

## CLASS 3

## CURE FROM THE EVIL EYE

## SYMPTOMS OF EVIL EYE OR POSSESSION

POSSESSION

Those who deal with ruqyah (incantation) as prescribed in Islam have mentioned some of the symptoms from which it may be known whether a person has been possessed by the jinn or affected by the evil eye. They are not definitive symptoms and may vary in some cases, and may be more or less in other cases.

As for the symptoms of possession, they are:

1. Turning away and reacting strongly when hearing the adhaan (call to prayer) or Quran
2. Fainting, seizures and falling when Quran is read over him
3. A lot of disturbing dreams
4. Being alone, keeping away from people and behaving strangely
5. The devil who is dwelling in him may speak when Quran is recited over him.

We will InShaAllah study about Jinns & Black Magic in a new course. (*stay tuned to our groups/site/page/channel*).

EVIL EYE

Shaykh 'Abd al-'Azeez al-Sadhan (may Allah preserve him) said: If it is not a real sickness, then the symptoms may take the following forms:

Headaches that move from one part of the head to another; yellow pallor in the face; sweating and urinating a great deal; weak appetite; tingling, heat or cold in the limbs; palpitations in the heart; pain in the lower back and shoulders; sadness and anxiety; sleeplessness at night; strong reactions due to abnormal fears; a lot of burping, yawning and sighing; withdrawal and love of solitude; apathy and laziness; a tendency to sleep; health problems with no known medical cause.

These signs or some of them may be present according to the strength of the evil eye or the number of people who put the evil eye on others. End quote. Al-Ruqyah al-Shar'iyyah.

## Cure from Evil Eye

In the event that you are afflicted by the evil eye, you should use the treatments recommended in sharee'ah, which are:

### I. WASHING THE MA'EEN WITH WATER OF WUDU DONE BY AA'IN

This is done by asking the person who has put the evil eye ('aa'in) on another (ma'een) to wash, then the water should be poured over the one who has been afflicted.

'Aa'ishah (may Allaah be pleased with her) said: *The 'aa'in (the one who put the evil eye on another) would be ordered to do wudoo', then the ma'een (the one on whom he had put the evil eye) would do ghusl with that water.* (Abu Dawood)

#### How is the Washing done

If you know that the evil eye has been put on you by a certain person, then you should ask him to do ghusl and wudoo', then you should pour the water of his ghusl or wudoo' over yourself. The way in which this should be done has been explained in the hadith below...

Sahl ibn Haneef said that the Prophet ﷺ came out and traveled with him towards Makkah, until they were in the mountain pass of al-Kharar in al-Jahfah. There Sahl ibn Haneef did ghusl (bathed), and he was a handsome white-skinned man with beautiful skin. 'Amir ibn Rabee'ah, one of Banu 'Adiyy ibn K'ab looked at him whilst he was doing ghusl and said: "I have never seen such beautiful skin as this, not even the skin of a virgin," and Sahl fell to the ground. They went to the Messenger of Allah ﷺ and said, "O Messenger of Allah, can you do anything for Sahl, because by Allah he cannot raise his head." He ﷺ said, "*Do you accuse anyone with regard to him?*" They said, "'Amir ibn Rabee'ah looked at him." So the Messenger of Allah ﷺ called 'Amir and rebuked him strongly. He ﷺ said, "*Why would one of you kill his brother? If you see something that you like, then pray for blessing for him.*" Then he ﷺ said to him, "*Wash yourself for him.*" So he washed his face, hands, forearms, knees and the sides of his feet, and inside his izaar (lower garment) in the vessel. Then that water was poured over him, and a man poured it over his head and back from behind. He did that to him, then Sahl got up and joined the people and there was nothing wrong with him. (Imam Ahmad, Malik, al-Nasai and Ibn Hibban; classed as saheeh by al-Albani).

### How to identify the person who has inflicted the evil-eye

- He is well known amongst people to inflict the evil-eye with the permission of Allah. Someone he was sitting with may have been afflicted.
- When someone speaks about someone else, either in their presence or absence. If it is in their presence, he is ordered to bathe, and if it was in their absence, he is told to fear Allah. If it is known that the person has become afflicted, he is also told to bathe.

### How to approach the one who has inflicted the evil-eye

One of the major problems that people face is how they should approach the one who has inflicted them with the evil-eye. They fear this may cause him to become angry, or it may result in the severance of ties. We say to them:

- One should be certain that it is that person who inflicted the evil-eye. A person becomes certain due to that person having said something, or someone informs them of what he said.
- If one is not certain, they should at least be very confident.
- To look at that person and see whether he/she is someone who fears Allah and accepts advice? If so, he/she is told what has taken place.
- If he/she is a person who becomes angry when approached, then he/she should be reminded of Allah, and advised to fear Him. Those who are close to him/her and those whom he/she respects are asked to help in this matter.

### If he/she refuses, should he/she be forced?

The scholars have differed in this. Al-Maziri said: "What is correct is that he is forced, especially if the afflicted will die as a consequence because then, it can be a case of saving someone's life."

## II – SECONDLY BY RECITING RUQYAH.

The Prophet ﷺ said, “*There is no ruqyah except in the case of the evil eye or fever.*” (al-Tirmidhi, Abu Dawood).

### Duas/Adhkaar/Ayaat to be recited for Ruqyah

1. Reciting Surah Ikhas, al-Mu’awwidhatayn, Surah Fatiha, Ayat Al Kursi.

2. Reciting the Dua that Jibril A.S. recited for the Prophet ﷺ

Jibril (peace be upon him) used to do ruqyah for the Prophet ﷺ and say (the below dua). (Muslim)

*“Bismillahi arqeeka min kulli shayin yu’dheeka, min sharri kulli nafsin aw ‘aynin hasid Allaahu yashfeeka”*

*(In the name of Allah I perform ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye may Allah heal you, in the name of Allah I perform ruqyah for you).*

The pronoun can be changed to reflect who the Ruqyah is being performed upon:

Ruqyah upon “me”:

يَشْفِينِي اللَّهُ حَاسِدِ عَيْنٍ أَوْ نَفْسٍ كُلِّ شَرٍّ مِنْ وَ يُؤْدِينِي شَيْءٍ كُلِّ مَنْ نَفْسِي أَرْقِي اللَّهُ بِاسْمِ

*“Bismillahi arqee nafsee min kulli shayin yu’dheeka, min sharri kulli nafsin aw ‘aynin hasid Allaahu yashfeeka”*

Ruqyah upon “you (male)” recite the same Jibril A.S. did for the Prophet ﷺ.

Ruqyah upon “you (female)” it would be said: *Bismillāhi Arqeeki min kulli shay’in yu’dheeki wa min sharri kulli nafsin aw ‘aynin hāsīdin Allāhu yashfeeki.*

Ruqyah upon “you all (a group)” it would be said: *Bismillāhi Arqeeukum min kulli shay’in yu’dheekum wa min sharri kulli nafsin aw ‘aynin hāsīdin Allāhu yashfeekaum.*

3. Place the hand on the place of pain and make a du’ā:

a) ‘Uthmān Ibn Abil-‘Ās Ath-Thaqafi (radiyallahu ‘anhu) complained to Allah’s Messenger ﷺ of a pain that he felt in his body from the time he had become Muslim. Thereupon Allah’s Messenger ﷺ said: “*Place your hand at the place where you feel pain in your body and say (the below dua)*” (Muslim 2202).

اللَّهُ بِاسْمِ

وَأُحَايِرُ أَجْدُ مَا شَرَّ مِنْ وَفُذَرْتِهِ بِاللَّهِ أَعُوذُ

*Bismillāh* (in the name of Allah) three times

*A’oodhu billāhi wa qudratihi min sharri ma ajidu wa uhādhiru* seven times (I seek refuge with Allah and with His Power from the evil that I find and that I fear).

b) Anas Ibn Mālik (radiyallahu ‘anhu) said that Allah’s Messenger ﷺ said, “*When you suffer from some ailment, then place your hand at the place of the ailment, then say (the below dua)*,” (At-Tirmidhi, 3588. As-Saheehah).

هَذَا وَجَعِي مِنْ أَجْدُ مَا شَرَّ مِنْ وَفُذَرْتِهِ بِاللَّهِ بِعِزَّةِ اللَّهِ أَعُوذُ بِاللَّهِ بِسْمِ

*Bismillāh, a’oodhu bi-‘izzatillāhi wa qudratihi min sharri mā ajidu min waja’ee hādhā.*

(In the Name of Allah, I seek refuge in Allah’s might and power from the evil of this pain I feel.) Then lift your hand and repeat that an odd number of times.”

c) The Prophet ﷺ also said, “*Place your right hand on the place you feel the pain and wipe it seven times saying (the below dua)*.” (As-Saheehah, 1415, Saheeh Al-Jāmi’, 3894).

أَجْدُ مَا شَرَّ مِنْ وَفُذَرْتِهِ بِاللَّهِ بِعِزَّةِ اللَّهِ أَعُوذُ

*A’oodhu bi-‘izzatillāhi wa qudratihi min sharri mā ajidu — with every wipe.*”

‘A’ishah (radiyallahu ‘anhā) stated: When any person amongst us fell ill, Allah’s Messenger ﷺ used to wipe him with his right hand and then say (the below dua).” (Muslim, 2191).

سَقَمًا يُغَايِرُ لَا شِفَاءَ شِفَاؤُكَ إِلَّا شِفَاءُ لَا الشَّافِي أَنْتَ وَاشْفِ النَّاسَ رَبَّ الْبَاسِ أَذْهِبِ

*Adh-hibil-ba's Rabban-Nās, ashfi antash-Shāfee, lā Shifā'a illa shifā'uka, shifā'an lā yughādiru saqama.*

*Remove the harm, O Lord of the people! Heal, for You are The Healer. There is no healing that avails except your healing. A healing that leaves behind no ailment.*

### Note

- If the one who performs ruqyah does so by reciting general verses of the Quran or general prayers seeking refuge with Allah or other du'as for ruqyah, or whatever Allah may inspire him with of saheeh (authentic) du'as that are appropriate to the situation, without restricting it to the specific ruqyahs that have been narrated, there is nothing wrong with that in sha Allah.
- There are more Duas narrated in hadith, but they were mentioned with illness so we did not enlist them here, however those can also be used as mentioned above.

### Ways to Perform Ruqyah on Yourself for Sickness, Evil-Eye, Possession, Madness and Magic

1. By blowing or spitting into your cupped hands and wiping over the body or the place where the pain is.

2. Recite Qur'an onto some water and blow into it, then drink it and bathe from it.

It is permitted to recite from any Surah of the Qur'an because the whole of the Qur'an is a Ruqyah as mentioned by Shaikh Ibn Bāz (rahimahullah), and all of it is a cure. Allah (the Most High) said,

- *"Say, 'It is, for those who believe, a guidance and cure.'"* (Fussilat: 44)
- *"And We send down from the Quran that which is a healing and a mercy to those who believe."* (Al-Isrā: 82)

A person can recite Quranic verses into some water – then the sick person drinks from it and then pours the rest over himself whilst bathing, "Just as the Prophet ﷺ did for Thābit Ibn Qais Ibn Shammās (radiyallāhu 'anhu)." (Abu DAwood, declared hasan by Shekh Ibn Baz)

If one can recite into Zamzam water, then that is better due to the saying of the Prophet ﷺ,

- *“Indeed it is a blessed water, and a food that feeds, and a cure for illnesses.”* (Muslim)
- *“The water of Zamzam is for whatever a person drinks it for.”* (Ibn Majah)
- *“If you drink it, you will be cured by it, may Allah cure you.”* (Authenticated by Hakim)

It is reported from the Prophet ﷺ that, *“He would carry Zamzam water in water containers and he would pour it over the sick and give it to them to drink.”* (As Saheehah) And he ﷺ said, *“The best water on the face of the earth is Zamzam; it is a type of food and a healing from sickness.”* (Saheeh Al-Jaāmi’, 3302).

Ibn Al-Qayyim (rahimahullah) said, “Myself and others have tried curing with Zamzam water curious and unfamiliar illnesses — and with it, I cured numerous illnesses, so I gave them relief with Allah’s permission.” (Zād Al-Ma’ād, 4/178, 393).

### 3. Lightly spit after reciting over some olive oil and rub with it

Recite the Qur’an into olive oil and blow into it then use it to massage. Allah’s Messenger ﷺ stated, *“Eat olives and use the oil (to anoint) for indeed it is a blessed tree.”* (At-Tirmidhi, 1851, declared saheeh by Al-Albāni).

### 4. Place the hand on the place of pain and make a du’ā

### 5. Supplicating whilst performing Ruqyah on yourself

### 6 Mixing some earth with saliva and wiping over.

Aisha (radiyallāhu ‘anhā) reported, “When a person suffered some ailment or disease or he had an injury, the Messenger would place his index finger on the ground (soil of the earth), then lift it and say:

اللَّهُ بِاسْمِ  
رَبَّنَا بِإِذْنِ سَقِيمِنَا، يُشْفَى بَعْضِنَا، وَرَبْقَةُ أَرْضِنَا، تُرْبَةُ

*“In the Name of Allah. The earth of our land and the saliva of some of us cure our sick ones by the permission of our Lord.”* (Muslim)

An-Nawawi (rahimahullah) said, “The meaning of the hadeeth is that he would use his own saliva and place it on his forefinger, then put his finger on the soil of the earth, and some of that would attach itself to his finger. Then he would wipe that in the location of the pain or injury, and he would utter those words in the hadeeth as he was wiping. And Allah knows best.”

## CONDITIONS OF RUQYAH

Ruqyah is when a Raaqee (one performing Ruqyah) recites and blows (like spitting) but without writing anything.

So the Ruqyah is permissible – and as for the `Azaa’im and Tamaa’im (written amulets and charms), they are forbidden. Will learn details about rulings on Amulets in an upcoming class - *Misconceptions*.

As-Suyootee said:

“The Scholars are agreed upon the permissibility of Ruqyah in the presence of three conditions:

1. That it be from the Words of Allaah – by His Names and Attributes.
2. Quranic verses should be recited in Arabic but if Duas are being made it can be read in Arabic or in a language that is understood by people present.
3. To believe that the Ruqyah by itself does not affect, rather it is by the Decree and Power of Allaah, the Most High.”

Ibn ‘Uthaymeen (may Allah have mercy on him) said:

Ruqyah is of four types: that which is mentioned in the Sunnah (prophetic teachings) – it is prescribed and mustahabb to use it as ruqyah; that which is shirk or bid’ah (an innovation) – it is haram (impermissible) to use it as ruqyah; that which is a permissible du’a in which there is no shirk or bid’ah, but it is not something that was narrated from the Prophet (blessings and peace of Allah be upon him and his family) – it is permissible to use this as ruqyah. Hence the Prophet (blessings and peace of Allah be upon him) said concerning ruqyah: “There is nothing wrong with it so long as it is not shirk.”

End quote from Fatawa Noor ‘ala ad-Darb.



May Allah cure all the Muslims who are suffering.

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### TIPS OF TEST

1. Do not have to memorise the ayahs or hadeeths word for word and their references, but remember their meanings and the msg being given.
  2. Try to memorize the Duas. Memorize atleast two (if you haven't already).
  3. Try to atleast recognize which dua is for what.
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### ASSIGNMENT

There will be an Assignment Question asked in the Test. Marks will be given based on the following: -

1. Invite atleast 15 people to the course (can invite via WhatsApp, Facebook, Email, telegram or word of mouth) **6 Marks.** (check the note below for exceptions)

**Note:**

- Those who have already invited whether on Whatsapp, Email or FB, do not need to invite again.
  - It does not whether people join or not, our job is to invite.
2. Speak about any three topics from the classes of this week with atleast 3 people. **6 Marks.**
  3. Pray for the Ummah, pray for the ease of all the poor & oppressed Muslims and pray that Allah make us all strong in imaan and give us the hidayah to work for the aakhirah and to help each other. **3 Marks**