

## CLASS 6

## RUQYAH &amp; EXORCISM

## HOW TO MAKE INCANTATIONS (RUQYAH) UPON THE ONE WHO IS POSSESSED

## START WITH ADHAAN

It is recommended for the one making incantations to be close to Allah (by obeying Him) and to refrain from being disobedient to Him. The closer one is to his Lord, the more fear Allah will place in his enemy.

Likewise, he should be prepared and mentally strong; it is also better if he has someone with him in case he requires assistance.

Before beginning, he should make the adhan in the ear of the afflicted, for the Prophet ﷺ said:

*“When the adhan is called shaytan flees and passes wind so that he will not hear the adhan...”* (Sahih Bukhari)

## AYAHS TO RECITE FOR RUQYAH

After the Adhaan, he should place his hand on the forehead of the possessed, and recite

1. Surah al-Fatihah
2. The first five verses of Surah al-Baqarah,
3. Ayah al-Kursi
4. Then the last three verses of Surah al-Baqarah:

## Ayat Al Kursi

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥)

*Allah! None has the right to be worshipped but He, Al-Hayyul-Qayyit (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except*

*that which He wills. His kursl (footstool) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.*

Surah al-Baqarah, verse 255

#### Last Three Ayaat of Surah Al Baqarah

عَامِنَ الرَّسُولِ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكَيْتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانِكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (٢٨٥) لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢٨٦)

*To Allah belongs all that is in the heavens and all that is on the earthy and whether yon disclose what is in your own selves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things. The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness our Lord, and to You is the return (of all). Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector etc.) and give us victory over the disbelieving people."*

Surah al-Baqarah, verses 284-286

After this, the following verses and incantations are recited:

1. Surah Al Imran, Verses 1-10
2. Surah Al Araf, Verses 54-57
3. Surah Al Isra, Verses 45-51
4. Surah Al Araf, Verses 117-119
5. Surah Yunus, Verses 79-82
6. Surah Ta-Ha, Verses 65-69
7. Surah Al Mu'minoon, Verses 114-118
8. Surah Al Saaffaat, Verses 1-18
9. Surah Al Rahman, Verses 28-34
10. Surah Al Hashr, Verses 21-24



[www.Learn-Islam.org](http://www.Learn-Islam.org)



: /LearnIslamCourses



: Learn-Islam@hotmail.co.uk



: /LearnIslam\_LI



Sisters – Umm Maryam  
+966 58 280 9853

Brothers – Abu Sahl Ansari  
+966 57 817 1372

11. Surah Al Mulk, Verses 1-4
12. Surah Al Qalam, Verses 51-52
13. Surah Al Kaafiroon
14. Surah Al Ikhlas
15. Surah Al Falaq
16. Surah An Nas

It is recommended to recite Surahs Ikhlas, Falaq and Nas three times.

### DUAS FOR PERFORMING RUQYAH

Click the button below to download a pdf for the Duas to be recited as Ruqyah, There will be no questions asked from the Duas, but recommend you read these and understand its meanings just to get the feel of these powerful duas.

[DOWNLOAD RUQYAH PDF](#)

### Striking and reprimanding the jinn whilst it is in the afflicted

It has been reported that the Prophet ﷺ reprimanded the jinn. This can be seen from the hadith of Abu Darda' R.A.: "Once whilst the Prophet ﷺ was praying, we heard him say: "I seek refuge in Allah from you" Then he said: *'I curse you with the curse of Allah'* He said this three times. He then outstretched his hand as if he was reaching out for something. When he finished his prayer we asked: 'O Messenger of Allah, you said something we have never heard you say before in the prayer, and you outstretched your hand' He ﷺ replied: *'Indeed, the enemy of Allah, Iblis came to me with a coal of fire in order to place it in my face, so I said: I seek refuge in Allah from you three times then I said: I curse you with the complete curse of Allah.'* He retreated three times, then I wanted to grab him, and by Allah were it not for the du'a of my brother Sulayman, he would have awoken tied up, and the children of Madinah would have played with him'. (Muslim)

He ﷺ would also say to the jinn: *"Leave O enemy of Allah for I am the Messenger of Allah"*. (Musnad Ahmad)

Ibn al-Qayyim mentions: "I witnessed our shaykh send someone to speak to the spirit inside a person who had convulsions. He said: "The shaykh tells you to leave for this is not something permissible (halal) for you, so it would leave. Sometimes he would speak to them himself, and sometimes the spirit would be a 'marid' so he would force it to leave by beating it. When the jinn would leave, the afflicted would awake without feeling any pain. We have seen him do this many times.

He also mentions: “He (Ibn Taymiyyah) informed me that he once recited in the ear of a person afflicted with convulsions, and the spirit said: ‘Yes,’ in a drawn out voice. The shaykh said: I took a stick and beat it on the neck until my hands were exhausted from beating it. The people witnessing thought he would surely die, and then she (i.e. the spirit) said: ‘I love him’. I replied: ‘But he does not love you’. She said: ‘I wish to make Hajj with him’.

I replied: ‘He does not wish to make Hajj with you’; she then said: ‘I will leave out of respect for you’. I replied: ‘Rather out of obedience to Allah and His Messenger’. She then said: ‘I will leave’. Then the afflicted sat up looking to his right and left and said: ‘What brings the shaykh to me?’ So they asked him: ‘And all these beatings?’ He replied: ‘Why would the shaykh beat me when I have done nothing wrong?’ He did not feel that he had been beaten at all.”

Ibn Taymiyyah said: “The existence of the jinn has been established in the Qur’an and Sunnah, and by the agreement of the salaf (pious predecessors). Likewise, the entering of the jinn into the human is something also agreed upon by the scholars; it is something common and witnessed. It enters into a person and says things which the afflicted is not aware of. He is beaten in such a way that if a camel was beaten in a similar way, it would die, but the person does not feel this.”

#### Warning:

People should beware of striking and reprimanding the jinn, for it is a dangerous issue which can lead to dangerous consequences, especially if the one using it is not aware of the correct method. A person may strike someone believing he is possessed when he is not; this may result in great harm, or he may strike him in a sensitive part of the body. Some people go to extremes and use electric shocks; this is wrong.

The point being made here is that striking someone who is possessed requires knowledge and experience. A person should know when, where and how to strike, and whether or not it is even needed etc.

Shaykh Ibn Uthaymin was asked: “Is it allowed for the one who recites upon people to strike them and speak to the jinn?”

He replied: “This is something some of the scholars of the past would do, such as Ibn Taymiyyah. He used speak to them and strike them until they left. But the excessiveness we see today is incorrect.”

#### **Questions to ask the jinn if it speaks:**

1. What is your name? What is your religion?
2. Why have you possessed this person?
3. Are you alone in the possessed or are there others? How many? What are their religions?

## How to engage in dialogue with the jinn?

There is no specific dialogue one must follow; each person who recites incantations has his own way. What you say to a Muslim jinni will be different from what you say to a non-Muslim jinni. Similarly, that which you say to the pious Muslim jinni is different from what you say to the disobedient one, etc.

So, if it is a Muslim jinni, remind him of Allah and that what he is doing is unlawful. Tell him it is an oppression which he will have to answer for on the Day of Judgement. If he mentions a reason for his actions, answer him with wisdom. For example, if the jinni wants revenge because the person unintentionally harmed him, then explain to him that it was an accident, and that anything which is a mistake does not deserve punishment. If the incident happened in the person's house, the jinni is told that a person has the right to do as he pleases in his own property etc. If the reason is love and desire or foolishness on the part of the jinn, it should be told that this is also unlawful. Likewise, if the possession is due to magic, it should be explained to the jinn that this is impermissible. The jinn may even reveal the place of magic.

If the jinni is a non-Muslim, then it is called to Islam but without force. Allah says: *"There is no compulsion in religion"*. (Surah al-Baqarah, verse 256)

Shaykh Ibn Baz said: The non-Muslim jinni must be told that it is obligatory upon it to enter into Islam, and that it is not allowed for it to continue on disbelief, due to the verse: "And whosoever chooses a religion other than Islam then it will not be accepted from him, and he will be in the Hereafter from the losers." Also, it should be mentioned to them that their possession of this person is oppression..

So, if it accepts Islam, then it is taught what the religion comprises of and what it needs to know out of necessity; it then takes the shahadah (statement of faith). However, if it refuses, then it is ordered to leave, and if it still refuses then the one reciting continues to recite.

## Taking a vow or pledge from the jinn:

Certain people who recite upon others take a pledge from the jinn that they will leave and never return to that person; it is common for the jinn to make such vows by Allah. However, these jinn take pledges and then break them; for this reason, the one who recites should refrain from requesting this. It is reported in a hadith that when the Prophet ﷺ would send an army, he would tell its general: *"If you surround a people and they wish you to give them the protection of Allah and His Prophet, do not give it to them; instead, give them your protection and that of your companions, for breaking your own protection is easier than breaking the protection of Allah and His Messenger."*

Imam al-Nawawi said: "The scholars have said: 'Protection\*' here is referring to a pledge, and to break it means to annul and violate it. This means that the protection of Allah should not be given to them for it may be broken by those who are ignorant of its status, and annulled by the Bedouins and their likes."

**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. Memorise Ayat al Kursi & the last 2 ayahs of Surah Baqarah.
  3. This class is for understanding, do not have to memorise the duas mentioned in the file or the ayahs enlisted.
- 

**ASSIGNMENT**

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

1. Inform a minimum of 15 friends/family about [LEARN ISLAM](http://www.Learn-Islam.org) (we have about 25 courses for adults and along with courses for children, all for free and certificates are also given) **7 Marks.**
2. Talk about any 3 topics from this week's classes with atleast 3 people. **7 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.* - **2 Marks**