and of which the cause is hidden." In that way they include amazing tricks and things that are done through dexterity of hand, and trying to spread slander among the people, and similar things of which the cause is unclear and the way of doing it subtle.

All this does not concern us in this study. The purpose and focus of our study is sorcery proper, in which the sorcerer is supported by *jinn* and demons.

There is another fact that we must definitely make clear, namely that what al-Râzî and also al-Râghîb said about the so-called "spiritual power of the stars." The truth that we owe to God is that the stars are among His creatures, subject by and subject to His command, praise be Him. They have absolutely no spiritual power, and no influence on human beings (*khalq*, creatures).

Someone may say: "We have seen sorcerers who mention names that they pretend are those of the stars or a symbols for them. They address the stars and then their *sorcery* materializes and manifests itself before the onlooker. Then the answer is: "If that is true, then it is not as a result of the influence of the star but through the influence of demons, because they mislead the sorcerers and captivate them. This is the same as what is told about pagans addressing dumb stone idols and demons, with voices that seemed to come from within the idols, so that people thought that these idols were gods. This, however, was not so. There are many ways of misleading people, may God protects you and us against the harm that demons and *jinn* may do to man.

⁷³ *Sûra 2, The Cow (al-Baqara)*, 102.

⁷⁴ According to *Fath al-Bârî* (10/222). *Al-Mufradât li-al-râghîb al-Aṣḥâhî*: 's ḥ r' (+).

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CHAPTER IV: HOW DOES THE SORCERER CALL FORTH A JINNÎ?

1. **First method: Reciting spells**
2. **Second method: Sacrifice**
3. **Third method: Black magic**
4. **Fourth method: Filthiness**
5. **Fifth method: Reversal**
6. **Sixth method: Astrology**
7. **Seventh method: The handpalm**
8. **Eighth method: Body trace**

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CHAPTER IV: How does the sorcerer call forth a jinnî?

Agreement between the sorcerer and the Devil.

An agreement between the sorcerer and the Devil usually comes about by the fact that the former first performs, in secret or openly, some idolatrous (*shirkîya*) deeds or acts of evident unbelief (*kufîr*) and that the demon places himself at his command, or puts someone at the service of the sorcerer.

For the agreement usually is concluded between the sorcerer and a demon who is the leader of one of the tribes of *jinn* and demons. This leader commands some foolish member of the tribe to serve the sorcerer and to obey him in carrying out his commands about giving information about things that have happened, or in causing a rift between two people, or to bring about love between them, or to "block" a man from having sex with his wife, and the rest of all these things that we will explain in detail, if God, exalted is He, wills.⁷⁵

Then the sorcerer subjects this *jinnî* to do the evil deeds that he wants, and if the *jinnî* disobeys him, the sorcerer gets in touch with the leader of the tribe by way of various spells that imply saying how great this leader is and asking him for help instead of God, exalted is He. Then the leader punishes the *jinnî* and orders him to obey the sorcerer, or he puts another at the service of this idolatrous sorcerer.

This is why we see that the relationship between the sorcerer and the *jinnî* put at his service is a relationship of hate and dislike. For that reason we see that this *jinnî* often causes harm to befall the sorcerer in his family (= wife), children, property etcetera. Sometimes he even causes harm to the sorcerer himself without him being aware of it, such as chronic headache, persistent insomnia, nightly fright, etcetera. It is even so that black magicians usually childless, because the *jinnî* kills the child in the womb before it can fully develop. This is common knowledge among sorcerers, so that some of them even quit sorcery in order to have children.

I remember having treated a sick woman who was afflicted by sorcery. When I recited the Qur'ân over her, the *jinnî* in charge of the sorcery spoke through her mouth, saying: "I am not able to leave her."

⁷⁵ See chapter six of this book.

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I asked: "Why not?"

"Because I am afraid that the sorcerer will kill me."

I said: "Go away from this place to a place that the sorcerer does not know."

"He will send *jinn* after me to bring me back."

I said to him: "If you become a Muslim and show honest and sincere repentance, we will - with God's help- be able to teach you verses from the Qur'ân that will protect you against the evil of unbelieving *jinn* and shield you from them."

The *jinnî* said: "No, I will not become a Muslim, I will remain a Christian."

"There is no coercion in religion"⁷⁶, " I said to him, "but the main thing is that you leave the body of this woman."

"No, I will not leave her."

"Then we now will, with God's help, be able to recite the Qur'ân over you, so that you will burn." And then I dealt him a fierce blow, and he wept and said: "I will leave her, I will leave her!" And he left her, praise to God, the Lord of all Being, His alone is the favour.

It is well known that the stronger the unbelief of the sorcerer, and the more vicious he is, the quicker the *jinnî* obeys his commands and the faster he carries them out, and vice versa.

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How does the sorcerer call forth a *jinnî*?

There are many different ways, and they all contain clear elements of idolatry and unbelief. I will -if God, exalted is He, wills-, sum up eight of them, pointing out the idolatry or unbelief inherent to each of them. All this only succinctly.⁷⁷ But I will tell about it, because some Muslims are unable to see the difference between Qur'anic treatment and treatment by sorcery. The first one is religious, the second demoniac. What makes the matter still more obscure for the common people, is that some sorcerers pronounce their idolatrous spells whispering and loudly pronounce Qur'anic verses in between. The sick person hears these and thinks that he is being treated with Qur'ân, while this is not the case, and complies with everything that the sorcerer tells him to do. So I explain these methods in order to warn my fellow Muslims against evil and erroneous methods, and in order to bring expose the method of the criminals.

(34/41)

1. First method: reciting spells (*iqsâm*)

The sorcerer enters a dark room and lights a fire. Then he puts some kind of incense on it according to the goal that he aspires. If he wants to sow discord between two people, or wants to cause enmity, dislike etc., he puts incense with a nasty smell on the fire. If he wants to bring about love or wants to dissolve 'being tied' (*rabî*) -a man being 'blocked' from having sex with his wife- or to undo sorcery, he puts on nice-smelling incense. Then the sorcerer starts to recite his idolatrous spell. This consists of certain charms which imply

⁷⁶ *Sûra* 2, The Cow (*al-Baqara*), 256.

⁷⁷ I will not explain the method in full, so that nobody will be able to use it. I will just briefly sum up the most important part of it.

invoking *jinn* by way of their *sayyid* and addressing a question to them by way of their leader. It contains various other kinds of idolatry, such as exalting the headmen of the *jinn*, asking them for help, and other things.

A condition is that the sorcerer -God's curse upon him- is in ritually impure condition, either by being *junub* (in a state of major ritual impurity) or by wearing a dirty garment, etc.

When he has finished reciting his idolatrous spell, a ghost appears before him in the form of a dog, a snake or something else, and the sorcerer orders him to do what he wants. Sometimes nothing appears, but he hears a sound. Sometimes he hears nothing, but his sorcery is connected to a 'trace' (something that carries a trace of the body, tr.) of the person intended, such as his hair, or a piece of his clothing that smells of his sweat, etc. Then he orders the *jinnî* to do as he wants.

Comments on this method:

Study of this method makes the following things clear:

1. *Jinn* have a preference for dark rooms.
2. *Jinn* feed on the smell of incense over which the name of God has not been pronounced.
3. An element of clear and obvious idolatry in this method is the invoking of *jinn* and asking them for help.
4. *Jinn* have a preference for uncleanness, and demons draw near to unclean persons.

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2. Second method: sacrifice

The sorcerer brings a bird, an animal, a chicken, a pigeon, or something else with specific characteristics according to the demand of the *jinnî*. Usually this is that it should be black, because *jinn* have a preference for black⁷⁸ Then he slaughters it without pronouncing God's name over it. He may or may not smear the blood on the afflicted. Then he throws it away in a ruin, a well, or a deserted spot, places usually inhabited by *jinn*, without pronouncing God's name while he throws it away. Then he returns home, utters an idolatrous spell, and orders the *jinnî* to do what he wants him to do.

Comments on this method:

The idolatry of this method can be summed up in two points:

1. Firstly: The sacrifice to the *jinn*, which is forbidden according to religious scholars in past and present. It is idolatry, because it involves making a sacrifice to someone other than God. Muslims are not allowed to eat from it, and not even to perform it. In spite of that, stupid people have at any time or place performed this evil practice. Yaḥyâ ibn Yaḥyâ says: "Wahb said to me: 'One of the caliphs (? *khulafâ'*; welke betekenis hier?) had discovered a well and wanted to make it flow. He sacrificed an animal to the *jinn* in charge of it, so that they would not make the water seep away. Then he gave the meat to the people to eat. Ibn Shihâb al-Zuhrî heard about it and said: 'He has made a sacrifice that was not allowed to him and he gave the

⁷⁸ It says in the *Ṣaḥîḥ* of Muslim, according to a *marfû'* (literally traced to the Prophet, tr.) tradition: "Black dogs are demons", and some *jinn* have admitted this to me; see *Wiqâyat al-insân*, edition of al-Ṣaḥâba (-).

people to eat what was not allowed to them. The Messenger of God, peace be upon him, forbade eating what had been sacrificed to the *jinn* ".⁷⁹
 In the *Ṣaḥīḥ* of Muslim there is a *ḥadīth* of °Alī ibn abī Ṭālib, may God be pleased with him, saying: "The Messenger of God, peace be upon him, said: 'God has cursed everybody who makes a sacrifice to anything else than God'."

2. Secondly: the idolatrous spell consisting of those words and magic formulas (*ṭalāsim*) that he pronounces while preparing for [contact with] the *jinn*. They contain evident idolatry, as the sheikh al-islām Ibn Taymiyya has mentioned in many places in his books.⁸⁰

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3. Third method: black magic (*al-ṭarīqa al-sufliya*)

This method is known among sorcerers as the "low" method. He who practices it, has a large crowd of demons to serve him and to carry out his commands, because he is the most godless and heretic of all sorcerers - God's curse upon him-.

This method contains the following specific points:

The sorcerer -God's continuing curses upon him- puts the Qur'ân on his feet by way of shoes and enters the toilet on it. Then he starts reciting idolatrous magic formulas in the toilet. Then he leaves it, sits down in a room and orders the *jinn* to do what he wants. You will find that the *jinn* hasten to obey him and to carry out his orders. The only reason for that is that he has demonstrated unbelief in God, the most great, and has become a brother of the demons. He has come up with obvious depravity, and the curse of God, the Lord of the worlds, is upon him.

The "low" sorcerer must be involved in a number of major sins -apart from those that we have mentioned-, such as incestuous relationships, homosexuality, fornication with a foreign woman, or abusing religion; all this in order to please the demons!

4. Fourth method: filthiness (*najāsa*)

In this method, the cursed sorcerer writes a chapter from the Qur'ân with menstrual blood, or some other unclean substance. Then he pronounces the idolatrous magic formulas. Then the *jinnî* appears and he orders him to do what he wants.

It is obvious what kind of evident unbelief there is in this method, for mocking a chapter, yes even a verse, from the holy Qur'ân is unbelief in God the Great. So what do you think of writing it with unclean substances? We beg God to protect us from error, and ask Him, praise be Him, to make our hearts firm in belief, and to let us die as Muslims, and to gather us [on the Day of Judgment, tr.] among the crowd of the good people.

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5. Fifth method: reversal (*tankîs*)

In this method the sorcerer -God's curse upon him- writes a *sûra* from the Qur'ân with separate letters and in reverse, that is to say from back to forth, and then pronounces his idolatrous magic formula. The *jinnî* appears and he orders him to do what he wants.

This method is also forbidden, given the idolatry and unbelief that it contains.

⁷⁹ Note: See *Ākām al-murjân* 78 (±).

⁸⁰ See, for instance, the treatise *Al-ibâna fî °umûm al-risâla* (?).

6. Sixth method: astrology

This method is also called stal-gazing (*raşd*), because the sorcerer watches the rising of a particular star and then starts to address it with magic chants. Then he recites another magic formula that contains elements of idolatry and unbelief that God alone knows. Then he makes certain movements which he pretends to bring down the spiritual powers of that star, but which really are a kind of worship of this star, not of God. Even though the astrologer may not know this, it is an act of worship and glorification of something other than God. Then the demons start to carry out the commands of that accursed sorcerer, and the sorcerer thinks that it is the star that has helped him. The calumniated star, however, does not know anything of this.

The sorcerers claim that this sorcery can only be undone when the star appears again.⁸¹ There are stars that appear only once a year; they wait for its appearance, and then start a chant in which they make an appeal to this star to undo their sorcery for them.

The glorification of [a power] other than God and appeal to another [power] than God that this method implies is obvious. All this is idolatry, to say nothing of the idolatrous magic formulas.

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7. Seventh method : the handpalm (*kaff*)

In this method, the sorcerer brings a young boy who has not yet reached puberty. He must not have performed the lesser ablution (*wuđû*). The sorcerer takes the left hand of the boy and draws a square in it, like this

(figure of a square)

Around this square he writes certain magic formulas - which of course contain idolatry. He writes those magic formulas around the all four sides of the square. Then he puts some oil and a blue flower, or oil and blue ink, in the middle of the square that is in the palm of the boy. Then he writes some more magic formulas with loose letters on an oblong piece of paper. Then this piece of paper is put as a sunshade on the boy's face, and on top he puts on a cap (*qalansuwa*) to keep it in place. Then he covers the whole boy with a heavy cloak. The boy looks into his handpalm but of course sees nothing because of the darkness. Then the accursed sorcerer starts to recite a very strong godless spell, and lo, the child feels as if the atmosphere becomes light and he can see in his hand certain moving images. The sorcerer asks him: "What do you see?" "A man," answers the boy. The sorcerer says: "Tell him that the invoker tells him such-and such." And the image will move according to command.

They mostly use this method when they are looking for something that is lost.

In this method, too, the idolatry, unbelief and incomprehensible magic formulas that it contains are fairly obvious.

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8. Eighth method: the body trace (*aţar*)

⁸¹ This is the case with the sorcerers; as to those who treat by Qur'ân, they can immediately make this sorcery ineffective, thanks to God, the Great, the Sublime.

According to this method, the sorcerer asks the sick person for something that carries a trace of him, such as a handkerchief, a turban, a shirt, or anything that carries the smell of the sweat of the sick person. Then he makes a knot at the end of the handkerchief and measures a length of four fingers; then he takes a firm hold of the handkerchief and recites the *sûra* 102, Worldly Gain (*Al-Takâtur*) over it, or any other short *sûra*. He does this aloud, and then whispers an idolatrous magic formula, calls out to the *jinn* and says: "If *jinn* are the cause of what ails the sick person, shorten the piece; if its is the evil eye, lengthen it; if it is medical, leave it like it is." Then he measures the piece of cloth again. If he finds it to be longer than four fingers, he says: "You are afflicted by the evil eye." If he finds that it is shorter, he says: "You are afflicted by *jinn*." If he finds that it still is four fingers long, he says: "Nothing is the matter with you; go to a doctor."

Comments on this method:

1. Deception of the sick person by the fact that the sorcerer raises his voice while reciting the Qur'ân, so that the sick person thinks that he treats him with Qur'ân, while this is not so: the secret lies in the magic formula that he whispers.
2. Applying for help to the *jinn*, calling them and praying to them. All this is an idolatrous act in relation to God, the Great.
3. *Jinn* often lie. How can you know whether this *jinnî* speaks the truth or lies with respect to this matter? We have closely scrutinized the work of some sorcerers, and sometimes they spoke the truth, but very often they turned out to be lying. A sick person came to us and mentioned that the sorcerer had said to him: "You are struck (by the evil eye)." But when we then recited the Qur'ân over him, a *jinnî* spoke, and there was no question of the evil eye. There are many such cases.

Maybe there still other methods that I do not know of.

Signs by which the sorcerer can be recognized:

If only one of these signs is found in a healer, then he is without the slightest doubt a sorcerer. These signs are:

1. He asks the sick person for his name and the name of his mother;
2. He asks for something that carries a trace of the sick person (a piece of clothing; a cap; a handkerchief; a [flannel] vest...);
3. Sometimes he asks for an animal with specific characteristics in order to sacrifice it without mentioning the name of God, and sometimes he smears the blood on the places where the sick person feels pain, or he throws it away in a deserted place;
4. Writing of magic formulas;
5. Reciting of spells and incomprehensible magic formulas;

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6. Giving the sick person an amulet (*hijâb*) that contains squares with letters or numbers in it;
7. He orders the sick person to withdraw for a certain time from other people in a room where the sun cannot enter. The common people call this: *al-hijba*.
8. Sometimes he asks the sick person not to touch water for a certain period, usually forty days. This indicates that the *jinnî* who serves him is a Christian.
9. He gives the sick person things to bury in the earth.

10. He gives him pieces of paper to burn or to fumigate with.
11. He mumbles incomprehensible words.
12. Sometimes the sorcerer tells the sick person his (*sc.* the sick person's, tr.) name, where he comes from and the complaint that made him come to the sorcerer (i.e. without having been told these before, tr.).
13. He writes separate letters for the sick person on a piece of paper (*ḥijâb*) or on a plate of white crockery and tells him to dissolve the writing and drink it.

When you know that the man is a sorcerer, beware of going to him, for if you do so the word of the Prophet -peace be upon him- applies to you: "Who goes to a soothsayer and believes what he says, does not believe what has been revealed to Muḥammad."⁸²

⁸² Reported by al-Bazzâr (+); it is a good (*ḥasan*) *ḥadîth*, with its testimonies. Aḥmad (+) and al-Ḥâkim (-) transmit it, and al-Albânî has declared it sound [*Al-Ṣaḥîḥ al-jâmi'*: 5939] (±).

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CHAPTER V: THE JUDGMENT (*HUKM*) OF MUSLIM LAW ON SORCERY

- The judgment of Muslim law on learning sorcery.
- The judgment of Muslim law on sorcerers.
- The judgment on sorcerers belonging to the People of the Book (sc. Jews and Christians, tr.).
- Is it allowed to undo sorcery with sorcery?
- Difference between sorcery, miracle of a prophet (*mu'jiza*), and miracle of a saint (*karâma*).

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CHAPTER V: The islamic judgment (*ḥukm*) on sorcery

- Judgment of Muslim law on sorcerers
1. Imâm Mâlik, may God, exalted is He, have mercy upon him, said: "The sorcerer who practices sorcery with nobody else doing it for him is like the person about whom God, blessed and exalted is He, has said in His book: "*yet they know full well that anyone who engaged in that traffic would have no share in the life to come.*"⁸³ In my opinion he ought to be killed, when he does it himself (etc.)."⁸⁴
 2. Ibn Qudâma, may God, exalted is He, have mercy upon him, said: "The prescribed punishment (*ḥadd*) for a sorcerer is death. Such has been transmitted from °Umar, °Utmân ibn °Affân, Ibn °Umar, Ḥafsa, Jundub ibn °Abd Allâh, Jundub ibn Ka°b, Qays ibn Sa°d, and °Umar °Abd al-°Azîz. It is what Abû Ḥanîfa and Mâlik say."
 3. Al-Qurtubî, may God, exalted is He, have mercy upon him, said: "The jurists differ of opinion in their judgment of the Muslim and the *ḍimmî* (Christian or Jewish, tr.) sorcerer. Mâlik went as far as to say that when a Muslim did personally practice sorcery with words that were godless, he ought to be killed and no repentance was possible. His repentance could not be accepted, because it was a matter that he kept in his heart, just like the heretic dualist (*ẓindîq*) and the adulterer. And also because God, exalted is He, had called sorcery unbelief in His words: "*Yet they never instruct any man without saying to him beforehand: 'We have been sent to tempt you; do not renounce your faith.'*"⁸⁵

This is what Ibn Ḥanbal, Abû Ṭawr, Ishâq, al-Shâfi°⁸⁶ and Abû Ḥanîfa⁸⁷ say (etc.).

4. Ibn al-Mundîr, may God, exalted is He, have mercy upon him, said: "When a man confirms that he has practiced sorcery with words that are godless, he must be killed, if

⁸³ *Sûra 2, The Cow (al-Baqara)*, 102.

⁸⁴ *Al-Muwatta°a* 628 [*Kitâb al-°uqûl* (43) in the chapter about ghouls and demons (19)] (page 871 - edition of °Abd al-Bâqî) (±).

⁸⁵ *Sûra 2, The Cow (al-Baqara)*, 102.

⁸⁶ Thus said al-Mashhûr (?) on the authority of al-Shâfi° that he doesn't think a sorcerer should be killed only because of his sorcery, but that he should be killed as a punishment if he had killed by his sorcery, as was reported by Ibn al-Mundîr (?) and others.

⁸⁷ *Tafsîr al-Qurtubî 2/48* (+).

he does not repent. Also when there is sound evidence,

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and the evidence describes words that are godless. If the words that he used in his sorcery, according to the report, are not godless, it is not allowed to kill him. If he has committed a crime against the bewitched that would ask for retaliation, the retaliation must be sought from him, if he has done it on purpose. If it is something for which there is no retaliation, then he must pay the indemnity for it."⁸⁸

5. The learned Ibn Kaṭīr, may God, exalted is He, have mercy upon him, has said: "The people who declare the sorcerer an unbeliever do so on the basis of the word of God, exalted is He: "Had they embraced the Faith and kept from evil"⁸⁹, just as has been transmitted from the imām Aḥmad ibn Ḥanbal and a group of the *salaf*. Others say: "No, he is not an unbeliever, but he must get the fixed punishment (*ḥadd*) of having his head struck off, because of that which al-Shāfiʿī and Aḥmad have said: "Sufyān -the son of ʿUyayna- has told us on the authority of ʿAmr ibn Dīnār that he had heard Bajāla ibn ʿAbada say: "ʿUmar ibn al-Khaṭṭāb, may God be pleased with him, wrote: "Kill all the sorcerers and witches." And so we killed three sorcerers.'

He said: "Al-Bukhārī produced it in his *Ṣaḥīḥ*"⁹⁰."

He also said: "In the same manner it is well established that Ḥafṣa, the mother of the believers, was bewitched by one of her slave girls. She gave order to kill her, and so it was done."

Imām Aḥmad said: "That the sorcerer must be killed is well established on the authority of three Companions of the Prophet, peace be upon him."⁹¹

6. The learned Ibn Ḥajar, may God, exalted is He, have mercy upon him, said: "It says in Mālik that the judgment about the sorcerer is like the judgment about the heretic dualist (*zindīq*). His repentance cannot be accepted, and when it has been established that he is guilty of this, he must receive the fixed punishment (*ḥadd*). Aḥmad says the same thing.

Al-Shāfiʿī said: "He must not be killed unless he confesses that he has killed someone with his sorcery. Then he must be killed for it" (etc.)⁹²

Summarized:

It is clear from the above that the majority of scholars say that the sorcerer must be killed, except al-Shāfiʿī -may God have mercy upon him-, who says: "He must not be killed unless he has killed someone with his sorcery, for then he must be killed in retaliation."

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• The judgment on sorcerers belonging to the People of the Book

Ibn Qudāma, may God, exalted is He, have mercy upon him, said: "Abū Ḥanīfa, may God, exalted is He, have mercy upon him, said: 'He must be killed, because this is the general opinion of the sayings, and also because sorcery is a crime for which a Muslim must be

⁸⁸ As reported by *Tafsīr al-Qurṭubī* 2/48 (+).

⁸⁹ *Sūra* 2, The Cow (*al-Baqara*), 103.

⁹⁰ Indeed, al-Bukhārī 6/257 *Fath* (±) produced it without mentioning the story of the witches.

⁹¹ *Tafsīr Ibn Kaṭīr* 1/144 (+).

⁹² *Fath al-Bārī* 10/236 (+).

killed, and for which the *ḍimmî* (Jew or Christian) must be killed just as well.'(etc.)"⁹³
 The learned Ibn Ḥajar, may God, exalted is He, have mercy upon him, said: "Mâlik, may God, exalted is He, have mercy upon him, said: "The sorcerer of the People of the Book may not be killed unless he kills with his sorcery. Then he must be killed." He also said: "If he brings damage with his sorcery to a Muslim to whom he is not bound by an agreement, the agreement becomes void, and it is permitted to kill him. The Prophet, however, did not kill Labîd ibn al-Aṣam, because he usually did not revenge himself, and also because he was afraid that if he killed him, a conflict would break out between the Muslims and their allies among the Helpers (etc.)."⁹⁴
 Al-Shâfiʿî, may God, exalted is He, have mercy upon him, said: "The sorcerer of the People of the Book may not be killed unless he kills with his sorcery. Then he must be killed. (etc.)"⁹⁵
 Ibn Qudâma, may God, exalted is He, have mercy upon him, said: "As to the sorcerer of the People of the Book, he may not be killed because of his sorcery unless he kills with it. That is something for which people are usually killed, for they are killed as retaliation. This is because it is established that Labîd ibn al-Aṣam had bewitched the Prophet, peace be upon him, and the Prophet did not kill him, because polytheism is a greater crime than sorcery, and for that people are not killed."
 He also said: "Sayings are found about the Muslim sorcerer, because by his sorcery he has demonstrated unbelief. This person is basically an unbeliever. The analogy between them (*sc.* Muslims and People of the Book, *tr.*) is undone by the fact that he (*sc.* the Muslim, *tr.*) harbours unbelief and expresses it."⁹⁶ It may also be shown void by the case of fornication of a person who has had lawful sexual experience (*muḥṣan*). People of the Book (*ḍimmîs*) do not kill people for this, but a Muslim is killed for it. But God knows best (etc.)."⁹⁷

(46/54)

- **Is it allowed to undo sorcery with sorcery?**

1. Ibn Qudâma, may God, exalted is He, have mercy upon him, said: "If someone undoes sorcery, there is no harm in it if he does it with some Qur'anic text, or some pious formula, or oath, or other harmless words. But if he does it with some kind of sorcery, Aḥmad ibn Ḥanbal washed his hands of him (etc.)."⁹⁸
2. The learned Ibn Ḥajar, may God, exalted is He, have mercy upon him, said: "They said about the word of the Prophet, peace be upon him, "The *nushra* (counter-curse, *tr.*) is the work of the Devil"⁹⁹ that it referred to its original meaning, namely that if someone does it for a good purpose it is good, and if not, it is bad."

He also said: "But probably there are two kinds of *nushra* (etc.)."¹⁰⁰
 I say: "This is the right opinion. For there are two kinds of *nushra*:"

⁹³ *Al-Mughnî* 10/115 (-).

⁹⁴ *Fath al-Bârî* 10/236 (+).

⁹⁵ *Fath al-Bârî* 10/236 (+).

⁹⁶ It is written like that in the manuscript, but one should read: 'al-takallum'.

⁹⁷ *Al-Mughnî* 10/115 (-).

⁹⁸ *Al-Mughnî* 10/114 (-).

⁹⁹ Reported by Aḥmad (+) and Abû Dâwud (+) and its chain of transmission was declared 'good' by al-Ḥâfiẓ [Ibn Ḥajar] in his *al-Fath* 10/233 (+).

¹⁰⁰ *Fath al-Bârî* 10/233 (+).

The first: the permitted *nushra*, namely undoing sorcery with the Qur'ân, with prayers, and with lawful religious formulas.

The second: the forbidden *nushra*, namely undoing sorcery with sorcery, consisting of asking help from demons, seeking their favour, to appeal for their assistance and trying to please them.¹⁰¹ Maybe this is the kind that is meant in the words of the Prophet, peace be upon him: 'The *nushra* (counter-curse, tr.) is the work of the Devil.' How could this kind of *nushra* be permitted, while the Prophet, peace be upon him, has forbidden in many religious sayings (*ḥadīths*) to go to sorcerers or soothsayers, and while he has made clear that people who go to them show that they do not believe in that what has been revealed to Muḥammad, peace be upon him?"

3. Ibn Qayyim, may God, exalted is He, have mercy upon him, said: "The *nushra* is the undoing of the sorcery by which someone is bewitched. There are two kinds. The first is: to undo it with a similar kind of sorcery. This is work of the Devil. To this apply the words of Ḥasan al-Baṣrī. He who utters it and that what is uttered seek favour with the Devil through that what he likes, so that his bewitchment is taken away from the bewitched."
The second is: the *nushra* with the Qur'anic incantation, with formulas of seeking refuge with God, and lawfully permitted prayers. This is allowed."

(47/55)

- **Is it allowed to learn sorcery?**

1. The learned Ibn Ḥajar, may God, exalted is He, have mercy upon him, said: "The word of God, exalted is He: "*We have been sent to tempt you; do not renounce your faith.*"¹⁰², refers to the fact that learning sorcery is unbelief (etc.)."¹⁰³
2. Ibn Qudâma, may God, exalted is He, have mercy upon him, said: "Learning sorcery as well as teaching it are forbidden. As for as we know, there is no difference of opinion about this among the learned. Our friends¹⁰⁴ say: "The sorcerer commits unbelief by learning it and practicing it, no matter whether he believes that it is forbidden or allowed (etc.)."¹⁰⁵
3. Abû °Abd Allâh al-Râzî says: "To know about sorcery is not objectionable, and not forbidden. Those who study it closely agree upon this, because knowledge is essentially noble, and also because of the generally phrased word of God, exalted is He: "Say: 'Are those who have knowledge the equal of those who have none?'"¹⁰⁶. They also agree on this because if there would be no sorcery, it would not be possible to see the difference between sorcery and (prophetic) miracles. It is obligatory to know that a miracle is a miracle, and that upon which something obligatory depends is itself obligatory. From this it follows that it is obligatory to obtain knowledge of sorcery. And how could something that is obligatory be forbidden and objectionable?¹⁰⁷ (etc.)?"

¹⁰¹ See the sorts of asking help from demons in my book *Wiqâyat al-insân*, (edition of al-Şahâba) (+).

¹⁰² *Sûra* 2, The Cow (*al-Baqara*), 102.

¹⁰³ *Fatḥ al-Bârî* 10/225 (+).

¹⁰⁴ Meaning: the Hanbalites.

¹⁰⁵ *Al-Mughnî* 10/106 (-).

¹⁰⁶ *Sûra* 39, The Throngs (*al-Zumar*), 9.

¹⁰⁷ According to *Ibn Kaṭîr* 1/145 (±).

4. The learned Ibn Kaṭīr, may God, exalted is He, have mercy upon him, says: "The words of al-Râzî contain an opinion with different aspects. One: If with his words 'to know about sorcery is not objectionable' he means 'not objectionable from a rational point of view', his Mu'tazilite opponents would declare this not admissible. If he means 'not objectionable from a religious point of view', then there is in the noble verse of the Qur'ân "*and accept what the devils tell of Solomon's kingdom*"¹⁰⁸ something to deter people from learning sorcery, and also in the *Ṣaḥîḥ*: "If someone goes to an augurer or soothsayer, he does not believe in what has been revealed to Muḥammad"¹⁰⁹, and in the *Sunan*: "If someone ties a knot and spits on it, he has committed sorcery."

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As to his words: "and not forbidden. Those who study it closely agree upon this", how can it not be forbidden, given the verse from the Qur'ân and the prophetic saying (*ḥadîṯ*) which we just quoted? Agreement of those who have studied it closely demands that the leaders among the religious scholars, or the majority of them, have put down in writing their opinion on this matter... and where are their writings to that effect? Then, the fact that he takes the generally phrased word of God, exalted is He "Say: 'Are those who have knowledge the equal of those who have none?'"¹¹⁰ to include sorcery, is an unfounded personal opinion, because this verse suggests praising those who have religious knowledge.

For the reason I gave, this word of his, and subsequently his going so far as to declare the learning of sorcery obligatory, with the argument that this is the only way to know what a miracle is, is weak, and even wrong. For the greatest miracle of our Apostle, peace be upon him, is the glorious Qur'ân, to which nothing false can come either from before or from behind; a revelation from someone wise and praiseworthy.¹¹¹ The knowledge that it is a miracle does not fundamentally depend on knowledge of sorcery.

Moreover, it is necessarily well known that the Companions of the Prophet, and the Followers, and the religious leaders of the Muslims as well as the ordinary people knew that it was a miracle, and knew the difference between the Qur'ân and other things, although they did not know about sorcery, had not learned it and had not taught it. But God knows best (etc).¹¹²

5. Abû Ḥayyân said in *Al-Baḥr al-Muḥîṭ*: "As to the judgment on learning sorcery, the part of it that glorifies stars and demons without including God, and adds things to that what God makes happen to them, is all unbelief. It is not permitted to learn it or to practice it. It is the same with learning sorcery for the purpose of shedding blood or creating discord between spouses of friends.

When nothing like that is known of it (sc. sorcery), but it nevertheless may possibly come about, the obvious opinion is that neither learning nor practicing sorcery are permitted.

Practices that come under make-believe, trickery and jugglery ought not to be learned,

¹⁰⁸ *Sûra* 2, The Cow (*al-Baqara*), 102.

¹⁰⁹ Reported by the Four (principal transmitters), and by al-Bazzâr, with 'good' chains of transmission and in word, and it has been (believed) and reported by Muslim in a word: (then he asked him about something by which the prayers of forty days were not accepted) (+).

¹¹⁰ *Sûra* 39, The Thrones (*al-Zumar*), 9.

¹¹¹ *Sûra* 41, Revelations Well Expounded (*Fuṣṣilat*), 42.

¹¹² *Tafsîr Ibn Kaṭîr* 1/145 (+).

because they are worthless. If one does it with the intention to amuse and entertain people and to cheer them up by the clever way in which it is done, it is reprehensible.(etc.)"¹¹³

I say: "These are just and good words. This is what one must rely on in this matter."

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- **The difference between sorcery, a saint's miracle (karâma), and a prophet's miracle (mu'jiza)**

Al-Mâzarî said: "The difference between sorcery, a saint's miracle (*karâma*), and a prophet's miracle (*mu'jiza*) is that sorcery happens with the help of words and deeds until the sorcerer accomplishes what he wants, while the saint's miracle does not need this. It usually happens accidentally. As for a prophet's miracle, that differs from that of a saint by the fact that it is a challenge (etc.)."¹¹⁴

The learned Ibn Ḥajar said: "The *imâm* of the two holy places reported that the unanimous opinion that one sees sorcery only from a sinner, while one never sees a (saint's) miracle from a sinner."

The learned scholar also said: "It must be regarded as someone who makes something happen/with whom something happens that breaks the natural course of events, even though he sticks to religious law and steers clear of serious offenses. The events running counter to nature which appear from his hand are a miracle (*karâma*). If not, they are sorcery, because they come from one of the various kinds of sorcery, such as getting help from demons (etc.)."¹¹⁵

Warning:

Sometimes the man is not a sorcerer, and does not know anything about sorcery. He does, however, not stick to religious law, and sometimes even gets involved in serious offenses. Then events running counter-nature appear by his hand. He may be one of the people with ideas deviating from traditional religion (*bida'*), or of those who worship graves.....This must be denoted/termed/qualified as getting help from demons in order to make his deviant (*mubtadi'*) way attractive to people, so that they start to follow it and no longer adhere to orthodox practice (*sunna*). This happens often and is well known, especially if he is the leader of a deviant mystical order.

¹¹³ According to *Rawâ'î' al-Bayân* 1/85 (+).

¹¹⁴ *Fath al-Bârî* 10/223 (+).

¹¹⁵ *Ibidem*.

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CHAPTER VI: RENDERING SORCERY POWERLESS

1. **Creating-discord sorcery** (NB tr.: according to the translation of *tafrîq* in Al-Baqara 102 in Dawood's translation):
 - Symptoms of creating-discord sorcery.
 - Treatment of creating-discord sorcery.
 - Case histories of creating-discord sorcery.
 - The *jinnî* Shaqwân.
 - The *jinnî* puts the charm into the pillow.
 - The last case of sorcery that the present author treated before writing these lines.

2. **Love sorcery:**
 - Symptoms of love sorcery.
 - How does love sorcery come about?
 - Reverse effects of love sorcery.
 - Permitted bewitchment.
 - Treatment of love sorcery.
 - A man whose wife seemed to have him on a leash.

3. **Make-believe sorcery:**
 - Symptoms of make-believe sorcery.
 - Rendering make-believe sorcery powerless.
 - Case history of rendering make-believe sorcery powerless.

4. **Madness-sorcery:**

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- Symptoms of madness-sorcery.
 - Treatment of madness-sorcery.
 - Case history of treatment of madness-sorcery.
5. **Apathy-sorcery:**
 - Its symptoms.
 - Its treatment.

 6. **Voices-sorcery:**
 - Symptoms of voices-sorcery.
 - Treatment of voices-sorcery.

 7. **Illness-sorcery:**
 - Symptoms of illness-sorcery.
 - Treatment of illness-sorcery.
 - Case history of treatment of illness-sorcery.

8. Haemorrhage sorcery:

- How does haemorrhage sorcery come about?
- Treatment of haemorrhage sorcery.
- Case history of haemorrhage sorcery.

9. Marriage-obstructing sorcery:

- Symptoms of marriage-obstructing sorcery.
- Treatment of marriage obstructing sorcery.
- Case history of marriage-obstructing sorcery.
- Important information about sorcery.

(53/61)

CHAPTER VI: Rendering sorcery powerless

In this chapter we will -if God, exalted is He, wants- speak about various kinds of sorcery from the point of view of their effect on the bewitched and how each variety can be treated with texts from the Qur'ân, the Sunna, prayers and pious formulas. I want to warn you that you may find things in this chapter, and also in others, that have to do with the treatment but that cannot be traced to the Prophet -peace be upon him- for the treatment of each specific case, but that come under general rules that have a firm basis in Qur'ân and Sunna. You may, for instance, find a treatment with a verse from the Book of God, or verses from a number of different *sûras*, which all come under the heading of the words of Him, exalted is He: "*That which We reveal in the Qur'ân is a cure and a mercy for true believers*"¹¹⁶. There are scholars who say: "Cure' should here be taken in a spiritual (*ma'nawî*, symbolic?) sense, namely cure from doubt, polytheism, sinfulness and depravity." Others, on the other hand, say that it should be taken spiritually (symbolically?) as well as literally (*hissî*).

There is a still more obvious indication for this, which we will take as a lead for this chapter, and that is that we know from [°]Â'isha that the Messenger of God -peace be upon him- entered while a woman was busy treating her and saying incantations over her, and he said: "Treat her with the Book of God."¹¹⁷

Even if you only looked at this *hadîth*, you would find that the Prophet -peace be upon him- made a general statement and did not speak about certain specific verses or *sûras* in particular. Therefore it is clear that everything in the Qur'ân is a cure. From our own practical experience we have seen time and again that the Qur'ân is not only a cure for sorcery, being affected by *jinn* and envy, but also for organic illnesses.

Someone said to me: "There absolutely has to be a specific indication for every verse that we choose from the Book of God, exalted is He, to use as an incantation for a sick person, or we have to wait till we come upon a firmly based text that the Prophet, peace be upon him, used this verse as an incantation for this illness." To these people we say: "The Prophet has given a general rule for every incantation. For in there is a firmly based *hadîth* in the *Şahîh* of Muslim that people said: 'Messenger of God, we used to pronounce incantations in the time before Islam', and he said: 'Tell me your incantations.'

¹¹⁶ *Sûra* 17, The Night Journey (*al-Isrâ'*), 82.

¹¹⁷ Al-Albânî has declared it sound in *Al-Silsila al-Şahîha* no. 1931 (+).

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There is nothing against a incantation, as long as it does not imply polytheism/idolatry."¹¹⁸
From this *hadîth* we take it that it is permitted to use the Qur'ân, the Sunna, prayers etc. as incantations, and even incantations from preislamic times, as long as they do not contain anything polytheistic/idolatrous.

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1. Creating-discord sorcery (*tafrîq*)

God, exalted is He, says in sûra 2 The Cow (*al-Baqara*), 102:

*"And they accept what the demons tell of Solomon's kingdom. Not that Solomon was an unbeliever: it is the demons who are unbelievers. They teach men sorcery and that which was revealed to the angels Hârût and Mârût in Babylon. Yet they never instruct any man without saying to him beforehand: 'We have been sent to tempt you; do not renounce your faith.' From these two, they learn a charm by which they can create discord between husband and wife, although they can harm none with what they learn except with God's permission. They learn, indeed, what harms them; yet they know full well that anyone who engaged in that traffic would have no share in the life to come. Vile is that for which they have sold their souls, if they but knew it! Had they embraced the Faith and kept from evil, far better for them would God's reward have been, if they but knew it."*¹¹⁹

From Jâbir, may God be pleased with him: "The Messenger of God, God bless him and give him peace, said: 'Iblîs placed his throne upon the water and then sent out his troops. The closest to him in rank would be the one who would best manage to sow discord. One of them came to him and said: "I have done this and this." He answered: "You have not done anything." Then came another and said: "I have not let go of him before I had caused a rift between him and his wife." Then he made him come close to him and said: "You are excellent!'. Al-A^cmash said: "I think that he said: 'and he stuck to him closely'."¹²⁰

Explanation of *tafrîq*:

(It is an act of sorcery to create discord between husband and wife, or to sow hate and dislike between two friends or partners...)

Its various kinds:

1. Creating discord between a man and his mother.
2. Creating discord between a man and his father.
3. Creating discord between a man and his brother.
4. Creating discord between a man and his friend.
5. Creating discord between a man and his partner in business or in something else.
6. Creating discord between a man and his wife; this is the most dangerous kind, and the most widespread.

¹¹⁸ Reported by *Muslim* in chapter *Al-Salâm* 64 (±), *al-Nawawî* 14/187 (±).

¹¹⁹ Sûra 2 The Cow (*al-Baqara*), 102.

¹²⁰ Reported by *Muslim* 17/157 *Nawawî* (+).

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- **Symptoms of tafrîq-sorcery**

1. A situation where love suddenly turns to hate.
2. A lot of suspicions between them.
3. Not trying to look for excuses.
4. Making much of causes of disagreement, even if they are only very minor.
5. Changing of the image of the man in the eyes of the wife and of the image of the woman in the eye of the husband. The husband sees his wife as ugly, even though she may be one of the most beautiful among women. In fact it is the demon responsible for the sorcery who makes appear her face ugly. The woman, in her turn, sees her husband as frightening and horrible.
6. The bewitched dislikes everything which the other party does.
7. The bewitched dislikes the place in which the other party sits, so that you see how the husband is in good psychological condition outside the house but when he enters the house he feels a violent psychological oppression.

The great scholar (*al-hâfiẓ*) Ibn Kaṭîr, may God, exalted is He, have mercy upon him, says: "When a rift is caused between husband and wife by witchcraft/sorcery, its cause lies in the fact that the illusion is given to the man or the woman that the other looks or is ugly ...or some similar thing which necessarily causes discord." (etc.)¹²¹

- **How does tafrîq sorcery come about?**

The man goes to a sorcerer and asks him to cause a rift between so-and-so and his wife. The sorcerer then asks him for the name of the man whom he wants to be bewitched, and for the name of his mother. Then he asks him for a "trace" of him (hair; a piece of clothing; a cap). If he cannot procure this, the sorcerer makes for instance a charm for him on water, and orders him to throw this on the path of the person whom he wants to be bewitched. When he steps on it, he is struck by the sorcery.¹²² He can also put it on the person's food or his drink.

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- **Treatment¹²³**

The treatment consists of three stages:

Stage one:

1. To create the proper religious atmosphere. Remove pictures from the house of the person that you are going to treat, so that the angels may enter the house.
2. To remove any amulets or talismans that the patient has on him, and burn them.
3. To make the place free of singing and *mizmar* music.
4. To make the place free of things that are against the law, such as men who wear gold, women wearing makeup or men who smoke;
5. To give the patient and his wife a religious lesson by which you do away with the attachment of their hearts to anything except God.

¹²¹ *Tafsîr Ibn Kaṭîr* 1/144 (±).

¹²² This, if he is not protected by the formulas of the morning and the evening and the supplications of the Prophet which protect from being harmed by sorcery.

¹²³ For more details see chapter two of *Wiqâyat al-insân min al-jinn wa-al-shayṭân* (+).

6. To diagnose the condition by asking the patient some questions in order to make sure whether the symptoms, or at least the majority of them, are present:
 - a) have you ever seen your wife looking ugly?
 - b) do you have disagreements about insignificant things?
 - c) do you feel all right when you are outside the house, but experience a feeling of oppression upon entering the house?
 - d) does either of the spouses have unpleasant feelings during sex?
 - e) does either of them suffer from disturbed sleep or unpleasant dreams?
 Then continue questioning him, and if two or more symptoms turns out to be present, you must continue with the treatment.
7. You must perform the lesser ablution (*wuḍû*) before starting the treatment, and order those that are with you also to perform it.
8. If the patient is female, you must not start the treatment before she has properly covered up and drawn her clothes so carefully around her that she does not become uncovered during the treatment.

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9. Do not treat a woman who is dressed in a manner that is against the law, such as a woman with an uncovered face, or one who wears perfume or nail polish just like non-believing women.
10. Only treat a woman while a close male family member (*mahram*) is present.
11. Do not let any other person than her close male family members (*mahârim*) enter with you.
12. Take care that you have finished saying: "There is no might and power unless with God" and ask the help of God, exalted and high is He.

Stage two: the treatment

Place your hand on the head of the patient and recite the following incantation (*ruqya*)¹²⁴ in his ear with musical intonation:

1. I seek refuge in God from the accursed Devil, from his whisperings, his blowing, and his spitting. -In de name of God, the Compassionate, the Merciful. *"Praise be to God, the Lord of the Universe, the Compassionate, the Merciful, Sovereign of the Day of Judgment! You alone we worship, and to You alone we turn for help, Guide us to the straight path, the path of those whom You have favoured, not of those who have incurred Your wrath, nor of those who have gone astray."*¹²⁵
2. In the name of God, the Compassionate, the Merciful. -*"Alif, Lâm, Mîm. This Book is not to be doubted. It is a guide for the righteous, who believe in the unseen and are steadfast in prayer; who give in alms from what We gave them; who believe in what has been revealed to you and what was revealed before you, and have absolute faith in the life to come. These are rightly guided by their Lord; these shall surely triumph."*¹²⁶
3. I seek refuge in God from the accursed Devil. - *"And they accept what the demons tell of Solomon's kingdom. Not that Solomom was an unbeliever: it is the demons*

¹²⁴ Pay attention to this *ruqya* because I am going to refer to it a lot.

¹²⁵ *Sûra* 1, The Opening (*al-Fâtiḥa*).

¹²⁶ *Sûra* 2, The Cow (*al-Baqara*), 1-5.

who are unbelievers. They teach men witchcraft and that which was revealed to the angels Hârût and Mârût in Babylon. Yet they never instruct any man without saying to him beforehand: 'We have been sent to tempt you; do not renounce your faith.' From these two, they learn a charm by which they can create discord between husband and wife, although they can harm none with what they learn except with God's permission. They learn, indeed, what harms them; yet they know full well that anyone who engaged in that traffic would have no share in the life to come. Vile is that for which they have sold their souls, if they but knew it! Had they embraced the Faith and kept from evil, far better for them would God's reward have been, if they but knew it."¹²⁷

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4. "I seek refuge in God from the accursed Devil. - *"Your God is one God. There is no god but Him. He is the Compassionate, the Merciful. In the creation of the heavens and the earth; in the alternation of night and day; in the ships that sail the ocean with cargoes beneficial to man; in the water which God sends down from the sky and with which He revives the earth after its death, dispersing over it all manner of beasts; in the disposal of the winds, and in the clouds that are driven between sky and earth: surely in these there are signs for rational men.*"¹²⁸
5. I seek refuge in God from the accursed Devil. - *"God: there is no god but Him, the Eternal, the Living, the Eternal One. Neither slumber nor sleep overtakes Him. His is what the heavens and the earth contain. Who can intercede with Him except by His permission? He knows what is before and what is behind men. They can grasp only that part of His knowledge which He wills. His throne is as vast as the heavens and the earth, and the preservation of both does not weary Him. He is the Exalted, the Immense One.*"¹²⁹
6. I seek refuge in God from the accursed Devil. - *"The Apostle believes in what has been revealed to him by his Lord, and so do the faithful. They all believe in God and His angels, His scriptures, and His apostles: We discriminate against none of His apostles. They say: 'We hear and obey. Grant us Your forgiveness, Lord; to You shall all return. God does not charge a soul with more than it can bear. It shall be requited for whatever good and whatever evil it has done. Lord, do not be angry with us if we forget or lapse into error. Lord, do not lay on us a burden such as You laid on those before us. Lord, do not charge us with more than we can bear. Pardon us, forgive us our sins, and have mercy upon us. You alone are our Protector. Give us victory over the unbelievers.*"¹³⁰
7. I seek refuge in God from the accursed Devil. - *"God bears witness that there is no god but Him, and so do the angels and the sages. He is the Executor of Justice, the Only God, the Mighty, the Wise One. The only true faith in God's sight is Islâm. Those to whom the Scriptures were given disagreed among themselves, through insolence, only after knowledge had been vouchsafed them. He that denies God's*

¹²⁷ *Sûra 2, The Cow (al-Baqara), 102.*

¹²⁸ *Sûra 2, The Cow (al-Baqara), 163-64.*

¹²⁹ *Sûra 2, The Cow (al-Baqara), 255.*

¹³⁰ *Sûra 2, The Cow (al-Baqara), 285-6.*

revelations should know that swift is God's reckoning."¹³¹

8. I seek refuge in God from the accursed Devil. - *"Your Lord is God, who created the heavens and the earth in six days and then ascended the throne. He throws the veil of night over the day. Swiftly they follow one another. And the sun and the moon and the stars - all subservient to His will. His is the creation, His is the command. Blessed be God, Lord of the Universe! Pray to your Lord with humility and in secret. He does not love the transgressors. Do not corrupt the earth after it has been purged of evil. Pray to Him with fear and hope; His mercy is within reach of the righteous."*¹³²

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9. I seek refuge in God from the accursed Devil. - *"Then We signalled to Moses 'Now throw down your staff.' And thereupon it swallowed up their false . Thus did the truth prevail, and all their doings proved vain. They were defeated and put to shame, and the enchanters prostrated themselves, saying: 'We believe in the Lord of the Universe, the Lord of Moses and Aaron.'*¹³³
10. I seek refuge in God from the accursed Devil. - *Moses said 'The sorcery that you have wrought, God will surely bring to nothing. God does not bless the work of those who do evil. By his words God vindicates the truth, much as the guilty may dislike it.'*¹³⁴
11. I seek refuge in God from the accursed Devil. - *"Their are but the deceitful show of a sorcerer. Sorcerers shall not prosper, whatever they do."*¹³⁵
12. I seek refuge in God from the accursed Devil. - *"Did you think that We created you in vain and that to Us you would never be recalled? Exalted be God, the True King. There is no god but Him, the Lord of the Glorious Throne, He that invokes another god besides God - a god of whose divinity he has no proof- his Lord will bring him to account. The unbelievers shall never prosper. Say: 'Lord, forgive and have mercy. You are the best of those that show mercy.'*¹³⁶
13. I seek refuge in God from the accursed Devil. - *"In the name of God, the Merciful, the Compassionate. I swear by those who range themselves in ranks, by those who cast out demons, and by those who recite the Word, that your God is One: the Lord of the heavens and the earth and all that lies between them: the Lord of the Eastern Regions. We have decked the lower heaven with constellations. They guard it against rebellious demons, so that they may not listen to those on high. Meteors are hurled at them from every side; then, driven away, they are consigned to an eternal scourge. Eavesdroppers are pursued by fiery comets."*¹³⁷
14. I seek refuge in God from the accursed Devil. - *"Tell how We sent to you a band of*

¹³¹ Sûra 3, the Imrâns (Âl-^cImrân), 18-19.

¹³² Sûra 7, The Heights (al-A^crâf), 54-56.

¹³³ Sûra 7, The Heights (al-A^crâf), 117-122.

¹³⁴ Sûra 10, Jonah (Yânus), 81, 82.

¹³⁵ Sûra 20, Taha (Tâ'hâ'), 69.

¹³⁶ Sûra 23, The Believers (al-Mu^cminûna), 115-118.

¹³⁷ Sûra 37, The Ranks (al-Sâffât), 1-10.

jinn who, when they came and listened to the Qur'ân, said to each other: 'Hush! Hush!' As soon as it was ended they betook themselves to their people to give them warning. 'Our people,' they said, 'we have just been listening to a scripture revealed since the time of Moses, confirming previous scriptures and pointing to the truth and to a straight path. Our people, answer the call of God's summoner and believe in Him! He will forgive you your sins and deliver you from a woeful scourge.

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*Those that pay no heed to God's summoner shall not go unpunished on the earth. There shall be none to protect them besides Him. Surely they are in evident error.*¹³⁸

15. I seek refuge in God from the accursed Devil. - *"Mankind and jinn, if you have power to penetrate the confines of heaven and earth, then penetrate them! But this you shall not do except with Our own authority. Which of your Lord's blessings would you deny?"*¹³⁹
16. I seek refuge in God from the accursed Devil. - *"Had We brought down this Qur'ân upon a mountain, you would have seen it humble itself and break asunder for fear of God. In such parables We speak to men, so that they may take thought. He is God, besides whom there is no other deity. He knows the unknown and the manifest. He is the Compassionate, the Merciful. He is God, besides whom there is no other deity. He is the Sovereign Lord, the Holy One, the Giver of Peace, the Keeper of Faith; the Guardian, the Mighty One, the All-powerful, the Most High! Exalted be God above their idols!"*¹⁴⁰
17. I seek refuge in God from the accursed Devil. - *"In the name of God, the Merciful, the Compassionate. Say: 'It is revealed to me that a band of jinn listened to God's revelations and said: "We have heard a wondrous Qur'ân giving guidance to the right path. We believed in it and shall henceforth serve none besides Our Lord. He (exalted be the glory of our Lord!) has taken no consort, nor has He begotten any children. The Blaspheming One among us has uttered a wanton falsehood against God, although we had supposed no man or jinnî could tell of God what is untrue." Some men have sought the help of jinn, but they misled them into further error. Like you, they thought that God could never resurrect the dead. "We have made our way to high heaven, and found it filled with mighty wardens and fiery comets. We sat eavesdropping, but eavesdroppers find comets lying in wait for them."*¹⁴¹
18. I seek refuge in God from the accursed Devil. - *"In the name of God, the Merciful, the Compassionate. Say: 'God is One, the Eternal God. He begot none, nor was He begotten. None is equal to Him."*¹⁴²
19. I seek refuge in God from the accursed Devil. - *In the name of God, the Merciful, the Compassionate. "Say: 'I take refuge in the Lord of Daybreak from the mischief*

¹³⁸ Sûra 46, The Sand Dunes (*al-Aḥqâf*), 29-32.

¹³⁹ Sûra 55, The Merciful (*al-Raḥmân*), 33-36.

¹⁴⁰ Sûra 59, Exile (*al-Hashr*), 21-24.

¹⁴¹ Sûra 72, The Jinn (*al-Jinn*), 1-9.

¹⁴² Sûra 112, Oneness (*al-Ikhlâs*).

*of His creation; from the mischief of the night when she spreads her darkness;
from the mischief of those who spit on knots; from the mischief*

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of the envier, when he envies."¹⁴³ And His words, exalted is He: "*from the mischief of those who spit on knots*" must be repeated a number of times.

20. I seek refuge in God from the accursed Devil. - In the name of God, the Merciful, the Compassionate. "Say: *I take refuge in the Lord of men, the King of men, the God of men, from the mischief of the slinking prompter who whispers in the hearts of men; from jinn and men.*"¹⁴⁴

After you have recited this incantation in the ears of the patient with musical intonation and raised voice, he will be in one of the three following states:

First state:

The patient shows signs of being possessed (*yusra'u*), and the *jinnî* responsible for the bewitchment talks through his mouth. In that case, you must deal with the *jinnî* in exactly the same way as you do in cases of being "touched" (*mass*, being "touched" by *jinn*, tr). I have explained this in detail in my *Kitâb al-Wiqâya*, and I will not mention it here again for fear of making it too long; one can look it up.¹⁴⁵

But then you must ask this *jinnî* a number of questions:

1. "What is your name? What is your religion?" Then you must deal with him according to his religion. If he is not a Muslim, offer him Islâm, and if he is a Muslim, make clear to him that what he does, serving the sorcerer, is contrary to Islam and not permitted.
2. Ask him the place where the charm is, but do not believe him until it is clear to you that what he says is true. If he says to you: "The charm is in such and such a place", you must send someone to get it from that place. If he finds it, then fine, and if not, the *jinnî* is a liar. For there are many liars among the *jinn*.
3. Ask him whether he alone is responsible for the bewitchment or whether there is another one beside him. If there is someone else, ask him to present him to you and try to come to an understanding with him, as I have mentioned in the other book.¹⁴⁶
4. Sometimes the *jinnî* will say to you: "Such and such a person has gone to the sorcerer and asked him to make this charm." Do not believe the *jinnî* in that case, because he wants to cause enmity between people, and because his testimony is legally unacceptable on account of the fact that he is a sinner (*fâsiq*). His sinfulness is obvious from the fact that he serves the sorcerer. God, exalted is He, says: "*Believers, if an evil-doer brings you a piece of news, inquire first into its truth, lest you should wrong others unwittingly and then regret your action.*"¹⁴⁷

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¹⁴³ *Sûra* 113, Daybreak (*al-Falaq*).

¹⁴⁴ *Sûra* 114, Men (*al-Nâs*).

¹⁴⁵ *Wiqâyat al-insân min al-jinn wa-al-shaytân*, edition of al-Şahâba, chapter two (+).

¹⁴⁶ *Wiqâyat al-insân min al-jinn wa-al-shaytân*, chapter two (+).

¹⁴⁷ *Sûra* 49, The Chambers (*al-Hujurât*), 6.

When the *jinnî* has told you the place of the charm and you have brought it forth, you must recite these verses over water: "*Then We signalled to Moses 'Now throw down your staff.' And thereupon it swallowed up their false . Thus did the truth prevail, and all their doings proved vain. They were defeated and put to shame, and the enchanters prostrated themselves, saying: 'We believe in the Lord of the Universe, the Lord of Moses and Aaron.*"¹⁴⁸

"*And when the sorcerers attended, Moses said to them: 'The sorcery that you have wrought, God will surely bring to nothing. God does not bless the work of those who do evil. By His words God vindicates the truth, much as the guilty may dislike it.*"¹⁴⁹

"*For their devices are but the deceitful show of a sorcerer. Sorcerers shall not prosper, whatever they do.*"¹⁵⁰

Recite these verses over water in such a manner that the vapour that comes out of your mouth together with the recited verses descends on the water. Then dissolve this charm in the water, no matter whether it consists of pieces of paper, perfume (*fîb*) or something else. Then you must throw the water away on a place that is far removed from the places where people go.

When the *jinnî* says that the bewitched has drunk the charm, ask the patient whether he often feels pain in the stomach. If this is the case, the *jinnî* speaks the truth; if not, he is lying.

When the truthfulness of the *jinnî* is clear to you, you must arrange with him -i.e. the *jinnî*- to leave the patient and not to return to him, and you must say that you will render the bewitchment powerless, if God wills. Then recite the verses mentioned before over water, and add to them verse 102 of *Sûra 2, The Cow (al-Baqara)*.¹⁵¹ The patient must then drink the water and bathe with it during a certain number of days.

When the *jinnî* says: "The bewitched has stepped on the charm", or "the bewitching has been done over something that belonged to him (i.e. his hair or his clothing)", you must recite the verses mentioned above over water, and the patient must drink it or bathe with it during a certain number of days, outside the bathroom. The water must be thrown out in the street, for instance, or in any other place outside the toilet, in order to make the pain stop.

Then you must order the *jinnî* to leave him and not return to him again. You must make a binding agreement¹⁵² with him on this and order him

(66/72)

to leave.

The patient must then come back to you after a week, and you must recite the *ruqya* (Qur'anic incantation) over him again. If he does not feel anything, he is no longer bewitched, God be praised. If the patient again shows signs of possession, the *jinnî* has lied and has not left him. Ask him then why he has not left, and treat him with mildness. If he answers, God be praised; if not: beating, recitation and other kinds of painful treatment. If the patient does not show signs of possession but feels dizziness, a tremor or something like that, you must give him a tape recording of the Throne verse, repeated for a whole hour. He must listen to this three times a day for a whole month with headphones on. After this month, he must come back to you and you must recite over him. He is then cured -if

¹⁴⁸ *Sûra 7, The Heights (al-A'raf)*, 117-122.

¹⁴⁹ *Sûra 10, Jonah (Yûnus)*, 81-82.

¹⁵⁰ *Sûra 20, Taha (Tâ'hâ)*, 69.

¹⁵¹ The interpretation of these verses is our personal interpretation (*ijtihâd*) and is not *tawqîfiyya* (established by God or by an Islamic source).

¹⁵² The oath mentioned in *Al-Wiqâya*, p. 86 (+), or any other lawful form of binding agreement.

God, exalted is He, permits-, and if not, you must tape for him the *sûras Al-Şâffât, Yâsîn, al-Dukhân,* and *al-Jinn*. To this he must also listen three times a day for three weeks, and then he will be cured, if God, exalted is He, permits. If not, you must extend the period for him.

Second state:

The patient experiences during the *ruqya* dizziness, trembling, shivering, or a violent headache, but shows no signs of possession. In this case, you must repeat the *ruqya* three times over the patient. If he shows signs of possession, you must give him the same treatment as in the first case. If he does not show signs of possession, but the trembling and headache start to become less and to calm down, you must recite the *ruqya* over him during a certain number of days, and then he will be cured, if God, exalted is He, permits.

If he is not fully cured you must do as follows:

1. Tape for him once the complete *sûra* 37, The Ranks (*al-Şâffât*), and the Throne verse a number of times. He must listen to this three times a day.
2. He must take care to perform the *şalât* with a group of other people.
3. After the *şalât* of daybreak he must say a hundred times during a whole month: "There is no God but God alone, He has no companion, to Him belongs the kingdom, to Him is the praise, and He has power over everything." It should be noted that his pains will increase during approximately the first ten or fifteen days, and then they will gradually start to diminish. By the end of the month, the pain will have disappeared. Recite then over him, and -if God, exalted is He, wills -, he will then feel nothing, and the bewitchment has lost its effect.

Sometimes the pain continues to increase during the whole month. This is accompanied by a violent sense of constriction in the chest. He must then come to you and you must recite the *ruqya* over him a number of times. He will then show signs of possession -if God, exalted is He, wills-, and you must treat him in the same way that we have mentioned for the first state.

Third state:

The patient does not feel anything during the *ruqya*. You must then ask him again about his symptoms. If you do not find the majority of symptoms present, this person is not bewitched and not ill. You may, repeat the *ruqya* three times to make sure. If the symptoms are clearly there, and you repeat the *ruqya* and he does not feel anything (which rarely happens), you must give him the following:

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1. Make for him a tape recording of the *sûras* 36, *Yâ Sîn*, 44, *al-Dukhân*, and 72, *al-Jinn*, and let him listen to this three times a day.
2. Let him frequently ask God for forgiveness: a hundred or more times a day.
3. Let him frequently say: "There is no power and no might except with God", a hundred or more times a day. All this for a period of a month. Then you must recite the *ruqya* over him and treat him in the same way as in the first two states.

Stage three of the treatment: the stage which comes after the treatment

When God has cured him by your hands and he feels in good health again, you must praise

God, blessed and exalted is He, Who has permitted you to do this successfully, and you must be even more humble towards God so that He will also grant you success in treating other cases. Let it not instigate you to be proud and vainglorious: "*If you give thanks, I will bestow abundance upon you: but if you deny My favours, My punishment is terrible indeed.*"¹⁵³

At this stage, the patient is prone to renewed bewitchment, because many of those who engage in witchcraft go back to the sorcerer when they hear that the patient has gone to a healer in order to be treated. They then ask him to make a new charm for them. For that reason, the patient must not tell anybody about it.

In any case, you must give him these protective measures:

1. Taking care to perform the *ṣalât* with a group of other people.
2. No listening to songs or music.
3. To perform the (lesser) ablution before going to sleep, and to recite the Throne verse.
4. To use the *basmala* with everything.
5. After the *ṣalât* of daybreak he must say a hundred times: "There is no God but God alone, He has no companion, to Him belongs the kingdom, to Him is the praise, and he has power over everything."
6. No day must go by without him reading something from the Book of God, or listening to it, if he cannot read.
7. To associate with pious people.
8. Taking care to pronounce the pious formulas for the morning and the evening.

(69/74)

- **Case histories of the treatment of "creating discord-sorcery"**

- **First case: the *jinnî* Shaqwân.**

This woman felt an enormous dislike of her husband. The signs of bewitchment were clear and obvious, to the extent that she was annoyed with the house of her husband and even with the husband himself. She used to see her husband as frightening and terrifying, as if he was a wild beast.

Her husband then took her to a Qur'anic healer. The *jinnî* spoke, and said that he had come to her through bewitchment, and that it was his task to cause a rift between this man and his wife. The healer gave him a strong beating, but he did not respond. The husband said to me that he had continued to take his wife this healer for a month. At last the *jinnî* had asked him to divorce his wife, be it only with a single repudiation, and then to take her back. The woman had been cured for a week, but then he came back to her. The man then came with her to me, and when I recited the Qur'ân over her she showed signs of possession. The following discussion took place, which I will report in abbreviated form.

I said: "What is your name?"

He said: "Shaqwân."

I said: "What is your religion?"

He said: "Christian."

I said: "Why have you entered this woman?"

He said: "To cause a rift between her and her husband."

I said: "I will put something before you. If you accept, then God be praised; if not, the choice is yours."

¹⁵³ Sûra 14, Abraham (*Ibrâhîm*), 7.

He said: "Do not exert yourself; I will not leave her. He has gone with her to so-and-so and so-and-so...."

I said: "I have not asked you to leave her."

He said: "Then what do you want?"

(70/75)

I said: "I want to explain Islâm to you, and if you accept it, then God be praised; and if not: 'there is no coercion in religion'."

Then I explained to him the Islam, and after some discussion and debate he converted to Islam, God be praised.

I said: "Have you really converted or are you deceiving us?"

He said: "You cannot force me to do anything. I have converted from my heart, but...."

I said: "What?"

He said: "I now see before me a crowd of Christian *jinn* who threaten me, and I am afraid that they will kill me."

I said: "This is a very simple matter. If it is clear to us that you have converted from the heart, we will give you a strong weapon that will make that none of them can approach you."

He said: "Give it to me now."

I said: "No, only after the session is completed."

He said: "What do you want further?"

I said: "If you really and truly have converted to Islam, then you will complete your repentance by refraining from doing harm to this woman and leave her."

He said: "Yes, I have converted, but how can I cut my ties with the sorcerer?"

I said: "This is an easy matter, but then you will have to agree with us."

He said: "Yes."

I said: "So then, where is the place of the charm?"

He said: "In the "*hawsh*" -meaning, in the courtyard of the house- where the woman lives."

He continued: "However, I cannot tell the exact place of the charm because there is a *jinnî* responsible for guarding this charm, and every time that the place becomes known he moves it to another place."

I said: "For how many years have you worked with this sorcerer?"

He said: "For ten or twenty years -I do not know exactly-, and I have entered three women before this woman." Then he told me the histories of these three.

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When his truthfulness was clear to me I said to him: "Take the weapon that I have promised you."

He said: "What is it?"

I said: "The Throne verse. Every time that a *jinnî* comes near you, you must recite it, and then he will flee from you. Do you know it by heart?"

He said: "Yes, I know it by heart because this woman has repeated it so many times."

He said: "But how will I be able to cut my ties with the sorcerer?"

I said: "Go away now, go to Mecca and live there in the *haram* among *jinn* who are believers."

He said: "But will God accept me after I have committed all these sins? I have caused her much pain, and have also caused pain to the women I have entered before her."

I said: "How wonderful is God's word: "Say: '*Servants of God, you that have sinned against your souls, do not despair of God's mercy, for God forgives all sins. It is He who is*

*the Forgiving One, the Merciful.*¹⁵⁴

Then he cried and said: "When I leave her, ask this woman to forgive me for all the pain I have caused her."

Then he took the pledge and left her. Thereupon I recited for this man verses from the Qur'ân over water and told him to sprinkle it in the *hawsh*. After some time, the man sent me a message, saying that she was okay, God be praised. This had nothing to do with me: the whole matter was God's.

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– **Second case history: the *jinnî* who put the charm into the cushion**¹⁵⁵

Her husband came to me and said to me: "Since I got married to her, I have lived in terrible conflict with her. She even detests me so much that she cannot stand a single word from me. She wishes me to divorce her, and only feels comfortable in the house as long as I am not there. When I enter the house, she feels uncomfortable, as if a fire of anger burns in her body."

When I made her listen to the *ruqya*, she felt numbness in her limbs, constriction in her chest, and headache,

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but she did not show signs of possession. I gave her taped sûras from the Book of God and told her to listen to them for a period of forty-five days and then to come back to me. After this period, her husband came to me and said: "Something strange has occurred."

"Good...what has happened?" I said.

He said: "After the period had come to an end and we agreed to go to you, the woman became possessed and the *jinnî* spoke through her, saying: 'I will tell you everything, on condition that you do not bring me to the shaykh. I have come to her through bewitchment, and if you want to see whether I speak the truth, then bring this cushion'-and he pointed to a cushion in the room- 'open it and you will find the charm in it.'"

They really opened the cushion and found pieces of paper in it, and bits of writing and letters. Then he said to them: "Burn these bits of paper, and then the bewitchment will be rendered powerless. I will leave her and not come back to her, on condition that I may appear to her (that is to say, I may make myself visible to her) and then shake her hand!!"

Well, her husband said to the *jinnî*: "All right." The woman really woke came to from her possession, and then she stretched out her hand as if she shook somebody's hand.

When he told me the story, I said: "But you were wrong to allow him to shake her hand, for that is *harâm*, and not allowed. For it is confirmed that the Prophet, God bless him and give him peace, has forbidden that a man shakes the hand of a strange woman."

After a week, the woman fell ill again. He came to me with her and hardly had I asked God's help against the cursed the Devil, or she became possessed, and the following discussion took place.

I said: "Liar, why have you come back to her?"

He said: "I will tell you everything, but do not beat me."

I said: "Speak."

¹⁵⁴ *Sûra* 39, The Throngs (*al-Zumar*), 53.

¹⁵⁵ The person who notices that a *jinnî* is picking up things should act in accordance with the words of God, exalted is He: "Which of you will bring to me her throne, before they sue for peace? A demon from among the jinn replied: 'I will bring it to you before you rise from your seat.'" (*Sûra* 27 The Ant (*al-Naml*), 38-39.

He said: " Yes, I have lied to you, for I was the one who had put the bits of paper in the cushion in order to make you believe me, and I have not left her."

I said: "So you have played a trick on them."

He said: "What could I do? I was fettered in her body by bewitchment."

I said: "Are you a Muslim?"

He said: "Yes."

I said: "It is not allowed for a Muslim to have dealings with a sorcerer, because that is *ḥarâm*, and it is one of the unforgivable sins....Do you want to go to Paradise?"

He said: "Yes, I want that."

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I said: "Well then, leave the sorcerer and go and worship God with the believers, because the way of the sorcerer is the way to misery in this world, and to Hell in the hereafter."

He said: "But how can I do that while he has me in his power?"

I said: "Yes, he has you in his power through your sins, but if you sincerely repent and return to God, God will no longer give him a access to you. "*God will not let the unbelievers triumph over the faithful*"¹⁵⁶

He said: "I have repented to God and I will leave her and not come back to her." Then he made a promise to God, blessed is He, and left, and praise be to God alone, and there is no might and no power except with God. Then her husband came to me after some time and gave me the good news that she was all right, and praise to God, the Lord of the Universe.

– Third case history: the last case I treated before writing these lines

Her husband came to me and said: "She hates me and does not want to live with me, in spite of the fact that I love her. This dislike has appeared all of a sudden, out of the blue."

When she heard the Qur'ân, she became possessed, and the following discussion took place:

I said: "Are you a Muslim?"

He said: "Yes, I am a Muslim."

I said: "And why have you entered this woman?"

He said: "I came by way of bewitchment. The woman so-and so made a charm and put it in a perfume bottle which she had with her. For a long time I kept walking behind her. Then a robber broke into the house. She had a fright and then I entered her."

Here I have to point out that the sorcerer sends the *jinnî* to the person whom he wants to bewitch, and the *jinnî* keeps following the intended victim until he gets an opportunity to enter her.

Such opportunities are of four kinds:

1. strong fear
2. violent rage
3. strong inattention/negligence
4. indulging in carnal appetites.

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When a person exposes himself to one of these four conditions, the demon can enter him, unless he mentions the name of God, powerful and exalted is He, or is in a state of ritual purity (*mutawaḍḍi'an*). For then the *jinnî* cannot enter him, according to what many *jinn* have told me, if they were speaking the truth:- If a person mentions the name of his Lord at

¹⁵⁶ Sûra 4 Women (*al-Nisâ'*), 141.

the very moment that the *jinnî* enters him, the *jinnî* is burned! Therefore, the moment of entering a human being is the most difficult moment in the life of a *jinnî*.

The *jinnî* said: "This is a good woman, poor thing."

I said: "Well then, leave her, in obedience to God, and do not come back."

He said: "On the condition that he divorces his other wife."

I said: "Your condition is not acceptable. Either you leave her, or I am going to hurt you."

He said: "I will leave her."

And he left her, God be praised, there is no might and no power except in God.

Then I made it clear to the man that what the *jinnî* had said, namely that the woman so-and-so had made the charm for her, was not to be accepted, and that the *jinn* tell lies in order to cause a rift between people. Trust God, and do not believe what the *jinnî* says.

– Fourth case history: a *jinnî* wants to get into a healer

A Qur'ân-healer said to me: "Her husband brought her to me and told me that his wife hated him very much, but felt quite happy when he was not at home. When I asked her about her symptoms it became clear to me that she suffered from rift-causing sorcery. When she heard the Qur'anic incantation, a *jinnî* spoke through her mouth. I will briefly summarize the conversation which took place:

I said: "What is your name?"

He said: "I will not tell you my name."

I said: "What is your religion?"

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He said: "The Islam."

I said: "Is it allowed for a Muslim to hurt a Muslim woman?"

He said: "I love her, and I do not want to hurt her, but I want her husband to stay away from her."

I said: "You want to cause a rift between them?"

He said: "Yes."

I said: "That is not permitted to you. Leave her, in obedience to God."

He said: "No...no...I love her."

I said: "She dislikes you."

He said: "No....she loves me."

I said: "You lie, she dislikes you, and she has come here in order to get you out of her body."

He said: "I will not leave."

I said: "Then I am going to burn you with the Qur'ân -with the might of God and His power." I then recited to her a couple of verses, and he screamed.

I said: "Will you leave her?"

He said: "Yes, I will leave her, but on one condition."

I said: "And what is that condition?"

He said: "I will go out of her, and then get into you."

I said: "Very well, go out of her, and get into me if you can." Then he waited a bit and started to cry.

I said: "Why do you cry?"

He said: "No *jinnî* can get into you today!"

I said: "Why not?"

He said: "Because you have said this morning a hundred times: "There is no God but God alone, He has no partner, to Him belongs the kingdom, His is the praise, and He has power

over everything." I said: "The Apostle of God, peace be upon him, has spoken the truth when he said: "Who says a hundred times on a given day: "There is no God but God alone, He has no partner, to Him belongs the kingdom, His is the praise, and He has power over everything", will obtain the equivalent of ten 'freed' slaves, a hundred good deeds are will be noted down for him, and a hundred bad deeds will be erased from his record. This will protect him against the Devil that day until the evening. Nobody has done a better deed than he, except the man who has done more than he."¹⁵⁷
 He said: "I will go out from her." He took the pledge and went out. The merit is God's alone.

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2. Love sorcery (tiwala)

The Prophet, peace be upon him, has said: Incantations, amulets, and love sorcery are idolatry."¹⁵⁸

Ibn al-Aʿrabi says: "Tiwala, with an i after de t and an a after the w, is: sorcery or other things that make a husband love his wife." He ranges it under idolatry, because they believe that it has effect and does things that go against that which God, Exalted is He, has ordained. (etc.)¹⁵⁹

I want to point out that the incantation meant in the previous *ḥadīth* is the incantation which contains an appeal for help from *jinn* and demons and similar idolatrous things. As for the incantation with text from the Qurʾān, with prayers, or with lawful pious formulas, that is an incantation which is, by common consent of the legal scholars, permitted. A firmly based *ḥadīth* in the *Ṣaḥīḥ* of Muslim states that the Prophet, peace be upon him, said: "There is nothing against incantations, as long as they are not idolatrous."¹⁶⁰

• Symptoms of love sorcery

1. Excessive love and infatuation.
2. Very much desiring to have frequent sex.
3. Not being able to bear being away from her.
4. Yearning very much to see her.
5. A blind obedience to her.

• How does love sorcery come about?

Disagreements between man and wife¹⁶¹ often occur, but they are quickly over, and life continues its usual course. There are, however, women who cannot stand this, and who immediately run off to sorcerers in order to let them make a charm to make their husbands love them. This happens because the religious convictions of this woman are not very strong. It may also be that she does not know what is forbidden and not allowed by religious law. When the sorcerer then asks her for a "trace" of her husband (either a handkerchief, a cap, a garment (*tawb*, a toob?) or a vest, as long as it carries the smell of her husband's perspiration, i.e. a may not be new or

¹⁵⁷ Reported by al-Bukhārī (*Faṭḥ* 6/338) (+) and Muslim (*Nawawī* 17/17) (+).

¹⁵⁸ Reported by Aḥmad 1/381 (+), Abū Dāwūd 3883 (+), Ibn Māja 3530(+), al-Ḥākim 4/418 (+), and al-Albānī mentions it in *al-Ṣaḥīḥa*, no. 331 (+).

¹⁵⁹ *Al-Nihāya* 1/200 (+).

¹⁶⁰ Reported by Muslim in *Kitāb al-Salām* (64)(*Nawawī*14/187) (±).

¹⁶¹ See the treatise *Taḥṣīn al-bayt min al-shayṭān* written by Bālī (?).

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freshly washed; something used, anyway). He pulls some threads from it, spits on them and knots them. Then he tells her to bury these in a deserted spot. He may also make for her a charm over water or food. The strongest effect has something that is done over a ritually unclean substance, best of all menstrual blood. She must put it in her husband's food, drink, or perfume.

- **Reversed effects of love sorcery**

1. Sometimes the husband becomes ill because of this sorcery. I know of a man who was ill for three years because of it.
2. Sometimes the sorcery has the opposite effect, so that the husband starts to detest his wife. This results from ignorance in many sorcerers regarding the fundamental rules of sorcery.
3. Sometimes the wife bewitches her husband with a combined bewitchment, namely that he will detest all other women and love only her. This makes the husband detest his mother, his sisters, his aunts, and all his other female relatives.
4. Sometimes this combined bewitchment has the opposite effect, so that he comes to detest all women, including his wife. I knew of such a case where the husband so much detested his wife that he divorced her. The wife went back to the sorcerer in order to make him undo the bewitchment, but she was shocked to find that he had died (Who digs a pit for his brother, will himself fall into it).

- **Causes of love sorcery**

1. Disagreements that arise between the couple.
2. The woman covets her husband's money, especially if he is rich.
3. The woman senses that her husband is going to marry another woman, and although this is legally permitted and not blameworthy, the woman (especially women that are under the destructive influence of the media) may think at such a time that the fact that her husband is going to marry another woman indicates that he does not love her. This is a terrible mistake, because there are many reasons that may drive/bring a man to marry a second, third, or fourth wife in spite of the fact that he loves his first wife. He may, for instance want to have many children, or may not want to do without sex when his wife has her monthly period or postnatal bleeding, or he may want to strengthen his ties with a certain family, or some such thing.

- **Permitted sorcery/bewitchment**

Here is an advice that I offer to the Muslim woman: namely, that it is possible to bewitch her husband with the many ways to embellish and beautify herself that God permits, so that he never sees anything ugly in her, and never smells anything but the most delicious perfume coming from her. She must carry a radiant smile, speak nicely and be pleasant company, she must be careful with her husband's money,

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look after the children well and obey her husband unless he asks her to disobey God's commands. When we look at modern society, however, we see an amazing inconsistency. We see that women put on their most beautiful makeup, put on their jewellery and go to meetings or visiting friends dressed as if it is their own their wedding day; and when they come home they wash off their makeup, take off their jewellery and put it away to wait for another meeting or visit, denying their poor husband who has bought them all these clothes

and jewels, the pleasure of enjoying them. At home he only sees her in old clothes, with a smell of cooking, of onions and garlic wafting from her.

If the woman had any sense, she would realize that her husband is the one who most deserves that she puts on makeup and makes herself beautiful. So quickly finish your housework when your husband has gone to work, then take a bath, put on makeup, make yourself beautiful and wait for him. When he comes home from work, he will find a beautiful wife, dinner on the table and a clean home. His love for you will increase and he will want to hang on to you. This, by God Eternal, is "permitted sorcery", especially if you use it with the intention to obey God by making yourself beautiful for your husband and thus helping him to avert his eye/gaze from forbidden things. For the man with a full belly does not long for food: he only longs for it eagerly when it is denied to him. Keep these words in mind, for they are precious/valuable.

- **Treatment of love bewitchment**

1. Recite the spell that we have mentioned¹⁶² previously over the patient, but leave out verse 102 of sûra 2, The Cow (*al-Baqara*), and recite instead verses 14, 15 and 16 of sûra 64, Cheating (*al-Taghâbun*). These are the words of God, exalted is He: *"Believers, you have an enemy in your spouses and in your children: beware of them. But if you overlook their offences and forgive and pardon them, then know that God is forgiving and merciful. Your wealth and your children are but a temptation. God's recompense is great. Therefore fear God with all your hearts, and be attentive, obedient, and charitable. That will be best for you. Those that preserve themselves from their own greed will surely prosper."*
2. The bewitched usually does not show signs of possession in this type of sorcery, but feels numbness in his limbs, headache, constraint in his chest, or a violent stomach-ache, especially when he has drunk the charm. Often he vomits.

When he has a stomach-ache or has an urge to vomit, you must recite for him the following verses over water and tell him to drink for it in your presence. When he brings up something yellow, red or black the bewitchment has lost its power, praised be God. If not, you must tell him to drink from this water three weeks long or more, until this bewitchment has lost its power.

(80/84)

These verses are: *"Moses said 'The sorcery that you have wrought, God will surely bring to nothing. God does not bless the work of those who do evil. By his words God vindicates the truth, much as the guilty may dislike it.'*¹⁶³

*"Then We signalled to Moses 'Now throw down your staff.' And thereupon it swallowed up their false devices. Thus did the truth prevail, and all their doings proved vain. They were defeated and put to shame, and the enchanters prostrated themselves, saying: 'We believe in the Lord of the Universe, the Lord of Moses and Aaron.'*¹⁶⁴

*"Throw that which is in your right hand. It will swallow up their devices, for their devices are but the deceitful show of a sorcerer. Sorcerers shall not prosper, whatever they do."*¹⁶⁵

The Throne verse.¹⁶⁶

¹⁶² On pages 108-116.

¹⁶³ Sûra 10, Jonah (*Yûnus*), 81, 82.

¹⁶⁴ Sûra 7, The Heights (*al-A'râf*), 117-122.

¹⁶⁵ Sûra 20, Taha (*Tâ'hâ*), 69.

¹⁶⁶ Sûra 2, The Cow (*al-Baqara*), 255.

Recite these verses over water, taking care to keep it hidden from the woman, for if she knows about it she may bewitch him again.

- **Case history of the treatment of love bewitchment**

A man whose wife seemed to have him on a leash.

This man came to me and told me that he always had been perfectly normal with his wife, but that a few months ago had become very strange. He said: "I cannot bear to be away from my wife for even a single moment. It has even got so that I constantly think of her when I am at work, and when I come home from work and enter the house, I immediately start looking for her. When I sit in the salon with my guests, I leave them from time to time and go to her in order to see her. I have started to guard her very jealously, more than is usual, and I frequently have sex with her. It is as if she has me on a leash. When she goes into the kitchen, I follow her; when she enters the bedroom, I step in after her; when she starts sweeping and cleaning the house, I follow her around. I do not know what has come over me. When she asks me something, no matter what it is, I immediately do it."

I recited for him some verses from the Book of God, powerful and exalted is He, over water. I told him to drink it and bathe with it for a period of three weeks, and then come back to me without his wife's knowledge. After the appointed period he came back to me and said that the complaint had become less, but had not completely disappeared. I repeated the treatment and indeed! Praise be to God, there is no might and no power unless with God.

(82/85)

3. Make-believe sorcery

God, exalted is He, has said: "*They said: 'Moses, will you first throw, or will we? 'Throw', he replied. Then We signalled to Moses 'Now throw down your staff.' And thereupon it swallowed up their false devices. Thus did the truth prevail, and all their doings proved vain. They were defeated and put to shame, and the enchanters prostrated themselves, saying: 'We believe in the Lord of the Universe, the Lord of Moses and Aaron.'*"¹⁶⁷
"*To Moses they said: 'Will you throw down, or shall we throw down first?' 'Throw you down,' he said. And by their sorcery their ropes and staffs appeared to Moses' eyes as though they were running.*"¹⁶⁸

- **Symptoms of make-believe sorcery**

1. People see static things as moving, and things that move as being static.
2. They see small things as large, and large things as small.
3. They see things as different from what they really are, like someone who sees ropes and sticks moving like snakes.

- **How does this kind of sorcery come about?**

The sorcerer produces something that people know, and then pronounces his idolatrous spell and godless formulas, asking the help of demons, and then people see this thing as

¹⁶⁷ Sûra 7, The Heights (*al-A'raf*), 115-122.

¹⁶⁸ Sûra 20, Taha (*Tâ'hâ*), 65-66.

different from what it really is.

Somebody has told me that he saw the sorcerer place an egg in front of them and utter his spell over it, and he then saw it turning around with incredible speed.

Someone else told me that he had seen the sorcerer produce two stones, say a magic formula, and see, the stones started to butt one another as if they were two rams.

All this the sorcerer did/put into effect before the eyes of people, either to lift money out of their pockets or to demonstrate his skill and amazing abilities.

Sometimes the sorcerer mixes this kind of magic with other kinds.

(83/86)

For in creating discord- sorcery, the man sees his pretty wife as ugly, and in love sorcery it is the other way round.

This kind of sorcery differs from the kind that is called 'jugglery', the practice aimed at performing sleight of hand.

Rendering 'make believe-sorcery' powerless: this can be done with anything that chases off demons, such as:

1. The *adân*.
2. Reciting the Throne verse.
3. Lawful pious formulas to chase off demons.
4. To say: "In the name of God."

All this on condition that the person is ritually clean by having performed the lesser ablution.

If you do this and his tricks do not lose their effect, he is a juggler intending to practice sleight of hand, and not a sorcerer.

- **Case history of rendering 'make-believe sorcery powerless': A sorcerer who makes a Qur'ân spin around**

In a certain village there was a sorcerer who publicly wanted to demonstrate his skill, and came up with a Qur'ân! He tied it on a piece of string at sûra 36, *Yâsîn* (*Yâ'Sîn*), tying the other end on a key. Then he lifted the Qur'ân and let it hang on the string. He pronounced a magic formula and said to the Qur'ân: "Turn right." The Qur'ân started to turn right with amazing speed. Then he said: "Turn left." It turned back and started to turn left, very fast, without having been touched by his hand. When people had seen this a couple of times, they almost believed that he had a special power, because the object which was moved was a Qur'ân, and the opinion prevailed among people that demons could not affect the Qur'ân. When I heard about it, I went to him, together with another boy¹⁶⁹ (I was at that time in high school), and publicly challenged him to do

(84/87)

with a Qur'ân what I have just told. People were surprised, because they often had seen him do it. He actually came up with a Qur'ân and a piece of string, which he tied on it at sûra *Yâsîn* and then tied on a key, which he took in his hand. I called my friend and told him to go and sit on his other side, reciting the Throne verse over and over again. I sat down myself on the side facing the ring of people, silently reciting the Throne verse, while the people sat around watching. When he had finished reciting his magic formula he said

¹⁶⁹ This boy has deceased, may God have a lot of mercy on his soul.

to the Qur'ân: "Turn right!" But it did not move. He recited the magic formula again, and said to the Qur'ân: "Turn left!" Again it did not move.

Thus God put him publicly to shame, "*Verily, God will help those who help Him*"¹⁷⁰, and they no longer were in awe of him. Praise to God alone, in Him is the trust, and on Him we rely.

4. Madness-sorcery

We know on the authority of Khârija ibn Şalt, who had heard from his uncle that he went to the Prophet, peace be upon him, and converted to Islâm. Upon returning, he passed by people who had a mad person with them, bound in chains. The family of the man said: "We have been told that that friend of yours has brought good things, and do you also have something that we can treat him with?" I invoked him with the opening chapter of the Book, and he was cured. They gave me a hundred sheep. I went to the Apostle of God, peace be upon him, and told him about it. He asked: "Have you said anything else?" "No," I said. "Take them," he said, "by my life, he who eats the fruit of invoking something worthless...But you eat the fruit of invoking something real."

The story is also transmitted with the following text: "and he invoked the opening chapter of the Book over him during three days, mornings and evenings, and every time that he finished it he collected his saliva in his mouth and spat it out."¹⁷¹

- **Symptoms of madness sorcery**

1. Absentmindedness, distractedness and serious forgetfulness;
2. Stumbling in speech;
3. Staring and swerving of the eyes;
4. To be unable to stay in the same place;
5. To be unable to continue doing something for any longer period of time;

(85/88)

6. Not bothering about the way one looks;
7. In serious cases he wanders off by himself without knowing where, and often sleeps in deserted places.

- **How does madness sorcery come about?**

The *jinnî* responsible for the bewitchment gets into the bewitched person and settles itself in his brain, just as the sorcerer has ordered him to do. Then he starts to put pressure on the brain cells that govern thought and memory, or he starts to tamper with them in ways that God alone knows. Then the symptoms appear in the bewitched person.

- **Treatment of madness sorcery**

1. Recite the incantation that I have mentioned earlier.
2. If he shows signs of possession, you must treat him as I have mentioned earlier and in the way we have made clear for the treatment of being affected by *jinn* (*mass*) in my *Kitâb al-Wiqâya*.¹⁷²

¹⁷⁰ Sûra 22, Pilgrimage (*al-Hajj*), 40.

¹⁷¹ Reported by Abû Dâwud in 'al-ṭibb', no. 19 (+), al-Nawawî declared it sound in *al-Aḡkâr* 87 (±), and al-Albânî declared it sound in *Şahîḥ Abî Dâwud* 2/737 (±).

¹⁷² *Wiqâyat al-insân min al-jinn wa-al-shayṭân*, pp. 79-93 (+).

3. If he does not show signs of possession, you must repeat the Qur'anic incantation three times or more, and if he then still does not show signs of possession you must make a tape recording of these sūras for him, and he must listen two or three times a day to this for the period of a full month. These sūras are: the verses of the Qur'anic incantation¹⁷³ (see above, pp. 108-16); sūra 2, The Cow (*al-Baqara*); 11, Hūd (*Hūd*); 15, al-Hijr (*al-Hijr*); 37, The Ranks (*al-Şaffât*); 50, Qâf (*Qâf*); 55, The Merciful (*al-Rahmân*); 67, Sovereignty (*al-Mulk*); 72, The Jinn (*al-Jinn*); 104, The Slanderer (*al-Humazah*); 109, The Unbelievers (*al-Kâfirûna*); 113, Daybreak (*al-Falaq*); 114, Men (*an-Nâs*). It should be noted that the patient will have a strong sense of oppression while he listens to these sūras. Often he will show signs of possession during this period, and the *jinnî* will speak through his mouth. The pain may increase during a period of fifteen days. Then he will gradually calm down. By the end of the month he will be normal. Recite then the Qur'anic incantation over him, just to consolidate matters.
4. The patient must not take tranquilizers during this period, because that spoils the effect.
5. There is nothing against electroshock sessions during the treatment, for they help to pester the *jinnî* and to speed up recovery.

(86/89)

6. The period may be less than a month, but may also be three months or more.
7. During the whole period of the treatment the patient must avoid every kind of sin, small or big, such as listening to singing, smoking, not paying attention to prayer, make-up (if the patient is a woman), etc.
8. If the patient has stomach pain, it is an indication that the charm has been eaten or drunk. Recite then for him all the verses of the Qur'anic incantation over water. He must drink this during the period of treatment, so that the charm in his belly loses its effect or he vomits it up.

• **Case history of the treatment of madness-sorcery**

A group of men came to me, bringing with them a young man bound with chains. When he saw me, he kicked with his leg and made the chain fly off. The men threw themselves upon him and threw him on the ground. I started to recite the Qur'ân over him, but each time that I recited over him he spat me in the face. Finally I gave them some Qur'ân cassettes, to which he had to listen for forty-five days. Then he had to come back to me. After this period he came, walking by himself, his rational powers completely restored, and apologize for the things that had happened earlier. This in spite of the fact that he knew nothing of it. When I recited the Qur'anic incantation over him again, nothing happened. He went away complete cured; praise be to God alone, there is no might and no power except in Him. He asked me whether he should give a particular sort of alms, or fast, or some such thing, because of his recovery. I told him that this was not obligatory, but if he wanted to bestow alms on the poor, or fast in order to thank God, it was up to him, for this is something good and beautiful.

• **Second case**

There came to me a young man who said that his brain was not working well and who had doubts about the way he behaved. When I recited the Qur'anic incantation over him, it became clear that he was specially afflicted by madness-sorcery, because he soon would

¹⁷³ See above, pp. 108-16. it is not necessary to limit yourself to these incantations, you can perfectly add other appropriate verses or sūras.

marry. I gave him cassettes with verses from the Book of God to which he had to listen, and also other verses which I recited over water. I told him to come back to me after a month. After about twenty days one of his relatives came to me and told me the good news that the man had come to senses again, praise be God, the Lord of creation. He then married, praise to God alone, there is no might and no power except with God.

(87/90)

5. Apathy-sorcery (khumûl)

• Symptoms of apathy-sorcery

1. Wanting to be alone;
2. Total introversion;
3. Persistent silence;
4. Disliking gatherings of people;
5. Absent-mindedness;
6. Chronic headache;
7. Persistent quietness, stillness and apathy.

• How does apathy-sorcery come about?

The sorcerer send a *jinnî* to the intended victim, ordering him to settle in the brain and to cause the person to withdraw upon himself and to isolate himself. The *jinnî* does as he is asked, depending on how obedient he is, and then the symptoms manifest themselves in the bewitched person, depending on the power or weakness of the responsible *jinnî*.

• Treatment of apathy-sorcery

1. You must recite the earlier mentioned Qur'anic incantation over him.
2. When he shows signs of possession, you must address the *jinnî*, call upon him to behave well and forbid him to do evil, just as we have explained previously.
3. If he does not show signs of possession, you must make a tape recording for him of the following sûras: 1, The Opening (*al-Fâtiḥa*); 2, The Cow (*al-Baqara*); 3, The 'Imrâns (*Âl-'Imrân*); 36, Yâsîn (*Yâ' Sîn*); 37, The Ranks (*al-Şâffât*); 44, Smoke (*al-Dukhân*); 51, The Winds (*al-Dârîyât*); 59, Exile (*al-Hashr*); 70, The Ladders (*al-Ma'ârij*); 88, The Overwhelming Event (*al-Ghâshîya*); 99, The Earthquake (*al-Zalzala*); 101, The Disaster (*al-Qâri'a*); 113 and 114, the sûras of seeking refuge (*al-Mu'awwidât*).
You must record these on three tapes. He must listen to the first tape in the morning, to the second in the afternoon, and to the third when he goes to bed. He must do this for forty-five days, and the period may have to be extended to sixty days.
4. When this period has ended, he will be cured, if God, exalted is He, will.

(88/91)

5. The patient must avoid the use of tranquilizers.
6. When the patient has pain in his stomach, you must recite the verses of the Qur'anic incantation for him over water, and he must drink this during this period.
7. When the patient has chronic headache, you must recite for him the verses of the Qur'anic incantation over water, and he must bathe with this water every three days during the period just mentioned, provided that he does not add more water to it, does not heat the water on a fire, and bathes on a clean place.

6. Voices-sorcery

• Symptoms of voices-sorcery

1. Frightening dreams.
2. Dreaming that one is being called by someone.

3. He hears voices addressing him while he is awake, and does not see anybody.
4. Frequent devilish insinuations (*waswâs* , 'whisperings').
5. Having frequent doubts about friends and loved ones.
6. Dreaming that one falls from a high place.
7. Dreaming that one is being chased by animals.

- **How does voices-sorcery come about?**

The sorcerer sends a *jinnî* and orders him to occupy this person while he sleeps and is awake. The *jinnî* conjures up for him in his sleep those images of rapacious beasts that throw themselves on him, and he calls out to him while he is awake with the voices of people whom the patient knows, or with unknown voices. Then he sows doubt in the person's mind about things that are near or far-off. The symptoms may differ according to the power or weakness of the sorcery. The symptoms may increase to the point of madness, or be so weak as to be no more than devilish insinuations (*waswasa*).

(89/92)

- **Treatment of voices-sorcery**

1. You must recite the Qur'anic incantation over the patient.
2. When he shows signs of possession, you must treat him as I have mentioned earlier.
3. When he does not show signs of possession, he must get the following instructions:
 - a. To do the lesser ablution before going to sleep¹⁷⁴ and to recite the Throne verse¹⁷⁵;
 - b. To bring the hand palms together, to recite the sûras of seeking refuge, to blow into them and to wipe one's body three times before going to sleep.¹⁷⁶
 - c. To recite sûra 37, The Ranks (*al-Şâffât*) in the morning and sûra 44, The Smoke (*al-Dukhân*) at bedtime, or to listen to them.
 - d. To recite sûra 2, The Cow (*al-Baqara*) every three days, or listen to it.
 - e. To recite the last two verses of sûra 2, The Cow (*al-Baqara*), before going to sleep.¹⁷⁷
 - f. At bedtime you must say: "In the name of God, I have put down my side, o God, forgive me my sin, chase away my demon, redeem me, and place me in the highest gathering."¹⁷⁸
 - g. You must record the following sûras on a tape: sûra 41, Revelations well expounded (*Fuşşilat*); 48, Victory (*al-Fath*); 72, The Jinn (*al-Jinn*). and he must listen to this tape three times a day.

He must follow all these instructions a whole month long and then he will be cured, if God, exalted is He, will.

(90/93)

¹⁷⁴ Reported by al-Bukhârî (*Fath* 1/357) (+), and Muslim (*Nawawî* 17/32) (+).

¹⁷⁵ Reported by al-Bukhârî as a commentary in some of the topics of his *Şahîh*, among others 4/487 (+).

¹⁷⁶ Reported by al-Bukhârî (*Fath* 11/125) (+).

¹⁷⁷ Reported by al-Bukhârî (*Fath* 7/318) (-), and Muslim (*Nawawî* 2/920) (-).

¹⁷⁸ Reported by Abû Dâwud no. 5054 (+), with a sound chain of transmission, mentioned by al-Nawawî in *Al-Aḡkâr* (±), and declared sound by al-Albânî in *Mishkât al-Maṣâbîḥ* 2409 (+).

7. Illness-sorcery

• **Its symptoms**

1. Chronic pain in one of the parts of the body.
2. Epileptic fits (nervous spasms).
3. Paralysis of one of the limbs.
4. Paralysis of the whole body.
5. One of the sense organs no longer functions.

I want to point out that some of these symptoms resemble symptoms of somatic illnesses. The way to tell them apart is reciting the Qur'anic incantation over the patient. If the patient feels dizzy or numb while he listens to the incantation, gets headache, feels a tremor in his limbs, or any other change of the body, then it is the illness which we mentioned. If not, it is a somatic illness which has to be treated by a doctor.

• **How is illness-sorcery accomplished?**

Of course the brain is the main governing organ of the body, in the sense that every organ of perception of a human being has its center in the brain from which signals are emitted. If you bring your finger near to the fire, the finger sends a quick signal to the sensory center in the brain. Then the command comes back to it to take itself immediately away from the source of danger, and the hand takes itself away from the fire. All this is accomplished in a second: "*Such is God's creation: now show Me what your other gods created*"¹⁷⁹

When somebody is affected by illness-sorcery, the *jinnî* settles itself in the brain at the centre that the sorcerer has ordered. He settles in the centre of hearing, sight, or of perception in the hand or the foot. There are then three possibilities:

1. The *jinnî* makes it completely impossible -with the power of God- for the signals to reach the organ in question, and so it stops functioning, with the result that the patient is struck by blindness, dumbness, deafness or paralysis of one of the limbs;
2. The *jinnî* makes it from time to time impossible -with the power of God- for the signals to reach the organ in question, and so it stops functioning now and then, and then starts functioning again;
3. The *jinnî* lets the brain send out quick successive signals without reason,

(91/94)

so that the organ becomes rigid and can no longer move, even though it is not paralysed.

God, exalted is He, has said about the sorcerers: "*They can harm none with what they learn except by God's leave*".¹⁸⁰ He, exalted is He, has established the harm that happens to the afflicted by the sorcerers' doing, but has made it dependant on His will, and do not be surprised about this.

Many doctors have not acknowledged this fact, and have not wanted to believe it. But when they see case after case with their own eyes, there is nothing for them but to believe it and to give themselves over to the command of God, the Exalted, the Powerful. Once a doctor came to me, saying: " I have come because of something that baffles me."

¹⁷⁹ Sûra 31, Luqmân (*Luqmân*), 11.

¹⁸⁰ Sûra 2, The Cow (*al-Baqara*), 102.

"Well, what happened?" I said.

"A man brought me his paralysed son, who could not move at all. When I examined him, I learned that he was affected by an illness in his spinal column. According to medical diagnosis, this can neither be cured by an operation nor by anything else.

After a few weeks, the man came back," he continued. "I asked him about his quadriplegic son, and he said: 'Praise be God! He now can sit upright and walk along the wall.' 'Whom did you get to treat him?' I asked. 'Waḥîd,' he answered. And so," the doctor said, "I have come to see how you treated this illness." I answered: "I have recited verses from the Book of God over him, the I have recited for him the Qur'anic incantation over oil of caraway, and told him to rub it on his paralysed limbs. Praise be God, the Lord of the worlds, there is no power and no might unless with God!"

- **Treatment of illness-sorcery**

1. Recite the Qur'anic incantation three times over him. If he shows signs of possession, you must treat as I have mentioned earlier,
2. When he does not show signs of possession, but notices slight changes, you must give him the following instructions:
 - make a tape recording for him of sûra 1, The Opening (*al-Fâtiḥa*); the Throne verse (sûra 2:255, The Cow (*al-Baqara*); sûra 44, Smoke (*al-Dukhân*); sûra 72, The Jinn (*al-Jinn*); some of the short sûras; and the sûras of seeking refuge. He must listen to this tape three times a day.
 - Recite for him the following incantation over oil of black caraway (*ḥabba sawdâ'*), and tell him to put it in the morning and in the evening on his forehead and on the place where his body hurts. This is the incantation:

(92/95)

1. Sûra 1, The Opening (*al-Fâtiḥa*).
2. The sûras of seeking refuge.
3. "*That which We reveal in the Qur'ân is a balm and a blessing to true believers.*"¹⁸¹
4. "In the name of God I pronounce a incantation over you, and God will cure you of every illness that makes you suffer, and of every (evil) spirit (*nafs*) or envious eye God will cure you."
5. "O God, Lord of mankind, make the evil go away and heal, You are the Healer, there is no healing except Your healing, a healing that leaves no illness untouched."¹⁸²

He follow these instructions for sixty days. If the illness has then disappeared, fine; if not, you must recite the incantation again and give him the same instructions once more, just as you see fit and as is most likely to improve his condition.

(93/96)

- **Case histories of the treatment of illness-sorcery**

- **A girl who did not speak for a month**

Her father and her brother brought her to me. She was silent and did not speak. She could not even open her mouth in order to eat, or only if they forced it open and gave her fruit

¹⁸¹ Sûra 17, The Night Journey (*al-Isrâ'*), 82.

¹⁸² *Ṣaḥîḥ al-Bukhârî*, Kitâb al-ṭibb, chapter 38 (+).

juice or milk. They said: "She has been in this condition for thirty-five days." When she heard the Qur'anic incantation she started to speak -praise be to God alone, the Lord of the worlds.

- A *jinnî* who gripped the foot/leg of a woman

She said that she felt a violent pain in her foot/leg. "maybe it is rheumatism," I said. But I said: "I will recite the Qur'anic incantation over her", particularly because she could only walk with difficulty. No sooner had she heard the Fâtiḥa or signs of obsession manifested themselves in her. The *jinnî* spoke and told me that he had gripped her foot/leg. I ordered him to go out, in obedience to God. He went out and the woman stood up and walked; praise be to God alone.

- His face was contorted/twisted because of the *jinnî*

This man came to me with his face visibly contorted/twisted to the right -if I am not imagining things. When I recited the Qur'anic incantation over him, the *jinnî* spoke and said: "He has harmed me." I persuaded him that he had not done it on purpose, and that that was forbidden to a *jinnî*. I commanded him to do the right thing and to refrain from what is odious. He complied with my request and went out; praise to God. The man got up after his mouth had righted itself again, and praise be to God alone.

- A girl which the doctors did not know how to treat

Her father came to me and said: "My daughter has been struck by an affliction and has fallen unconscious. Her situation has remained unchanged for two months. She can hear, but not speak, or eat, or move any part of her body. At present she is under sedation in the °Asîr hospital in Abhâ, in the ward for medium care. One of the doctors has told me that all the checks are in order, and that they do not know what is the matter with her. They have made an opening in her throat for breathing, and have inserted a tube into her nose to feed her, so that she can spend the rest of her days on the bed, in this condition."

Usually I do not go to people to treat them, no matter what, unless they come with a verbal message from an excellent preacher and very dear friend, Shaykh Sa'îd Misfir al-Qaḥtânî - may God preserve him. But I said: "I must absolutely go to her." They gave me a special permission from the hospital to go and visit her outside visiting hours and the time that she received the treatment mentioned above. I did indeed find her on the bed, in a condition

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of God alone knows what weakness and emaciation. The only motion she could make was a slight movement on the head, and she could hear and see. I asked her about all the symptoms, and she shook her head in denial. I did not know what was the matter with her. However, we went to perform the sunset prayer and I prayed for her during the prayer session. Then we went back, and I recited sûra 113, Daybreak (*al-Falaq*) over her, and: "O God, Lord of mankind, make the evil go away and heal, You are the Healer, there is no healing but Your healing, a healing that leaves no illness untouched."¹⁸³ Then the girl spoke and talked, thanks to God alone. Her father and brothers wept of joy. The father got up to kiss my head, but I said: "Do not believe in people, but do believe in God -powerful and exalted is He. God has wanted to cure her at this particular moment, and the cure has come through the hand of one of His servants. The girl said: "Praise be to God!", and talked, and said: "I want to leave the hospital."

¹⁸³ Ibidem.

- A *jinnî* who pointed out the place of the charm

A sick young man came to me and when I recited over him the *jinnî* spoke up and said that he was responsible for the bewitchment. He pointed out to us the sorcerer with whom he worked, and also pointed out to us the place of the charm, saying: "The charm is in the threshold of the house." Then I ordered him to go out, and he went. The family of the young man then went to the place which he had indicated, started digging, and found the charm, in the form of snippets of paper with letters written on them. They dissolved them in water, and the bewitchment lost its power, praise be to God alone.

8. Haemorrhage sorcery (nazîf). Also called 'vaginal bleeding' (istihâda)

• How does haemorrhage sorcery come about?

This kind of sorcery only occurs in women. In this type, the sorcerer gives the *jinnî* power over the intended victim and orders him to make her start to bleed. The *jinnî* gets into the body of the woman and flows through her veins together with the blood. The Prophet, peace be upon him, said: "The devil runs through man (*Ibn Âdam*) like blood." When the *jinnî* reaches a certain vein in the womb, he tramples on it and blood starts to flow from this vein. When Ḥamna bint Jaḥsh asked the Prophet, peace be upon him, about vaginal bleeding, he said: "It is a trampling of the Devil."

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And, in another version: "It is a vein, and not menstrual flow."¹⁸⁴ From the combined versions can be deduced that vaginal bleeding (*istihâda*) is a trampling of the devil on one of the veins in the womb.

• What is haemorrhage-sorcery?

That is what the religious scholars call vaginal bleeding (*istihâda*), and what doctors call 'haemorrhage'.

Ibn al-Aḫḫār says: "Vaginal bleeding is that the woman loses blood after the usual days of menstruation" (etc.)¹⁸⁵

Vaginal bleeding may go on for months, and the quantity of blood may be smaller or larger.

• Treatment of haemorrhage-sorcery

You must recite the Qur'anic incantation over water, and she must drink this and bathe with it during three days. Then the bleeding will stop, with God's permission.

• Case history of treatment of haemorrhage-sorcery

There came a woman who seriously haemorrhaged. I recited the Qur'anic incantation over her and gave her tapes with Texts from the Qur'ân. After only a few days the bleeding stopped, praise be to God alone.

Regarding writing verses from the Qur'ân and drinking them the Shaykh al-Islam Ibn Taymîya -may God, exalted is He, have mercy on him- has given as his opinion that it is allowed: "It is allowed to write something from the Book of God and its pious formulas

¹⁸⁴ This second version is mentioned with an excellent chain of transmission (*sanad jayyid*) by Aḫmad (+) and al-Nasâ'î (+).

¹⁸⁵ *Al-Nihâya* 1/496 (+).

with a permitted sort of ink for a person afflicted by sorcery and for other people that are sick, and he may wash himself with it and drink from it, as Aḥmad, tr.) and others have stated.¹⁸⁶

As for the prayer and fasting of a haemorrhaging women and other religious duties, that is the domain of books on religious law.¹⁸⁷

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9. Marriage-obstructing sorcery

• **How is marriage-obstructing sorcery accomplished?**

An envious and deceitful person goes to a wicked sorcerer and asks him to make a charm for the daughter of so-and-so so that she cannot marry. The sorcerer then asks him for her name, for that of her mother, and for something that carries a trace of her. Then he starts to make the charm, and entrusts one or more *jinnîs* with the task. The *jinnî* goes and stays close to the woman until he manages to get into her during one of the four situations that we have mentioned earlier, namely:

1. Strong fright.
2. Strong anger.
3. Strong absence of mind.
4. Indulging in passions.

The *jinnî* may find himself in one of the following situations:

1. Either he manages to get into the woman and makes that she shirks from any husband who proposes to her, and refuses him;
2. Or he does not manage to get into her, and then he starts practicing make-believe sorcery from outside. He makes the man believe that the woman is ugly. He whispers this into his mind, and does the same with the woman.

You will then see that every man who goes to propose to this woman refuses to marry her without any reason. If he had originally agreed to marry her, he withdraws his promise after a few days. This is the result of the Devil's whispering to him.

In cases of very strong sorcery you may see that a man who goes to propose to a woman starts to have a strong sense of oppression (*ḍîq*) from the moment he enters the house. Life turns black before him as if he were in prison, and he does not come back again.

In the meantime, the *jinnî* occasionally causes headache in the woman.

• **Symptoms of this kind of sorcery**

1. Occasional headaches that do not disappear when medicines are taken.
2. A strong feeling of constriction/oppression in the chest, especially from late afternoon to midnight.
3. Seeing the man who proposes as ugly.
4. Being too much steeped in thought (mental wandering).
5. Severe restlessness during sleep.
6. Sometimes there is a chronic stomach-ache.
7. Pain in the lower part of the spine.

¹⁸⁶ *Majmûc al-Fatâwâ* 19/64 (+).

¹⁸⁷ This is explained in *Al-Iklîl Sharḥ Manâr al-Sabîl* 1/210 (±).

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• **Treatment of marriage-obstructing sorcery**

1. Recite the Qur'anic incantation over her, and if she shows signs of possession and the *jinnî* speaks, you must treat him as mentioned before.
2. If she does not show signs of possession and feels a change in her body, you must give her the following instructions:
 - To wear the legally prescribed head veil.
 - To take care to perform prayer at the appointed times.
 - Not to listen to songs and music.
 - To do the lesser ablution before going to sleep and to read the Throne verse.
 - To bring the hand palms together before going to sleep, and to recite the sûras of seeking refuge, blowing into the hands and wiping the body three times.
 - To record the Throne verse over and over again on a one hour tape, and to listen to it once every day.
 - To record the sûras of seeking refuge (sûra 112, Oneness (*al-Ikhlâs*); sûra 113, Daybreak (*al-Falaq*); sûra 114, Men (*an-Nâs*)) over and over again on a one hour tape and to listen to it once every day.
 - You must recite for her the Qur'anic incantation over water, and she must drink this and bathe with it for three days.
 - After the daybreak prayer she must say a hundred times: "There is no God but God alone, He has no companion, to Him is the kingship, to Him the praise, and He has power over everything."

She must follow these instructions for a full month. After a month, she will find herself in either one of the following situations, if God, exalted is He, wills:

1. The symptoms have disappeared, the illness is cured, and the bewitchment has lost its power- praise be to God.
2. The pain has increased and the symptoms have become worse. In that case, you must recite the Qur'anic incantation over her. If God wills, she will then show signs of possession, and then you must treat her as mentioned before.

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• **Case history of treatment of marriage-obstructing sorcery**

A woman agrees to marry, and then refuses in the morning.

A young man came to me and said: "We have a girl who is a strange case. When a man comes and proposes to her, she gladly accepts, but when she goes to bed and wakes up in the morning her opinion has changed and she refuses him, without making clear why. This happens again and again, so that doubt has come to beset us. What is your opinion?"

When I recited the Qur'anic incantation over her, she showed signs of possession and a female *jinnî* spoke through her mouth.

I said: "Who are you?"

She answered: "So and so" (I will not mention her name).

I said: "Why have you got into this girl?"

She answered: "Because I love her."

I said: "What did you do with her?"

She answered: "When someone came to propose to her and she consented, I threatened her in her dreams that I would do so and so to her if she would marry."

I said: "What is your religion?"

She said: "Muslim."

Then I said: "Religion does not allow this. The Prophet, peace be upon him, says: 'No harm and no obstructing'¹⁸⁸, and this is harming a Muslim woman, and it is forbidden by religious law."

The female *jinnî* was convinced, and the woman awoke from her stupor.

Praise be to god; there is no might and no power except in God.

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- **Important information about sorcery**

1. The symptoms of sorcery may resemble those of being 'touched' by *jinn* (*mass*).
2. If the bewitched person has a chronic pain in the stomach, this indicates that the charm has been eaten or drunk.
3. Qur'anic treatment must be applied only on the condition that:
 - the patient has an upright attitude towards God;
 - the patient has confidence, and believes in the effectiveness of Qur'anic treatment.
4. Most types of sorcery have the following symptom in common: a feeling of constriction in the chest, usually at night.
5. You can find out the place of the charm in two ways:
 - at the indication of the *jinnî* responsible for the bewitchment. Do not believe him before you have sent someone to investigate whether the charm indeed is on the place he mentioned. When you find it, he speaks the truth; if not, well, there is much lying among the *jinn*.
 - The patient or the healer must pray two *rak'as* with sincerity, devotion, trust and humility at a favourable moment, such as the last third of the night. He must ask God to point out to him where the charm is. Sometimes you will have a dream, or you may have a feeling or a sensation, or you may become convinced that this is the place of the charm. When that happens, you must thank God abundantly, majestic and exalted is He.
6. You may recite the Qur'anic incantation over oil of black caraway (*habba sawdâ'*, *Nigella sativa*) and tell the patient to rub it in the morning and in the evening on the place where it hurts. This applies in all cases of sorcery.

In the *Sahîhs* (of al-Bukhârî and Muslim) it is firmly established that the Prophet, peace be upon him, said: "Black caraway (*habba sawdâ'*) cures everything but the poisonous (*al-sâmm*)"¹⁸⁹, i.e. death. *habba sawdâ'* is called in some countries '*habbat al-baraka*', 'seed of blessing', and in others '*shûnîz*'.

In the version of Muslim: "There is no illness unless *habba sawdâ'* is a cure for it, except the poisonous (=death)."¹⁹⁰

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- **A sick woman to whom God showed the place of the charm**

This girl came to me, and when I recited over her I knew that she was under a strong bewitchment, because she saw spectres/phantoms and such in her dreams as well being

¹⁸⁸ Reported by Ibn Mâja 2340 (+) and 2341 (+), and declared sound by al-Albânî in *Al-Şahîha* 250 (+) and *Al-Irwâ'* 896 (+).

¹⁸⁹ Reported by al-Bukhârî 5687 (+) and 5688 (+) and Muslim 2215 (+).

¹⁹⁰ Reported by Muslim 2215, according to Abû Hurayra, in 'Kitâb al-Salâm', the chapter concerning the treatment with black caraway (+).

awake. Well, I said to her family: "Use this treatment, and maybe the charm will become powerless even while it is in its place, if God, exalted is He, will." They asked: "Is there no way in which we can discover the place of the charm?" "Yes," I said. "How?" "To pray to God and to beseech Him, especially during the last third of the night, the time that prayers are answered and the Lord descends to earth from heaven."¹⁹¹ And, so they told me, the sick woman indeed started to perform the *ṣalât*, to pray and to beseech God. Then she had a dream in which somebody took her by the hand, led her to a certain place in the house and pointed out to her the charm which was buried there. In the morning she told her family about it. They went to the place, found the charm, got it out, made it powerless and the girl was cured, praise be to God, the Lord of the worlds.

¹⁹¹ According to Abû Hurayra, the Prophet, peace be upon him, says: "Every night Our Lord, the Blessed and Sublime, descends to the heaven of the earth, where He remains during the last third of the night, and He says: 'Whoever invokes Me, I will answer him, whoever asks Me, I will give him, whoever asks My forgiveness, I will forgive him'. This ḥadîth is agreed upon (+).
And in another report: "I am the King, I am the King. Whoever invokes Me, I will answer him, whoever asks Me, I will give him, whoever asks My forgiveness, I will forgive him, all of that until dawn". (Reported by Muslim/The prayer of the traveller, no. 758 (+).

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CHAPTER VII: TREATMENT OF THE PERSON WHO IS "BLOCKED" (*ma' qûd*) FROM HAVING INTERCOURSE WITH HIS WIFE

1. How to define the condition of "being tied" (*rabt*, "blocked" *'aqd*) from having intercourse with one's wife.
2. How does *rabt* come about?
3. Treatment of *rabt* in men.
4. Treatment of *rabt* in women.
5. How can we distinguish *rabt* from sexual impotence?
6. Treatment of various types of infertility.
7. Treatment of premature ejaculation.
8. Protective measures to be taken by the bridal couple before consummating the marriage.

Practical cases of treatment of *rabt*.

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CHAPTER VII: Treatment of the person who is "blocked" from having intercourse with his wife.

• **Rabt:**

This means that a man who is physically mature and not ill is unable to have sex with his wife.

If we want to know how *rabt* (= *'aqd*) comes about, we have of course to know first how an erection works.

– **Physiology of the sexual act in the man:**

The penis, as everybody knows, is an elastic piece of flesh that becomes stiff when blood flows into it, and becomes flaccid again when the blood flows out.

– **The erection happens in three stages:**

1. When the man is sexually stimulated, the testicles start to excrete hormones which they pour into the blood until the hormones reach the outer skin of the head and charge the body up with something like an electrical current.
2. The sexual stimulus reaches the cerebral center specifically designed for it.
3. The cerebral center of sexual stimulation begins to give quick signals to the genital nerves in the vertebral column (spine). When that happens, a valve that was previously closed is opened and a surge of blood flows into the genital parts in the direction of the penis. The blood flows into it, and it becomes erect.

• **How does *rabt* in a man come about?**

The demon in charge of the sorcery/bewitching nestles himself in the brain of the man, more specifically in the center of sexual stimulation that sends its signals to the genitals. Then he lets the genitals function normally, and when the man approaches his wife and wants to have intercourse with her, the demon puts the center of sexual stimulation in the brain out of action, and the signals that are sent to the organs which make the blood surge into the penis so that it becomes erect, come to a halt. The blood quickly draws back from the penis, and the penis becomes flaccid and shrinks.

For that reason you see that the man is in normal condition -i.e. having an erection- when he plays with his wife or cuddles her, but when he approaches her his penis shrinks, so that he cannot have sex with his wife. For an erection is the main factor for performing

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the sexual act, as everybody knows.

Sometimes you see that a man who is married to two women is blocked from having intercourse with the one and not with the other, because the demon in charge with the sorcery/bewitching

puts the center for sexual stimulation out of order when he approaches her, because it is his task to "block" him from having sex with this one alone.

- **Rabṭ of the woman**

Just as *rabṭ* may happen to a man, it may also happen to a woman. *Rabṭ* in a woman may occur in five different ways:

- 1. Rabṭ of preventing:**

In this case the woman tries to prevent that her husband has sex with her by firmly locking her thighs together, so that the man cannot have sex with her. This is not subject to the woman's will, so much so that a young man whose wife was struck by this kind of sorcery used to scold her, and she said: "This happens beyond my will." She even said: Put iron shackles on my legs before we start, so that they cannot lock together." He actually did this, but the act was not successful. Then his wife suggested that he should inject a drug to put her out when he wanted to have sex with her. In this way the act was successfully completed, but only by one of the parties concerned.

- 2. Rabṭ of dulling sensation:**

In this case the *jinnî* in charge with the sorcery/bewitchment nestles himself in the center of the woman's brain that governs sensation, and when her husband wants to have sex with her, the *jinnî* makes that she no longer has any kind of sensation. As a result, she cannot feel any pleasure and cannot respond to her husband. She even may become like a drugged body with which he can whatever he wants. The woman's glands do not produce the necessary fluid to moisten her vagina, and the sexual act is not completed successfully.

- 3. Rabṭ of bleeding:**

We have spoken about 'blood flow sorcery' in the preceding chapter, as item eight of the different types of sorcery, and we have made clear how it comes about. This type however differs in one respect from 'blood flow sorcery', namely that 'blood flow *rabṭ*' occurs specifically at the moment of sexual intercourse. 'Blood flow sorcery' has no connection with this, but goes on for several days.

'Blood flow *rabṭ*' is that the demon causes a powerful blood flow (*istihâḍa*)¹⁹² in a wife when the man wants to have sex with her, so that sex is impossible. This may take such a serious form as what a man, a soldier

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¹⁹² "The blood flow (*istihâḍa*) is one of the runs of the devil", ascertained by al-Tirmidî 128 (+) and others (+).

in the army, told me. Whenever he got permission to visit his wife and he arrived at his home, his wife started to have a blood flow which went on the whole period of his leave, about five days. When he had gone back to his job in the army she no longer had it. The blood flow even stopped the very minute that he left the house. This continually happened in the same way.

4. *Rabṭ* of being walled up.

This is the case when a man wants to have sex with his wife and is faced with an impenetrable wall of flesh which he is not able to pierce. So the sexual act cannot successfully be performed.

5. *Rabṭ* of delusion:

This is the case when a man who has married a virgin discovers when he wants to have sex with her that her hymen has completely been removed, so that he starts to have doubts about her. But when she is treated and the sorcery/bewitching is undone, her hymen becomes intact again.

- **There are various ways of treating *rabṭ*:**

First method

Recite over the patient the incantation mentioned at the beginning of Chapter 6. When the *jinnī* who is responsible for the bewitching answers, you must ask him where the charm is hidden. Then you must bring it out, undo it, and order the *jinnī* to leave the body. If he does that, the bewitching is undone. If he does not answer when the incantation is recited, you must use the other methods to bring him under your command.

Second method

Recite the following seven verses over water and make the patient drink from it and bathe with it during seven days. Then the sorcery is undone, if God wills.

*"Moses said: 'The sorcery that you have wrought, God will surely bring to nothing. God does not bless the work of those who do evil. By his words God vindicates the truth, much as the guilty may dislike it.'"*¹⁹³

*"Then We signalled to Moses 'Now throw down your staff.' And thereupon it swallowed up their false devices. Thus did the truth prevail, and all their doings proved vain. They were defeated and put to shame, and the enchanters prostrated themselves, saying: 'We believe in the Lord of the Universe, the Lord of Moses and Aaron.'"*¹⁹⁴

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*"Their are but the deceitful show of a sorcerer. Sorcerers shall not prosper, whatever they do."*¹⁹⁵

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¹⁹³ Sūra 10, Jonah (*Yūnus*), 81,82.

¹⁹⁴ Sūra 7, The Heights (*al-Aʿrāf*), 117-122.

¹⁹⁵ Sūra 20, Taha (*Tāʾhā*'), 69.

Third method

Take seven leaves of the lotus tree (*sidr* or *nabq*, *Zizyphus spina christi*), pound them well between two stones, place the powdered leaves in a vessel with water, then bring your mouth near the water and make the leaves turn in the water. Recite the Throne verse seven times, then make the patient drink the water and bathe with it a number of days. He must not add other water to it, and not heat it on the fire. If he wants to heat it, he must place it in the sun. He must not throw it away in a dirty place. Then the sorcery/bewitching will be undone and the *rabṭ* will disappear, if God wills. Often it disappears after the first bath.

Fourth method

Recite the *ruqya* in the ear of the patient, then recite also the words of God "*Then We shall turn to that which they have done and render it as vain as scattered dust*"¹⁹⁶ three hundred and sixty-six times in his ear. Then the sorcery/bewitching will be undone, if God wills.

Fifth method

The great scholar (*al-ḥâfiẓ*) says in the *Fatḥ al-Bârî* (vol. X: 233): "Abd al-Razzâq went further than al-Shaʿbî, saying: "There is no harm in the "Arabic incantation (*nushra*)", which implies that one goes to a place where thorn bushes¹⁹⁷ grow and then takes with the right hand as well as the left hand a bunch of leaves, pound them, recite over them and then wash with them."¹⁹⁸

I said: "He must recite the sûras of Seeking Refuge in God and the Throne verse over them."

[Sixth method

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(Tr.: The sixth method given in the second impression, the oldest in my possession, has been completely eliminated in the tenth, and the numbers have been moved up. The latter thus offers nine methods instead of ten. I follow the later edition in the numbering of the next methods)

The great scholar (*al-ḥâfiẓ*) says: "Then I looked at what has been said about this incantation in the *K. al-Ṭibb al-nabawî* of Jaʿfar al-Mustaghfirî". He says: "I have found in the handwriting of Naṣūḥ ibn Wâṣil in a volume of the *Commentary* of Qutayba ibn Aḥmad al-Bukhârî: Qatâda said to Saʿîd ibn Musayyab: 'A man who knew about medicine was held away from (*ukhîḍa ʿan*) his wife. Is it allowed for him to use an incantation?' He said: 'There is nothing against it. He wants to use it to get better, and that which proves useful is not forbidden.'"

Naṣūḥ said: "Ḥammâd ibn Shâkir asked me: 'What is "the loosening" (*al-ḥall*)? And what is "the incantation" (*an-nushra*)?' I did not know, and he said: 'That is when a man cannot have intercourse with his wife even though he can do so with other women. The man who is thus afflicted must take a bunch of twigs and an axe with two ... (*qiṭârayn*, sharp edges?), place it in the bunch of twigs and then put fire to them so that the axe becomes hot. Then he must take it out and urinate on the hot part. Then he will be cured, if God wills.'"

The patient must not believe in the axe, but know that it is only a means to an end. The steam rising up from the hot axe to the penis of the man has effect on the *jinnî* so that he

¹⁹⁶ Sûra 25, al-Furqân (*al-Furqân*), 23.

¹⁹⁷ Meaning: trees. See *Lisân al-ʿArab*, articles "c ḍ q" and "c ḍ h" (+).

¹⁹⁸ *Fatḥ al-Bârî* 10/233 (+).

goes away and the sorcery is undone, with God's permission.]

Sixth method

The person who is bewitched must gather as many desert- and garden flowers as he can in the spring. These he must put in a clean vessel, put sweet water on it, and then slightly boil the flowers in the water. Then he must wait till the water has cooled off and then recite the s̄uras of Seeking Refuge in God over it. Then he must pour it out, and with God's permission he will be cured.¹⁹⁹

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Seventh method

Take a vessel with water and recite the s̄uras of Seeking Refuge in God and the following prayers over it:

"O God, Lord of humankind, take away the harm and cure me, You are the Healer, there is no healing but Yours, a healing that leaves behind no misery."

"In the name of God, I invoke a incantation over you, and God will cure you of every illness that makes you suffer, and from every 'evil' soul or envious eye God will cure you."

"I seek refuge in the perfect words of God from the mischief that He has created."

"In the name of God, nothing on earth or in heaven that is under His name can be harmed, He is the All-hearing, the All-knowing."

[The next line is only present in the second, not in the tenth edition:

"O God, undo this sorcery with Your power, o Thou Who forces the heavens and the earth!"]

Recite these prayers seven times over water. He must drink it and wash with it during three days. Then the sorcery will be undone and the *rabṭ* will be loosened, with God's permission.

((109/....) In the second edition there follows here another method not to be found in the tenth edition. It is number nine in the second edition:

Ninth method

Recite in the ear of the patient:

1. seventy times the *Fâtilḥa*;
2. seventy times the Throne verse;
3. seventy times the s̄uras of Seeking Refuge in God (*Mu'awwidât*) during three days;

and then the sorcery will be undone, with God's permission.]

Eight method

Take a clean vessel and write in it with clean ink the words of Him, exalted is He:

"Moses said: "The sorcery that you have wrought, God will surely bring to nothing. God does not bless the work of those who do evil. By his words God vindicates the truth, much as the guilty may dislike it."²⁰⁰

Wipe it out with oil of black cumin (*habba sawdâ'*, *Nigella sativa*). The patient must drink

¹⁹⁹ *Fatḥ al-Bârî* 10/234 (+).

²⁰⁰ *Sûra* 10, *Jonah (Yûnus)*, 81, 82.

from it and rub it on his breast and forehead during three days. Then the *rabṭ* will be loosened and the sorcery undone, if God wills. The Shaykh al-Islâm has given the legal opinion that writing (*kitâba*) of Qur'ân or pious formulas (*adkâr*) and then wiping them out and giving them to a patient to drink is permitted.²⁰¹

[The next method is only found in the tenth, not the second edition]

Ninth method

Write the incantation against sorcery with clean ink -saffron, for instance- in a clean vessel, wipe it out with water and make the person afflicted by *rabṭ* drink it and bathe with it during a number of days. Then the *rabṭ* will be loosened, if God, exalted is He, wills.

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- **The difference between *rabṭ*, impotence and sexual weakness**

1. *Rabṭ*:

The person afflicted by *rabṭ* feels himself full of activity and vitality and perfectly able to have intercourse with his wife. His penis even is erect as long as he is away from her. But as soon as he comes near her and wants to engage in the act, his organ shrivels and he is no longer able to have sex with her.

2. Impotence:

Lack of a man's sexual potency, whether he is near his wife or away from her. His organ simply does not become erect.

3. Sexual weakness:

The husband can only have intercourse with his wife at long intervals, and intercourse is completed in a few seconds. The penis of the man quickly tends to become limp and to shrivel after a brief moment of intercourse.

- **Treatment**

As to *rabṭ*, we have just mentioned nine [2nd edition: ten] methods of treatment. Impotence has to be treated by doctors.²⁰² Sexual weakness can be treated as follows:

1. Take a kilo of pure honey [next part of sentence not in 2nd edition] and two hundred grammes of queen bees' jelly.²⁰³
2. Recite the sûra *al-Fâtiḥa* (1, The Opening), the sûra *al-Sharḥ* (94, The Comfort) and the sûras of Seeking Refuge in God (...., 113, 114) over it [2nd ed. adds: seven times].

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²⁰¹ *Majmûc al-Fatâwâ*, 19/64 (+).

²⁰² If it is treatable.

²⁰³ It is preferable that it comes directly from the beehive, because it can only be conserved deep-frozen, and its nutritive value decreases day after day until it is completely lost. There are several degrees:

1. The variety from the mountains: contains the highest nutritive value, and can be found in some regions of Yemen and Saudi Arabia.
2. The variety from Egypt, which comes directly after it.
3. The variety from Turkey.
4. The imported variety, contains the least nutritive value.

3. The patient must every day eat three spoonfuls of this on an empty stomach, [rest of sentence not in 2nd ed.], one spoonful before lunch and another one hour before his supper.
4. He must continue this for one or two months, depending on the how serious the weakness is.

Then he will be cured, with God's permission.

- **Treatment of various kinds of infertility**

- **Infertility of the man**

There are two types of this:

1. Somatic infertility that has to be treated by doctors, if it is treatable.
2. Infertility as the result of being internally affected by *jinn*. This has to be treated with the Qur'ân, prayers and pious formulas.

It is common knowledge that for the process of begetting offspring it is -with God's permission- necessary that the man's semen contains more than two million spermatazoae per cubic centimetre. Sometimes the demon causes pressure or something else in the sperm-secreting testicles of the man, so that they secrete less than the necessary average, and no fertilization occurs.

When the spermatazoae are transported from the testicles to the bladder, they need the mucous flow which is secreted by Cooper's gland and spilled into the bladder. The spermatazoae are nourished with it in the bladder. Here the demon does more meddling, namely preventing Cooper's gland from secreting the mucous flow. As a result, the spermatazoae stored in the bladder cannot feed upon it and die, so that no fertilization occurs either.

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- **How can one distinguish natural infertility from infertility caused by jinn?**

Infertility caused by *jinn* has certain symptoms:

1. A feeling of constraint in the breast, especially late in the afternoon. Sometimes it lasts till midnight.
2. Absentmindedness.
3. Pain in the lower vertebrae of the back.
4. Restlessness during sleep.
5. Having nightmares.

- **Infertility of the woman**

There are also two types of infertility in women:

1. Natural infertility; God has created her infertile.
2. Infertility caused by a *jinnî* who has nestled himself in the woman's womb and spoils the ovae so that they are not fertilized.

Or he lets fertilization take place and pregnancy take its course, but after a few months of pregnancy he makes a vein in the woman's womb sput blood so that she starts to flow and miscarries. Repeated miscarriages are often caused by *jinn*. Such cases have been treated. It is confirmed in the two *Sahîhs* that the demon makes blood flow from human beings.²⁰⁴

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²⁰⁴ Reported by al-Bukhârî (*Fath*) 4/282 (+), and Muslim (*Nawawî*) 14/155 (+).

- **Treatment of infertility**

1. Make a tape recording of the *ruqya* for him and let the patient listen to it three times a day.
2. He must recite sūra The Ranks (37, *al-Şâffât*) in the morning or listen to it.
3. He must recite sūra The Ladders (70, *al-Ma'ârij*) when he goes to bed, or listen to it.
4. Recite for him over oil of black caraway (*ḥabba sawdâ'*, *Nigella sativa*): sūra *The Opening* (1, *al-Fâtiḥa*); the Throne verse; the final part of sūra The Cow (2, *al-Baqara*); the final part of sūra The 'Imrâns (3, *Âl 'Imrân*) and the sūras of Seeking Refuge in God seven times. Then let him rub his breast, forehead and spine with it before going to bed.
5. Then recite the same verses over pure bee honey, and let him take a spoonful of this every day on an empty stomach.

This treatment must be continued for three months. The patient also has to pay strict attendance to God's commands regarding himself, so that he will be one of the true believers whom God cures with the holy Qur'ân. He, the Exalted, says: "We have sent down from the Qur'ân that which is a cure and a mercy for the believers"²⁰⁵ God speaks here specifically about believers, and not about others.

Cases like this have been treated 'successfully', with God's favour.

- **Treatment of premature ejaculation**

Premature ejaculation is a natural phenomenon in a man. Doctors treat it in various ways, such as:

1. Use of ointments that dull sensation.
2. Thinking of something else during intercourse.
3. Solving a difficult mathematical problem while having sex.

The cause may also be a stimulus caused by the *jinnî* in the prostate of the man so that he ejaculates prematurely. This can be treated as follows:

1. Say after the daybreak prayer a hundred times: "There is no God but God alone, He has no companion, to Him belongs the sovereignty, praise be Him, He has power over everything."
2. Recite the sūra Sovereignty (67, *al-Mulk*) before bedtime or listen to it.
3. Recite the Throne verse a number of [2nd ed.: seventy] times every day.

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4. Say the following prayer every morning and evening:
"I seek refuge in the perfect words of God from the mischief that He as created" (three times);
"In the name of God, nothing in Whose name on earth or in heaven can be harmed, he is the All-hearing, the All-seeing" (three times);
"I seek refuge in the perfect words of God from every demon and harmful thing (*hâmma*) and from every envious blameworthy eye" (three times), and this for at least three months.

²⁰⁵ Sūra 17, The Night Journey (*al-Isrâ'*), 82.

- **Protective measures [2nd. ed: for the bridal couple before consummation] (10th ed.): against sorcery**

It is well known that *rabṭ* frequently occurs to a young man on his wedding, especially when he lives in a community where there are shameless sorcerers. Hence the importance of this question:

Is it possible for the bridal couple to protect itself against sorcery, so that if sorcery is practiced against them it has no effect on them?

The answer is: Yes, that is possible, and we will mention these protective measures, if God wills. First, however, I want to tell you about the following event:

There was an upright young man who called the people to God in his village and beyond. He often preached to the people and called them to the pure *tawḥīd* and true belief. He warned them against going to sorcerers and explained to them that *sorcery* is a form of unbelief, and that the sorcerer is an evil person, an enemy of God and His messenger. There was in his village a certain man, a well-known sorcerer. When a young man wanted to marry he used to go to that sorcerer and say: "I will get married on such-and such a day, and what do you want??. Then the sorcerer would ask him for a certain sum of money, and the young man would pay up without hesitation. If not, he would be punished by being "blocked" from his wife, not being able to have sex with her. Then he would have no choice but to go to that sorcerer to get him to undo the blockage, but the price would be doubled. This upright young man openly waged war against the sorcerer, blaming him from the pulpit and in private as well as public gatherings. He mentioned him by name and warned the people against going to him. The young man himself was not yet married, and the people waited for his wedding day to see what would happen to him from the sorcerer: would this pious and upright young man be able to protect himself against the sorcerer?

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The young man's wedding day came near, and before consummating his marriage, he came to me and told me the story. He said: "The sorcerer threatens me, and the people of the village are waiting to see who gains victory. What do you think? Can you give me protections against the sorcery, knowing that the sorcerer will do his utmost to succeed and will come up with his strongest means, because I have so very contemptuously spoken about him to the people?"

"Yes," I said, "I can do that, but on one condition."

"And what is that?"

"Send the sorcerer a message that you will get married on such-and-such a day, and that you challenge him, and that he can do what he wants but that he will not be able to do anything, and that he may bring along whomever he wants of the sorcerers, and openly tell the people that the challenge is your responsibility." The young man said, with some hesitation: "Are you sure?"

"Yes," I said, "I am sure that victory is for the believers, and humiliation and being brought down for the evildoers."

The young man indeed sent a message to the sorcerer, challenging him to do as he thought fit and telling him the day of his wedding. The people hardly could wait till the critical day arrived.

I gave the young man some of the protections that I will tell you about in a moment, if God wills. The result was that the young man was married and consummated his marriage without experiencing any harmful effect from the sorcerer's magic or from the tricks of the cunning. The people were very surprised and taken aback. This was a victory for the true belief, and a clear proof of the staunch courage of the people who adhere to it and of the way in which God protects them in front of the worthless. The case of the young man

became widely known among his family, his clan and his village, and the sorcerer lost much of his prestige in the eyes of the people.

God is great, praise be to God, and there is no victory except from God.

These are the protections:

- First protection

Eat seven times date paste on an empty stomach, if possible made of dates from the City of the Prophet. This is what is required. If you cannot obtain this, you can take any dates that are easily available to you. The Prophet, peace be upon him, says: "Who eats seven dates made into paste in the morning, will not be harmed that day by poison or sorcery."²⁰⁶

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- Second protection: The lesser ablution (*wuḍū'*)

Sorcery has no effect on a Muslim who has performed the lesser ablution, for such a Muslim is protected by angels sent by the Merciful, great and exalted is He. We know from Ibn ʿAbbās, may God be pleased with him and his father, that the Apostle of God, peace be upon him, said: "Purify those bodies, and God will make you pure, for an angel spends the night in the mantle²⁰⁷ of every human being who spends the night in a state of ritual purity. Not an hour goes by without the angel saying: My God forgive you slave because he spent the night in a state of purity."²⁰⁸

- Third protection: To observe the communal prayer

Observing the communal prayer places the Muslim in a position in which he is safe from the Devil, and to be negligent in it lets the Devil assume power over a human being. When he has done so, he strikes him with evil effect (*mass*), sorcery (*sihr* bewitches him), or some other thing that the Devil is able to. From Abū al-Dardā', may God be pleased with him, we have the following: "I heard the Messenger of God, peace be upon him, say: 'If there are three people in a village or a desert and no prayer session is held among them, the Devil assumes power over them. I warn you to perform the communal prayer, for the wolf will eat the straying animal.'"²⁰⁹

- Fourth protection: To get up at night to pray

Who wants to protect himself against sorcery must get up some time at night to pray and not neglect to do so, for neglecting to pray at night gives the Devil power over a human being, and when the Devil has gained power over you, you are fertile soil for sorcery to have effect on you.

From Ibn Masʿūd, may God be pleased with him, we know that a man was mentioned to the Prophet, and it was said that he slept on till morning, i.e., he got up in the morning to perform the daybreak prayer, and did not get up at night to pray the nighttime prayer. The Prophet, peace be upon them, said: "The Devil has urinated in his ear."²¹⁰

Saʿīd ibn Manṣūr said on the authority of Ibn ʿUmar: "When a man wakes up in the morning without having performed the prayer of unevenness (*witr*), he wakes up

²⁰⁶ Reported by al-Bukhārī 10/249, 'Kitāb al-Ṭibb', the chapter concerning 'treatment of sorcery by means of date paste' (±).

²⁰⁷ The mantle: cloth or other things worn on the body by people.

²⁰⁸ Reported with an excellent (*jayyid*) chain of transmission by al-Ṭabarānī in *Al-Awsaṭ* (?) al-Munḍirī mentioned it in *Al-Targhīb* 2/13 (±).

²⁰⁹ Reported by al-Bukhārī (*Fath* 3/34) (-), and Muslim (*Nawawī* 6/63) (-).

²¹⁰ Reported by Abū Dāwūd 1/150 with a good chain of transmission (-), and *Ṣaḥīḥ Abī Dāwūd* 556 (-).

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with a rope²¹¹ of seventeen cubits long on his head."²¹²

- Fifth protection: Taking refuge in God upon entering the toilet/bathroom

That is because the Devil avails himself of the opportunity that a Muslim is in this bad place -which is the abode of demons, and their refuge- to gain power over him. One of the demons has told me that he had entered a person because he had not pronounced the protective formula when he entered the toilet/bathroom, and so he had gained power over him and had entered him. God, however, helped me against him, and I ordered him to leave. So he left, God be praised.

One of the *jinn* said to me: "God has given you strong weapons, with which you can finish us off, but you do not use them. "What are these?" I asked. "The pious formulas of the Prophet," he answered.

It is known with certainty that the Prophet, peace be upon him, used to say upon entering the toilet/bathroom: "O God, I seek refuge in Thee from badness and from bad things."²¹³ Which means: from male and female demons.

- Sixth protection: Taking refuge in God upon entering prayer

We know from Jubayr ibn Muṭʿim, may God be pleased with him, that he saw the Prophet -peace be upon him- pray. He said: "God is the greatest, in a big manner; God be praised, many times; praise be to God, in the morning and in the evening (three times), I seek refuge in God from the accursed Devil, from his blowing, his spitting, and his prodding."²¹⁴ His blowing: haughtiness; his spitting: poetry; and his prodding: being possessed (*al-ṣaraʿ*), and insanity.

- Seventh protection: Protection of the woman upon concluding the marriage contract

After you have concluded the marriage contract with your wife, you must place your right hand upon her forehead and say: "O God, I ask from you that which is good in her, and the good for which you have formed her, and I seek refuge from the mischief that is in her and from the mischief for which you have formed her."²¹⁵

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- Eighth protection: To begin the conjugal life with prayer²¹⁶

ʿAbd Allâh ibn Masʿûd, may God be pleased with him, has said: "When a woman comes to you -that is to say, on the day you consummate that marriage to her- you must order her to pray two *rakʿas* behind you, and you must say: ' O God, bless me in my wife, and bless her in me, o God, keep us joined as long as you join us in goodness, and separate us when you separate us for a good purpose.'"²¹⁷

²¹¹ A rope with which a camel is muzzled.

²¹² The learned [Ibn Ḥajar] says in *Fath al-Bârî* 3/25: "Its chain of transmission is good (*ḥasan*)."²¹⁶ (+).

²¹³ Reported by al-Bukhârî (*Fath* 1/292) (-), and Muslim (*Nawawî* 4/70) (+).

²¹⁴ Reported by Abû Dâwud 1/203 (+), and declared sound by al-Albânî in *Al-Kalim al-ṭayyib* 55 (±).

²¹⁵ Reported by Abû Dâwud (+), and al-Albânî says in *Al-Kalim* 151: "Its chain of transmission is good (*ḥasan*) (-).

²¹⁶ See the treatise *Al-ṭarîq ilâ al-walad al-ṣâliḥ* (?) written by the author (Bâlî).

²¹⁷ Reported by al-Ṭabarânî (-), and declared sound by al-Albânî (-).

- Ninth protection: Protective measures during intercourse

From Ibn ʿAbbās, may God be pleased with him, we know that the Prophet, peace be upon him, said: "If anyone of you says, when he sleeps with his wife: 'In the name of God, o God, drive the Devil away from us and drive away the Devil as long as You let us live', and a child is conceived between them, it will do him no harm."²¹⁸

A *jinnî* has told me, after he had become a Muslim and repented to God, that he used to join this man -the man who was ill- when he cohabitated with his wife, because he had not said this prayer!

Praise be to God, how many costly treasures do we have, while we do not know their value.

- Tenth protection

You must perform the lesser ablution before going to sleep, and recite the Throne verse, and say: "God, exalted is He", until sleep overcomes you. It is known with certainty that the Devil said to Abû Hurayra: "If someone recites the Throne verse before going to sleep, a guardian from God will continuously watch over him, and the Devil will not come near him till the morning." The Prophet, peace be upon him, has confirmed this, saying: "He has spoken the truth to you, although he is a liar."²¹⁹

- Eleventh protection

After the daybreak prayer you must say a hundred times: "There is no God but God alone, He has no associate, to Him belongs the kingship, and to Him the praise, and He has power over all things." It is known with certainty from the Prophet, peace be upon him, that if someone says that on a given day, he will obtain the equivalent of ten 'freed' slaves, a hundred good deeds will be noted down for him, and a hundred bad deeds will be erased from his record. This will protect him against

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the Devil that day until the evening. Nobody has done a better deed than he, except the man who has done more than he."²²⁰

- Twelfth protection

When you enter the mosque you must say: "I seek refuge in God, the Great, and to His generous face and his eternal power, from the accursed Devil."

It is known with certainty from the Prophet, peace be upon him, that he said: "If someone says that, the Devil will say: 'He is protected against me for the rest of the day!'"²²¹

- Thirteenth protection

You must say three times in the morning and in the evening: "In the name of God, in Whose name no thing on earth or in heaven can do harm; He is the All-hearing, the All-knowing."²²²

- Fourteenth protection

²¹⁸ Reported by al-Bukhârî (*Fath* 1/291) (-), and Muslim (+).

²¹⁹ Reported by al-Bukhârî (*Fath* 4/487) as an attached and settled commentary (+).

²²⁰ Reported by al-Bukhârî (*Fath* 6/338) (+), and Muslim (*Nawawî* 17/17) (+).

²²¹ Reported by Abû Dâwud 1/127 (+), and its chain of transmission is declared good (*hasan*) by al-Nawawî in *Al-Adkâr* 26 (±), and al-Albânî declared it sound in *Al-Kalim al-ṭayyib*, commentary no. 47 (±).

²²² Reported by al-Tirmidî 5/133 who said: "It is good, and strange, and sound" (+).

Upon leaving the house, you must say: "In the name of God, I have put my trust in God, there is no strength and no power except with God", because if you say that there is said to you: "You are defended and protected and guided right, and the Devil will go away from you, and say to another demon: 'What can you do with a man who is guided right, defended and protected?'"²²³

- Fifteenth protection

You must say in the morning and in the evening: "I seek refuge in the perfect words of God from the mischief of that which He has created."²²⁴

These are useful protections against sorcery in general, and against "blockade" in particular, when they are applied with conviction, truthfulness and sincerity.

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- **A case history of undoing a "blockade"**

There are many instances of this and examples abound, but I will make do with just one example, for fear of making it too long.

A young man came to me with his brother, who had been married for a week but had not been able to sleep with his wife. He had gone to soothsayers and impostors (*dajjâlîn*), but to no avail. When I heard that he had gone to them I asked him to repent with sincerity, and to say that those impostors were liars, in order to make his belief sound and the treatment effective for him. He said to me: "After I had gone to them I was even surer of their deceit, falsehood and weakness." Then I recited the *ruqya* over him, and demanded from them seven green lotus (*sidr*) leaves. They could not find them, and brought me seven leaves of the camphor tree instead. Then they pounded them between two stones, and I put them into water and recited the Throne verse and the Mu^çawwidât over it. I then told him to drink it and to wash with it. He did so, and the effect of the sorcery was annihilated. His "blockade" had instantly been undone. Praise be to God first and last.

- **A case of "blockade" that turned into insanity**

There was a young man who was in good mental condition, but on the day that he consummated his marriage his condition changed. A case of "blockade" overcame him, and then turned into insanity. These days there are many cases in which bewitchment (?) turns into something else, because of the sorcerers' ignorance regarding various forms of sorcery/witchcraft. Such a case is that of the woman who went to a sorcerer in order to let him bewitch her husband so that he would dislike every woman except herself. He indeed made for her something magic (*sihr*). She put it in her husband's food, and lo, her husband started to dislike all women, even his wife. What is more, he divorced her. The wife went back to the sorcerer in order to make him undo the sorcery. But it turned out that he had passed away.

Anyway, the young man fell flat on his face, and walked around in the village screaming like a madman. When Qur'anic words were recited for him over water and lotus leaves, and he had drunk the water and washed with it, he became sane again and slept with his wife. Praise be to God alone.

²²³ Reported by Abû Dâwud 4/325 (+), and al-Tirmidî 5/154 who said "Good and sound." (+).

²²⁴ Muslim (*Nawawî* 17/32) (+).

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CHAPTER VIII: TREATMENT OF THE EVIL EYE

1. Proofs from the Holy Qur'ân for the influence of the evil eye
2. Proofs from the Sunna of the Prophet for the influence of the evil eye
3. Sayings of religious scholars about the reality of the evil eye
4. The difference between the evil eye and envy
5. The *jinn* cast the evil eye on human beings
6. Treatment of the evil eye
7. Case histories of the evil eye
 - A child that refused its mother's breast
 - A boy who lost his speech
 - A strange affair

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CHAPTER VIII: Treatment of the evil eye²²⁵

• Proofs from the Holy Qur'ân for the influence of the evil eye

1. He, exalted is He, has said:

*"he said [...] : My sons, do not enter from one gate; enter from different gates. In no way can I shield you from the might of God; judgement is His alone. In him I have put my trust. In Him let the faithful put their trust.' And when they entered as their father bade them, he could in no way shield them from the might of God. It was but a wish in Jacob's soul which he had thus fulfilled. He was possessed of knowledge which We had given him. But most men have no knowledge."*²²⁶

The learned (*al-hâfiẓ*) Ibn Kaṭîr, may God have mercy upon him, says in his commentary on these two verses:

"God, He is most high, says by way of information about Ya'qûb, peace be upon him, that when he made his sons ready to go to Egypt with their brother Benjamin he told them not to enter all through the same gate. They had to enter through different gates. For, as Ibn 'Abbâs, Muḥammad ibn Ka'b, Mujâhid, al-Ḍaḥḥâk, Qatâda and many others say: he feared the evil eye for them, because they were handsome, of beautiful statue and appearance and splendid of outlook. So he feared that people would cast the eye on them. For the evil eye is so real that it may force a rider off his horse.

As to His words: *"In no way can I shield you from the might of God"*²²⁷: that means that this protective measure does not counter the power of God and His decree, for when God wants something, He cannot be opposed or thwarted.

"And when they entered as their father bade them, he could in no way shield them from the

²²⁵ There is a valuable study entitled *Al-ʿayn ḥaqq* (?), written by Aḥmad b. ʿAbd al-Raḥmân al-Shumaymirî, from which I have taken some excerpts in this chapter. It is important to have a look at that study because it is an important one.

²²⁶ Sûra 12, Joseph (*Yûsuf*), 67,68.

²²⁷ Sûra 12, Joseph (*Yûsuf*), 67.

might of God. It was but a wish in Jacob's soul which he had thus fulfilled."²²⁸ They said: It was something to defend them against being struck by the evil eye, (etc.; summarized).²²⁹

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2. He, exalted is He, says: "*When they hear the Admonition, the unbelievers well-nigh devour you with their eyes. 'He is surely possessed,' they say.*"²³⁰

The learned (*al-hâfiẓ*) Ibn Kaṭīr, may God have mercy upon him, says: "Ibn ʿAbbās, Mujâhid, and others said: (devour you) "pierce you" (with their eyes) meaning: "they will cast the evil eye on you with their glance, in the sense that they will envy you because of their hatred for you, were it not for the fact that God protects and guards you against them. This verse contains proof of the fact that being struck by the evil eye and its effect are a reality, with God's -powerful and exalted is He- command, just as it says in the *ḥadīṭ* transmitted by a number of different channels. (etc.)"²³¹

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- **Proofs from the Sunna of the Prophet for the effect of the evil eye**

1. From Abû Hurayra, may God be pleased with him: "The Apostle of God, peace be upon him, said: 'The evil eye is a reality.'"²³²
2. From ʿĀ'isha, may God be pleased with her, we know that the Prophet, peace be upon him, said: "Seek refuge in God from the evil eye, for the evil eye is a reality."²³³
3. From Ibn ʿAbbās, may God be pleased with him and his father: "The Messenger of God, peace be upon him, said: 'The evil eye is a reality, and if anything would have preceded the divine decree it would have been the evil eye, and when you are ask to do an ablution, then do so.'"²³⁴
4. From Asmâ' bint ʿUmays, may God be pleased with her: "O Apostle of God, the sons of Jaʿfar have been struck by the evil eye, and may I invoke a incantation over them?" He said: "Yes, for if anything would have preceded the divine decree, it would have been the evil eye."²³⁵
5. From Abû Ḍarr, may God be pleased with him: "The Apostle of God said: 'The evil eye eagerly tries to get hold of someone, with God's permission, so that he ascends a height and tumbles down.'"²³⁶

This means that the evil eye strikes someone and has effect on him so that ascends a high place and then falls down from above because of the evil eye.

²²⁸ Sûra 12, Joseph (*Yûsuf*), 68.

²²⁹ *Tafsîr Ibn Kaṭîr* 2/485 (+).

²³⁰ Sûra 68, The Pen (*al-Qalam*), 51.

²³¹ *Tafsîr Ibn Kaṭîr* 4/410 (+).

²³² Reported by al-Bukhârî 10/213 (+), and Muslim (*Nawawî* 14/170) in *Al-Salâm*, the chapter concerning medicine (+).

²³³ Reported by Ibn Mâja 3508 (+), and declared sound by al-Albânî in *Ṣaḥîḥ al-Jâmi'* 938 (±) and in *Al-Ṣaḥîḥa* 737 (+).

²³⁴ Reported by Muslim (*Nawawî* 14/171) in 'Kitâb al-Salâm' in the chapter concerning medicine and incantations (+).

²³⁵ Reported by Aḥmad 6/438 (±), al-Tirmidî 2059 who says: "good and sound" (±), and Ibn Mâja 3510 (+), and declared sound by al-Albânî in *Ṣaḥîḥ al-Jâmi'* 5686 (±).

²³⁶ Reported by Aḥmad (±), and Abû Ya'îla (+), and declared sound by al-Albânî in *Ṣaḥîḥ al-Jâmi'* 1681 (±) and in *Al-Ṣaḥîḥa* 889 (+).

6. From Ibn ʿAbbâs, may God be pleased with them both, we know that the Apostle of God said: "The evil eye is a reality which brings down the high one."²³⁷ Meaning: makes him fall from a high mountain.
7. From Jâbir, may God be pleased with him: "The Apostle of God said: "The evil eye brings a man into

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the grave, and brings a camel into the cooking pot."²³⁸

Which means that the evil eye strikes a man and kills him, so that he dies and is buried in the grave, and it strikes a camel so that it sees its death near, and is slaughtered and cooked in the pot.

8. From Jâbir, may God be pleased with him: "The Apostle of God said: "The majority of people from my community who die after God has so decreed and decided, do so because of the evil eye."²³⁹
9. From ʿĀ'isha, may God be pleased with her: "The Apostle of God used to command me to invoke a incantation against the evil eye."²⁴⁰
10. From Anas ibn Mâlik, may God be pleased with him: "The Apostle of God gave permission to use a incantation against the evil eye, against insect bites, and against ants."²⁴¹
Bites: every bite that contains poison, like the bite of a snake, a scorpion, and others.
Ants: ulcers that come out of someone's side.²⁴²
11. From Umm Salma, may God be pleased with her, we know that the Apostle of God said to a slave girl in his house on whose face he had noticed a dark smudge: "It is the evil glance; invoke an incantation over her."²⁴³
Dark smudge: a sign of the Devil. One says: it is one blow of him²⁴⁴, meaning: a black or yellow spot on her face.
12. From Jâbir, may God be pleased with him: The Messenger of God gave the Ḥazm clan permission to use the incantation against snakes, and said to Asmâ' the daughter of ʿUmays: "What is it that I see the bodies of my brother's sons diminished -emaciated- and struck by need?" She said: "No, but the evil eye hastens towards them." Then he said: "Invoke a incantation over them." I protested, but he said: "Invoke an incantation over them."²⁴⁵

²³⁷ Reported by Aḥmad (+), al-Ṭabarâni (-), and al-Ḥâkim (-), and declared 'good' (*hasan*) by al-Albânî in *Al-Silsila al-Ṣaḥîḥa* 1250 (+).

²³⁸ Reported by Abû Nuʿaym in *Al-Hilya* (+), and al-Albânî declared it 'good' (*hasan*) in *Ṣaḥîḥ al-Jâmiʿ* 4144 (+), and in *Al-Ṣaḥîḥa* 1249 (+).

²³⁹ Reported by al-Bukhârî in *Al-Târîkh* (+), and al-Albânî declared it 'good' (*hasan*) in *Ṣaḥîḥ al-Jâmiʿ* 1206 (±), and in *Al-Ṣaḥîḥa* 747 (±).

²⁴⁰ Reported by al-Bukhârî 10/170 (+), and Muslim 2195 (+).

²⁴¹ Reported by Muslim 2196 in 'Kitâb al-Salâm' (+).

²⁴² See *Al-Nihâya* of Ibn al-Aʿrî 5/120 (+).

²⁴³ Reported by al-Bukhârî 10/171 (+), and Muslim 97 (+).

²⁴⁴ See *Al-Nihâya* 2/375 (+).

²⁴⁵ Reported by Muslim in 'Kitâb al-Salâm' (+).

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- **Sayings of religious scholars about the reality of the evil eye**

The learned (*al-ḥâfiẓ*) ibn Kaḥr, may God exalted is He have mercy upon him, said: "The strike of the evil eye and its effect are a reality, with the permission of God exalted is He." (etc.)²⁴⁶

The learned Ibn Ḥajar, may God exalted is He have mercy upon them, said: "The reality of the evil eye is a look of appreciation mixed with envy of someone with a wicked nature, a look which causes harm for the person at which this glance is directed." (etc.)²⁴⁷

Ibn al-Aḥr, may God exalted is He have mercy upon him, said: "One says: 'so-and-so has been struck by the evil eye' when an enemy or an envious person looks at him. It has an effect on him, so that he falls ill because of it. (etc.)²⁴⁸

The learned (*al-ḥâfiẓ*) Ibn al-Qayyim, may God exalted is He have mercy upon him, said: "A group of people who are but sparsely gifted with hearing and intelligence declared the matter of the evil eye nonsensical. They said: 'It is nothing but imagination, it has no reality.' These are the most ignorant of people as to hearing and intelligence, and those who are behind the coarsest veil, and the most thick of nature, and the furthest in knowledge from the spirits and the souls, their properties, actions and effects. Intelligent people of various communities, in spite of the difference between their religions and sects, have not rejected the matter of the evil eye and have not denied its existence, even though they may have differed as to its cause and about the sort of effect that the evil eye had."

He then said: "There is no doubt that God, praise be Him, has created in the bodies and the spirits various powers and natures, and he has placed in many of them specific mysterious powers (*khawâṣṣ*) and effective/influential properties. The intelligent person cannot deny that spirits influence bodies. This is something that has been observed and perceived. You can see how the face becomes dark red when someone towards whom one feels shyness and embarrassment looks at one, or how it becomes deep yellow when someone whom one fears looks at one. One even sees people become sick because of a look, or sees their strength weaken. All this comes about through the influence of the spirits, and because there is a strong connection between them and the evil eye, their effect is ascribed to the evil eye. That, however, is not what brings it about, but it is the spirit which has influence, and the spirits differ in nature, powers, properties and mysterious powers. The spirit of an envious person clearly causes harm to the person who is envied. For this reason God,

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praise be Him, has told His apostle to seek refuge in Him from evil. The influence of the envious in damaging the envied is something that only someone who has no inkling of the real nature of humanity can deny. It is the reason that people are struck by the evil eye, for the vicious, envious soul assumes a vicious quality, is confronted with the envied person and so has effect on him with that specific quality. This can best be compared with a viper. Venom is potentially hidden in it, and if confronted with an enemy a fierce power flares up and the snake assumes a vicious, harmful quality. In some of them this quality becomes so strong that they are able to bring about a miscarriage. Others may cause disappearance of vision, as the Prophet, peace be upon him, has said about such snakes as the *abtar* and the *dû al-tufyatayn* (a snake with two white lines on its back, tr.): "They affect the vision, and

²⁴⁶ *Tafsîr Ibn Kaḥr* 4/410 (+).

²⁴⁷ *Fath al-Bârî* 10/200 (+).

²⁴⁸ *Al-Nihâya* 3/332 (+).

may cause a miscarriage."²⁴⁹

The influence may either be by contact; by confrontation; by vision; by directing the spirit towards the person to be influenced; by prayers, incantations or formulas of seeking refuge in God; or by delusion and imagination. The soul of the person who has the evil eye does not only exercise influence when he actually sees something. The person may even be blind, and his soul may start to exercise influence on something that has been described to him, even though he has not seen it. Many people who have the evil eye exercise influence on the person on whom the eye is cast through description, without actually seeing him. They are arrows launched by the soul of the person who has the evil eye, which sometimes strike the person on whom the eye is cast and sometimes miss him. If they happen to strike someone who is exposed and not protected, they certainly will have effect on him. If they happen to strike someone who is cautious and armed to the teeth, so that the arrows cannot penetrate, they will have no effect on him. Sometimes they are even thrown back to the person who launched them.

It all starts when the person with the evil eye admires something. This admiration is followed by the vicious quality of his soul, and then it seeks the assistance of a glance at the person on whom the eye is cast to make its venom take effect. Someone may even cast the evil eye on himself, and he may also cast the eye involuntarily. (etc.; summarized)²⁵⁰

- **The difference between the evil eye and envy**²⁵¹
 1. 'Envious' is more general than 'having the evil eye'. 'To have the evil eye' is a special category of 'being envious'. Every person who has the evil eye is envious, but not every envious person has the evil eye. For that reason, the 'taking refuge in God' in sûra 113 the Daybreak, (*al-Falaq*) is about refuge from the envious. When a Muslim takes refuge in God from the envious, he implicitly takes refuge from people with the evil eye. This is part of the all-encumbrancing aspects of the Qur'ân, and of its miraculous nature and rhetoric quality.²⁵²
 2. Envy springs from malice and hate, and from the wish to put an end to happiness. As to the evil eye, this is caused because one admires something and thinks it wonderful and beautiful.

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3. Envy and the evil eye have a common effect, namely of causing harm to the person afflicted by the evil eye and to the person who is envied. They differ, however, as to the source of the harm. The source of envy is burning of the heart and begrudging the envied person his happiness, and the wish to take it away from him. As to the person who has the evil eye, the source of that is that the glance of the eye is impaired. For that reason, it sometimes hits a person towards whom no envy is felt, in his inanimate possessions, his animals, his crops or his money. Sometimes a person is struck by his own evil eye. When he looks at something with a fixed stare of wonder, while his soul has taken on that particular quality, it has effect on the person on whom the eye is cast.
4. The envious person can also be envious of something that is expected to happen before it actually occurs, while the person who has the evil eye can only cast the

²⁴⁹ Reported by al-Bukhârî 6/248 (±), and Muslim 2233 (+).

²⁵⁰ *Zâda al-Ma'âd* 4/165 (+).

²⁵¹ See *Al-ʿayn ḥaqq*, p. 28 (?).

²⁵² See *Badâ'i' al-Fawâ'id* 2/232 (+), and *Zâda al-Ma'âd* 4/167 (+).

- eye on something that is actually there.
5. Someone cannot be envious of himself or his wealth, but he may cast the evil eye on them.
 6. Envy only occurs in a vicious and malicious soul, but the evil eye may occur in a pious man as a result of his admiration for something without his wanting to take it away. Something like that is told about ʿĀmir ibn Rabīʿa, when he cast the evil eye on Sahl ibn Ḥunayf in spite of the fact that ʿĀmir, may God be pleased with him, was one of the first people to convert to Islam, and was even one of the people who were present at Badr.

Among the people who made a distinction between envy and the evil eye were Ibn al-Jawzī, Ibn al-Qayyim, Ibn Ḥajar, al-Nawawī and others, may God have mercy upon them all.

It is recommended to the Muslim to ask for God's blessing when he sees something that he admires, in the sense that he prays God to bless it, no matter whether it belongs to him or to someone else, because of what the Prophet, may God be pleased with him, said in a Tradition of Sahl ibn Ḥunayf: "Have you not asked God's blessing for him?"²⁵³, meaning: have you prayed for God's blessing, because this prayer prevents the evil eye to take effect.

- **The jinn cast the evil eye on human beings**

1. From Abū Saʿīd al-Khudrī, may God be pleased with him: "The Apostle of God used to seek refuge in God from the evil eye of the *jinn*, and subsequently from the evil eye of human beings. When the two Qur'anic chapters in which refuge in God is taken were revealed, he started to use them, and no longer used anything else."²⁵⁴
2. From our mother Umm Salma, may God be pleased with her, we know that the Prophet saw in his house a neighbour with a *safa* -a dark spot- on her face, and he said: "Invoke an incantation over her, for she has the glance."²⁵⁵ Al-Farrā' said: "The word he used, *safa*, means

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a glance from/of the *jinn*."

From these two *ḥadīths* it is clear to us that the evil eye may just as well occur from *jinn* as from human beings. Therefore every Muslim has to mention the name of God when he takes off his clothes, looks into the mirror, or undertakes whatever it is, in order to defend himself against the harm of the *jinn*, be it the evil eye or something else.

- **Treatment of the evil eye**

There are a number of treatments for the evil eye, of which I mention the following:

- 1. First method: Ritual bathing of the person who has the evil eye**

²⁵³ Reported by al-Bukhārī in 'kitāb al-ṭibb', chapter *duʿāʾ al-ʿāʾid li-al-marīḍ* (-), and Muslim in 'kitāb al-salām', chapter *istiḥbāb ruqyat al-marīḍ* (-).

²⁵⁴ Reported and declared 'good' (*hasan*) by al-Tirmidhī 2059 (±) in 'al-ṭibb', and by Ibn Māja 3511 (+), and al-Albānī declared it sound in *Ṣaḥīḥ Ibn Māja* 2830 (+).

²⁵⁵ Reported by al-Bukhārī 10/171 (+), and Muslim 2197 (+).

When the person who has the evil eye is known one ought to order him to have a ritual bath. The water which he has used has then to be poured over the envied person from behind, and then he will be cured if God exalted is He wills.

From Abû Umâma ibn Sahl ibn Ḥunayf: "My father, Sahl ibn Ḥunayf, used to take a ritual bath in the river Kharrâr²⁵⁶. He took off the mantle he was wearing while ʿĀmir ibn Rabīʿa stood looking at him. Sahl had a very white and beautiful skin. ʿĀmir said: 'I have never seen a skin such as today, not even of a well-hidden²⁵⁷ virgin!' Then Saʿd was struck on the spot by a fierce attack of colic, and the colic became worse and worse. The Apostle of God, peace be upon him, was told about his colic. They said to him that he could not even raise his head. The Prophet said: 'Do you suspect anyone in connection with him?' They said: 'Āmir ibn Rabīʿa.' The Apostle of God, peace be upon him, summoned him and was very angry on him. He said: 'Why does anyone of you kill his brother? Have you asked God's blessing? Take a ritual bath for his sake!' ʿĀmir washed his face, his hands, his elbows, his knees, his toes and the inside of his loincloth in a bowl. Then he poured the water over Sahl from behind, and he was immediately cured."²⁵⁸

There is difference of opinion about the 'inside of the loincloth'. Some say that it should be taken to mean 'the place of the body where the loincloth usually is'. Others say that the genitals are meant, and still others say that it means 'his thigh', because that is the place where the loincloth is knotted.

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The judge Ibn al-ʿArabî said: "The obvious and strongest 'meaning'. But the truth is that it is the part of the body next to the loincloth."²⁵⁹

- How to perform the ritual bath?

Ibn Shihâb al-Zuhrî, may God, exalted is He, have mercy upon him, said: "The larger ritual ablution that we have understand our religious scholars to describe is that one must bring the person who has the evil eye a bowl. Then he must put his hand into it and rinse his mouth with it. Then he must spit it out into the bowl. Then he must wash his face in the bowl. Then he must put his left hand into it and pour water over his right hand in the bowl. Then he must put in his right hand and pour one hand of water over the left hand. Then he must put in his left hand and pour water over his right elbow. Then he must put in his right hand and pour water over his left elbow. Then he must put in his left hand and pour water with it over his right foot. Then he must put in his right hand and pour water with it over his left foot. Then he must put in his left hand and pour water over his right knee. Then he must put in his right hand and pour water over his left knee, all this within the bowl. Then he must put the inside of his loincloth into the bowl without placing the bowl on the ground. Then one gush of water must be poured from behind over the head of the man who has been afflicted by the evil eye." (etc.)²⁶⁰

- Legitimacy of ritually bathing a person who has the evil eye

1. The Prophet, peace be upon him, said: "The evil eye is a reality, and if anything would have preceded the divine the decree it would have been the evil eye, and if

²⁵⁶ One of the rivers of the town.

²⁵⁷ Meaning: a girl hidden in the women's quarters of a tent.

²⁵⁸ Reported by Aḥmad (+), al-Nasâʾi (+), and Ibn Mâja (+), and declared sound by al-Albânî in *Ṣaḥîḥ al-Jâmiʿ* 3908 (+).

²⁵⁹ ʿĀridat al-aḥwîḍî 8/217 (+). This book is also known as *Ṣaḥîḥ al-Tirmidî bi-sharḥ Ibn al-ʿArabî al-Mâlikî*.

²⁶⁰ See the *Sunan* of al-Bayhaqî 9/252 (-).

- any of you is given a ritual bathing, then let him bathe."²⁶¹
2. From ʿĀ'isha, may God be pleased with her: "The person with the evil eye used to be ordered to do the lesser ablution, and then the person afflicted by the eye took a ritual bath from it."²⁶²

From these two *ḥadīths* and others the legitimacy of the lesser ablution and the ritual bath for respectively the person who has the evil eye and the person afflicted by it, is concluded.

2. Second method:

You must place your hand on the head of the afflicted person and say: "In the name of God, I will invoke a incantation over you, and God will cure you from every illness

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that makes you suffer. From every envious soul or evil eye God will cure you. In the name of God, I invoke a incantation over you."²⁶³

3. Third method:

Place your hand on the head of the afflicted person and say: "In the name of God, He will make you better. From every illness He will cure you, and from the mischief of the envious when he envies, and from the mischief of anyone who has the evil eye."²⁶⁴

4. Fourth method:

Place your hand on the head of the afflicted person and say: "O God, Lord of mankind, make the harm go away, and heal. You are the Healer, there is no healing except Your healing, a healing that lets no sickness be."²⁶⁵

5. Fifth method:

Place your hand on the place that hurts and invoke a incantation over him with the Qur'anic chapters 112, Oneness (*al-Ikhlâṣ*), 113, Daybreak (*al-Falaq*) and 114, Men (*an-Nâs*).²⁶⁶

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• Practical examples of treatment of the evil eye

- First case: A baby that refused its mother's breast

I was visiting some relatives, and they told me that they had a baby which since a couple of days refused its mother's breast, while it had before drunk normally. I asked them to bring me the baby. They brought it, and I invoked the sūras of Seeking Refuge in God over it, and a such prayers as I could easily come up with. Then I told them to take the baby to his mother. They came immediately back with the happy tidings that the baby had taken its mother's breast. The merit is God's alone, there is no strength or power except in God.

²⁶¹ Reported by Muslim 5/32 (+).

²⁶² Reported by Abū Dâwud 3880 with a sound (*ṣaḥīḥ*) chain of transmission (+).

²⁶³ Reported by Muslim 2186 (+).

²⁶⁴ Reported by Muslim 2186 (+).

²⁶⁵ Reported by al-Bukhârî in 'kitâb al-ṭibb', chapter *du'â' al-ʿâ'id li-al-marîd* (±), and Muslim in 'kitâb al-salâm', chapter *istihbâb ruqyat al-marîd* (+).

²⁶⁶ Reported by al-Bukhârî in 'kitâb faḍâ'il al-Qur'ân', chapter *al-mu'awwiḍât* (+).

- Second case: A boy who stopped speaking

There was a boy who could speak perfectly well, very eloquent, who stood out among his classmates of the middle level, acted as their spokesman

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on appropriate occasions and used to address people in gatherings. On a certain day somebody from his village died. The boy went with his family to offer his condolences. He praised God and extolled Him, and then delivered a most eloquent sermon to the people. No sooner had it become night or he became mute, no longer able to speak. His father, very upset, took him to the hospital. The doctors carried out the necessary analyses and X-rays, bit to no avail. Then he brought him to me. When I saw him, I would hardly not have been able to keep my tears back -for I used to know him for his Islamic zeal in school-, had I not controlled myself and questioned him. The father told me the story, while the boy remained silent. I knew that the boy had been struck by someone with the evil eye. I invoked the sūras of Seeking Refuge in God over him. Then I recited for him the incantation against the evil eye over water, and told his father that he had to drink this water and bathe with it for seven days, and then to come back to me. After seven days, the boy came to me. His worries had disappeared, and he spoke just as well as usual. I taught him the protective formulas which he had to say in the morning and in the evening, so that they would protect him against the evil eye.²⁶⁷

Praise be to God, and there is no power except with God.

- Third case: A strange affair

This case occurred in my own home. Briefly, the matter was that a man and an old woman came to see me. The man came into the parlour with me in order to tell me about his mother, while the old woman went to my wife. Then I summoned her, recited over her, and they went away. I looked into the house and lo, there were an enormous number of white worms. I was highly surprised. My wife started to clean the house with a broom, but straight away the worms appeared again in all the rooms. I said to my wife: "Come, let us think about it. What has this old woman said to you?" She said: "She looked everywhere in the house, staring a long time, but did not say anything." Then I understood that she had the evil eye, in spite of the fact that our house is very modest. But maybe this old woman lived in the desert, and had never seen houses. Anyway, I brought water and recited the incantation against the evil eye over it. Then I started to sprinkle it everywhere in the house. The worms disappeared in no time, and the house was just as it was before.

Praise to God, the One, the Godly.

This is it, praise be to Thou, o God, and Thee may be extolled. I testify that there is no God but Thee, I ask You for forgiveness, and repent to Thee.

²⁶⁷ He had been a student of mine at the middle and secondary cycle in Abha during a study period in the Kingdom of Saudi Arabia.