

A BELIEVER'S PATH INSTITUTE PRESENTATION

EVIL EYE, SORCERY & JINN POSSESSION

REMEDIES IN THE LIGHT OF THE
QUR'AN AND SUNNAH

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In the Name of Allah, the Most Gracious, the Most Merciful.

“And We send down of the Qur’an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zaalimoon nothing but loss.” (Al-Isra’ 17:82)

The Messenger of Allah sallallahu alaihe wassallam said: “Allah does not send down any disease but He also send down a cure for it; those who know it know it, and those who do not know it do not know it.” Ahmad 4/278

Qur’aan is a healing for the believers. This includes healing the heart (mental or spiritual disease) and physical healing. However we must understand that ultimate goodness and blessing is connected and is dependent upon understanding of the Qur’an and acting upon it. If Muslims recite it regularly and act upon it then it will be a source of many kinds of healing, and it will open the door to a great deal of goodness and ward off a great deal of evil.

Our life is nothing but struggle between us and Shaytan. Shaytan wishes to dominate us and take us to his destruction and ruin. In order to stay on straight path we must fight against our enemy with respect to the inclinations of our soul, and thought of our heart. We must always scrutinize our goals and aims, in order for us to know how close or distant we stand from Allah and how far we are from the traps of Shaytan.

I have compiled this book on treatment by ruqya from “Self-Ruqya Treatment” by Dr. Khaled Al-Jeraisy, “The Jinn and Human Sickness” by Dr Abd’l Mundhir Khaleel ibn Ibraheem Ameen and “Protect Yourself from the Jinn and Shaytan” by Wahid Abd al-Salam Bali. The selected ruqyas can be easily used by anyone to treat himself and his family members for those who are suffering from evil eye, sorcery and possession by Jinn. I have also included the daily and nightly prayers for protection from Shaytan and his allies.

I ask Allah to make this book beneficial for the readers and accept my effort. I ask Allah to refuge us from Shatan and his plots and support us with His help and care.

He is the greatest protector and helper. And peace and blessings be upon His servant and Messenger Muhammad sallallahu alaihe wassallam and upon his family and companions.

Zakia Usmani

Ten Things for Combating the Evil Eye, Envy and Sorcery

Following is a summary of what Ibn al-Qayyim (may Allah have mercy on him) suggests preventing the evil of envy, eye-casting and sorcery:

1. One should seek Allah's protection from the evil of the envious, eye-casters and sorcerers.
2. One is to observe taqwa of Allah, by following His commands, and avoiding His prohibitions. Allah looks after whoever does that.
3. One should exercise patience towards the envious. Patience is the key to safety, for evil turns unto whoever starts it.
4. One is to put one's trust in Allah. Allah suffices whoever puts his trust in Him. This is a powerful means to overcoming and enduring harm that would be otherwise unbearable.
5. One is not to occupy oneself with the envious, i.e. one is to ignore or dismiss them from one's thoughts, and not to be afraid of them.
6. One is to get nearer to Allah and be faithful to Him. Nearness and sincerity to Allah provide one with great protection. Whoever does that is never lost.
7. One is to repent of one's sins, seeking Allah's forgiveness, resolving not to return to them. Nothing is as harmful as sins, knows or not.
8. One is to give charity as much as possible. This is a great means of protection from affliction, envy and the evil eye. As is wisely said, "Cure your illnesses with charity."
9. One is to treat others well, for good treatment, particularly of such people as the envious, the unjust and the harm doers, breeds amicability on the one hand, and alleviates or eliminates hatred and enmity on the other. Allah says, "The good deed and the evil deed are not alike. Repel the evil deed with one which is better than lo! He, between whom and you there was enmity (will become) as though he was a bosom friend."
10. One has to observe pure tawheed. Tawheed is the securest refuge for believers. One has to believe without the slightest doubt that Allah is the only originator of all causes, and that no benefit or harm can occur without His permission.

Important Things for Enduring Afflictions

The following points are important for enduring afflictions:

1. You have to believe in Allah's Divine Destiny/Decree, including its consequences, be they good or evil. The Prophet sallallahu alihe wassallam said, "None can be said to have faith till they believe in the Divine Decree, and the good or evil therewith, and till they believe that what has befallen them was not meant for others, and what has missed them was not meant to befall them.
2. You have to believe that whatever befalls you is a test from Allah, and a sign of Allah's love. It is an opportunity for purification from sins. The Prophet sallallahu alaihe wassallam said, "The greater the suffering, the greater the reward. If Allah loves some people, He tests them by affliction. Those who are contented get the reward of contentment, and those who are discontented, get nothing but discontentment.
3. When afflicted, you should endure patiently, seeking reward from Allah, pinning hope on none but Him, and awaiting ease of affliction from none but Him. Doing so is considered a great act of worship. You should also pray to Allah for healing. The Prophet sallallahu alaihe wassallam said, "Ask Allah for healing in this world and the hereafter."

Common Symptoms of Sihr, Possession & Evil Eye

Those suffering from the effects of sihr, possession or the evil eye show such common symptoms that they become too difficult to distinguish. A patient does not necessarily show all related symptoms. Even some of the symptoms may not be related to sihr, possession or the evil eye at all, but to a physical or psychological illness.

There are two sets of related symptoms, before and during ruqya.

Pre-ruqya symptoms are:

1. Sudden change emotion towards something from love to hatred, or vice versa.
2. Showing a variety of symptoms but without clear physical causes.
3. Feeling tight-chested, particularly after the 'Asr and Maghrib prayers.
4. Hatred of job, apathy towards society and study, and love of being alone.
5. Imagining having done things.
6. Having a pale face, and bluish or blackish marks on the body without clear causes.
7. Repeated headaches or sudden fevers.
8. Too much fighting and disagreement between husband and wife, or among family members over minor matters.
9. Imagining having visions while awake.
10. Feeling lazy, inactive and fatigued and having a weak appetite for food.
11. Repeated feeling of imbalance during walk
12. Repeated hearing of noise in one or two ears.
13. Having pain or bleeding in the womb, particularly during menstruation, or having unusually repeated periods.

14. Becoming very angry for the slightest reasons.
15. Persistent desire to sleep, and suffering from heavy sleep, which makes it difficult to wake up.
16. Hearing voices calling one's name, without seeing any callers.
17. Having continuous pain moving in one's lower back, waist or between shoulders.
18. Having skin allergy, accompanied by a feeling of scratch skin, and the appearance of swellings or acne on the body.
19. Repeated diarrhea, too much wind, heartburn or chronic constipation.
20. Weak eyesight and obvious abnormalities of eyesight.
21. Worry, depression, sadness, gloominess, restlessness, scare & strong fear.
22. Being overcome by whisperings.
23. Being continuously absent-minded, and being much forgetful.
24. Apathy towards remembrance of Allah and towards good deeds.
25. Having perspiration with an unusual smell, or a strange or bad odor, smelt by the patient, but not necessarily by others. There may be too much perspiration, or urination.
26. Being unable to have erection, intercourse, on the husbands' part, while having no desire for intercourse on the wife's part.
27. Repeated incidents of talking during sleep, grinding of one's teeth, with a clearly heard sound or pain.
28. Repeated incidents of feeling a heavy chest during sleep.
29. Repeated incidents of sleep walking, insomnia, or sudden fearful awakening from sleep.

Symptoms that appear in a dream

1. Insomnia: When a person cannot find sleep, except after a long period of relaxation.
2. Anxiety: Which leads to much waking up during the night.
3. Nightmares: When a person sees something that worries him, in a dream, and he wants to seek help, but could not.
4. To see animals in a dream, such as a cat, dog, camel, snake, lion, fox, mouse.
5. To bite one's teeth in a dream
6. Laughing, crying, or screaming in a dream.
7. Moaning in a dream
8. Sleepwalking
9. To see oneself, in a dream, falling from a high position
10. To dream of being in a cemetery, a refuse place or a deserted road.
11. To see people with some strange features; to notice excessive height or shortness in them, or seeing completely black people.
12. To see ghosts in a dream.

Some of the symptoms that may show during Ruqya are:

1. Having epileptic fits.
2. Being tight-chested
3. Quick movement of eyelids
4. Loud screams
5. Bowel movements, with sounds or gasses in the tummy, and colic.
6. Change in patient's voice, and the production of strange sounds.
7. Swelling in one of the two neck veins.
8. Too much dosing or sleep
9. Laughing or crying for no obvious reason.
10. Feeling dizzy, getting nausea, and vomiting things with strange shapes and colors.
11. Severe headaches.
12. Feeling heaviness or numbness in the limbs, or feeling extreme heat or cold in them.
13. Feeling that something is moving quietly out of the body.
14. Varied pains that move around body parts
15. Involuntary movement and shaking of some limbs.
16. Too much mucus in the mouth
17. Speaking without being conscious of one's own words.
18. Too much sweating, particularly in the back.
19. Tears and runny noses, without good reason such as common cold.

20. Too much yawning
21. Eczema, spots or redness in the skin.
22. Feeling much fatigued during the ruqya and having no interest in completing it.
23. A shaking feeling spreading all over the body
24. Losing consciousness, and snoring.
25. Blackness in the face, but once the patient vomits, his face brightens.
26. Bad smell from the stomach to the mouth.
27. Sudden heart palpitations which increase steadily.
28. Feeling bitterness in the mouth when drinking water treated with Qur'anic Ayahs.

TREATMENT FOR EVIL EYE

If it is not known who put the evil eye on a person, then the one who has been affected should turn to Allah by reciting the Dhikrs and Ruqyas that are prescribed in Sharee'ah, for there is healing in them if Allah wills.

The sick person should hold his hands up together and recite into them al-Fatiha, Ayat al-Kursi and Al-Mu'awwidhaat, then blow into his hands and wipe them all over his body.

The sick person may also recite these verses over olive oil and smear it on the site of pain, and he may wash and drink from that water.

The prayers for refuge that have been narrated from the Prophet SAW are:

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»

- 1 - *‘A’oodhu bi kalimaat-illaah il-taammati min sharri ma khalaq*

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ
عَيْنٍ لَآمَةٍ»

- 2 - *‘A’oodhu bi kalimaat Allaah Al-taammah min kulli shaytaanin wa haammah wa min kulli ‘aynin laammah*

«بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ أَوْ
عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ»

- 3 - *“Bismillaahi arqeeka min kulli shay’in yu’dheeka, min
sharri kulli nafsin aw ‘aynin haasid Allaahu yashfeek,
bismillaahi arqeeek*

«بِسْمِ اللَّهِ يُبْرِيكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا
حَسَدَ، وَمِنْ شَرِّ كُلِّ ذِي عَيْنٍ»

- 4 - *Bismillaah yubreeka wa min kulli daa’in yashfeeka wa
min sharri haasidin idha hasad wa min sharri kulli dhi-
‘ayn*

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ،
مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ،
وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ
طَوَارِقِ اللَّيْلِ، إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ، يَا رَحْمَنُ»

- 1 - *“A’oodhu bi kalimaat-illaah il-taammaati allati laa
yujaawizuhunna barrun wa laa faajir, min sharri ma
khalaaqa wa dhara’a wa bara’a, wa min sharri ma
yanzilu min Al-samaa’i wa min sharri ma ya’ruju fiha,
wa min sharri ma dhara’a fi’l-ardi wa min sharri ma
yakhruju minha, wa min sharri fitan Al-layli wa’l-
nahaar, wa min sharri tawaariq Al-layl, illa taariqan
yatruqu bi khayr, ya Rahmaan*

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ غَضَبِهِ وَعِقَابِهِ وَمِنْ شَرِّ عِبَادِهِ،
وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ»

2 - *A'oodhu bi kalimaat-illaah il-taammati min ghadabihi*

«اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ، وَكَلِمَاتِكَ التَّامَّاتِ، مِنْ شَرِّ
مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ تَكْشِفُ الْمَأْثَمَ وَالْمَغْرَمَ
اللَّهُمَّ إِنَّهُ لَا يُهْزَمُ جُنْدُكَ وَلَا يُخْلَفُ وَعْدُكَ، سُبْحَانَكَ
وَبِحَمْدِكَ»

3 - *"Allaahumma inni a'oodhu bi wajhika'l-kareem, wa
kalimaatik Al-taammaati min sharri ma anta aakhidhun
bi naasiyatihi. Allaahumma anta takshif Al-ma'tham
wa'l-maghrama. Allaahumma innahu laa yuhzamu
junduka wa la yukhlaf wa'duka, subhaanaka wa bi
hamdika*

«اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ
الْعَرْشِ الْعَظِيمِ، مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ
اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، وَأَخْصَى كُلَّ شَيْءٍ عَدَدًا، اللَّهُمَّ

إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهٖ، وَمِنْ شَرِّ
كُلِّ دَآبَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

- 4 - "Allaahumma anta rabbiy, laa ilaaha illa anta, 'alayka tawwakaltu wa anta rabb ul-'arsh il-'azeem. Ma shaa'a Allaahu kaana wa ma lam yasha' lam yakun wa laa hawla wa laa quwwata illa Billaah. A'lamu anna Allaaha 'ala kulli shay'in qadeer wa anna Allaaha qad ahaata bi kulli shay'in 'ilman wa ahsa kulla shay'in 'adadan. Allaahumma inni a'oodhu bika min sharri nafsi wa min sharri'l-shaytaani wa sharakihi wa min sharri kulli daabbatin anta aakhidhun bi naasiyatihi, inna rabbiy 'ala siraatin mustaqeem

TREATMENT FOR SIHR/WITCHCRAFT

Reading Qur'an and known supplications expressing seeking refuge, the most important and effective of which is surah 113 and 114, Al-Falaq and Al-Naas, which were used to cure the Prophet himself. Surah 112, Al-Ikhlās, is recommended along with them, as well as the opening chapter of the Qur'an, Al-Fatihah. To cure black magic some have successfully used seven lotus-tree leaves. The leaves should be crushed, and then mixed them with water enough for taking a bath. The following verses from the Qur'an are then recited: verse Al-Kursi (2:255), surah Al-Kafiroon (109), surah 112, 113, 114; the verses which mention magic, which are: in surah Al-Baqarah (2:102), Al-A'raaf (3:117-119), Yunus (10:79-82), and Taha (20:65-69). The possessed person drinks some of the water, and the rest is used to give him a bath.

1. Soorat al-Faatihah
2. Aayat al-Kursiy from Soorat al-Baqarah,
3. The verses from Soorat al-A'raaf, [al-A'raaf 7:106-122]
4. The verses from Soorat Yoonus, (Yoonus 10:79-82)
5. The verses from Soorat Ta-Ha, [Ta-Ha 20:65-69]
6. Soorat al-Kaafiroon
7. Soorat al-Ikhlaas and al-Mi'wadhatayn (i.e., Soorat al-Falaq and Soorat al-Naas) – to be recited three times.
8. Reciting some of the du'aa's prescribed in sharee'ah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②
 الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ أَهْدِنَا
 الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ
 عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ ⑦

2 - Aayat Al-Kursiy

﴿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﴾

3 - Al-A'raaf

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۖ إِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۝
فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۝ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ۝
وَأَلْقَى السَّحَرَةُ سِحْرَ بَدِيدٍ ۝ قَالُوا ءَأَمَّا رَبُّ الْعَالَمِينَ ۝ رَبِّ مُوسَى
وَهَارُونَ﴾

4 - Yoonus

﴿فَلَمَّا أَتَوْا قَالِ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحَرُ ۚ إِنَّ اللَّهَ سَابِقُ الْعَمَلِ ۚ إِنَّ اللَّهَ
لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ۝ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ﴾

5 - Ta-Ha

﴿وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدٌ سَحِيرٌ وَلَا يُفْلِحُ
السَّاحِرُ حَيْثُ أَتَى﴾

6 - The Soorahs recited to seek protection with Allaah—*Al-Ikhlaas*, *Al-Falaq* and *An-Naas*.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَمْ يَكُنْ لَمْ يَكُنْ أَحَدٌ﴾

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ
إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ
حَاسِدٍ إِذَا حَسَدَ﴾

(*Al-Falaq* 113)

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ
الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ
وَالنَّاسِ﴾

RUQYA FOR POSSESSED BY JINN

Not anybody can heal a possessed person; therefore, an exorcist should have the following characteristics:

1. He should observe the principles of Tawheed in his words and actions.
2. He should believe that the Words of Allah have effects on Jinn and demons.
3. He should be acquainted with the conditions of Jinn and demons
4. He should be aware of the conduct of Satan.
5. It is recommendable for the exorcist to be a married man.
6. He should be a person who avoids illegal (forbidden) acts in Islam, which Satan uses to attack a person.
7. It is recommendable for the exorcist to be a married man.
8. He should be a person who avoids forbidden acts in Islam, which Satan uses to attack a person.
9. He should be obedient to Allah SWT, observing all acts of worship, and against the will of Satan.
10. He should observe supplication to Allah SWT seeking refuge in Him from the Devil. These supplications were taught by the Prophet SAW and which should be said when leaving or entering the house; entering and leaving the mosque; seeing the moon; boarding a vehicle etc.
11. To have sincere intention when healing
12. He should be equipped with all types of protection such as morning and evening adkhara, duas. In general, whenever a man gets closer to Allah SWT, he distances himself from Satan, and rather gets more powerful and effective over Satan. You should know that if you manage to control yourself and your devil (the jinn assigned to you), then you are most likely to overpower others; but if you fail to control them, then you are definitely too weak before others.

THE METHOD OF HEALING

The process of healing takes three stages:

THE FIRST STAGE: Preparation before the treatment.

1. Preparing the right environment, your need to remove any pictures or photographs in the house where you are going to undergo the treatment, in order for the Angels to enter there.
2. Remove any amulet that the patient may have and burn it.
3. Rid the place of any type of musical instrument.
4. The place should not host any legal infringement in Islam, such as a man wearing gold or an unveiled woman.
5. Give the patient and his family a lesson in the Islamic faith, by which you remove any attachment, in their heart, with other than Allah.
6. You start by distinguishing between your method of treatment and that of the sorcerers and liars, and explain to them that there is healing and mercy in the Qur'an. As Allah said.
7. It is recommended to do ablution before you start the treatment, and ask the people with you to do likewise.
8. If the patient is female, do not start the treatment until she covers herself properly, in order not to reveal anything during the treatment.
9. Do not treat a woman except in the presence of a mahram of hers.
10. When treating woman, do not invite someone who is not her mahram.
11. Ask Allah SWT to help you chase these Jinn away from the body of the patient, and grant you victory over him/her.

THE SECOND STAGE: The treatment

First you should place your hand on the head of the patient and slowly recite the following verses, in his/her ear: (Do not place your hand on the head in case of a woman)

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنُ الرَّحِيمُ ○ مَلِكِ يَوْمِ
الدِّينِ ○ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○ اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ ○ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ﴾

2 - The first five Verses of Soorah Al-Baqarah:

﴿الْم ○ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ○ الَّذِينَ
يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ○
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ
يُوقِنُونَ ○ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

3 - Verses 163-164 of Soorah Al-Baqarah :

﴿وَإِلَهُكُمْ إِلَهٌُ وَاحِدٌ ○ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ○ إِن فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي
الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أُنزِلَ اللَّهُ مِن السَّمَاءِ مِن مَّاءٍ فَأَخْجَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

4 - Verses 255-257 of Soorah Al-Baqarah :

﴿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

○ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ○ اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿

5 - Verses 285-286 of Soorah Al-Baqarah :

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّهِ
وَمَلَكَيْهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝ لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ
مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

6 - Verses 18-19 of Soorah Aali 'Imraan :

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝ إِنَّ الَّذِينَ عِنْدَ اللَّهِ لَإِيسْلَامُهُ
وَمَا اخْتَلَفَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بِقِيَامِ يَوْمِهِمْ ۚ وَمَنْ يَكْفُرْ بِتَايَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

7 - Verses 54-56 of Soorah Al-A'raaf:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ
وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۚ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۚ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ
۝ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُمْ لَا يُحِبُّ الْمُعْتَدِينَ ۝ وَلَا
تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

8 - Verses 115-118 of Soorat Al-Mu'minoon :

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝ فَتَعَالَى
اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ۝ وَمَنْ
يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ ۚ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۚ إِنَّهُمْ
لَا يُفْلِحُ الْكَافِرُونَ ۝ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

9 - Verses 1-10 of Soorah Al-Saaffaat :

﴿وَالصَّافَّاتِ صَفًّا ۝ فَالزَّجَرَاتِ زَجْرًا ۝ فَالتَّالِيَاتِ ذِكْرًا ۝ إِنَّ إِلَهَكُمْ
لَوَاحِدٌ ۝ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبُّ الْمَشْرِقِ ۝ إِنَّا زَيْنًا
السَّمَاءِ الدُّنْيَا بَرِيقَهُ الْكُورِكِ ۝ وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ۝ لَا يَسْمَعُونَ
إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ۝ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝
إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ﴾

11 - Verses 33-36 of Soorah Al-Rahmaan :

﴿يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ
وَالْأَرْضِ فَأَنْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
۝ يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكَذِّبَانِ﴾

12 - Verses 21-24 of Soorah Al-Hashr :

﴿لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

10 - Verses 29-32 of Soorah Al-Ahqaaf:

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ ۝ قَالُوا يَبْقَوْنَآ إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَىٰ الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ۝ يَبْقَوْنَآ أَجْبُوا دَاعِيَ اللَّهِ وَآمَنُوا بِهِ، يُغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ۝ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ﴾

13- Verses 1-9 of Soorah Al-Jinn :

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا
○ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِك بِرَبِّنَا أَحَدًا ○ وَأَنَّهُ تَعَلَّى جَدُّ
رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ○ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا
○ وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ○ وَأَنَّهُ كَانَ رِجَالٌ
مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ○ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ
أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ○ وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مِثْلَ تَحَرُّرٍ
شَدِيدٍ وَشُهَبًا ○ وَأَنَا كُنَّا نَقْعُدُ مِنهَا مَقْعِدَ اللَّسَمِ فَمَن يَسْمَعُ آلَانَ
يَجِدْ لَهُ شُهَابًا رَّصَدًا﴾

14 - Soorah Al-Humazah :

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ○ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ○ يَحْسَبُ أَنَّ
مَالَهُ أَخْلَدَهُ ○ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ○ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ○
نَارُ اللَّهِ الْمَوْقَدَةُ ○ الَّتِي تَطْلُعُ عَلَى الْأَفْقَدَةِ ○ إِنَّهَا عَلَيْهِمْ مُّوَصَدَةٌ ○
فِي عَمَدٍ مُّمدَدَةٍ﴾

15 - Soorah Al-Ikhlaas :

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ○ اللَّهُ الصَّمَدُ ○ لَمْ يَكِلِدْ وَلَمْ يُولَدْ
○ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

16 - Soorah Al-Falaq :

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

17 - Soorah An-Naas :

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

This ruqya affects the Jinn either by driving him/her out of the body of a person before he/she even speaks.

Or luring and evocating and forcing him/her to speak and communicate with you. The following are signs by which you would know that you had evoked the Jinn within the body of a person:

1. Closing of the patient's eyes, or staring fixedly on something, or blinking excessively, or placing his/her hands on his/her eyes.
2. A vigorous tremor of the body of the patient, or a weak one in his/her limbs.
3. A strong shiver.
4. Screaming and shouting
5. Stating his/her name

Then you start by asking the Jinn the following questions:

1. What is your name? And what is your religion?
2. What is the reason for your entrance into this body?
3. Is there anyone else with you in this body?
4. Do you work for a sorcerer?
5. Where do you reside in this body?

How to conduct a Ruqya with a Muslim Jinn?

If he/she is Muslim, then you use the method of targhib wa tarhib (remind him of the rewards for obeying Allah [by leaving the body], and warning him of the punishment of disobeying Him [by remaining in possession of the body]) and you should treat him/her according to the reason of his entrance into the body that he/she possesses. If the reason for his/her possession is due to an unjust act from the possessed person, then inform him/her that the person never saw him/her, never intended to do any harm, and so does not deserve any punishment.

If the reason of his/her possession is out of desire or passion for the possessed person, you need to explain to him/her that it is unlawful, and remind him/her of the Punishment of Allah SWT on the Day of Resurrection.

If the reason of his/her possession is merely to oppress the possessed person, inform him/her about the evil consequences due to oppressors and of their punishment, on the Day of Judgment.

If he responds and leaves the body, then all praise be to Allah SWT, yet before he leaves, it is necessary for him/her to make an oath to Allah SWT. He should repeat after you the following oath.

“I make my pledge to Allah to leave this body and never come back to it another time, and not to any other Muslim. And if I break my pledge, then may the curse of Allah, His Angels and all people be upon me. If I am truthful, make my exit easy; and if I am a liar, then make the believers have power over me. Allah SWT is Witness of my statement.”

Then you say, “From which side will you leave? If he replies that he will come out from an eye, neck or stomach of the possessed person; say to him, “No, but you

have to leave from his/her mouth, nose, ears, fingers or toes.” And then say to him/her “Before you leave, say: ‘Assalamu alaykum.’”

After he leaves, check to confirm his exit, because Jinn are often deceptive; so it is necessary that you recite the ruqya once again, and if the patient shows some signs of effect of the Qur’an – a shiver in some parts of his/her body then be certain that the Jinn is still in some part of the body; otherwise he/she must have left.

How to Conduct Ruqya with a non-Muslim Jinn?

First: Before starting anything, you should give him a good and complete insight into Islam, and then should invite him to embrace it. If he/she does, order him/her to repent, explaining to him/her that in order to complete his/her repentance, he/she has to give up his unjust possession of the body and leave it at once.

Second: If he/she refuses to embrace Islam, do not try to convince him, as there is no compulsion where the religion is concerned; yet you may order him to leave the body. If he/she leaves, then all Praise be to Allah SWT, but if he/she resists, then it would be necessary to threaten him/her and it is even permissible to beat him/her. However, no one is permitted to beat unless he has some experience that qualifies him to be certain that the beating would affect the Jinn only and not the possessed person. There is a type of Jinn who flees before the beating, so all the blows fall upon the stricken person, who feels the pain usually on his/her shoulders and throughout the whole of the body.

Third: Reciting the verse of Ayat al-Kursi and the following surahs that hurt the Jin, such as Ya Sin, al-saffat, al-Dukhan, al-Jinn, the last part of Surat al-Hashr, Suraat al-Humazah and al-A’la. In general any verse where Jinn or demons are mentioned, and verses about Hell-Fire and Punishment, they all hurt Jinn and make them suffer.

If he responds, then stop his punishment with the Qur’an, take his pledge with Allah (mentioned earlier) and order him to leave.

The Verses That Punish the Jinn

1 - Al-Faatihah

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

“In the Name of Allaah, the Most Gracious, the Most Merciful.

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ يَوْمِ
الدِّينِ ○ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○ اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ ○ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ﴾

2 - Aayat Al-Kurisy

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَّهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا

بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ﴾

3 - Al-Nisa'

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ۝
إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ
طَرِيقًا ۝ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا ۝ يَتَأْتِيهَا النَّاسُ قَدْ جَاءَهُمُ الرُّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمَنُوا
خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ۝ يَتَأَهَّلَ الْكِتَابُ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى
اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ
أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ
انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ

وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ۝ لَنْ
يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ
يَسْتَنْكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ۝ فَأَمَّا
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ
فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا
وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

4 - Al-Maa'idah

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ○ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

5 - Al-An'aam

﴿ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴾

6 - Al-A'raaf

﴿وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى

الظَّالِمِينَ ○ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ○ وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلِّمُوا عَلَيْنَا لَنَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ○ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ○ وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ○ أَهْتُولَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ○ وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَن أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ ○ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسِفُهُمْ كَمَا نَسَوُا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِثَابِتِينَ يَجْحَدُونَ﴾

﴿وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ○ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِثَابِتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَأَنْظِرْ كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ﴾

7 - Al-Anfaal

﴿إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَأِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ ءَامَنُوا سَأَلْتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ۝ ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

8 - Al-Tawbah

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَمُّوْا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

9 - Ibraaheem

﴿وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ۝ مَنْ وَرَّاهِ جَهَنَّمَ وَنَسَىٰ مِنْ مَّاءٍ صَكِيدٍ ۝ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَآئِهِ عَذَابٌ غَلِيظٌ﴾

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ۝ مُهْطِعِينَ مُقْنِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ۝ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُحِبِّ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ ۖ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مَن قَبْلُ مَا لَكُم مِّن زَوَالٍ ۝ وَسَكَنتُمْ فِي مَسْكَانٍ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَبَيَّنَّ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ۝ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ۝ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ۝ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ۝ سَرَابِلُهُمْ مِّن فَطْرَانٍ وَتَقْشَى وُجُوهُهُمُ النَّارُ ۝ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝ هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ﴾

10 - Al-Hijr

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ۝ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ۝ إِلَّا مَن أَسْرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُّبِينٌ﴾

11 - Al-Isra'

﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ۝ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبِّرْهُ تَكْبِيرًا﴾

12 - Al-Anbiya'

﴿وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ﴾

13 - Al-Dukhaan

﴿إِنَّ شَجَرَتَ الزُّقُومِ ۝ طَعَامُ الْأَثِيمِ ۝ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ۝ كَغَلِي الْحَمِيمِ ۝ خَذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ۝ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ۝ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ۝ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ۝ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ۝ فِي جَنَّاتٍ وَعُيُونٍ﴾

14 - Al-Ahqaf

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنْذِرِينَ ۝ قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ۝ يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ، يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجَزِّم مِّنْ عَذَابِ أَلِيمٍ ۝ وَمَن لَّا يُحِبِّ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَكُنْ لَّيَاقِيهِ خَلْقٌ يَّقْدِرُ عَلَىٰ أَن يُخَيِّقَ الْمَوْتَ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

15 - Al-Hajj

﴿هَٰذَا فِي خَصَّانٍ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۝ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۝ وَلَهُمْ مَقْعٌ مِّنْ حَدِيدٍ ۝ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ﴾

16 - Maryam

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝ ثُمَّ

لَنَزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عَيْنًا ○ ثُمَّ لَنَحْنُ أَعْلَمُ
بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلًا ○ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا
مَقْضِيًّا ○ ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثَاً ﴿١٧﴾

17 - Al-Mulk

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ
عَذَابَ السَّعِيرِ ○ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيُسَّ السَّعِيرُ ○
إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ○ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا
أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ○ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ
فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ○ وَقَالُوا
لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ○ فَاعْتَرَفُوا بِذَنبِهِمْ
فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١٨﴾

The Third Stage: After the Treatment

This is sensitive period for the person who was possessed, because he/she is likely to be possessed again by the returning Jinn, therefore, you must give him/her the following instructions:

1. To observe Salat in Jama'h
2. Not to listen to songs or music or watch television
3. To make ablution before he/she goes to bed, and recite Ayat al-Kursi
4. To recite Surat al-Baqarah at home after every three days.
5. To recite Surah Mulk before he/she sleeps; as for the illiterate, he/she may listen to it.
6. To recite Surah Ya Sin in the morning, or listen to it for the illiterate ones.
7. To be in the company of pious people, avoiding corrupts ones.
8. If the patient is a woman, order her to wear the Hijab (as commanded in Islam) because the demons are usually closer to unveiled women.
9. Two hours daily listening to a recitation of the Qur'an, or reciting a part of it.
10. To say the following dua' a hundred times, after Salat al-Fajr: la ilaha illa lah, wahdahu la shareeka laho, laho lmulko wa laho lhamdu wa howa 'ala kolli shay'in qadeer.
11. To say Bismillah before starting anything.
12. No to sleep alone in a room.

When you meet him/her again a month later, recite the ruqya over him/her, if the Jinn does not return to him/her, then order him/her to observe those protections, in order to be safe from demons at all times.

Some important issues:

First: Sometimes when you recite the ruqya over the patient and may notice him/her feeling dizzy, suffocating or shivering in his/her body, without any

evocation of the Jinn taking place. Repeat the task three times, but if nothing happens, then advise him/her using following instructions:

1. To observe Salat in Jama'h
2. Not to listen to songs or music or watch television
3. To make ablution before he/she goes to bed, and recite Ayat al-Kursi
4. No to hang any picture with a soul in their house
5. To say Bismillah before starting anything.
6. To say 'la ilaha illa lah' frequently.
7. To recite Surat al-Saffat, al-Dukhan, al-Jinn, or listen to them before retiring to bed.
8. To recite Surat Ya-Sin, al-Rahman and al-Ma' arij in the morning.
9. Not to sleep alone in a room.
10. To observe saying the dua of the day and evening or listen to them.
11. In the case of a woman patient, she has to wear the Hijab and not to go out of the house wearing perfume.
12. To record the following Surahs, according to their order in Qur'an and to listen every day of the week for 4-6 times; the surah are:

Al-Fatiha, al-Baqarah, al-'Imran, 'al-An'am, Hud, al-Kahf, al-Hijr, al-Sajda, al-Ahzab, Ya Sin, al-Saffat, Fussilat, al-Dukhan, al-Fath, al-Hujurat, Qaf, al-Dhariya, al-Rahman, al-Hasr, al-Saff, al-Jumu'a, al-Munafiqoon, al-Mulk, al-Ma'arij, al-Jinn, al-Takweer, al-Infitar, al-Burj, al-Tariq, al-Ala, al-Ghayshiya, al-Fajr, al-Balad, al-Zalzala, al-Qari'a, al-Humaza, al-kafirun, al-Masad, al-Ikhlās, al-Falaq, al-Nas.

After a month you should recite the ruqya over him/her again so either you would find that the jinn had been chased out of the body or is still present.

Allah SWT has spared you the Jinn's evil if the Jinn is left the body. You would see the evidence in the absence of body pain in the patient; he/she would cease to have those bad dreams, and any ill effects from ruqya.

Second: Sometimes the Jinn, possessing the body, is evoked yet refuses to leave the body. You should recite the Surahs that harm and hurt him/her. If he/she resists them, it is possible to beat him/her, but if he/she insists on staying in the body, then you should give the patient the previous instructions to implement for a whole month.

Third: Sometimes when you recite the ruqya over the patient, it only intensifies his/her crying, even though he/she remains conscious and in good mental health. When you ask about the reason of his/her crying; he/she would reply that he/she cannot help crying, that he/she is unable to control himself/herself. This case is probably that of sihr, and Allah knows best. If you want to be certain about such a case, then recite the following verses in his/her ear.

1. Yūnus: 81-82

فَلَمَّا الْقَوْأَ قَالَ
مُوسَىٰ مَا جِئْتُم بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ
عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٢﴾

2. Al-A' rāf: 117-122

﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا
يَأْفِكُونَ ﴾ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا
هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾ وَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿١٢٠﴾
قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

3. Ta-Ha: 69

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا
كَيْدُ سَحَرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾

Fourth: Sometimes, when Jinn is evokes, he/she starts screaming, shouting, and being threatening, but do not show any fear from him/her; you may beat him/her, so he/she will calm down, by the Will of Allah SWT, then recite over him Verse 76 of Surah al-Nisa

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا
يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ
الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

Fifth: Sometimes, the Jinn might insult you and irritate you, but do not show your anger.

Sixth: Sometimes, the Jinn might tell you that you are a pious man, and he/she will leave the possessed body out of respect of you. Say to him/her that you are only a weak servant of Allah, and order him/her to leave in obedience to Allah and His Prophet.

Seventh: sometimes, you might face a stubborn Jinn, so in this case, bring a glass of water close to your mouth, recite over it the verses of ruqya, adding surah Ya-Sin, al-Saffat, al-Dukhan and al-Jinn, then give it to the patient to drink. The Jinn will feel a lot of pain, and so will therefore obey you and leave insha Allah.

Eight: If you want to know the faith of the Jinn without asking him, then recite the following verses that address the people of the Book:

Surat al-Ma'ida, verse 72:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي لِي سَرِيرٌ يَلِ اعْبُدُوا
اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿٧٢﴾

Surat al-Tawba, verse 30:.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى
الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ
يُضَاهِثُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قُلْنَا لَهُمْ
اللَّهُ أَنَّى يُوَفِّكُونَ ﴿٣٠﴾

Ninth: Sometimes, the Jinn escapes when he/she has to make a pledge; in this case, recite in the ear of the patient : **(... يا معشر الجن والإنس)**, four verses from Surat al-Rahman and then repeat them.

Tenth: Sometimes, the Jinn gives you the impression that he/she has left, but still remains still inside the body, and may even be the one talking to you, so how would you know this? You should place your hand on the patient's head, and you would feel a slight shivering, and the same effect if you place your hand on his/her knee. Likewise, if you place your hand on his/her jugular veins, you would feel an unusual pulse.

Eleventh: Sometimes, the Jinn agree to leave, but he/she is unable; either because he/she is still young or is less experienced. He/she would admit it himself/herself and ask you to help him/her out. In this case, you should recite the whole of Surah Ya-Sin over him, and make Adhaan in his ear.

Twelfth: The ruqya should be executed with a slow but heard recitation of the Qur'an, with submissiveness.

Thirteenth: Sometimes, the Jinn makes certain conditions; so if these conditions include obedience to Allah and His Messenger such as; I will leave this body provided he (the possessed one) observes salat, and so on then there is no

harm in accepting these conditions; yet you should let the jinn know that those conditions are to be executed in obedience to Allah and His Messenger, not to him/her. But if his/her conditions mean disobedience to Allah, then his/her demands should be rejected, and he/she should be punished for that.

Fourteenth: If the Jinn leaves the body, by the Will of Allah, then ask the patient and his/her people to prostrate in gratitude to Allah for ridding them of that oppressor. You, as well, need to prostrate to Allah, thanking Him for making you successful over the Jinn, and helping to remove that injustice from the patient.

Fifteenth: If Allah SWT sends the Jinn away, by your hands, do not say, “I removed or expelled him/her”. Do not about boast your success; it is one of the great ways of letting Satan into your mind.

Morning and Evening Adkar

for Remembrance and Protection

Following is a selection of established valid supplications. The Muslim should recite these Dhikrs after Fajr prayer and after Asr prayer, until sunset.

They are a strong fortress for the one who persists in reciting them at these times, and the Shaytaan will find no way to affect him.

1. Recite 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﴾ [البقرة: ٢٥٥]

2. Recite Surat Al-Ikhlās, Surat Al-Falaq, and Surat An-Naas, 3 times each

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾ [الفلق: ١-٥].

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٣﴾﴾ [الإخلاص: ١-٤].

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْغِيْثَةِ وَالنَّاسِ ﴿٦﴾﴾ [الناس: ١-٦].

3. 10-100 times

٣- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (عشر مراتٍ) أو (مئة مرة).

4. One should say these prayers 3 times:

٤- سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ. (ثلاث مرات).

5. One should say 100 times:

٥- سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. (مئة مرة).

6. One should pray for the Prophet sallallahu alaihe wassallam and his family by saying 10 times or more:

٦- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ. (عشر مرات أو أكثر).

7. Istighfar

٧- اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذَنْبِي، فَاغْفِرْ لِي؛ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

8. Ask Allah's forgiveness by saying 70-100 times:

٨- أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ. (سَبْعِينَ أَوْ مِئَةَ مَرَّةٍ).

9. In the morning, you should pray:

٩- اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ...

In the evening, you should pray:

- اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ.

10. One should say the following prayers in the morning and when he goes to bed at night:

١٠- اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ
وَالشَّهَادَةِ، لَا إِلَهَ إِلَّا أَنْتَ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَعُوذُ
بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهِ، وَأَنْ
أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ.

11. The Prophet sallallahu alaihe wassallam said these prayers in the evening and in the morning:

١١- اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ،

وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي،
اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي
وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ
تَحْتِي.

12. In the morning one can pray:

١٢- أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Similarly, in the evening, one can pray:

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

In addition to the above-mentioned evening prayer, one can say:

رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا.

13. In the morning, one can pray:

١٣- أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

Similarly in the evening one can pray:

– أَمْسَيْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ،
وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا
مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

14. If one says the following prayer on arriving at a place to stay in, no harm will happen to him in that place during his stay:

١٤ – أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

15. If one says the following supplication three times, one will not be harmed and will not encounter any sudden affliction that day:

١٥ – بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثلاث مرات).

16. If one says these prayers three times, Allah will please him

١٦ – رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ
نَبِيًّا. (ثلاث مرات).

Adhkar on Going to Bed

In preparation for going to bed, one should do wudu. Then, one should lie on one's right side, and say the following adkaar.

1. Recite 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﴾ [البقرة: ٢٥٥].

2. Recite the last verses of Surat Al-Baqarah

﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ
 أَوْ تُخَفُّوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ
 يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ
 إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
 لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
 غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
 وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
 نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ
 عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
 وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
 الْكَافِرِينَ ﴿٢٨٦﴾ [البقرة: ٢٨٤-٢٨٦]

3. Recite Surat Al-Kafirun

﴿قُلْ يَتَائِبُهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا
 أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا
 أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾﴾

[الكافرون : ١-٦]

4. **Do Nafth (blowing slightly – without spitting into your palms put together) after reciting Surah Ikhlas, Surat Al-Falaq, and Surat An-Naas.**

Having recited the three Surahs and done Nafth into your hands, rub your hands over the parts of your body you can reach, starting with the head, face and front of your body. You can do the recitation, the Nafth and the rubbing three times.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكِدْ
 وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

[الإخلاص : ١-٤]

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ
 غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾ [الفلق : ١-٥]

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْغِيَةِ وَالنَّاسِ ﴿٦﴾﴾

[الناس : ١-٦]

5. Subhanallah (Glory be to Allah) 33 times

Alhumdu-lil-laah (Praise be to Allah) 33 times

Allahu Akbar (Allah is the Greatest) 34 times

6. Say:

٦- اللَّهُمَّ بِاسْمِكَ أَحْيَا وَبِاسْمِكَ أَمُوتُ.

7. Say:

٧- بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنَّ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

8. In conclusion, you can say:

O Allah! I have surrendered my soul to You, entrusted You with my affairs, turned my face towards You, and sought Your protection of my back. All this in pursuit of Your pleasure and out of fear to You. There is no escape or refuge from You

except in You. I believe in Your Book, which You have sent down and in Your Prophet, whom You have sent.

٨-اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ،

وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً
وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ
بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

Meet Your Enemy

This is some information about your arch enemy, may the curse of Allah be upon him:

Name:	Iblees
Place:	The hearts of the negligent, heedless, careless, ...
Clan:	Tawagheet (any enemy of Allah)
Eternal residence:	Hell
Status:	Fasiq of first degree
Regions:	Places where the Name of Allah is not mentioned
The route of his journey:	Deviated
His capital:	Wishes and desires
The place of his gathering:	The markets
The enemies of his journey:	Muslims
His sign:	Sewage
The device of his work:	Hypocrisy in his ethics
The color of his work:	Any color, according to the place
His spouses in the world:	The half-naked women of mankind
His favourite people:	Those who are negligent of remembering Allah
What disturbs him:	Seeking forgiveness
His writings:	Tatoos
His home:	Bathrooms/toilets

His first appearance:	The day when he refuse to prostrate to Adam
His friends:	Hypocrites
The source of his provision:	unlawful wealth
His operations rooms:	Impure and defiled places, and places of sin.
His services:	Enjoining evil and calling people to it
His commands:	To follow sins and vice
Religion:	Kufr
His profession:	The general manager of those who have earned the Anger of Allah, and those who have gone astray.
The period of his service:	Until the Day of Resurrection
The destination of his journey:	Hell
The trade revenue:	End in smoke
His companions on the journey:	The devils among Jinn and mankind
His colleagues at work:	Those people who stay silent about the truth (does not reveal the truth)
His mode of transport:	Telling lies
His wage:	Him and his followers are well supported
His means of communication:	Slander, lie, and spying
His favorite dish:	The flesh of corpses (i.e slandered people)
Whom he fear:	A believer who is fearful and mindful of Allah
His most hated people:	Those males and females who remember Allah
His defence:	The scheming of Satan is feeble

His allurements:	Women
His hobbies:	Misguidance and deception
His wish:	To make all mankind disbelievers
His end:	The Day of Reckoning
His most favorite activity:	To see homosexuality spread among people
The secret of his followers:	"I" the term of proud and haughty people
His entertainers:	Male and female artists
His promises:	Poverty
The things makes him cry:	Numerous prostrations

It was narrated that Ibn 'Abbas radiallahu anhu said, "I was riding behind the Prophet sallallahu alaihe wassallam one day when he said, "O young man, I will teach you some words (of advice). Be mindful of Allah, and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask help, seek help from Allah. Know that if the nation were to gather together to benefit you with anything, they would benefit you only with something that Allah has already decreed for you, and if they were to gather together to harm you with anything, they would harm you only with something that Allah has already decreed for you. The pens have been lifted and the pages have dried." Sunan Al-Tirmidhi

I ask Allah to guard you and protect you, and keep you in His care, for He is
Able to do that.