Self-Ruqya Treatment

Do it Yourself

Treat Your Family

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Translated by

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
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Foreword

In the Name of Allah, the Beneficent, the Merciful.

May Allah’s peace and blessings be upon His noblest Prophet and Messenger, Muhammad, upon his kin and upon his Companions.

I have read this booklet on treatment by *ruqya* from the Qur’an and sound Hadiths. Obviously, brother Khaled Ibn-Abdulrahman Al-Jeraisyy has done a great job, selecting useful established supplications as well as suitable Qur’anic verses. The selected *ruqyas* can be easily used by any sensible adult to treat himself or his family members. They can be also used as daily and nightly prayers for protection from Satan and his allies.

May Allah reward the writer greatly. May He make his effort appreciated and deeds accepted.
May Allah’s peace and blessings be upon His noble Prophet and Messenger Muhammad, his kin and his Companions.

Abdullah Ibn-Abdurrahman Al-Jibreen
24/1/1425 H.
Introduction

Praise be to Allah, the Kind, the Ever-Caring\(^{(1)}\), the Able, the Merciful, the Owner of the dominion. It is He who answers the prayers of those in urgent need, who heals His slaves whom He tries with illness.

Praise is due to Him for His great blessings and generosity.

We testify that there is no God but Allah, alone without partners, and we testify that Muhammad is His slave and messenger, whom He has sent as mercy to all mankind.

May Allah’s peace and blessings be upon Prophet Muhammad, his kin, his sahaabah (companions) and his dedicated followers.

Regrettably, some Muslims have neglected \textit{ruqyas}. Others may have never thought about them at all. They may even see them as nonsense.\(^{(2)}\) However, the faithful believe that \textit{ruqyas} are a worthy means of immense benefit for healing all physical and non-physical
illnesses. Shari’ah statements confirm the permissibility of seeking healing by Qur’anic recitations and the Prophet’s established prayers. For example, Allah says, “... Say: It [the Qur’an] is for those who believe [in it] guidance and a healing.” [41/44] Also, according to the Hadith, “When Allah’s Messenger became ill, Gibreel (Angel Gabriel) would do (this) ruqya unto him: In the name of Allah, may He grant you healing. May He cure you of all illnesses, of the evil of whoever envies you, and of evil eyes.”(3)

Evidently, the ruqya literature has a wide range of ruqyas. Basically, if a ruqya is permissible and is established to be beneficial, it is used. For example, some raaqis (performers of ruqya) use short surahs (Qur’anic chapters), such as Surat Al-Faatihah. Others may use a long one, such as Surat Al-Baqarah. Also, a selection of surahs can be used, e.g. Al-Faatihah plus Al-Falaq and An-Naas. Some may even use only one Ayah, e.g. Ayat Al-Kursi. Sometimes, water, oil or honey is used. The raaqi recites
the *ruqya* unto clean water to be drunk by the patient, unto oil to be rubbed onto the body, or unto honey to be eaten.

In all the above-mentioned examples, the *raaqi* uses a permissible *ruqya* which he believes to be beneficial and suitable for a particular patient. This is based on the Prophet’s saying, “Let me see your *ruqyas. Ruqyas* are valid provided that they are void of shirk.”

The Prophet also says, “I see no harm (in *ruqyas*). Let whoever can benefit his fellow Muslim do so.”

Evidently, some imams among the *salaf* (early righteous Muslims) used for *ruqya* Ayahs that had not been designated for *ruqya* earlier. For example, as mentioned by Ibn-Alqayyim in *Attib Annabawi (Prophetic Medicine)*, for women having difficult labour, Imam Ahmad used to write as *ruqya* on white paper or something clean the following supplications, from the Hadith and the Qur’an:

- “There is no God but Allah, the Almighty, the Forbearing. Blessed be Allah, Lord of the Glorious Throne. Praise be to Allah, Lord of
the worlds.’” (6)

- “On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight. A clear message. Shall any be destroyed save evil living folk?” [69 / 35]

- “On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof.” [79 / 46]

According to Ibn-Alqayyim, some of the salaf (early Muslims) - Ibn-Taymiyyah among them - mentioned that Imam Ahmad had written that ruqya for several cases of difficult delivery.

It would be impracticable to detail salaf statements with respect to the ruqyas they based on ijtihad. Therefore, not only have I selected the Ayahs specified by evidence as ruqya, but have also included other prayers believed to be beneficial for the treatment of sihr (witchcraft), possession, the evil eye and other illnesses, physical as well as non-physical.
By Allah’s Grace, I have made a great effort in selecting the *ruqyas*, benefiting from the experiences of some trustworthy *raaqis* (*ruqya* performers). Having treated myself and some of my relatives with the selected *ruqyas*, I have found them clearly effective. Therefore, out of care for fellow Muslims, and seeking reward from Allah, I have decided to publish the *ruqya* selection.

The *ruqya* selection is divided into three parts in order to suit various situations. Part One is a brief *ruqya* from the Qur’an and the Prophet’s established Sunnah. It is for all and has a preventive aim. Being brief, it is particularly suited to those below the stage of puberty, for it does not burden them.

Like Part One, Part Two is taken from the Qur’an and the established Sunnah, but is medium sized. It is suitable for all, particularly the cases that need treatment over a relatively long period of time. The *raaqi* is expected to have the time to perform it.

As for Part Three, it contains the longest *ruqya* of the selection. It is taken from the
Qur’an and the Prophet’s established prayers, and it is used by ruqya practitioners. It is used for difficult cases, which need long-term treatment.

This introduction includes a statement on the reality and treatment methods of the evil eye and sihr. It also includes a definition, types and requirements of ruqya, as well as the conditions of quick healing, by Allah’s Grace. It gives ten ways of combating the evil of envy as well as other evils. In addition, it reminds sufferers of certain matters, if believed in, can make their suffering bearable. This is followed by broad guidelines, which are believed to be badly needed.

In addition, the book has three appendices: Appendix (1) deals with ruqya treatments using water, sidr, oil and honey. Appendix (2) includes daily and nightly prayers for seeking Allah’s protection from the evil works of Satan and humans. Appendix (3) describes certain symptoms associated with the effect of magic, the evil eye and possession. This enlightens the raaqi as regards diagnosis of
cases before starting *ruqya* treatment.

The selected Ayahs are arranged according to subject, not to the Surah order. For example, the Ayahs dealing with praise of and gratitude to Allah follow each other / go together, and so do the ones containing *ruqya* treatment from such things as the evil eye and magic. These arrangements enable the *raaqi* to memorize the prayers and focus on the treatment of the illness. This helps him recite the *ruqya*, without having to read it from the book. However, for those who wish to say the *ruqyas* according to the order of relevant Ayahs in the Qur’an, they can use my book *Arruqaa Ashshar’iyyah (Legal Ruqyas)*. It contains *ruqyas* arranged in the order of Ayahs in the Qur’an.

In addition, the *ruqyas* have an audio recording. So, patients can listen to them, particularly in the case of those who cannot read.

May Allah make these *ruqyas* beneficial to fellow human beings. He is ever-Hearing, Near and ever-Responding. May His prayers
and peace be upon His slave and Messenger Muhammad, whom Allah sent as mercy to all, upon his *sahaabah* and upon all his followers.

**Khaled Ibn Abdul-Rahman Al-Jeraisy**  
**Riyadh,**  
**Thul-Qi’dah, 1424 H.**
The Evil Eye and Witchcraft:

Reality and Ways of Treatment

1. The Evil Eye: Reality and Ways of Treatment

According to Al-Haafiz Ibn-Hajar, “The evil eye is a wicked person’s look that is loaded with admiration mixed with envy, which harms whatever / whoever is looked at.”(7) The Prophet says, “The evil eye is a fact. Should anything precede destiny, it would be the evil eye. If you (suspected of being the eye-caster) are asked to wash (and to give your wash-water to be used as a cure for the effect of your cast), you should do that.”(8) He also says, “Next to Allah’s destiny, the evil eye causes the greatest number of deaths in my nation.”(9)

The evil eye has two cases, each of which has a particular way of treatment:
(1) In one case, the eye-caster is known. He is to pray to Allah to bless the eye-receiver\(^{(10)}\), or say: /maashaa-allaah! laa-kawla wa-laa-quwwata illaa-billaah/ (How admirable what Allah has willed! There is no help or power, except with Allah). Then, the eye-caster is to wash his face, hands, elbows, knees and legends, as well as the inside of his garment\(^{(11)}\), keeping the wash-water in a container. The wash-water is to be poured on the head and back of the eye-receiver in one go from behind, leaving the empty container upside down behind him.\(^{(12)}\)

(2) In the other case, the eye-caster is not known. Prayers are to be said unto the eye-receiver asking Allah to bless him. Then, he is to be given ruqya treatment.

2. Witchcraft: Reality and Ways of Treatment

The Arabic term *sihr* (magic/witchcraft/sorcery) has various meanings:

- Whatever is subtle and whose causes are a mystery, as in the case of eluding someone
or succeeding in persuading him towards something.

- Whatever takes place as a result of deception and imaginary things, as in the case of the magician who deceives eyes by his quick and hidden acts.

- Whatever is done with the help of the Jinn, who get *shirk* offerings in return.

- Whatever is done through alleged consultation with the stars and invoking their spirits.\(^{13}\)

According to the Hadith, “*Sihr* was worked on the Prophet. As a result, he started to imagine having done things he had not really done. He even imagined he had intercourse with his wives, but he did not.” This is considered one of the worst forms of *sihr*.\(^{14}\)

Regarding the treatment of *sihr*, there are two ways. If the place of incantation is found out, it can be extracted, and the effect of *sihr* will be foiled. If not, *ruqya* treatment is the answer.
Ruqya Definition and Types

The word “ruqya” is what is said for the purpose of seeking protection\(^{(15)}\), and treating cases of illnesses, such as fever and epilepsy.\(^{(16)}\) Four types of ruqya can be identified:\(^{(17)}\)

1. A ruqya uses Allah’s words (from the Qur’an), His fairest names and His attributes. This type of ruqya is recommended.

2. A ruqya uses the above-mentioned in addition to dhikr (words in Allah’s remembrance) and established prayers. This type is also recommended.

3. A ruqya uses dhikr and prayers consistent with established ones. This type is permissible.

4. A ruqya uses incomprehensible content, such as the ruqyas of pre-Islamic times. This type is to be avoided lest they should contain shirk elements or lead to shirk.
Requirements of Valid *Ruqyas*

It is unanimous among the *ulama* that for a *ruqya* to be permissible, it has to meet three requirements:

1. It has to use Allah’s words, His fairest names and His attributes.

2. It has to be in Arabic or any other language the *ruqya*-receiver / patient understands.

3. Both the *raaqi* and the *ruqya* receiver have to believe that the *ruqya* in itself does not produce any effects, but it is Allah that does.\(^{(18)}\)
Maximizing Ruqya Benefits

There are certain requirements that the raaqi and the ruqya receiver have to fulfill in order to maximize benefit, by Allah’s permission:

Firstly, the raaqi must be righteous.

Secondly, the raaqi must have a good command of relevant ruqyas from the Qur’an.

Thirdly, the patient must be a committed Muslim and a pious, righteous person, who shuns sins, injustices and other forbidden activities; Allah says, “We send [unto you] in the Qur’an what is a healing and a mercy to believers, though it adds nothing but loss to the unjust.” [17/82] Therefore, ruqyas are not often expected to produce the desired effects in the cases of habitual sinners and commiters of munkar (abominable) acts.

Fourthly, the patient must firmly believe that the Qur’an is really a healing and mercy, and the ruqya treatment is beneficial. In other
words, the *ruqya* is not something to try to see if it works or not.

Once the requirements are fulfilled, *ruqyas* should be beneficial by Allah’s Grace.\(^{(19)}\)

*Wallaahu a’lam* (only Allah knows the whole truth).
Recovery Enhancers

There are also important things for the patient to observe so that he can have a quick recovery, by Allah’s permission. The following are some of them:

1. Total commitment to carrying out acts of worship at the right time. For example, one is to perform the prescribed daily prayers in *jamaa’ah* (congregation), particularly *salaat al-fajr* (the dawn / morning prayer); the Prophet says, “Whoever performs the morning prayer is in Allah’s protection....”\(^{(20)}\) He also says, “… Performing the morning prayer in congregation is comparable to praying all night.”\(^{(21)}\)

2. One is to do *ruqya* unto oneself first, for self *ruqya* is considered more important than that done by others. A *ruqya* is prayers, and it demands absolute faith in Allah. Therefore, praying faithfully for
oneself should be more deserving of response than praying by others, particularly as sincere *raaqis* are scarce.

3. If a person cannot do *ruqya* unto himself due to severe illness, or if he has done self-*ruqya* but wants more by others, he must seek it from sincere *raaqis*, whose beliefs are sound, and they are known for being righteous and having good reputation. He must beware of the evil of sorcerers, because it is *haraam* (prohibited) to seek treatment from them. While Allah allows seeking treatment for illnesses, He forbids treatment by *haraam* means. The Prophet says, “Allah has not made cure for your illnesses in *haraam* things.”

4. The *raaqi* must purify his intentions, be righteous, and be clear of *haraam*. He must also be absolutely confident that none but Allah has the power of healing. As mentioned earlier, *ruqyas* are prayers, and therefore *ruqya* is not a matter of trial and error. If done in this sense, it loses its essence as prayer. To get the benefit of
ruqya, one must pray to Allah, trusting in Him as the only source of healing.

5. When supplicating, one should, like Prophet Muhammad,\(^{(23)}\) persistently express one’s desperate need, with firm belief in Allah’s response; Allah says, “Is not He (best) who answers the wronged one when he cries unto Him and removes the evil, and has made you viceroys of the earth? Is there any God beside Allah? Little do they reflect!” [27/62] One should also seek the most opportune times for supplication, e.g. the last third of night,\(^{(24)}\) the last hour of day (before sunset) on Fridays,\(^{(25)}\) and during prostration in prayers.\(^{(26)}\)

6. One has to make sure that one’s living is lawfully earned. The Prophet says, “Feed yourself from lawful earnings, then your prayers will be answerable.”\(^{(27)}\) He also says, “O, people! Allah is Good and accepts nothing but good,” and he wondered how could the prayers of the one whose food and clothing are from
haraam earnings be answered.\(^{(28)}\)

7. One should pay special attention to reading Surat Al-Baqarah at home. The Surah is considered a great *ruqya* for its residents. The Prophet says, “Read Surat Al-Baqarah. Reading it is a blessing, whereas missing it is a pity. It is impossible for sorcerers to beat.”\(^{(29)}\) So great is its blessings that, as mentioned in the Hadith, “Satan rushes out of the house where Surat Al-Baqarah is read.”\(^{(30)}\) As for using it for *ruqya*, a patient can read it himself, or it can be read unto him by someone else. Also, according to a fatwa by Sheikh Ibn-Jibreen, if a complete recording of it is played daily or nightly at home, it will be - by Allah’s blessing - great protection for its residents from Satan’s evil.\(^{(31)}\)

8. One should remember Allah a lot, read the Qur’an regularly, and keep asking Allah for forgiveness, and supplicating Him for protection - Appendix Two contains a number of Islamically valid supplications.
9. One should use purified water, preferably Zamzam water, unto which *ruqyas* have been recited / read for drinking and washing purposes. Zamzam water is considered a cure\(^{(32)}\), and reading *ruqyas* unto it reinforces its healing effect - by Allah’s blessing.\(^{(33)}\) Also, *sidr* leaves can be soaked in any purified water - Zamzam or other water - unto which *ruqyas* have been read. When drunk, this water is considered a cure - by Allah’s permission. On the *sidr* leaves Qur’anic Ayahs can be written in harmless liquid, as that taken from saffron, before soaking them in the water. This is a healing, too - by Allah’s blessing.\(^{(34)}\)

10. One should use olive oil for eating and massage purposes. The Prophet says, “Eat olive oil and rub (your bodies) with it; it comes from a blessed tree.”\(^{(35)}\) The same applies to the “black / *barakah* seeds”. The Prophet says, “There is in the “black seeds” cure for all illnesses except death.”\(^{(36)}\) Reading Qur’anic Ayahs unto
the oil and the seeds is recommended.

11. As mentioned in the Qur’an, there is in honey cure for people. Therefore, one should drink / eat it. Reading Qur’anic Ayahs unto it is a combined blessing, the effect of the Qur’anic ruqya and that of the honey.\(^{(37)}\)

12. One should seek hijaamah (cupping) treatment if needed. The Prophet says, “There is cure in three things: cupping, honey and cauterization, but I forbid cauterization...”\(^{(38)}\)

13. It is recommended to eat seven ajwah dates for breakfast. The Prophet says, “Whoever eats seven ajwah dates for a day’s breakfast... will not be harmed by poison or sihr (sorcery) that day.”\(^{(39)}\)
Ten Things for Combating the Evil Eye, Envy and Sorcery

What follows is a summary of what Ibn-Alqayyim suggests to prevent the evil of envy, eye-casting and sorcery: (40)

1. One should seek Allah’s protection from the evil of the envious, eye-casters and sorcerers. (41)

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, known 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.”(42)

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, then lo! He, between whom and you there was enmity (will become) as though he was a bosom friend.” [41/34]

10. One has to observe pure *tawheed* (oneness and worship of Allah as the only God, without partners). *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. One has to believe in Allah’s Divine Destiny / Decree, including its consequences, be they good or evil. The Prophet says, “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.”(43)

2. One has to believe that whatever befalls the faithful is a test from Allah, and a sign of Allah’s love. It is an opportunity for purification from sins. The Prophet says, “The greater the suffering, the greater the reward. If Allah loves some people, He tests them by affliction. Those who are
contented (with their lot) get the reward of contentment, and those who are discontented, get nothing but discontentment.”\(^{(44)}\)

3. When afflicted, one 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. One is also to pray to Allah for healing. The Prophet says, “Ask Allah for healing in this world and the hereafter.”\(^{(45)}\)
Ruqya Guidelines

1. Both the *raaqi* and the patient have to be in a complete state of cleanliness from major and minor impurities.

2. They should be facing the *qiblah* (the Ka’bah in Makkah).

3. They must observe humility during *ruqya* recitation, focusing reflection on remembrance of Allah and His magnificence, and seeking His help.

4. The *raaqi* could do *naqth* (puffing air with slight saliva into one’s hands, which are then rubbed unto the ailing part of the body) during or after *ruqya* recitation.

5. It is recommended for the *raaqi* to put his / her hand on the patient’s forehead or ailing part, if possible. However, this does not apply to a non-*mahram*.

6. It is recommended for the *raaqi* to recite the *ruqya* in a mild tone unto the patient’s
right or left ear from time to time.

7. If particular Ayahs are seen to have an impact on the patient during ruqya, they should be repeated three, five, seven or as many times as needed, noting the impact of repetition.

8. The raaqi has to have the intention of benefiting his fellow Muslim, seeking Allah’s help to heal ailment and alleviate suffering, and seeking His guidance for the patient. In the case of possession, the raaqi should take the opportunity to call upon the jinn possessor to observe taqwa of Allah and righteousness.

9. The raaqi should be careful in using pronouns when doing ruqya. For example, one is to say, “I am doing this ruqya unto myself,” “I am doing this ruqya unto you,” etc., depending on who is getting the treatment.

10. The ruqya treatment may be repeated over a short or long period of time, depending on the seriousness of the case, and the response to treatment, till healing
is achieved, by Allah’s permission.

11. Depending on the case and conditions, the *raaqi* can select relevant Ayahs for *ruqya*, which can be short, medium or long.

12. The *raaqi* can use Qur’anic Ayahs alone, or the Prophet’s prayers alone, or both of them - using both is preferable.

13. The *ruqya* can be done in a loud voice or silently. It is better to do it aloud, for the patient will have a chance to listen, and this will enhance the *ruqya* impact.
Section (1)

A Brief Ruqya

This brief ruqya consists of two sections: [A] from the Qur’an, and [B] from the Sunnah. Each English translation is followed by the Arabic original.

[A] From the Qur’an

1. Surat Al-Faatihah

I seek Allah’s protection from Satan, the outcast.

“(1) In the name of Allah, the Beneficent, the Merciful. (2) Praise be to Allah, Lord of the Worlds, (3) The Beneficent, the Merciful: (4) Owner of the Day of Judgment, (5) You (alone) we worship; You alone we ask for help. (6) Show us the straight path, (7) The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray.”
أعوذ بالله من الشيطان الرجيم

بسم الله الرحمن الرحيم

الحمد لله ربي

العلمين

الرحمن الرحيم

ملك يوم الدين

إياك نعمة وإياك نستعين

أهدينا ضرط

المستقيم

صرط الذين أنعمت عليهم غير

المغضوب عليهم ولا الضالين

[الفاتحة: 1–7]

2. [2 / 1-5]

“(1) Alif. Laam. Meem. (2) This is the Scripture whereof there is no doubt, guidance unto those who observe taqwa. (3) Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them; (4) And who believe in that which is revealed unto you (Muhammad) and that which was revealed before you, and are certain of the Hereafter. (5) These depend on guidance from their Lord. These are the successful.”

الله ذلک الكتاب لا ريب فيه هدى للثنين
3. Ayat Al-Kursi [2 / 255]

“(255) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtake Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.”
(284) Unto Allah (belongs) whatsoever is in the heavens and whatsoever is in the earth; and whether you make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things. (285) The messenger believes in that which has been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying. (286) Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay
not on us such a burden as You did lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk.”

"الله ما في السماوات وما في الأرض وإن تبدوا ما في أنفسكم أو تخفوه يحاسبكم ي헂 الله في غيفر لمن يشاء ويعذب من يشكاه وآلهة على كتيب قدير مأمون الرسلن بما أنزل إليه من ربي والمؤمنون كلا مأمون بيالله والمتلكينه وكم أرسله ورسليه لا يفرق بين أحد من رسوله وقائله سمعنا وأطعنا غفرناك ربي وإليك المصير لا يكليف الله نفسًا إلا وسعها لها ما كسبت وعلى لما أكسبت بنا لا تؤخذنا إلا نسيتنا أو أخطانا بنا ولا تحمل علينا إضرا كما حملته على الدين من قبلنا بنا ولا تحملنا ما لا طاقة لنا عليه وأعف عننا واعف لنا وأرحمنا أنت مولستنا فأناصرنا على الفوَّار

[البقرة: 286-287]

5. [12 / 64]

“(64)... Allah is better at guarding, and He is
the Most Merciful of those who show mercy.”

6. [Surah 108]
"(1) Say: O disbelievers! (2) I worship not that which you worship; (3) Nor worship you that which I worship. (4) And I shall not worship that which you worship. (5) Nor will you worship that which I worship. Unto you your religion, and unto me my religion."

7. Surat Al-Ikhlaas
“(1) Say: He is Allah, the One! (2) Allah, the eternally Besought of all! (3) He begets not nor was begotten. (4) And there is none comparable unto Him.”
8. Surat Al-Falaq

“(1) Say: I seek refuge in the Lord of Daybreak, (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envies.”

9. Surat An-Nass

“(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the sneaking whisperer, (5) Who whispers in the hearts of mankind, (6) Of the jinn and of mankind.”
قلْ أعْوذُ بِرَبِّ الْكَاسِهِ مَلِيكِ الْكَاسِهِ إِلَيْهِ
الْكَاسِهِ مِنْ سَيْرِ الْوُسْوَسِ الخَطَّاتِ إِلَّا الَّذِي يُوسُوسُ
فِي صُدُرِ الْكَاسِهِ مِنْ الْجِنَّةِ وَالْكُفَّارِ

[الكاسه: ۱-۲۳]
1. “I seek refuge in Allah, the All-Hearing, All-Knowing, from Satan, the outcast, and from his whispers, his blowing and his Nafth.” (46)

أَعُوذُ بِاللهِ السَّمِيعِ العَلِيمِ مِنِ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزَهُ وَنَفْخِهِ وَنُفْهِهِ.

2. “I seek refuge in Allah’s perfect words from the evil of all what He has created, from all devils and insects and from all envious eyes.” (47)

أَعُوذُ بِكُلِّ كِلَمَاتِ اللهِ الْتَأَمَّةَ مِنْ كُلِّ شَيْطَانٍ وَهَامَةٍ وَمِنْ كُلِّ عُيْنٍ لَا مَأْثَرٍ

3. “I seek refuge in Allah’s perfect Words from the evil of what He has created.” (48)

أَعُوذُ بِكُلِّ كِلَمَاتِ اللهِ الْتَأَمَّةِ كُلَّهُنَّ مِنْ شَرِّ مَا حَلَقَ.
4. Say 3 times:

“In the name of Allah, with Whose name nothing in the heavens or earth can cause harm, and He is the All-Hearing, All-Knowing.’”

5. “In the name of Allah I am doing this ruqya unto you to get rid of what is harming you and of the evil of spirits and envious eyes. May Allah cure you! In the name of Allah I am doing this ruqya unto you.”

6. Say 3 times:

In the name of Allah.
Then, say 7 times:

“I seek refuge in Allah and His might from the evil of what I find and fear.”\(^{(51)}\)

أَعْوَدُ بِاللهِ وَقَدْرَتُهُ مِنْ شَرِّ مَا أُجِدُّ وَأُحَادِرُ.

7. Say 7 times:

“I pray to Allah, the Magnificent, the Owner of the Glorious Throne, to grant you healing.”\(^{(52)}\)

أَسْأَلُ اللَّهِ الْعَظِيمِ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يُشْفِيكَ.

8. “O Allah, Lord of mankind! It is You Who removes suffering. You are the Healer, and none can heal but You. I beg You to bring about healing that leaves behind no ailment.”\(^{(53)}\)

أَذُهِبِ الْبَاسَ، رَبُّ النَّاسِ، وَأَشْفِ أَنْتَ الْشَّافِي، لاَ شِفَاءَ إِلاَّ شِفَاءَكَ، شِفَاءَا لاَ يُغَادِرُ سَقْمَ.

9. “O Allah, I beg You to grant healing to Your slave, as testimony of trust in Your
Messenger.”

اللَّهُمَّ اشْفِ عَبْدَكَ، وَصَدِّقْ رَسُولَكَ ﷺ.

10. “O Allah, I beg You to grant him Your blessings, to rid him of the evil eye’s heat, cold and aches.”

اللَّهُمَّ بَارِكْ عَلَيْهِ، وَأَذْهِبْ عَنْهُ حَرَّ الْعِينِ وَبَرْدَهَا وَوَضَبْهَا.

11. “O Allah, we beg You to grant us good as Your Prophet Muhammad begged of You, and we seek refuge in You from evil as Your Prophet Muhammad sought in You. You are the only One whose help is sought, and the only One that answers prayers. There is no help or power except from Allah.”

اللَّهُمَّ إِنَّا نَسَأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نُبْيَكَ مُحَمَّدُ ﷺ، وَنَعْوَدُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نُبْيَكَ مُحَمَّدُ ﷺ، وَأَنَّ الْمُسْتَعَانُ، وَعَلَيْكَ الْبَلاَغُ، وَلَا حُوْلَ وَلَا قَوْةَ إِلَّا بِاللِّهِ.
12. “There is no god but Allah, the Magnificent, the Forbearing; there is no god but Allah, Lord of the Tremendous Throne, Lord of the heavens and the earth, and Lord of the Glorious Throne.” (57)

لا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْخَلِيمُ، لا إِلَهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لا إِلَهَ إِلَّا اللهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ.

13. Say 3 times:

“O our Lord, Allah, You are in Heaven; holy be Your name. Your command reigns supreme in the heavens and on the earth. As Your mercy is in the heavens, have Your mercy on the earth. Forgive our sins. You are the Lord of the good. Send down of Your mercy and healing unto this ailment to cure it.” (58)

ربِّنَا اللَّهُ الَّذِي في السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ، كَمَا رَحْمَتَكَ في السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ في الأَرْضِ، اعْفُرْ لَنَا حُبُّبَا وَحَظَائِناً، أَنْتَ رَبُّ الطَّلَبِينَ، أَنْزِلْ رَحْمَةَ مِنْ رَحْمَتِكَ وَشِفَاءَ مِنْ شَفَائِكَ
14. “O Allah, pray for Muhammad and the family of Muhammad, as You have prayed for Ibraheem and the family of Ibraheem. You are Praiseworthy and Gloryworthy. O Allah! Bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem, in all the worlds. You are Praiseworthy and Gloryworthy.” (59)
Section (2)

A Medium Ruqya

Like the Brief Ruqya, this Medium Ruqya consists of two sections: [A] from the Qur’an, and [B] from the Sunnah. The English translation is followed by the Arabic original.

[A] From the Qur’an

1. Surat Al-Faatihah

I seek Allah’s protection from Satan, the outcast.

“(1) In the name of Allah, the Beneficent, the Merciful. (2) Praise be to Allah, Lord of the Worlds, (3) The Beneficent, the Merciful: (4) Owner of the Day of Judgment, (5) You (alone) we worship; You alone we ask for help. (6) Show us the straight path, (7) The path of those whom You have favored; Not (the path) of those who earn Your anger nor
of those who go astray.’”

أعوذ بالله من الشيطان الرجيم

بِسْمِ الله الرَّحْمَنِ الرَّحِيمِ
الحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ مَلَكُ يَوْمِ الدَّيْنِ
إِيَّاكَ نُعَبْدُ وَإِيَّاكَ نُسْعَبُ فَأَهْدِيَ الْصِّرَاطَ الْمُسْتِقِيمَ
صِرَاطَ الَّذِينَ آمَنُوا عَلَيْهِمْ عَيْنَ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الْمُكَالِئِينَ

[الفاتحة: 1-7]

2. [2 / 1-7]

“(1) Alif. Laam. Meem. (2) This is the Scripture whereof there is no doubt, a guidance unto the pious. (3) Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them; (4) And who believe in that which is revealed unto you (Muhammad) and that which was revealed before you, and are certain of the Hereafter. (5) These depend on guidance from their Lord. These are the successful. (6) As for the disbelievers, whether you warn them or you warn them not, it is all one for
them; they believe not. (7) Allah has sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.”

3. [2 / 117]

“The Originator of the heavens and the earth! When He decrees a thing, He says unto it only: Be! And it is.”

[Al-Baqara: 117]
4. [2 / 137]

“(137) And if they believe in the like of that which you believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice you (for defence) against them. He is the Hearer, the Knower.”

{إِنَّ عَامَّنَوْا يَمِّئَلُ مَا عَامَّنُتمُّ بِهِ فَقَدْ أُهْتَدَّوْا وَلَبِّنُوا فَإِنَّمَا هُمُ
في شَقَاقٍ فَسَيَكَفَّرُضُوْهُمُ الَّهُ وَهُوَ أَسْمَيْعُ الْمَكَرِيمُ

البقرة: 137}

5. [2 / 163-164]

“(163) Your God is One God; there is no God save Him, the Beneficent, the Merciful. (164) Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sends down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs
(of Allah’s sovereignty) for people who have sense.

(254) O you who believe! Spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers. (255) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they
encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous. (256) There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects false deities and believes in Allah has grasped a firm handhold which will never break. Allah is Hearer, Knower. (257) Allah is the Protecting Friend of those who believe. He brings them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.”
“(284) Unto Allah (belongs) whatsoever is in the heavens and whatsoever is in the earth; and whether you make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things. (285) The messenger believes in that which has been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey."
us) Your forgiveness, our Lord. Unto You is the journeying. (286) Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as You did lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk.”

"للِّ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبِدُّوا مَا فِي أنفِسَكُمْ أَوْ تَحْفَنُوهُ بِحَاسِبَتِكُمْ يَهُودٌ وَأَشْرَقٌ أَنْزَلَهُ بِنِسَاءٍ وَلِيَلْدُكُمْ فَعَلَلَ السُّنَّةَ وَاللّهُ عَلَى سُنَّتِهِ مُبِينٌ وَقَرِيرٌ فَأَنْزَلَهُ إِلَيْهِ مِن نَّارٍ وَالْمُؤْمِنُونَ كُلٌّ عَمِينَ بَيْنَ الْخَافِرِينَ وَمُتَّقِينَ وَكُلٌّ مُّؤْمِنٌ يَكْفَأُهُ وَرَسُلُهُ لَا تُنفِقُ الْمَيْتَ أَحَدٌ مِّن رَّسُولِ الْقَدِيرِ وَكُلُّ وَقَالُوا سَمَعْنَا وَأَطَعْنَا عِفْرَانَكَ رَبِّنَا وَإِلَيْكَ الْمَصِيرُ لَا يَكَفَّرُ اللّهُ نَفْسَى إِلَّا مَنْ أَسْأَلَتْهُ عَنْهَا وَأَكَسَبَتْهُ وَأَخْطَأَتْهُ وَأَكَثَّرَهُ وَأَنْبَأْتُهُ عَنْهَا إِنْ تُبَيِّنَ أَيْضًا لِّكَانَ مَا كَبَّرَتْ عَلَيْهَا مَا أَكَسَبَتْ رُسُلُهُ وَلَا تَحْمِلْ عَلَيْهَا إِضْرًا كَمَا حَمَلْتَهُ عَلَى أَلِيِّ الْدُّنْيَا مِنْ قَبْلَهَا رُسُلًا وَلَا تَحْمِلْنَا مَا لَ تَفَاقَتْ لَنَا يِمَّ
8. [3 / 1-6]

“(1) Alif. Laam. Meem. (2) Allah! There is no God save Him, the Alive, the Eternal. (3) He has revealed unto you (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel (4) Aforetime, for a guidance to mankind; and has revealed the Criterion (of right and wrong). Lo! Those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong). (5) Lo! Nothing in the earth or in the heavens is hidden from Allah. (6) He it is who fashions you in the wombs as pleases Him. There is no God save Him, the Almighty, the Wise.”
9. [3 / 18]

“(18) Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise.”

10. [3 / 26-27]

“(26) Say: O Allah! Owner of Sovereignty! You give sovereignty unto whom You wilt, and You withdraw sovereignty from whom You wilt. You exalt whom You wilt and You abase whom You wilt. In Your hand is the good. Lo! You are Able to do all things. (27)
You cause the night to pass into the day, and You cause the day to pass into the night. And You bring forth the living from the dead, and You bring forth the dead from the living. And You give sustenance to whom You choose, without stint.”

11. [3 / 85]
“(85) And whoso seeks as religion other than Al-Islaam, it will not be accepted from him, and he will be a loser in the Hereafter.”

12. [7 / 54-56]
“(54) Lo! Your Lord is Allah Who created the
heavens and the earth in six Days, then mounted He the Throne. He covers the night with the day, which is in haste to follow it, and has made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds! (55) O mankind! Call upon your Lord humbly and in secret. Lo! He loves not aggressors. (56) Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good.”

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتَ وَالْأَرْضَ فِي سَنَاتٍ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى العَرْشِ يُشَهِّى آيَةَ الْمَيَامِمَةِ يَطْلُبُ ثُمَّ يَهْدِي وَالْشَّمْسَ وَالْقَمَرَ وَالْخَوْزَاءَ مُسَحَّرَةً بِآيَةٍ أَلَّا لَّهُ مُنَافِعٌ وَلَهُمْ ْبَارِكُ اللَّهُ رَبُّ ُمُنَقِّيَّ مُؤَمِّنِينَ أَذَّنُوا رَبَّكُمُ نَصْرَةً وَحَفْيَةً إِنَّهُ لَيُحْبِبُ الْمُتَّقِينَ وَلَا يَفْسَدُوا فِي َلْهُ مَا بَلْذَاقُ بَعْدَ إِسْلَامَهُ وَأَذَّنُوهُ خَوْافًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبَ ُمُؤَمِّنِينَ.

[الأعراف: 56-64]
13. [21 / 87]

“And (mention) Dhun Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no God save You. Be You glorified! I have been a wrong-doer.”

وَذَا الْنُّونِ إِذْ ذَهَبَ مَعَضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَكَدَ إِنَّ الْظَّلَمَيْنِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ إِنَّ سُبْحَانَكَ إِلَّا حَكُمُ يَمِن

[الأنبياء: 87]

14. [17 / 110-111]

“(110) Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichsoever you cry (it is the same). His are the most beautiful names. And thou (Muhammad), be not loud voiced in thy worship nor yet silent therein, but follow a way between. (111) And say: Praise be to Allah, Who has not taken unto Himself a son, and Who has no partner in the Sovereignty, nor has He any protecting friend through dependence. And magnify Him with all magnificence.”
15. [2 / 109]

“(109) Many of the People of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth has become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.”

16. [4 / 54]

“(54) Or are they jealous of mankind because
of that which Allah of His bounty has bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and Wisdom, and We bestowed on them a mighty kingdom.”

وَأَمَّا يَحْسُدُونَ النَّاسَ عَلَىٰ مَا اتَّقَنَّهُمُ اللَّهُ مِن فَضْلِهِ فَقَدْ ءَاتَيْنَاهُمْ ٍ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَإِتَّبَاعَهُمْ مَلِكَةً عَظِيمَةً

[النساء: 54]

17. [10 / 107]
“(107) If Allah afflicts you with some hurt, there is none who can remove it save Him; and if He desires good for you, there is none who can repel His bounty. He strikes with it whom He will of His bondmen. He is the Forgiving, the Merciful.”

وَإِن يَمَسَّكَ اللَّهُ بَضُرًا فَلَا سَكَانِفْ لَهُ إِلَّا هُوَ وَإِيَّهُ يُرْدَفُ يَحْبَرُ فَلَا رَآءَ لِفَضْلِهِ يُصِيبُ بِهِ مِنْ يَسَاهُ مِنْ عِبَادِهِ وَهُوَ عِلَّمُ الْغَفُورِ الْرَّحِيمُ

[يونس: 107]

18. [12 / 67]
“(67) And he said: O my sons! Go not in by
one gate; go in by different gates. I can naught avail you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.”

“(39) If only, when you entered your garden, you had said: That which Allah wills (will come to pass)! There is no strength save in Allah! Though you see me as less than you in wealth and children.”

“(1) Blessed is He in Whose hand is the Sovereignty, and He is Able to do all things.
(2) Who has created life and death that He may try you, which of you is best in conduct; and He is the Mighty, Forgiving. (3) Who has created seven heavens in harmony. You (Muhammad) canst see no fault in the Beneficent One’s creation; then look again: Canst you see any rifts?(4) Then look again and yet again, your sight will return unto you weakened and made dim.”

21. [68 / 51-52]

“(51) And lo! Those who disbelieve would fain disconcert you with their eyes when they hear the Reminder, and they say: Lo, he is indeed mad; (52) When it is naught else than a Reminder to creation.”
22. [2 / 102-103]

“(102) And followed that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah’s leave. And they learn that which harms them and profits them not. And surely they do know that he who traffics therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew. (103) And if they had believed and kept from evil, a recompense
from Allah would be better, if they only knew.”

وَأَتَّبَعُواَ مَا تَنْئِلُوا الْشَّيَاطِينَ عَلَى مَلَكِ سُلَيْمَانِ وَمَا سَهْرَ سُلَيْمَانُ وَلَكِنَّ الْشَّيَاطِينَ كَفَرُواْ يُعْلَمُونَ آتَائِهِمَا الْبَيْحَرِ وَمَا أُنِيبَ عَلَى الْمَلَكِ السَّبْعِينَ بِبَيْلَةٍ هَدْرُوتُ وَمُرَّوتُ وَمَا يُعْلَمُونَ مِنْ أَحَدٍ حَتَّى يَقْوَلُ أَنَّمَا خَلَقْتُهُمْ فَلَا تَكُنْ فَيُعْلَمُونَ مِنْهُمَا مَا يُقَرُّونَ بِهِ بَيْنَ الْمَيْرِ وَرَوْجَيْهُ وَمَا هُمِّ يَضَكَّأَتْهُمْ بِهِ مِنْ أَحَدِ إِلَّا يَأْذَنَ أَللَّهُ وَيُعْلَمُونَ مَا يُصَرَّعُهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُواْ لَمَّا آتَرَكُونَهُ مَا هُمْ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبَنَّكُمْ مَا سَهَرُواْ بِهِ أَنْفُسَهُمْ لَوْ سَهَرُواْ يُعْلَمُونَ وَلَوْ أَنْهَرُواْ أَمَامَهُمْ وَأَتَفَّوْاْ لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ حَيْرَ لَوْ كَانُواْ يُعْلَمُونَ

[البقرة : 102-113]

23. [7 / 117-122]

“(117) And We inspired Moses (saying): Throw your staff! And lo! It swallowed up their lying show. (118)Thus was the Truth vindicated and that which they were doing was made vain. (119) Thus were they there defeated and brought low. (120) And the
wizards fell down prostrate, (121) Crying: We believe in the Lord of the Worlds, (122) The Lord of Moses and Aaron.”

واوَجَّهْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَبَكَ فَإِذَا هَيْنَ تَلْقَفْ مَا يَأْفِكُونَ فَوَقَعْ أَلْحَقٌ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ فَعَلَّبُوهُُ هُنَّاكِ وَأَنْقَلَبَوا صَغِيرِينَ وَأَلْقَى السَّحْرُ سِنْجِيَّانَ قَالُوا آمَنَّا بِرَبِّ الْعَلَّامِينَ رَبِّ مُوسَى وَهَنُودَ

[الأعراف: 117-122]

24. [10 / 77]
“(77) Moses said: Speak you (so) of the Truth when it has come unto you? Is this magic? Now magicians thrive not.”

قَالَ مُوسَى أَنْقُولُونَ لِلَّهِ يَا جَاهِلِينَ أَسْحَرْنِي هَذَا وَلَا يَقْلُبْ آلَسِنْجِيَّانَ [يونس: 77]

25. [10 / 81-82]
“(81) And when they had cast, Moses said: That which you have brought is magic. Lo! Allah will make it vain. Lo! Allah upholds not
the work of mischief makers. (82) And Allah will vindicate the Truth by His words, however much the guilty be averse.”

26. [20 / 69]
“(69) Throw that which is in your right hand! It will eat up that which they have made. Lo! That which they have made but a wizard’s artifice, and a wizard shall not be successful to whatever point (of skill) he may attain.”

27. [23 / 115-118]
“(115) Deemed you then that We had created you for naught, and that you would not be returned unto Us? (116) Now Allah be exalted, the True King! There is no God
save Him, the Lord of the Throne of Grace. (117) He who cries unto any other god along with Allah has no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful. (118) And (O Muhammad) say: My Lord! Forgive and have mercy, for You art best of all who show mercy.”

(117) Al-Fâtihah: 1–2

28. [46 / 31]

“(31) O our people! respond to Allah’s summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom.”

(31) Al-A’raf: 30–31
29. [55 / 33-36]

“(33) O company of jinn and men, if you have power to penetrate (all) regions of the heavens and the earth; then penetrate (them)! You will never penetrate them save with (Our) sanction. (34) Which is it, of the favors of your Lord, that you deny? (35) There will be sent, against you both, heat of fire and flash of brass, and you will not escape. (36) Which is it, of the favors of your Lord, that you deny?”

30. [59 / 21-24]

“(21) If We had caused this Qur’an to descend upon a mountain, you (O Muhammad) verily had seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect. (22) He is Allah, than whom there is no other God,
the Knower of the invisible and the visible. He is the Beneficent, the Merciful. (23) He is Allah, than whom there is no other God, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him). (24) He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.”

رَبِّ أُنزِلَ هِذَا الْقُرْآنَ عَلَى جَبَلِ لَٰهِيْثَةٍ. خَشَعَا مَتَصِدِعًا مِّنَ حَسَبِيَةِ اللَّهِ وَتَكَلَّمَ الَّذِينَ أُشْتَهَلَنَّ نَصِيرُهَا لِلْمَآؤِ لَعَلَّهُمْ يَفْكَرُوا هُوَ اللهُ الَّذِى لَا إِلَهَ إِلَّا هُوَ عَلِيمُ الْغُيُوبِ وَشَهِيدُ هُوَ الرَّحْمَنُ الرَّجِيمُ هُوَ اللهُ الَّذِى لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْكَبِيرُ السَّلَامُ النَّبِيُّ الْمُهْيِنُ العَزِيزُ الْحَجَارُ الْمَتَكَبِرُ سُبْحَانَ اللَّهِ عَمَّا يَشَّرَكُنَّ هُوَ اللهُ الْخَلِيقُ الْبَارِئُ الْمَصْرَعُ لِلْأَسْمَاءِ الْحَسَنَى يَسْبِيحُ لَهُ مَا فِي السَّمَاوَاتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ [الحَيَّرَةٍ: 21–24].
31. [6 / 17]

“(17) If Allah touch you with affliction, there is none that can relieve therefrom save Him, and if He touch you with good fortune (there is none that can impair it); for He is Able to do all things.”

وَإِن يَمْسَّكَ ٱللَّهُ بِضَرٍّ فَلَا سُقُرَّٰفَ لَهُ ۖ إِلَّا هُوَ وَإِن يَمْسَّكَ ٍيَعْفَرْ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [الأنعام: 17].

32. [37 / 1-11]

“(1) By those who set the ranks in battle order (2) And those who drive away (the wicked) with reproof (3) And those who read (the Word) for a reminder, (4) Lo! Your Lord is surely One. (5) Lord of the heavens and of the earth and all that is between them, and Lord of the sun’s risings. (6) Lo! We have adorned the lowest heaven with an ornament, the planets: (7) With security from every forward devil. (8) They cannot listen to the Highest Chiefs for they are pelted from every side, (9) Outcast, and theirs is a perpetual torment; (10) Save him who snatches a fragment, and
there pursues him a piercing flame. (11) Then ask them (O Muhammad): Are they stronger as a creation, or those (others) whom We have created? Lo! We created them of plastic clay.”

33. [6 / 13]
“(13) Unto Him belongs whatsoever rests in the night and the day. He is the Hearer, the Knower.”

34. [9 / 129]
“(129) Now, if they turn away (O Muhammad)
say: Allah suffices me. There is no God save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.”

(38) And verily, if you should ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those you worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah suffices me. In Him do (all) the trusting put their trust.”

(7) Let him who has abundance spend of his
abundance, and he whose provision is measured, let him spend of that which Allah has given him. Allah asks naught of any soul save that which He has given it. Allah will vouchsafe, after hardship, ease.”

“Lo! Verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve. (63) Those who believe and keep their duty (to Allah),”

“He said: I expose my distress and anguish only unto Allah, and I know from Allah that which you know not.”
39. [13 / 28]

“(28) Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!”

40. [14 / 27]

“(27) Allah confirms those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sends wrongdoers astray. And Allah doeth what He will.”
41. [35 / 34]

“(34) And they say: Praise be to Allah who has put grief away from us. Lo! Our Lord is Forgiving, Bountiful,”

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِى أَذْهَبَ عَنَا الْخَرَّ إِنَّ رَبِّنَا لَغَفُورٌ

شكُورٌ [ع] [فاطر: 34]

42. [94 / 1-8]

“(1) Have We not caused your bosom to dilate, (2) And eased you of the burden (3) Which weighed down your back; (4) And exalted your fame? (5) But lo! With hardship goes ease, (6) Lo! With hardship goes ease; (7) So when you art relieved, still toil (8) And strive to please your Lord.”

أَلَّمْ نَشْرِجِ لَكَ صَدْرَكَ وَوَضَعْنَا عَنْ طُرْكِكَ الَّذِي أَنْفَضَّ ْلَكَ ْلِكَ دَرَكَ فَإِنَّ مَعَ الْعَسْرِ يُسْرُأٌ

[الشرح: 8-1]

43. [41 / 44]

“(44) And if We had appointed it a Lecture in
a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.”

"ولَوْ جَعَلَنَّهُ قُرْآنًا أَنْجٰمًٌا لَفَالُوا لَوْلَا فُصِّلْتُ عَبْنِي هِيَانَا إِلَّا أَنْجَمٌّ وَعَرَّفْنَّ لِهُم مَا أَنْجَمُّنَّ وَإِنْ يُؤْمِنُوا بِهِمَّ وَهُوَ عَلَيْهِمْ عَمَّى أَوْلِيَّاهُ وَيَنادُونَ مِنْ مَكَانٍ عَسِيرٍ [فضَّلت: 44].

44. [10 / 57]
“(57) O mankind! There has come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers.”

"يَتَبَيَّنَّ لِلَّاتِينِ الْآثَرَ فَدَّ جَاهِتُكُمْ مَوْعِظَةٌ مِّنْ رَبِّكُمْ وَشَفَاءٌ لِّمَا فِي الصُّدُورَ وَهُدِيَتُ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ [يونس: 57]."
45. [17 / 82]
“(82) And We reveal of the Qur’an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.”

وَنُزِّل مِن الْقُرْآنَ مَا هُوَ شَفَاء وَرَحْماً لِّلنَّؤُومينَ وَلا يَزِيدُ الْظَلَمِينَ إِلاّ حَسَارًا [الإسراء: 82].

46. [26 / 80]
“(80) And when I sicken, then He heals me,”

وَإِذَا مَرَضت فَهُوَ يَشْفِي [الشعراء: 80].

47. [9 / 14-15]
“(14) Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers. (15) And He will remove the anger of their hearts. Allah relents toward whom He will. Allah is Knower, Wise.”

قَتِلُوهُمْ يَعْدِلْ بَيْنَهُمْ اللَّهُ يَبْنِيَانِهِمْ وَيَجْعَرْهُمْ وَيُصَلِّي عَلَيْهِمْ وَيَشْفِ. 
48. [17 / 81]
“(81) And say: Truth has come and falsehood has vanished away. Lo! Falsehood is ever bound to vanish.”

[البقرة: 14-15] [المؤمنون: 107]

49. [23 / 107]
“(107) Our Lord! Oh, bring us forth from hence! If we return (to evil) then indeed we shall be wrongdoers.”

[البقرة: 14-15] [المؤمنون: 107]

50. [2 / 72]
“(72) And (remember) when you slew a man and disagreed concerning it and Allah brought forth that which you were hiding.”
51. [25 / 23]

“(23) And We shall turn unto the work they did and make it scattered motes.”

52. [65 / 2-3]

“(2)... And whosoever observes taqwa of Allah, Allah will appoint a way out for him, (3) And will provide for him from (a quarter) whence he has no expectation. And whosoever puts his trust in Allah, He will suffice him. Lo! Allah brings His command to pass. Allah has set a measure for all things.”
53. [87 / 4]
“(4) Who brings forth the pasturage....”

54. [99]
“(1) When Earth is shaken with her (final) earthquake (2) And Earth yields up her burdens, (3) And man says: What ails her? (4) That day she will relate her chronicles, (5) Because your Lord inspires her. (6) That day mankind will issue forth in scattered groups to be shown their deeds. (7) And whoso does good an atom’s weight will see it then, (8) And whoso does ill an atom’s weight will see it then.”
55. [12 / 64]

“(64) ... Allah is better at guarding, and He is the Most Merciful of those who show mercy.”

٥٥. [١٢ / ٦٤]

“(٦٤) ... رَبُّ الْخَيْرَاتِ عَلَىٰٓ يَوْمِ الْقِيَامَةِ وَهُوَ أَحَبُّ الْخَيْرَاتِ لِلْمُؤْمِنِينَ” [يُوسُفٌ : ٢٤٨].

56. [15 / 17]

“(17) And We have guarded it from every outcast devil....”

٥٦. [١٥ / ١٧]

“(١٧) وَلَا نَدْأَقُونَهَا مِنَ السَّيْطَانِ الْخَبِيرِ” [الحَجَرٍ : ١٧].

57. [40 / 44-45]

“(44) And you will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves. (45) So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh’s folk.”

٥٧. [٤٠ / ٤٤-٤٥]

“(٤٤) فَسَتَذْكُرُونَ مَا آَوْيِلَ لَكُمُ الْكَفَّارُ وَأَفْرَضُوا أَمْرًا إِلَىْ أَنْ تَقْتِلُوا اٰللَّهَ بِصَبِيرٍ إِلَى الْعَبْدِ إِنَّ الْعَبْدَ يَوْمَ الْقِيَامَةِ يَتَّبَعُهُمْ آمَنًا مَّا مَهَّكَروٰا وَقَاتَلُوا بِالْعَبْدِ فَرَعَنَ وَالضَّحَلِّ فَرَعَنَ لَا يُؤْلَهُ الْعَذَابُ” [غَافِرٌ: ٤٤-٤٥].
58. [82 / 10-12]

“(10) Lo! There are above you guardians, (11) Generous and recording, (12) Who know (all) that you do.”

وَإِنَّ عَلَيْكُمُ الْخَيْفَةُ ۖ كَرَامًا كُبْرَىٰ، يَعْمَلُونَ مَا يَفْعَلُونَ

[الانتفطار: 10-12]١٠

59. [86 / 4]

“(4) No human soul but has a guardian over it.”

إِنَّ كُلُّ نَفْسٍ مَّا عَلَيْهَا حَافِظٌ

[الطارق: 4]١٠

60. [109]

“(1) Say: O disbelievers! (2) I worship not that which you worship; (3) Nor worship you that which I worship. (4) And I shall not worship that which you worship. (5) Nor will you worship that which I worship. (6) Unto you your religion, and unto me my religion.”

فَقُلْ لَبَنَأَنَا الْكَافِرُونَ لَا أُعْبَدُ مَا تَعْبِدُونَ وَلَا أَشْرَكُ

[البقرة: 109]١٠
61. Surat Al-Ikhlaas

“(1) Say: He is Allah, the One! (2) Allah, the eternally Besought of all! (3) He begets not nor was begotten. (4) And there is none comparable unto Him.”

62. Surat Al-Falaq

“(1) Say: I seek refuge in the Lord of Daybreak, (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envies.”
63. Surat An-Nas

“(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the sneaking whisperer, (5) Who whispers in the hearts of mankind, (6) Of the jinn and of mankind.”
[B] From the Sunnah

1. “I seek refuge in Allah, the All-Hearing, All-Knowing, from Satan, the outcast, and from his whispers, his blowing and his Naft.”(60)

أعوذ بالله السميع العليم من الشيطان الرجيم، من همزر وتنفسه ونفثه.

2. “I seek refuge in Allah’s perfect words from all devils and insects and from all envious eyes.”(61)

أعوذ بكلمات الله التامة، من كل شيطان وهمامة، ومن كل عينان لامة.

3. “I seek refuge in all of Allah’s perfect words from the evil of what He has created.”(62)

أعوذ بكلمات الله التامة كلهين، من شر ما حلق.

4. “I seek refuge in Allah’s Face and His perfect words, which neither the good nor the evil can ever escape, from the evil of what
comes down from heaven, or goes up to it, from the evil of what comes out of the earth, or gets into it, from the trials of night and day, and from the unexpected occurrences of night and day, except the ones carrying good. O, Allah, You are the Merciful.’’

5. Say three times:

“In the name of Allah, with Whose name nothing in the heavens or the earth can cause any harm, and He is the All-Hearing, All-Knowing.’’

6. “In the name of Allah, I seek refuge in
Allah’s perfect words from His wrath and punishment, from the evil of His slaves, and from Satan’s whispers and presence.”

7. Recite 3 times:
In the name of Allah.

Then, recite 7 times:
“I seek refuge in Allah and His might from the evil of what I find and fear.”

8. “In the name of Allah I am doing this *ruqya* unto you to get rid of what is harming you and of the evil of spirits and envious eyes. May Allah grant you healing! In the name of Allah I am doing this *ruqya* unto you.”
9. “In the name of Allah, the Great, I seek refuge in Allah, the Magnificent, from the evil of bellowing veins, and from the evil of the Hellfire.” (68)

10. “In the name of Allah, with the earth of our land and the saliva of some of us, the ill amongst us will be healed by Allah’s permission.” (69)

11. “O Allah, it is You Whom I beg for help, for to You all praise is due, and there is no god but You. You are the Compassionate, the Originator of the heavens and the earth, the
Lord of Majesty and Splendor. You are the Living, the Eternal.’’(70)

اللهُمَّ إِنِي آسَلُكَ بِأَنَّ لَكَ الْحَمَدُ، لا إِلَهَ إِلَّا أَنتُ،
الْخَلَائِلُ، بِديعَ السَّمُوَاتِ وَالأَرْضِ، ذَٰلِكَ الْجَلاَلِ
وَالْإِكْرَامِ، يَحْيِي يَا قَيْمُوُمُ].

12. “O Allah, it is You Whom I beg for help, for I bear witness that there is no god but You, the One, the eternally Besought of all, Who begets not, nor is He begotten; and to Whom none is comparable.’’(71)

اللهُمَّ إِنِي آسَلُكَ أَنِي أَشْهَدْ أَنَّكَ أَنتَ اللهُ الَّذِي لا إِلَهَ إِلَّا أَنتُ،
الأَحْدُ الصَّمْدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ
يَكُنْ لَهُ كُفُورٌ أَحْدٌ.

13. “O Allah, Lord of mankind! It is You Who removes suffering. You are the Healer, and none can heal but You. I beg You to bring about healing that leaves behind no ailment.’’(72)
اللَّهُمَّ أَذْهِبْ الْبَاسِ، رَبّ الْنَّاسِ، وَاشْفِ أَنْتَ الشَّافِيّ
لا شَفَاءٍ إِلاَّ شَفَاءٌ رَبِّي، شَفَاءٍ لا يُعْدَرُ سَقْمًا.

14. Say 3 times:

“O Allah, make my body healthy, my hearing healthy and my eyesight healthy. There is no God but You.”\(^{(73)}\)

اللَّهُمَّ عَافِينِي فِي بَدَنِي، اللَّهُمَّ عَافِينِي فِي سَمِعِي، اللَّهُمَّ
عَافِينِي فِي بَصَرِي، لَّا إِلَهَ إِلَّا أَنْتَ.

15. “O Allah, I beg You to grant healing to Your slave, as testimony of trust in Your Messenger.”\(^{(74)}\)

اللَّهُمَّ اشْفِ عَبْدَكَ، وَصَدِّقُ رَسُولَكَ ﷺ.

16. “O Allah, I beg You to grant him Your blessings, to rid him of the evil eye’s heat, cold and aches.”\(^{(75)}\)

اللَّهُمَّ بَارِكْ عَلَيْهِ، وَأَذْهِبْ عَنْهُ حَرَّ الْعَيْنِ وَبَرَدَهَا
وَوَصَبِهَا.
17. Say 7 times:

“I pray to Allah, the Magnificent, Lord of the Glorious Throne, to grant you healing.’’\(^{(76)}\)

آسَٰلُ الله الْعَظِيمُ رَبَّ الْعُرْشِ الْعَظِيمِ أَن يَسْفَيْكَ.

18. “O Allah! Cool my heart with ice, hail and cool water, and purify it of all sins, as a white garment is cleansed of all dirt.’’\(^{(77)}\)

اللَّهُمَّ بَرِّدْ قَلْبِي بِالْبَلَّجَ وَالْبَرَدَ وَالْمَاءِ الْبَارِدِ, اللَّهُمَّ نِقْ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقِيتَ الْثَّوْبَ الْأَحْيَانِ مِنَ الْدَّنَّسِ.

19. Say 3 times:

“O our Lord, Allah, You are in Heaven; holy be Your name. Your command reigns supreme in the heavens and on the earth. As Your mercy is in the heavens, have Your mercy on the earth. Forgive our sins. You are the Lord of the good. Send down of Your mercy and healing unto this ailment to cure it.’’\(^{(78)}\)

رَبِّنَا اللهُ الَّذِي فِي السَّمَاوَاتِ, تَقْدِّسَ اسْمُكَ, أَمْرُكَ فِي السَّمَاوَاتِ وَالأَرْضِ, كَمَا رَحْمَتَكَ فِي السَّمَاوَاتِ فَاجْعَلْ
20. “O Allah, pray for Muhammad and the family of Muhammad, as You have prayed for Ibraheem and the family of Ibraheem. You are Praiseworthy and Gloryworthy. O Allah! Bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem, in all the worlds. You are Praiseworthy and Gloryworthy.” (79)
Section (3)

A Long Ruqya

This Long Ruqya consists of two sections: [A] from the Qur’an (much longer than the Medium Ruqya); and [B] from the Sunnah (the same as in the Medium Ruqya). The English translation is followed by the Arabic original.

[A] From the Qur’an

1. Surat Al-Faatihah

I seek Allah’s protection from Satan, the outcast.

“(1) In the name of Allah, the Beneficent, the Merciful. (2) Praise be to Allah, Lord of the Worlds, (3) The Beneficent, the Merciful: (4) Owner of the Day of Judgment, (5) You (alone) we worship; You alone we ask for help. (6) Show us the straight path, (7) The
path of those whom You has favored; Not (the path) of those who earn Your anger nor of those who go astray.”

أعوذ بالله من الشيطان الرجيم

بسم الله الرحمن الرحيم

الحمد لله رب العالمين

الرحمن الرحيم

ملك يوم الدين

إйاك نعبيد وإياك نستعين

أهدينا الصرط المستقيم

صرت الدين أنعمت عليه غير المعصوب عليهم ولا الضباكين

[الفاتحة: 1-7]

2. [2 / 1-7]

“(1) Alif. Laam. Meem. (2) This is the Scripture whereof there is no doubt, a guidance unto the pious. (3) Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them; (4) And who believe in that which is revealed unto you (Muhammad) and that which was revealed before you, and are certain of the Hereafter. (5) These depend on guidance from their Lord. These are the
successful. (6) As for the disbelievers, whether you warn them or you warn them not, it is all one for them; they believe not. (7) Allah has sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.”

3. [2 / 117]
“The Originator of the heavens and the earth! When He decrees a thing, He says unto it only: Be! and it is.”
4. [2 / 137-138]

“(137) And if they believe in the like of that which you believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice you (for defence) against them. He is the Hearer, the Knower. (138) (We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.”

[(فَإِنْ عَابَدُوا يَعْتَلِلَ مَا عَامَدُتمُ بِهِ، فَقَدْ أَهْتَدَáَّمُ وَإِنْ نُولِؤَ فإِنَّهُمْ فِي شَفَاطِكَ نَسْبِكُلِهِمْ اللهُ وَهُوَ السَّمِيعُ الْكَشِيرُ صلى الله عليه وسلم صَبْعَةٌ}(بقرة: 137-138).

5. [2 / 163-164]

“(163) Your God is One God; there is no God save Him, the Beneficent, the Merciful. (164) Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sends down from the sky, thereby
reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah’s sovereignty) for people who have sense.

6. [2 / 254-257]

“(254) O you who believe! Spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers. (255) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the
heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous. (256) There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects false deities and believes in Allah has grasped a firm handhold which will never break. Allah is Hearer, Knower. (257) Allah is the Protecting Friend of those who believe. He brings them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.”
7. [2 / 284-286]

“(284) Unto Allah (belongs) whatsoever is in the heavens and whatsoever is in the earth; and whether you make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things. (285) The messenger believes in that which has been revealed unto him from his Lord and (so do) the believers.
Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying. (286) Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as You didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk.”
8. [3 / 1-10]

“(1) Alif. Laam. Meem. (2) Allah! There is no God save Him, the Alive, the Eternal. (3) He has revealed unto you (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel (4) Aforetime, for a guidance to mankind; and has revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong). (5) Lo! Nothing in the earth or in the heavens is hidden from Allah. (6) He it is who fashions you in the wombs as pleases Him. There is
no God save Him, the Almighty, the Wise.” (7) He it is Who has revealed unto you (Muhammad) the Scripture wherein are clear revelations - They are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knows its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed. (8) Our Lord! Cause not our hearts to stray after You hast guided us, and bestow upon us mercy from Your Presence. Lo! You, only You are the Bestower. (9) Our Lord! it is You Who gathers mankind together to a Day of which there is no doubt. Lo! Allah fails not to keep the tryst. (10) (On that day) neither the riches not the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for fire.”
(18) Allah (Himself) is witness that there is no God save Him. And the angels and the
men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise. (19) Lo! Religion with Allah (is) The Surrender (to His will and guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieves the revelations of Allah (will find that) Lo! Allah is swift at reckoning. (20) And if they argue with you, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have you (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is your duty only to convey the message (unto them). Allah is Seer of (His) bondmen.”
10. [3 / 85]

“(85) And whoso seeks as religion other than Al-Islaam, it will not be accepted from him, and he will be a loser in the Hereafter.”

11. [7 / 54-56]

“(54) Lo! Your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covers the night with the day, which is in haste to follow it, and has made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment.
Blessed be Allah, the Lord of the Worlds! (55) (O mankind!) Call upon your Lord humbly and in secret. Lo! He loves not aggressors. (56) Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good.”

إِنَّ رَبُّكُمُ اللَّهُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَتِّيٍّ آيَاتٍ عَلَى الْعُرُشِ يَغْشَى الْيَلِّيْلَ الْيَوْلِيْلَ يَطَلِبُهُ خَيْبَةً وَالشَّمْسَ وَالْقُمْرَ وَالْيَوْمَ الْمَبْرُورُ بِأَمْرِهِ إِذَا لَهُ خَلَقُ وَالأَمْرُ تَبَارَكَ رَبُّ الْعَلَمِينَ أَدْعُوا رَبَّكُمْ فَضُرِّعُوا وَخُفِّفْتُ إِنَّهُ لَا يُحِبُّ الْمُتَصَدِّيِّنَّ وَلَا تَسْتَمِعُوا فِي الْأَرْضِ بِعَرْقِ إِصْلَاحِهَا وَأَدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبُ مَرْجِعِ الْمُحْسِنِينَ

[الإعراف : ۵۴-۵۶]

12. [17 / 110-111]

“(110) Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichever you cry (it is the same). His are the most beautiful names. And you (Muhammad), be not loud voiced in your worship nor yet silent
therein, but follow a way between. (111) And say: Praise be to Allah, Who has not taken unto Himself a son, and Who has no partner in the Sovereignty, nor has He any protecting friend through dependence. And magnify Him with all magnificence.”

وَقَلِ اَدْعُوا اللَّهَ او اَدْعُوا الرَّحْمَنَ اِنَّمَا اَدْعُوا فَلَهُ الْاسْمَاتُ الْحَسَنَاتُ وَلَا تَجَهَّرْ بِصَلَائِكَ وَلَا تَخَافْطُ بِهَا وَانْبِتْ بِنَّ ذَالِكَ سَبِيلًا وَقَلِ الْحَمْدَ لِلَّهِ الَّذِي لَمْ يَنْخْذَ وَلَوْلَا لَكُمْ لَمْ تُتمْ فِي الْمَلَكَ وَلَمْ يَنْكُنْ لَمْ تُؤْمَنُ

[الإسراء : 111-116]

13. [30 / 17-27]

“(17) So glory be to Allah when you enter the night and when you enter the morning - (18) Unto Him be praise in the heavens and the earth - and at the sun’s decline and in the noonday. (19) He brings forth the living from the dead, and He brings forth the dead from the living, and He revives the earth after her death. And even so will you be brought forth. (20) And of His signs is this: He created you of dust, and behold you human beings,
ranging widely! (21) And of His signs is this: He created for you helpmeets from yourselves that you might find rest in them, and He ordained between you love and mercy. Lo, herein indeed are portents for folk who reflect. (22) And of His signs is the creation of the heavens and the earth, and the difference of your languages and colors. Lo! Herein indeed are portents for men of knowledge. (23) And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! Herein indeed are portents for folk who heed. (24) And of His signs is this: He shows you the lightning for a fear and for a hope, and sends down water from the sky, and thereby quickens the earth after her death. Lo! Herein indeed are portents for folk who understand. (25) And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calls you, lo! from the earth you will emerge. (26) Unto Him belongs whosoever is in the heavens and in the earth. All are obedient unto Him. (27) He it is who produces creation, then reproduces it and it
is easier for Him. His is the Sublime Similitude in the heavens and in the earth. He is the Mighty, the Wise.”

فَسِحْبِحْنَ اللَّهُ ْجَيْنَ تَسَوَّرُونَ ْوَايْحَنَ تَصْصَحْوُنَ ْوَلَهُ َالْحَمْدُ
في السَّمَوَاتِ وَالأَرْضِ وَعَشَيْتَ وَجِينَ تَظِهَّرُونَ ْيُخْرِجُ َالْحَيٍّ
منَ الْمَيْتِ وَيُخْرِجُ َالْمَيْتِ مِنَ الْحَيٍّ وَيُخْرِجُ الأَرْضَ بَعْدَ مَوْهَبَتِهَا ْوَكَذَلِكَ تُخْرِجُونَ ْوَمَنْ َعَيْنِهِ ْأَنْ خَلَقَكُمْ مَنْ ثُمُّ
إِذَا أَنْعَمَ بَشَرٌ تَتَشَكِّرُونَ ْوَمَنْ َعَيْنِهِ ْأَنْ خَلَقَ لَكُمْ مِنْ
أَنفِسَكُمْ ْأَزْوَاجًا لَشَكِّرُوا إِلَيْهَا وَجَعَلَ بِنْحَكَمْ مُؤَدَّةً
وَرَحْمَةً ْإِنَّ فِي ذَلِكَ لَا يُبْنِي لَفَوْرًا يَنْفَكُونَ ْوَمَنْ َعَيْنِهِ
خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَخَلَفَ َالْسَّنَّاتِكُمْ وَالْوَيْنِكِرْنَ إِنَّ فِي
ذَلِكَ لَا يُبْنِي لَعَلَّمِي ْوَمَنْ َعَيْنِهِ مَنَامُكُ فِي الْيَلِيَ وَالْيَلاَرِ
وَالْبَيْنَاوْلُكُ مِنْ فَضْلِهِ ْإِنَّ فِي ذَلِكَ لَا يُبْنِي لَفَوْرًا يَسْمَعُونَ ْوَمَنْ َعَيْنِهِ يُرِيكُمْ َبَرَقٍ خَوْقًا وَطَمَعًا
وَيَزِلُّ مِنَ السَّمَاءِ مَا ءَايَةً يَعْقُولُونَ ْوَمَنْ َعَيْنِهِ ْأَنْ تَقْمِ
فِي ذَلِكَ لَا يُبْنِي لَفَوْرًا يَعْقُولُونَ ْوَمَنْ َعَيْنِهِ ْأَنْ تَقْمِ
الأَرْضَ وَالسَّمَاءِ يَأْمُرُهُمْ ْإِذَا دَعَاضُكُمْ دَعَاءً مِنْ الأَرْضِ إِذَا
أَنْفَعُجُوْنَ ْوَلَهُ مَنْ فِي السَّمَوَاتِ وَالأَرْضِ َسَكَّلُ لَهُمْ
14. [40 / 1-3]

“(1) Haa. Meem. (2) The revelation of the Scripture is from Allah, the Mighty, the Knower, (3) The Forgive of sin, the Accepter of repentance, the Stern in punishment, the Bountiful. There is no God save Him. Unto Him is the journeying.”

15. [40 / 65]

“(65) He is the Living One. There is no God save Him. So pray unto Him, making religion pure for Him (only). Praise be to Allah, the Lord of the Worlds!”
16. [41/36]

“(36) And if a whisper from the devil reaches you (O Muhammad), then seek refuge in Allah. Lo! He is the Hearer, the Knower.”

17. [45/36-37]

“(36) Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the Worlds. (37) And unto Him (alone) belongs majesty in the heavens and the earth, and He is the Mighty, the Wise.”
18. [57/1-6]

“(1) All that is in the heavens and the earth glorifies Allah and He is the Mighty, the Wise. (2) His is the Sovereignty of the heavens and the earth; He quickens and He gives death; and He is Able to do things. (3) He is the First and the Last, and the Outward and the Inward; and He is Knower of all things. (4) He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knows all that enters the earth and all that emerges therefrom and all that comes down from the sky and all that ascends therein; and He is with you wherever you may be. And Allah is Seer of what you do. (5) His is the Sovereignty of the heavens and the earth and, unto Allah (all) things are brought back. (6) He causes the night to pass into the day, and He causes the day to pass into the night, and He is Knower of all that is in the breasts.“

سُبْحَانَ الَّهَ مَا فِي السَّمَاوَاتِ وَا لأَرْضٍ وَهُوَ الْعَزِيزُ الْعَلِيمُ لَهُ مَلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ هُوَ أَوَّلُ وَالآخِرُ وَالْقَهَرُ وَالْبَاطِنُ وَهُوَ يَقِيلُ شَيْءٌ عَلِيمٌ
19. [2 / 20]

“(20) The lightning almost snatches away their sight from them. As often as it flashes forth for them they walk therein, and when it darkens against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is Able to do all things”.

20. [2 / 105]

“105 Neither those who disbelieve among the
People of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooses for His mercy whom He will, and Allah is of infinite bounty.”

(109) Many of the People of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth has become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.”
22. [2 / 247]

“(247) Their Prophet said unto them: Lo! Allah has raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he has not been given wealth enough? He said: Lo! Allah has chosen him above you, and has increased him abundantly in wisdom and stature. Allah bestows His sovereignty on whom He will. Allah is All Embracing, All Knowing.”

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعِثَ لَكُمْ طَلَّوتَ مَلِكٌ قَالُوا أَيُّهَا الْمُلُكُ أَيُّهَا عَلِيُّ بَعْضُكُمْ عَلِيُّ بَعْضٍ أَيُّهَا الْمَلِكُ إِنَّ اللَّهَ أَصْطَفَاهُ عَلِيَّ الْعِصْرِ وَأَرَادَهُ بِسَلَةٍ فِي الْقُرْآٓنِ وَالْحِسَابِ إِنَّ اللَّهَ يُؤْتَى مَلِكَتُهُ مَن يَشَاءُ وَاللَّهُ وَسَعَ عَلَيْهِمْ ۚ [البقرة: 247]

23. [4 / 32]

“(32) And covet not the thing in which Allah has made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which
they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.”

وَلَا تَنْمَسْوا مَا فَضَلَّ اللَّهُ بَيْناً بَعْضَكُمْ عَلَى بَعْضٍ لِّلْجَالِسِينَ نَصِيبٌ يَمَّا أَكْتَسَبْوا وَلَلْيَتَّسِئُونَ نَصِيبٌ يَمَّا أَكْتَسَبَهُمْ وَسُفِلُوا اللَّهُ مِنْ فَضْلِهِ ۖ إِنَّ اللَّهَ سَحَاطٌ يَكْبُرُ شَأْنُهُ عَلَيْهِمَا [البَيْتَاتِ: 32].

24. [4 / 54]

“(54) Or are they jealous of mankind because of that which Allah of His bounty has bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and Wisdom, and We bestowed on them a mighty kingdom.”

أَمْ يُحْسَدُونَ النَّاسَ عَلَى مَا ءَايَتَهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَمِنْ فَضْلِهِ فَقُدْ ءَايَتِهِ خَلْقُ النَّاسِ ۖ إِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ إِلَيْرَحْمَةٍ وَحُكْمَةٍ وَأَيْتِهِمْ مُلْكًا عَظِيمًا [البَيْتَاتِ: 54].

25. [4 / 73]

“(73) And if a bounty from Allah befall you, he would surely cry, as if there had been no
love between you and him: Oh, would that I had been with them, then should I have achieved a great success!”

وَلَيْنَ أَصْبَحْكُمْ فَضْلًا مِّنَ اللَّهِ لِيُقُولُنَّ كَانَ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنِي مَوْدَةً يَنْتَذَقُّكُمْ كَنْتُ مَعَهُمْ فَأَفْوَزْ فُوْزاً عَظِيمًا

[النساء: 33]

26. [7 / 197]

“(198) And if you (Muslims) call them to the Guidance they hear not; and you (Muhammad) see them looking toward you, but they see not.”

وَإِنْ تَدْعُوْهُمْ إِلَىَّ الَّذِي لَا يَسْمَعُواْ وَتَرْنُهُمْ يَنْبُرُونَ إِلَيْكَ وَهُمْ لَا يَبْصُرُونَ

[الأعراف: 198]

27. [9 / 59]

“(59) (How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah suffices us; Allah will give us of His bounty, and (also) His messenger; unto Allah
we are suppliants.’”

(74) They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend nor helper in the earth.’”

التوبة: 59
29. [10 / 107]

“(107) If Allah afflicts you with some hurt, there is none who can remove it save Him; and if He desires good for you, there is none who can repel His bounty. He strikes with it whom He will of His bondmen. He is the Forgiving, the Merciful.”

30. [12 / 67]

“(67) And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! The decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.”
31. [15 / 14-18]

“(14) And even if We opened unto them a Gate of Heaven and they kept mounting through it. (15) They would say: Our sight is wrong—nay, but we are folk bewitched. (16) And verily in the heaven We have set mansions of the stars, and We have beautified it for beholders. (17) And We have guarded it from every outcast devil, (18) Save him who steals the hearing, and them does a clear flame pursue.”
32. [18 / 39]

“(39) If only, when you entered your garden, you had said: That which Allah wills (will come to pass)! There is no strength save in Allah! Though you see me as less than you in wealth and children.”

وَلَوْلَا إِذْ دَخَلْتُ جَنَّتَكَ قَلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ بَنِي اسْرَائِيلَ نُسْرُنَ أَنَا أَقْلَ مِنكَ مَالًا وَوَلَدًا

[الكهف: 39].

33. [24 / 43-44]

“(43) Hast you not seen how Allah wafts the clouds, then gathers them, then makes them layers, and you see the rain come forth from between them; He sends down from the heaven mountains wherein is hail, and smites therewith whom He will, and averts it from whom He will. The flashing of His lightning all but snatches away the sight. (44) Allah causes the revolution of the day and the night. Lo! Herein is indeed a lesson for those who see.”

أَلَـَـِّـْـْـْـِّـّـْـــُـّـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~}
“(36) Will not Allah defend His slave? Yet they would frighten you with those beside Him. He whom Allah sends astray, for him there is no guide.”

“أَلَئِنَّ اللَّهُ يَكْفِي عَبْدَهُ وَيَحْوَفُونَكَ بِالْأَطْرَافِ مِنْ دُونِهِ" [الثُّور: 43-44].

35. [67 / 1-4]

“(1) Blessed is He in Whose hand is the Sovereignty, and He is Able to do all things. (2) Who has created life and death that He may try you, which of you is best in conduct; and He is the Mighty, Forgiving, (3) Who has created seven heavens in harmony. You (Muhammad) canst see no fault in the
Beneficent One’s creation; then look again: Canst you see any rifts? (4) Then look again and yet again, your sight will return unto you weakened and made dim.”

36. [68 / 51-52]

“(51) And lo! Those who disbelieve would fain disconcert you with their eyes when they bear the Reminder, and they say: Lo! he is indeed mad; (52) When it is naught else than a Reminder to creation.”

37. [79 / 38-40]

“(38) But nay! I swear by all that you see (39)
And all that you see not (40) That it is indeed the speech of an illustrious messenger.”

38. [75 / 7-12]
“(7) But when sight is confounded (8) And the moon is eclipsed (9) And sun and moon are united, (10) On that day man will cry: Whither to flee! (11) Alas! No refuge! (12) Unto your Lord is the recourse that day.”

39. [2 / 102-103]
“(102) And they followed that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two
angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah’s leave. And they learn that which harms them and profits them not. And surely they do know that he who traffics therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew. (103) And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.”
Section (3): A Long *Ruqya*

وَلَقَدْ عَلَمُوا لَمَّا أَشْرَنَّهُمْ مَعَ اللَّهِ فِي الْآخِرَةِ مِنْ خَلْقٍ
وَلَيْسَ كَمَا شَكَرُوا بِهِ أَنْفَسَهُمْ لَوْ سَلَّمُوا١٠٤١٢
وَلَوْ أَنْهَدْ مَأْسِرًا لَلَّهَ وَأَنْفَقُوا لَمَّا بُنَى عَنْدَ اللَّهِ حُيُّ الْأَمْئَةِ لَوْ كَانُوا١٠٤١٣

١٠٤-١٢٢

“(104) Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds, (105) Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you (lords of Egypt) with a clear proof from your Lord. So let the Children of Israel go with me. (106) (Pharaoh) said: If you come with a token, then produce it, if you are of those who speak the truth. (107) Then he flung down his staff and lo! it was a serpent manifest; (108) And he drew forth his hand (from his bosom): and lo! it was white for the beholders. (109) The chiefs of Pharaoh’s people said: Lo! this is some knowing wizard, (110) Who would expel you from your land. Now what do you advise? (111) They said (unto Pharaoh): Put him off (a
while) him and his brother and send into the cities summoners, (112) To bring each knowing wizard unto you. (113) And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors. (114) He answered: Yea, and surely you shall be of those brought near (to me). (115) They said: O Moses! Either throw (first) or let us be the first throwers? (116) He said: Throw! And when they threw they cast a spell upon the people’s eyes, and overawed them, and produced a mighty spell. (117) And We inspired Moses (saying): Throw your staff! And lo! it swallowed up their lying show. (118) Thus was the Truth vindicated and that which they were doing was made vain. (119) Thus were they there defeated and brought low. (120) And the wizards fell down prostrate, (121) Crying: We believe in the Lord of the Worlds, (122) The Lord of Moses and Aaron.”
41. [10 / 77]

“(77) Moses said: Speak you (so) of the Truth when it has come unto you? Is this magic?
Now magicians thrive not.”

42. [10 / 79-82]

“(79) And Pharaoh said: Bring every cunning wizard unto me. (80) And when the wizards came, Moses said unto them: Cast your cast! (81) And when they had cast, Moses said: That which you have brought is magic. Lo! Allah will make it vain. Lo! Allah upholds not the work of mischief makers. (82) And Allah will vindicate the Truth by His words, however much the guilty be averse.”
43. [20 / 65-69]

“(65) They said: O Moses! Either throw first, or let us be the first to throw? (66) He said: Nay, do you throw! Then Lo! Their cords and their staves, by their magic, appeared to him as though they ran. (67) And Moses conceived a fear in his mind (68) We said: Fear not! Lo! You are the higher. (69) Throw that which is in your right hand! It will eat up that which they have made. Lo! That which they have made is but a wizard’s artifice, and a wizard shall not be successful to whatever point (of skill) he may attain.”

44. [26 / 43-48]

“(43) Moses said unto them: Throw what you are going to throw! (44) Then they threw
down their cords and their staves and said: By Pharaoh’s might, lo! We verily are the winners. (45) Then Moses threw his staff and lo! It swallowed that which they did falsely show. (46) And the wizards were flung prostrate, (47) Crying: We believe in the Lord of the Worlds, (48) The Lord of Moses and Aaron.”

45. [54 / 1-2]

“(1) The hour drew nigh and the moon was rent in twain. (2) And if they behold a portent they turn away and say: Prolonged illusion.”

[ENDNOTE]
46. [40 / 44-46]

“(44) And you will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves. (45) So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh’s folk. (46) The Fire; they are exposed to it morning and evening; and on the day when the Hour uprises (it is said): Cause Pharaoh’s folk to enter the most awful doom.”

[(44) فَسَتَذْكَرُونَ ما أَقَلُوهُ لَكُمْ وَأَفْرَضُ آمِرَتُهُ إِلَى اللَّهِ إِنَّ اللَّهَ بِحِيْنَىٰ بِعِينٍ وَأَفْرَضُ آمِرَتُهُ إِلَى اللَّهِ سَيْتَهُ مَا مَحَكُّهُ وَجَاهِقَ غَيْبٍ فِي عَنْوَانِ السُّوءِ الدَّابِرِ (45) قَالَ الَّذِينَ يُعْلَمُونَ عَلَيْهِ عَدْوَةً وَعَشَيْبًا وَيَوْمَ نُقْوُمُ أَلْسَانُهُ أَدْخُلُوا عَلَى فِرْعَوْنَ أَسْتَدَّ الْعَذَابَ (46) [غَنَافِرُ: 44-46] ]

47. [2 / 97-98]

“(97) Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who has revealed (this Scripture) to your heart by Allah’s leave, confirming that which was
(revealed) before it, and a guidance and glad tidings to believers; (98) Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.”

“فلَمَن كَانَ عَدُوًا لِجِبَرِيلٍ فَإِنَّهُ نُزُلٌ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدَا وَبُشْرًا لِلْمُؤْمِنِينَ ﴿٩٨﴾ ﻓَإِنَّ كَانَ عَدُوًا لِلّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبَرِيلَ وَمُيَكَّنَ فِيهِ آللَّهُ عَدُوَّ لِلْكَفُّارِينَ ﴿٩٩﴾ [البقرة: 97-98].

48. [3 / 26-32]

“(26) Say: O Allah! Owner of Sovereignty! You give sovereignty unto whom You wilt, and You withdraw sovereignty from whom You wilt. You exalt whom You will and You abase whom You will. In Your hand is the good. Lo! You are Able to do all things. (27) You cause the night to pass into the day, and You cause the day to pass into the night. And You bring forth the living from the dead, and You bring forth the dead from the living. And You give sustenance to whom You choose, without stint. (28) Let not the believers take
disbelievers for *awliyaa’* in preference to believers. Whoso does that has no connection with Allah unless (it be) that you but guard yourselves against them, taking (as it were) security. Allah bids you beware (only) of Himself. Unto Allah is the journeying. (29) Say, (O Muhammad): Whether you hide that which is in your breasts or reveal it, Allah knows it. He knows that which is in the heavens and that which is in the earth, and Allah is Able to do all things. (30) On the day when every soul will find itself confronted with all that it has done of good and all that it has done of evil (every soul) will long that there might be a mighty apace of distance between it and that (evil). Allah bids you beware of Him. And Allah is full of pity for (His) bondmen. (31) Say, (O Muhammad, to mankind): If you love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful. (32) Say: Obey Allah and the messenger. But if they turn away, Lo! Allah loves not the disbelievers (in His guidance).”
49. [6 / 130]

“(130) O you assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted
unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.”

50. [7 / 89]

“(89) We should have invented a lie against Allah if we returned to your religion after Allah has rescued us from it. It is not for us to return to it unless Allah should (so) will. Our Lord comprehends all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for You are the best of those who make decision.”
51. [8 / 25]

“(25) And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment.”

52. [16 / 1-3]

“(1) The commandment of Allah will come to pass, so seek not you to hasten it. Glorified and Exalted be He above all that they associate (with Him). (2) He sends down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no god save Me, so keep your duty unto Me. (3) He has created the heavens and the earth with truth. High be He exalted above all that
they associate (with Him).”

“(45) And when you recite the Qur’an We place between you and those who believe not in the Hereafter a hidden barrier; (46) And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when you make mention of your Lord alone in the Qur’an, they turn their backs in aversion. (47) We are best aware of what they wish to hear when they give ear to you and when they take secret counsel, when the evil doers say: You follow but a man bewitched. (48) See what similitudes they coin for you, and thus are all astray, and cannot find a road! (49) And they say: When we are bones and fragments, shall we, forsooth, be
raised up as a new creation? (50) Say: Be you stones or iron (51) Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life)? Say: He who created you at the first. Then will they shake their heads at you, and say: When will it be? Say: It will perhaps be soon; (52) A day when He will call you and you will answer with His praise, and you will think that you have tarried but a little while.”
“(73) Lo! Your Lord is full of bounty for mankind, but most of them do not give thanks. (74) Lo! Your Lord knows surely all that their bosoms hide, and all that they proclaim. (75) And there is nothing hidden in the heaven or the earth but it is in a clear Record.”

55. [33 / 70-71]

“(70) O you who believe! Observe taqwa of Allah, and speak words straight to the point; (71) He will adjust your works for you and will forgive you your sins. Whosoever obeys Allah and His messenger, he verily has gained a signal victory.”
56. [36 / 78-83]

“(78) And he has coined for Us a similitude, and has forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away? (79) Say: He will revive them Who produced them at the first, for He is Knower of every creation, (80) Who has appointed for you fire from the green tree, and behold! you kindle from it. (81) Is not He Who created the heavens and the earth Able to create the like of them? Aye, that He is! for He is the All-Wise Creator, (82) But His command, when He intends a thing, is only that he says unto it: Be! and it is. (83) Therefore glory be to Him in Whose hand is the dominion over all things! Unto Him you will be brought back.”
57. [39 / 38-40]

“(38) And verily, if you should ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those you worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust.

(39) Say: O my people! Act in your manner. I too am acting. Thus you will come to know

(40) Who it is unto whom comes a doom that will abase him, and on whom there falls everlasting doom.”
58. [46 / 29-32]

“(29) And when We inclined toward you (Muhammad) certain of the Jinn, who wished to hear the Qur’an and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning. (30) They said: O our people! Lo! we have heard a Scripture which has been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road. (31) O our people! Respond to Allah’s summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom. (32) And whoso responds not to Allah’s summoner he can
nowise escape in the earth, and you (can find) no protecting friends instead of Him. Such are in error manifest.”

59. [55/26-36]

“(26) Everyone that is thereon will pass away; (27) There remains but the countenance of your Lord of Might and Glory. (28) Which is it, of the favors of your Lord, that you deny? (29) All that are in the heavens and the earth entreat Him. Every day He exercises (universal) power. (30) Which is it, of the favors of your Lord, that you deny? (31) We shall dispose of you, O
you two dependents (man and jinn). (32) Which is it, of the favors of your Lord, that you deny? (33) O company of jinn and men, if you have power to penetrate (all) regions of the heavens and the earth; then penetrate (them)! You will never penetrate them save with (Our) sanction. (34) Which is it, of the favors of your Lord, that you deny? (35) There will be sent, against you both, heat of fire and flash of brass, and you will not escape. (36) Which is it, of the favors of your Lord, that you deny?”

[الرَّحْمَانِ: 26-36]
60. [59 / 21-24]

“(21) If We had caused this Qur’an to descend upon a mountain, you (O Muhammad) verily had seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect. (22) He is Allah, than whom there is no other God, the Knower of the invisible and the visible. He is the Beneficent, the Merciful. (23) He is Allah, than whom there is no other God, the Sovereign Lord the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him). (24) He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.”

َلَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَزَاهِيْتُهُ، خَشْيَةَ مَنْ تَصُدِّعُهُ مِنْ َحُشْشَةِ اللَّهِ وَتَلَاقِفَ الأَمْثَالَ نَضُرُّهَا لَلَّذِينَ لَعَلَّهُمُ يَتَفَكَّرُونَ ُهُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمُ الْغِيْبِ وَعَلِيمُ الْأَمْرِ ِهِوَ َالرَّحْمَنُ الرَّحِيمُ ُهُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
“(1) Praise the name of your Lord the Most High, (2) Who creates, then disposes; (3) Who measures, then guides; (4) Who brings forth the pasturage, (5) Then turns it to russet stubble. (6) We shall make you read (O Muhammad) so that you shall not forget (7) Save that which Allah wills. Lo! He knows the disclosed and that which still is hidden; (8) And We shall ease your way unto the state of ease. (9) Therefore remind (men), for of use is the reminder. (10) He will heed who fears, (11) But the most hapless will flout it, (12) He who will be flung to the great fire (13) Wherein he will neither die nor live. (14) He is successful who grows, (15) And remember the name of his Lord, so prays. (16) But you prefer the life of the world (17) Although the Hereafter is
better and more lasting. (18) Lo! This is in the former scrolls, (19) The Book of Abraham and Moses.”

62. [2 / 165-167]

“(165) Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - Those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongs wholly to Allah,
and that Allah is severe in punishment! (166) (On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them. (167) And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.”

63. [3 / 151]

“(151) We shall cast terror into the hearts of those who disbelieve because they ascribe
unto Allah partners, for which no warrant has been revealed. Their habitation is the Fire, and hapless the abode of the wrong doers.”

(43) If only, when our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them! (44) Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumbfounded. (45) So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!”
65. [8 / 12-14]

“(12) When your Lord inspired the angels, (saying:) I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger. (13) That is because they opposed Allah and His messenger. Whoso opposes Allah and His messenger, (for him) lo! Allah is severe in punishment. (14) That (is the award), so taste it, and (know) that for disbelievers is the torment of the Fire.”
66. [14 / 42-43]

“(42) Deem not that Allah is unaware of what the wicked do. He but gives them a respite till a day when eyes will stare (in terror). (43) As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air.”

ولا تخسبي الله عينفعلاً عما يعملون الظلمون إناما يوجرهم يوم تخص فيه الأبصرون مهطعين بعشيرهم لا يردن إليهم طرفهم وأفندهم هواءً [إبراهيم: 42-43]

67. [33 / 25-27]

“(25) And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is Strong, Mighty. (26) And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some you slew, and you made captive some. (27) And He caused you to inherit their land and their houses and their wealth, and land you have not trodden.
Allah is Able to do all things.”

(51) Couldst you but see when they are terrified with no escape, and are seized from near at hand (52) And say: We (now) believe therein. But how can they reach (faith) from afar off, (53) When they disbelieved in it of yore. They aim at the unseen from afar off. (54) And a gulf is set between them and that which they desire, as was done for people of their kind of old. Lo! They were in hopeless doubt.”
69. [36 / 1-12]

“(1) Yaa. Seen. (2) By the wise Qur’an, (3) Lo! You are of those sent (4) On a straight path, (5) A revelation of the Mighty, the Merciful, (6) That you may warn a folk whose fathers were not warned, so they are heedless. (7) Already has the word proved true of most of them, for they believe not. (8) Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff necked. (9) And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not. (10) Whether you warn them or you warn them not, it is alike for them, for they believe not. (11) You warn only him who follows the Reminder and fears the Beneficent in secret. To him bear tidings of forgiveness and a rich reward. (12) Lo! We it is Who bring the dead to life. We record that which they
send before (them), and their footprints. And all things We have kept in a clear register.”

70. [79 / 6-14]

“(6) On the day when the first trump resounds (7) And the second follows it, (8) On that day hearts beat painfully (9) While eyes are downcast (10) (Now) they are saying: Shall we really be restored to our first state (11) Even after we are crumbled bones? (12) They
say: Then that would be a vain proceeding.
(13) Surely it will need but one shout, (14) And lo! They will be awakened.”

71. [79 / 46]
“(46) On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof.”

72. [4 / 56]
“(56) Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they
may taste the torment. Lo! Allah is ever Mighty, Wise.”

إِنَّ الْدِينَ كَفَرُواُ يَكَبِّرُواُ سَوْفَ نُصْلِيْهِمْ نَارًا َكاً نَصْفُتْ جُلُودْهُم
بَدَنُّهُمْ جُلُودًا غَيْرًا لَّيُذْوَفُؤَا َعِذَابًا َيَكُنِّ اللَّهُ كَانَ عَيْبًا
حُكْمًا ۖ [البقرة: 56].

73. [4 / 167-168]
“(167) Lo! Those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray. (168) Lo! Those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,”

إِنَّ الْدِينَ كَفَرُواُ وَصُدُّواُ عَن سَبِيلِ اللَّهِ فَصَلُّواُ صَلَالَا
بَعْضًا ۖ إِنَّ الْدِينَ كَفَرُواُ وَظَلَّمُواُ لَمْ يَكُنَّ اللَّهُ لِيَغْفِرُ لَهُمْ
وَلَا لِيَهْدِيْهِمْ طَرِيقًا ۖ [البقرة: 167-168].

74. [5 / 33-37]
“(33) The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they
will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom; (34) Save those who repent before you overpower them. For know that Allah is Forgiving, Merciful. (35) O you who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that you may succeed. (36) As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the day of Resurrection, it would not be accepted from them. Theirs will be a painful doom. (37) They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom.”
الذين تابوا من قبل أن نقدرهم عليهم فأعلموا أن الله عفوٌ ناجمٌ بِتأييدهِ الدّين، آمنوا أنفقو الله واتبعوا إليه الوسيلة وَجِهْدُوا في سِبْيلِهِ. لعلَّحكم يُلْحَجُونَ إِنَّمَا يُفْرَقُوا لَو أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلُ مَعَهُ. لَيَفْتَدُوا يِهَإِ مِن عَذَابٍ يَوْمَ الْقِيَّمَةِ مَا نُقِيلُ مِنْهُمْ وَهُمْ عَذَابٌ أَلِيمٌ يُبِيدُونَ أَن يُخَرِّجُوا مِنْ أَلْجَاء وَمَا هُمُ يَخْرِيجُونَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ [المائدة: 33-37].

75. [18 / 29]

“(29) Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloses them. If they ask for showers, they will be showered with water like to molten lead which burns the faces. Calamitous the drink and ill the resting place!”

وَقَلِ الْحَقُّ مِن نُّكْرٍ فَمَن شَآءَ فِلَيْوَمُ وَمَن شَآءَ فَلِيَكْفَرْ إِنَّا أَعْطَنَا لِلظَّلِيمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادُقُهَا وَإِن يَسْتَغْفِرُوا يُعَادُوْنَ بِمَآءٍ
76. [18 / 100-106]

“(100) On that day We shall present hell to the disbelievers, plain to view, (101) Those whose eyes were hoodwinked from My reminder, and who could not bear to hear. (102) Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo! We have prepared hell as a welcome for the disbelievers. (103) Say: Shall We inform you who will be the greatest losers by their works? (104) Those whose effort goes astray in the life of the world, and yet they reckon that they do good work. (105) Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefore their works are vain, and on the Day of Resurrection We assign no weight to them. (106) That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers.”
“(19) These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads. (20) Whereby that which is in their bellies, and their skins too, will be melted; (21) And for them are hooked rods of iron. (22) Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them):
Taste the doom of burning.”

78. [23/ 79-118]

“(97) And say: My Lord! I seek refuge in You from suggestions of the evil ones, (98) And I seek refuge in You, my Lord, lest they be present with me, (99) Until, when death comes unto one of them, he says: My Lord! Send me back, (100) That I may do right in that which I have left behind! But nay! It is but a word that he speaks; and behind them is a barrier until the day when they are raised. (101) And when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another. (102) Then those whose scales are heavy, they are the successful. (103) And those whose scales are
light are those who lose their souls, in hell abiding. (104) The fire burns their faces, and they are glum therein. (105) (It will be said): Were not My revelations recited unto you, and then you used to deny them? (106) They will say: Our Lord! Our evil fortune conquered us, and we were erring folk. (107) Our Lord! Oh, bring us forth from hence! If we return (to evil) then indeed we shall be wrongdoers. (108) He says: Be gone therein, and speak not unto Me. (109) Lo! There was a party of My slaves who said: Our Lord! We believe, therefore forgive us and have mercy on us for You are best of all who show mercy; (110) But you chose them from a laughing stock until they caused you to forget remembrance of Me, while you laughed at them. (111) Lo! I have rewarded them this day forasmuch as they were steadfast; and they verily are the triumphant. (112) He will say: How long tarried you in the earth, counting by years? (113) They will say: We tarried but a day or part of a day. Ask of those who keep count! (114) He will say: You tarried but a little if you only knew. (115) Deemed you then
that We had created you for naught, and that you would not be returned unto Us? (116) Now Allah be exalted, the True King! There is no God save Him, the Lord of the Throne of Grace. (117) He who cries unto any other god along with Allah has no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful. (118) And (O Muhammad) say: My Lord! Forgive and have mercy, for You are best of all who show mercy.”
79. [32 / 18-20]

"(18) Is he who is a believer like unto him who is an evil liver? They are not alike. (19) But as for those who believe and do good works, for them are the Gardens of Retreat, a welcome (in reward) for what they used to do. (20) And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from
thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which you used to deny.”

80. [37 / 1-11]

“(1) By those who set the ranks in battle order (2) And those who drive away (the wicked) with reproof (3) And those who read (the Word) for a reminder, (4) Lo! Your Lord is surely One. (5) Lord of the heavens and of the earth and all that is between them, and Lord of the sun’s risings. (6) Lo! We have adorned the lowest heaven with an ornament, the planets: (7) With security from every forward devil. (8) They cannot listen to the Highest Chiefs for they are pelted from every side, (9) Outcast, and theirs is a perpetual torment;
(10) Save him who snatches a fragment, and there pursues him a piercing flame. (11) Then ask them (O Muhammad): Are they stronger as a creation, or those (others) whom We have created? Lo! We created them of plastic clay.”

81. [43 / 74-80]

“(74) Lo! The guilty are immortal in hell’s torment. (75) It is not relaxed for them, and they despair therein. (76) We wronged them not, but they it was who did the wrong. (77) And they cry: O master! Let your Lord make an end of us. He says: Lo! Here you must
remain. (78) We verily brought the Truth unto you, but you were, most of you, averse to the Truth. (79) Or do they determine any thing (against the Prophet)? Lo! We (also) are determining. (80) Or deem they that We cannot hear their secret thoughts and private confidences? Nay, but Our envoys, present with them, do record.”

82. [44 / 1-16]

“(1) Haa. Meem. (2) By the Scripture that makes plain (3) Lo! We revealed it on a blessed night - Lo! We are ever warning - (4) Whereupon every wise command is made clear (5) As a command from Our presence - Lo! We are ever sending - (6) A mercy from
your Lord. Lo! He is the Hearer, the Knower, (7) Lord of the heavens and the earth and all that is between them, if you would be sure. (8) There is no God save Him. He gives life and gives death; your Lord and Lord of your forefathers. (9) Nay, but they play in doubt. (10) But watch you (O Muhammad) for the day when the sky will produce visible smoke (11) That will envelop the people. This will be a painful torment. (12) (Then they will say): Our Lord relieve of the torment. Lo! We are believers: (13) How can there be remembrance for them, when a messenger making plain (the truth) had already come unto them, (14) And they had turned away from him and said: One taught (by others), a madman? (15) Lo! We withdraw the torment a little. Lo! You return (to disbelief). (16) On the day when We shall seize them with the greater seizure (then), in truth We shall punish.”

إِنَّا كُنَّا مُنْذِرِينَ فِيْهَا يُفْرَغُ كُلُّ أَمْرٍ حَكِيمٍ إِنَّا أَنْزَلْنَاهُ فِي لِائِدِهِ مَبْنِيَّةً وَالْحَكَبُ بِالْمَيْنِ
83. [44 / 43-50]

“(43) Lo! The tree of Zaqqum, (44) The food of the sinner! (45) Like molten brass, it sees in their bellies (46) As the seething of boiling water. (47) (And it will be said): Take him and drag him to the midst of hell, (48) Then pour upon his head the torment of boiling water. (49) (Saying): Taste! Lo! You were forsooth the mighty, the noble! (50) Lo! This is that whereof you used to doubt.”
84. [45 / 7-10]

“(7) Woe unto each sinful liar, (8) Who hears the revelations of Allah recited unto him, and then continues in pride as though he heard them not. Give him tidings of a painful doom. (9) And when he knows aught of Our revelations he makes it a jest. For such there is a shameful doom. (10) Beyond them there is hell, and that which they have earned will naught avail them, nor those whom they have chosen for protecting friends beside Allah. Theirs will be an awful doom.”
85. [50 / 23-30]

“(23) And (unto the evil doer) his comrade says: This is that which I have ready (as testimony). (24) (And it is said): Do you twain hurl to hell each rebel ingrate, (25) Hinderer of good, transgressor, doubter, (26) Who sets up another god along with Allah. Do you twain hurl him to the dreadful doom. (27) His comrade says: Our Lord! I did not cause him to rebel, but he was (himself) far gone in error. (28) He says: Contend not in My presence, when I had already proffered unto you the warning. (29) The sentence that comes from Me cannot be changed, and I am in no wise a tyrant unto the slaves. (30) On the day when We say unto hell: Are you filled? And it says: Can there be more to come?”
86. [54 / 43-53]

“(43) Are your disbelievers better than those, or have you some immunity in the Scriptures?
(44) Or say they: We are a host victorious?
(45) The hosts will all be routed and will turn and flee. (46) Nay, but the Hour (of doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure). (47) Lo! The guilty are in error and madness. (48) On the day when they are dragged into the Fire upon their faces (it is said unto them): Feel the touch of hell. (49) Lo! We have created every thing by measure. (50) And Our commandment is but one (commandment), as the twinkling of an eye. (51) And verily We have destroyed your fellows; but is there any that remembers? (52) And every thing they did is in the
Scriptures, (53) And every small and great thing is recorded.’

“(5) And verily We have beatified the world’s heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame. (6) And for those who disbelieve in their Lord there is the doom of hell, a hapless journey’s end! (7) When they are flung therein they hear its roaring as it boils up, (8) As it would burst with rage. Whenever a (fresh) host flung therein the wardens thereof ask them: Came there unto
you no warner? (9) They say: Yea, verily, a warner came unto us; but we denied and said: Allah has naught revealed; you are in naught but a great error. (10) And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames. (11) So they acknowledge their sins; but far removed (from mercy) are the dwellers in the flames.”

ولَقدْ رَزَّنَا السَّمَاءَ الَّذِينَ يُصَبِّحُونَ وَجَعَلْنَاهُ رَجُوًا لِّلسَّيِّئِينَ،َ وَأَعْنَادًا لَّهُمْ عَذَابٌ أَسَعِيرٍ ۗ وَلَلَّذِينَ كَفَرُوْا بِهِمْ عَذَابٌ جَهَنَّمَ،َ ۚ وَبِنَسَّ الْمَصِيرَ ۗ إِذَا أَلْفَوْا فِيَّ سَمَعُوا لَهَا شَهْقًا وَهُمْ تَفْوَرُونَ ؛ۚ ۞ۚ تَكَادْ تَنْمَيْنَ مِنَ الْغَيْبِ كُلُّمَا أَلْقَى فِيهَا فُوُجَّ سَلَّمَمْ خَزَنَهَا ۖ أَيْنَ يَتَكُوُنُّ نَذِيرُۛ قَالُوا بَلِ الْقَدْ جَاءَنَا نَذِيرٌ فَكَفَدْنَا وَقَالُوْا أَنْ أَنْفَقُ مَا نَقدَرَنَا نَمَسَّأً ۗ إِنْ أَنْفَقَ أَلَا فِي صَلَالٍ كَبِيرٍ ۗ وَقَالُوْا لَوْ كُنَّا نَسَعُ أَوْ نَفْقُلُ مَا كَنْ أَثَّرَنَا فِي أَنْفَقَ الْأَسَعِيرِ ۖ فَاعْتَرَفُوْا بِذَٰلِكَ فَسَحَّفَاهَا لِأَصْحَابِ الْأَسَعِيرِ ۛ (المَلِكَ : ۵–۱۱) ۙ

89. [4 / 78]
“(78) Wherever you may be, death will overtake you, even though you were in lofty towers. Yet if a happy thing befalls them they
say: This is from Allah; and if an evil thing befalls them they say: This is of your doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening?”

((این‌ها تکون‌وا یذْرکُمُ الْمَوْتَ وَلَوْ كَنْتُمْ فِی یَوْجُ مَسِیَّتَهُ فَإِن خَصَبُهُمْ خَسَسِتْهُمْ قَالُوا هَذِهِ مَن عَنْدَ اَللَّهِ وَإِنْ خَصَبُهُمْ سَیَسُنْهُمْ قَالُوا هَذِهِ مَن عَنْدَ اَللَّهِ فَإِلَی اَللَّهِ فَأَلْقُوْلُ الْقُوْمُ لَیُقْلُوْنَ يَفْقَهُونَ حَدِيثًا [النساء: 78].))

90. [6 / 60]
“(60) He it is Who gathers you at night and knows that which you commit by day. Then He raises you again to life therein, that the term appointed (for you) may be accomplished. And afterward unto Him is your return. Then He will proclaim unto you what you used to do.”

((وَهَوْهُ الَّذِی یَنْفَعْكُمْ بِیَتِیلْ وَیَعْلَمُ مَا جَرَحَتْهُ بِالنَّارِ ثُمَّ بَیِّعَتْكُمْ فِیهِ لِیُقْضِی أَجُلَ مُسِیَّتٍ ثُمَّ إِلَیهِ سَرْجَمُكُمْ ثُمَّ))
91. [8 / 50-51]

“(50) If you couldst see how the angels receive those who disbelieve, smiting their faces and their backs and (saying): Taste the punishment of burning! (51) This is for that which your own hands have sent before (to the Judgment), and (know) that Allah is not a tyrant to His slaves.”

“ولَوْ نَرِئَ أَنَّ الَّذِينَ كَفَرُوا أَلْجَابُوا الْمَلَأِيَّةَ يُصَبِّرُونَ وَجُوُهُمْ وَأَذَّنُوا مَعَ عَذَابِ النَّارِ.٥٠١ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْعَـيْدِ وَأَنتَ اللَّهُ لَا يُظْلَمُ الْعَـيْدُ ﴿٥٠٠﴾ (الانفُقَادِ: ٥٠١).

92. [32 / 11]

“(11) Say: The angel of death, who has charge concerning you, will gather you, and afterward unto your Lord you will be returned.”

“فَأَنَّ اللَّهَ لَهُ مَلَأَيْنَآ إِنَّ النَّارَ لَمَّا يَقْبَلُ مِنْ عَذَابِهِ ﴿١١﴾ (السَّجَدَةِ: ١١).”
93. [2 / 148]

“(148)... Wherever you may be, Allah will bring you all together. Lo! Allah is Able to do all things.”

ۚۚاَنِّيْنَما تَكُونُوا بَآئِتٍ يَكْمُ عَتْهُ جَمِيعًا اِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۛ [البَقْرَةٍ: 148].

94. [4 / 87]

“(87) Allah! There is no God save Him. He gathers you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?”

ۚۚاللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيْجَمِعَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۛ وَمَنْ أَصْدَفْتُ مِنَ اللَّهِ حَدِيثًا ۛ [النَّسَاءٍ: 87].

95. [18 / 99]

“(99) And on that day We shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering.”
96. [19 / 68-72]

“(68) And, by your Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around hell. (69) Then We shall pluck out from every sect whichever of them was most stern in rebellion to the Beneficent. (70) And surely We are best aware of those most worthy to be burned therein. (71) There is not one of you but shall approach it. That is a fixed ordinance of your Lord. (72) Then We shall rescue those who kept from evil, and leave the evil-doers crouching there.”
97. [27 / 30-31]
“(30) Lo! It is from Solomon, and lo! it is: In the name of Allah the Beneficent, the Merciful; (31) Exalt not yourselves against me, but come unto me as those who surrender.”

98. [31 / 16]
“(16) O my dear son! Lo! Though it be but the weight of a grain of mustard seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Allah is Subtile, Aware.”

99. [36 / 31-32]
“(31) Have they not seen how many
generations We destroyed before them, which indeed return not unto them; (32) But all, without exception, will be brought before Us.”

100. [37 / 20-26]

“(20) And say: Ah, woe for us! This is the Day of Judgment. (21) This is the Day of Separation, which you used to deny. (22) (And it is said unto the angels): Assemble those who did wrong, together with their wives and what they used to worship (23) Instead of Allah, and lead them to the path to hell; (24) And stop them, for they must be questioned. (25) What ails you that you help not one another? (26) Nay, but this day they make full submission.”
[190] Section (3): A Long *Ruqya*

"(158) And they imagine kinship between him and the jinn, whereas the jinn know well that they will be brought before (Him)."

[191]

"(21) And they say unto their skins: Why testify you against us? They say: Allah has given us speech Who gives speech to all things, and Who created you at the first, and unto Whom you are returned."
103. [51 / 23]

“(23) And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that you speak.”

[الدآریات: 23]

104. [77 / 35-36]

“(35) This is a day wherein they speak not,
(36) Nor are they allowed to put forth excuses.”

[المُرسلات: 35-36]

105. [7 / 139]

“(139) Lo! As for these, their way will be destroyed and all that they are doing is in vain.”

[الأعراف: 139]
106. [8 / 7-8]

“(7) And when Allah promised you one of the two bands (of the enemy) that it should be yours, and you longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers; (8) That He might cause the Truth to triumph and bring vanity to naught, however much the guilty might oppose;”

وَإِذْ يَعْدَكُمُ اللَّهُ إِحْدَى اْلَّيْتَانِ فَلَم تتَوَّدُونَ أَنَّ عِيْرَ دَنْ أَلْحَقَة رُكْنَهُ لَكُمْ وَيَرَى اللَّهُ أَن يُحْقِقَ الْحَقَّ يَكْفِيهِ وَيَقْطَعُ دَاْبَّ الْكَفِيرِينَ لِيُحْقِقَ الْحَقَّ وَبُطُّلَ الْبَطِلَ

وَلَوْ كَرَّ الْمُجَرَّمَّوْتَ َٰ) (الإِنْفَالَ: 7–8)

107. [17 / 81]

“(81) And say: Truth has come and falsehood has vanished away. Lo! Falsehood is ever bound to vanish.”

وَقُلْ جَآءَ الْحَقَّ وَزَهَقَ الْبَطِلُ إِنَّ الْبَطِلَ كَانَ زَهَفًا

[الإِسْرَآءَ: 81]
108 [21 / 18]

“(18) Nay, but We hurl the true against the false, and it does break its head and lo! It vanishes. And yours will be woe for that which you ascribe (unto Him).”

世界各地ٌ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ [الأنبياء: 18]

109. [25 / 23]

“(23) And We shall turn unto the work they did and make it scattered motes.”

[الفرقاء: 23]

110. [34 / 48-49]

“(48) Say: Lo! My Lord hurls the truth. (He is) the Knower of Things Hidden. (49) Say: The Truth has come, and falsehood shows not its face and will not return.

[سَيْبَى: 48-49]
111. [42 / 24]

“(24) Or say they: He has invented a lie concerning Allah? If Allah willed, He could have sealed your heart (against them). And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is aware of what is hidden in the breasts (of men).”

112. [99]

“(1) When Earth is shaken with her (final) earthquake (2) And Earth yields up her burdens, (3) And man says: What ails her? (4) That day she will relate her chronicles, (5) Because your Lord inspires her. (6) That day mankind will issue forth in scattered groups to be shown their deeds. (7) And whoso doeth good an atom’s weight will see it then, (8) And whoso doeth ill an atom’s weight will see it then.”
“(38) We said: Go down, all of you, from hence; but verily there comes unto you from Me a guidance; and whoso follows My guidance, there shall no fear come upon them neither shall they grieve.”

“(72) And (remember) when you slew a man and disagreed concerning it and Allah brought forth that which you were hiding.”
115. [15 / 34-35]
“(34) He said: Then go you forth from hence, for verily you are outcast. (35) And lo! The curse shall be upon you till the Day of Judgment.”

قَالَ فَافْخَرْجُ مِنْهَا إِنَّكَ رَجُلٌ مَّسُوءٌ وَإِنَّ عَلَيْكَ اللَّعْبَةَ إِلَىٰ يَوْمِ ۖ
الْمَلَأِ [الحجر: 34-35].

116. [28 / 20]
“(20) And a man came from the uttermost part of the city, running. He said: O Moses! Lo! The chiefs take counsel against you to slay you; therefore escape. Lo! I am of those who give you good advice.”

وَجَاءَ رَجُلٌ مِّنَ أَقْصَىٰ الْمَدِينَةِ يَسَعُ بَلَىٰ يَنْمُؤُونَ إِلَىٰ ۖ
يَأْتِمُورُونَ بِكَ لَيْقُمُ نُؤْنَكَ فَافْخَرْجُ إِلَىٰ ۖ إِنَّكَ مِنَ النَّصِيحِينَ
[القصص: 20].

117. [65 / 2-3]
“(2) And whosoever keeps his duty to Allah, Allah will appoint a way out for him, (3) And
will provide for him from (a quarter) whence he has no expectation. And whosoever puts his trust in Allah, He will suffice him. Lo! Allah brings His command to pass. Allah has set a measure for all things.’’

118. [28 / 21]

“(21) So he escaped from thence, fearing, vigilant. He said: My Lord! Save me from the wrongdoing folk.”

119. [2 / 26]

“Lo! Allah disdains not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What
does Allah wish (to teach) by such a similitude? He misleads many thereby, and He guides many thereby; and He misleads thereby only miscreants.”  

> إنَّ اللهَ لاَ يَسْتَحْيَيْنَ صَلَا مَعَ بَعْضِهَا فَوَقَهَا
> فأَمَّا الَّذِينَ عَامَّنَوْا فِيْعَلَمٍ مَا أَلَّهُ مَنْ رَبِّهِمْ وَأَمَّا الَّذِينَ
> كَفَرُوا فِيْقُولُونَ مَا ذَا أَرَادَ اللهُ يَهِدَى مَثَالًا يَضِلُّ بِهِ يَهِدِيْنَ
> كَثِيرًا وَيَهْدِي بِهِ كَثَيْرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَسَقِينَ.

[ البَقَرَةُ: 266 ]

120. [2 / 248]

“(248) And their Prophet said unto them: Lo! The token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! Herein shall be a token for you if (in truth) you are believers.”

> وَقَالَ لَهُمْ تَبَيِّنُوهُمْ إِنَّ عَائِشَةَ مُلْحِكَةَ أَن يَأْلِهُمْ
> آَلَّا تَباَتَ فِيهِ سِكَبَىَةٌ مِنْ رَبِّكُمْ وَقَبِيَةٌ مَّا سَكَىَّ آلَ
121. [2 / 250]

“(250) And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.”

122. [3 / 126]

“(265) And the likeness of those who spend their wealth in search of Allah’s pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smites it and it brings forth its fruit twofold. And if the rainstorm smites it not, then the shower. Allah is Seer of what you do.” [2/265]
123. [3 / 126]

“(126) Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory comes only from Allah, the Mighty, the Wise.”

124. [6 / 13]

“(13) Unto Him belongs whatsoever rests in the night and the day. He is the Hearer, the Knower.”
125. [8 / 10-11]

“(10) Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory comes only by the help of Allah. Lo! Allah is Mighty, Wise.

(11) When he made the slumber fall upon you as a reassurance from Him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.”

وما جعله الله إلا بشرى وملتيمين به قلوبكم وما النصر إلا من عند الله إن الله عزيز حكيم إذ يعشيكم النعاس آمنة منه ويزيل عليكم من السماو ماء يطهركم به ويبذب عنكم بحر الشيطان وليزبط علي قلوبكم ونبت به

[الأنفال: 10-11]

126. [11 / 120]

“(120) And all that We relate unto you of the story of the messengers is in order that thereby We may make firm your heart. And
herein has come unto you the Truth and an exhortation and a reminder for believers.”

“Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!”

“(28) See you not how Allah coins a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven,”
129. [14 / 27]
“(27) Allah confirms those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sends wrongdoers astray. And Allah doeth what He will.”

130. [16 / 102]
“(102) Say: The holy Spirit has revealed it from your Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah).”

131. [25 / 32]
“(32) And those who disbelieve say: Why is the Qur’an not revealed unto him all at once?”
(It is revealed) thus that We may strengthen your heart therewith; and We have arranged it in right order."

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جَمِيلٌ وَحِكَمًا ۚ سَيِّدًا

لَنُنَبِّئَ بِهِ فَوَازَكْ وَرَتِنَّهُ تَرْتِيِلًا (32) [الشعراء: 22]

132. [47 / 7]

“(7) O you who believe! If you help Allah, He will help you and will make your foothold firm.”

يَتَأْمَرُهَا الَّذِينَ عَامِنُوا إِنْ نَصُرُوا اللَّهَ يَنصُرُكُمْ وَيُبْنِيَ أَفَادَمَكُمْ [ال rek: 7]

[محدّث: 7]

133. [41 / 44-46]

“(44) And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their
ears, and it is blindness for them. Such are
called to from afar. (45) And We verily gave
Moses the Scripture, but there has been
dispute concerning it; and but for a Word
that had already gone forth from your Lord,
it would ere now have been judged between
them; but lo! they are in hopeless doubt
concerning it. (46) Whoso doeth right it is
for his soul, and whoso doeth wrong it is
against it. And your Lord is not at all a
tyrant to His slaves.”

134. [6 / 17-18]
“(17) If Allah touch you with affliction, there
is none that can relieve therefrom save Him, and if He touch you with good fortune (there is none that can impair it); for He is Able to do all things. (18) He is the Omnipotent over His slaves, and He is the Wise, the Knower.”

135. [9 / 14-15]
“(14) Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers.

(15) And He will remove the anger of their hearts. Allah relents toward whom He will. Allah is Knower, Wise.”
136. [10 / 57]

“(57) O mankind! There has come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers.”

137. [16 / 68-69]

“(68) And your Lord inspired the bee, saying: Choose you habitations in the hills and in the trees and in that which they thatch; (69) Then eat of all fruits, and follow the ways of your Lord, made smooth (for you). There comes forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! Herein is indeed a portent for people who reflect.”
138. [17 / 82]
“(82) And We reveal of the Qur’an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.”

وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شَفَاءً وَرَحْمَةً لِلْمُؤْمِنِينَ وَلَا يَزِيدُ
الظَّالِمِينَ إِلَّا حُسَانَةً [التّحمراء: 82].

139. [26 / 80]
“(80) And when I sicken, then He heals me,”

وَإِذَا مَرَّتُ فَهُوَ يَسْفَعُ [الشّعراو: 80].

140. [27 / 62]
“(62) Is not He (best) who answers the wronged one when he cries unto Him and removes the evil, and has made you viceroy of the earth? Is there any God beside Allah? Little do they reflect!”

أَمَّنْ يُحِبُّ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ أَشْوَءَهُ وَيَجْعَلُهُ
خَلْفَاهُ الأَرْضَ أَوْلِيَاءً مَعَ اللَّهِ قَلِيلًا مَا نُدْكَرُونَ [التّحمراء: 62].
141. [35/2]
“(2) That which Allah opens unto mankind of mercy none can withhold it; and that which He withholds none can release thereafter. He is the Mighty, the Wise.”

(ما يفتح الله للتناس من رحمته فلا مسيك لهما وما يمسك فلا مسيك لهما)

[Quran: 26:222]

142. [3/139]
“(139) Faint not nor grieve, for you will overcome them if you are (indeed) believers.”

(وَلا تَحْمِلْنَآ وَلا تَحْمِلْنَا وَأَنْتُمُ الْأَكْثَرُ لَنَعَدِنَّكُمْ مُؤْمِنِينَ)

[Al-Imran: 139]

143. [3/154]
“(154) Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say
(O Muhammad): The cause belongs wholly to Allah. They hide within themselves (a thought) which they reveal not unto you, saying: Had we had any part in the cause we should not have been slain here. Say: Even though you had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this has been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men).’”

[آل عمران: 154]
144. [6 / 125]

“(125) And whomsoever it is Allah’s will to guide, He expands his bosom unto the Surrender, and whomsoever it is His will to send astray, He makes his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah lays ignominy upon those who believe not.”

[الأنعام: 125]

145. [10 / 62-63]

“(62) Lo! Verily the friends of Allah are (those) on whom fear (comes) not, nor do they grieve. (63) Those who believe and keep their duty (to Allah),”

[يونس: 62-63]
146. [10 / 103]
“(103) Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers.”

العموُميينَ: [يونس: 103]

147. [12 / 86]
“(86) He said: I expose my distress and anguish only unto Allah, and I know from Allah that which you know not.”

لا تعلمونَ: [يوسف: 86]

148. [20 / 25-28]
“(25) (Moses) said: My Lord! Relieve my mind (26) And ease my task for me; (27) And loose a knot from my tongue, (28) That they may understand my saying.”

قالا رَبِّ أُنْهِيُ بِصَدْرِي وَيَنْتَزِرُ لِي أَمْرِي وَأَحْتَلُ: [ص: 25-28]
149. [21 / 76]

“(76) And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction.”

150. [21 / 83-84]

“(83) And Job, when he cried unto his Lord, (saying): Lo! Adversity afflicts me, and You are Most Merciful of all who show mercy.

(84) Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers;”
151. [21 / 87-88]

“(87) And (mention) Dhan Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no God save You. Be You glorified! I have been a wrong-doer.

(88) Then We heard his prayer and saved him from the anguish. Thus We save believers.”

152. [25 / 58]

“(58) And trust you in the Living One Who dies not, and hymn His praise. He suffices as the Knower of His bondmen’s sins,”
153. [35 / 34]
“(34) And they say: Praise be to Allah who has put grief away from us. Lo! Our Lord is Forgiving, Bountiful,”

154. [37 / 114-115]
“(114) And We verily gave grace unto Moses and Aaron, (115) And saved them and their people from the great distress,”

155 [39 / 22-23]
“(22) Is he whose bosom Allah has expanded for the Surrender (unto Him), so that he
follows a light from His Lord, (as he who disbelieves)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error. (23) Allah has (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat does creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah’s reminder. Such is Allah’s guidance, where with He guides whom He will. And him whom Allah sends astray, for him there is no guide.”

156. [39 / 61]

“(61) And Allah delivers the pious to their
place of success. Evil touches them not, nor
do they grieve.”

"الْقَرْنُ: ٦١ [الْفَصِّلِ: ١٣]."

157. [46 / 13]

“(13) Lo! Those who say: our Lord is Allah,
and thereafter walk aright, there shall no fear
come upon them neither shall they grieve.”

"٦١ [الْفَصِّلِ: ١٣]."

158. [65 / 7]

“(7) Let him who has abundance spend of his
abundance, and he whose provision is
measured, let him spend of that which Allah
has given him. Allah asks naught of any soul
save that which He has given it. Allah will
vouchsafe, after hardship, ease.”

"٦١ [الْفَصِّلِ: ١٣]."
159. [94]

“(1) Have We not caused your bosom to dilate, (2) And eased you of the burden (3) Which weighed down your back; (4) And exalted your fame? (5) But lo! With hardship goes ease, (6) Lo! With hardship goes ease; (7) So when you are relieved, still toil (8) And strive to please your Lord.”

160. [110]

“(1) When Allah’s succor and the triumph comes (2) And you see mankind entering the religion of Allah in troops. (3) Then hymn the praises of your Lord, and seek forgiveness of
Him. Lo! He is ever ready to show mercy.”

161. [6 / 61]
“(61) He is the Omnipotent over His slaves. He sends guardians over you until, when death comes unto one of you, Our messengers receive him, and they neglect not.”

162. [6 / 64]
“(64) Say: Allah delivers you from this and from all afflictions. Yet you attribute partners unto Him.”
163. [9 / 128-129]

“(128) There has come unto you a messenger, (one) of yourselves, unto whom aught that you are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.

(129) Now, if they turn away (O Muhammad) say: Allah suffices me. There is no God save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.”

164. [12 / 64]

“(64)... Allah is better at guarding, and He is the Most Merciful of those who show mercy.”

165. [15 / 9]

“(9) Lo! We, even We, reveal the Reminder,
and lo! We verily are its Guardian.”

166. [29 / 30]
“(30) He said: My Lord! Give me victory over folk who work corruption.”

167. [82 / 10-12]
“(10) Lo! There are above you guardians, (11) Generous and recording, (12) Who know (all) that you do.”

168. [86 / 4]
“(4) No human soul but has a guardian over it.”
169. [109]

“(1) Say: O disbelievers! (2) I worship not that which you worship; (3) Nor worship you that which I worship. (4) And I shall not worship that which you worship. (5) Nor will you worship that which I worship. (6) Unto you your religion, and unto me my religion.”

قال بيتكم الحُکْرُونَ لا أعبد ما تُعبِدونَ ولا أنا عابدَ ما عَبَدُتمُّ ولا أنا عَبِيدٌ منكم لما أعُبَدُ ضعِيءٌ وَلَّكُم دينُ وَلِيُ دينٌ ما أعبدُ فَلَكُم دينُ وَلِيُ دينٌ [الكافرون: 1–6].

170. Surat Al-Ikhlaas

“(1) Say: He is Allah, the One! (2) Allah, the eternally Besought of all! (3) He begets not nor was begotten. (4) And there is none comparable unto Him.”

قل هُوَ اللَّهُ أُحَدٌ لا شَرِيكَ لَهُ شَرِيكٌ ولَمْ يَكِلَّدْ ولَمْ يُولَّدْ…” [الإخلاص: 1–4].

171. Surat Al-Falaq

“(1) Say: I seek refuge in the Lord of
Daybreak, (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envies.”

172. Surat An-Naass

“(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the sneaking whisperer, (5) Who whispers in the hearts of mankind, (6) Of the jinn and of mankind.”
Section (3): A Long Ruqya

[B] From the Sunnah

The Sunnah selection in this Long Ruqya is exactly like [B] in the Medium Ruqya, Section (2).

1. “By Allah’s Glorious Face and His Eternal Power, I seek refuge in Allah, the Magnificent, from Satan, the outcast.”

أَعْوذُ بِاللَّهِ الْعَظِيمِ، وَبِمِجَاهِدِ الْكَرِيمِ، وَبِسُلْطَانِهِ الْقَدِيمِ،
مِنَ الْشَّيَاطِينِ الرَّجِيمِ.

2. “I seek refuge in Allah, the All-Hearing, All-Knowing, from Satan, the outcast, and from his whispers, his blowing and his Naft.”

أَعْوذُ بِاللَّهِ السَّمِيعِ العَلِيمِ مِنَ الْشَّيَاطِينِ الرَّجِيمِ، مِنْ هَمْزَهِ
وَنْفَجُوْهُ وَنْفَثِهِ.

3. “I seek refuge in Allah’s perfect words from the evil of all what He has created, from all devils and insects and from all envious eyes.”

(80) (81) (82)
أعوذُ بِكِلَمَاتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانِ وَهَامَةِ، وَمِنْ كُلِّ عِيْنٍ لَامَةٍ.

4. “I seek refuge in all of Allah’s perfect Words from the evil of what He has created.”

أعوذُ بِكِلَمَاتِ اللهِ التَّامَّاتَ كُلْهَنَّ، مِنْ شَرِّ مَا خَلَقَ.

5. “I seek refuge in Allah’s Glorious Face and His perfect words, which neither the good nor the evil can ever escape, from the evil of what comes down from heaven, or goes up to it, from the evil of what comes out of the earth, or gets into it, from the trials of night and day, and from the unexpected occurrences of night and day, except ones carrying good. O You, the Merciful One.”
6. “O Allah, I seek refuge in Your Glorious Face and Your perfect words from the evil of all things, which are under Your control. O Allah, it is You that relieve debts and remove sins. O Allah, those fighting for You are never defeated, Your promise is never broken, no fortune can be beneficial except Yours. Glory and praise be to You.” (85)

اللَّهُمَّ إِنِّي أَعُوذُ بِرَجِبِهِكَ الْكَرِيمِ وَكَلِمَاتِكَ النَّافِعَةِ، مِنْ شَرِّ مَا أَنْتَ أَخْذُ بِنَاصِبِيْهِ، اللَّهُمَّ أَنْتَ تَكْشِيفُ الْمَغْرَمَ وَالْمَأْمَأَمِ، اللَّهُمَّ لَا يُهِزُّ جُنُدُكَ، ولا يُخْلِفُ وَعْدُكَ، وَلَا يَنْتَخِعُ ذَا الجُدُّ مِنْكَ الجُدُّ، سُبْحَانَكَ وَبِحَمْدِكَ.

7. Say three times:

“In the name of Allah, with Whose name nothing in the heavens or the earth can cause any harm, and He is the All-Hearing, All-Knowing.” (86)
8. “In the name of Allah, I seek refuge in Allah’s perfect words from His wrath and punishment, from the evil of His slaves, and from Satan’s whispers and presence.”

9. Recite 3 times:

In the name of Allah.

Recite 7 times:

“I seek refuge in Allah and His might from the evil of what I find and fear.”

10. “In the name of Allah I am doing this ruqya unto you to remove what is harming
you and remove the evil of spirits and envious eyes. May Allah grant you healing! In the name of Allah I am doing this *ruqya* unto you.”(89)

١١. “In the name of Allah, may He grant you healing; may He cure you of all diseases, of the evil of envious ones when they envy, and of the evil eye.”(90)

١٢. “In the name of Allah, with the earth of our land and the saliva of some of us, the ill amongst us will be healed by Allah’s permission.”(91)

١٣. “In the name of Allah, *the Great*, I seek
refuge in Allah, the Magnificent, from the evil of bellowing veins, and from the evil of the Hellfire.” (92)

14. “O Allah, it is You Whom I beg for help, for to You all praise is due, and there is no god but You. You are the Compassionate, the Originator of the heavens and the earth, the Lord of Majesty and Splendor. You are the Living, the Eternal.” (93)

15. “O Allah, it is You Whom I beg for help, for I bear witness that there is no god but You, the One, the eternally Besought of all, Who begets not, nor is He begotten; and to Whom none is comparable.” (94)
اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْتَ أَنَّكَ أَنتَ اللهُ الَّذُي لَا إِلَهَ إِلَّا أَنتَ، الأَحْدُ الصَّمْدُ، الَّذِي لَمْ يَلِدْ وَلْمَ يُولَدْ وَلَمْ يَكْنِ لَهُ كُفُوَا أَحَدٌ.

16. “O Allah, Lord of mankind! It is You Who removes suffering. You are the Healer, and none can heal but You. I beg You to bring about healing that leaves behind no ailment.”\(^{(95)}\)

- اللَّهُمَّ أَذْهِبِ الْبَاسِ، رَبِّ النَّاسِ، وَاشْفِ أَنَّ الْشَّافِيِّ، لَا شِفَاءٍ إِلَّا شِفَائُكَ، شِفَاءٍ لَا يُغَادِرُ سَقَمًا.

17. 28. Say 3 times:

“O Allah, make my body healthy, my hearing healthy and my eyesight healthy. There is no God but You.”\(^{(96)}\)

- اللَّهُمَّ عَافِيَ فِي بَدْنِي، اللَّهُمَّ عَافِيَ فِي سَمْعِي، اللَّهُمَّ عَافِيَ فِي بَصَرِي، لَّا إِلَهَ إِلَّا أَنتَ.

18. O Allah, forgive my sins; have mercy on me; make me healthy; guide me; and provide
for me."(97)

- اللَّهُمَّ أَغْفِرْ لِي وَارْحَمْنِي وَعَافِينِي وَأَهْديني وَآرَزْقِي.

19. “O Allah! Cool my heart with ice, hail and cool water, and purify it of all sins, as a white garment is cleansed of all dirt.”(98)

- اللَّهُمَّ بَرِّدْ قَلْبِي بِالْلَّبَجٍ وَالْبَرْدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ نَقْلِبَيْنِ مِنَ الْخَطاَيَاتِ كَمَا نَقِيتَ الثُّوْبَ الأَيَّبَضَ مِنَ الدَّهْنِ.

20. “O Allah, I beg You to grant healing to Your slave, as testimony of trust in Your Messenger.”(99)

- اللَّهُمَّ اسْفِ عَبْدَكَ، وَصَدِّقْ رَسُولَكَ ﷺ.

21. “O Allah, I beg You to grant healing to Your slave, so that he can knock out an enemy of Yours,” and “can walk (to the mosque) for salaah.”(100)

- اللَّهُمَّ اسْفِ عَبْدَكَ يَنْكَأْ لِكَ عَدُوًا وَيَمْشِي لَكَ إِلَى الصَّلاَةِ.
22. “O Allah, I beg You to grant him Your blessings, to rid him of the evil eye’s heat, cold and aches.”\(^{(102)}\)

اللَّهُمَّ بَارِكْ عَلَيْهِ، وَأَذْهِبْ عَنْهُ حَرَّ الْعَيْنِ وَبَرَدَهَا وَوَضَبَهَا.

23. “O Allah, I ask You for safety in this world and in the Hereafter. O Allah! I ask You for forgiveness, for soundness of my faith, and for security of my worldly affairs, my family and my property. O Allah! Cover up my awraat, and keep me safe from the things I fear. O Allah! Guard me in front and back, right and left, and above; and I seek refuge in Your Greatness from unexpected harm from beneath.”\(^{(103)}\)

اللَّهُمَّ إِنِى أَسْأَلُكَ الْعَافِيَةَ فِي الْذَّنْبِ وَالأَخْرَةِ، اللَّهُمَّ إِنِى أَسْأَلُكَ الْعَافِيَةَ فِي دِينِي وَذُنُبَاتِي، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآَمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدِي وَمَنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمَنْ فَوْقِي، وَأَعْوَدْ بِعَظْمَيْكَ أَنْ أَغْتَالَ مِنْ تَحْتِي.”
24. “I seek refuge in Your pleasure from Your wrath, in Your pardon from Your punishment, and in You from You. Never can my praise of You be as much as Your praise of Yourself.”

25. “O Allah, I am Your slave, son of Your bondman and bondwoman. My forehead is in Your Hand. Your command concerning me prevails, and Your judgement of me is just. By each of Your names, with which You have described Yourself, which You have revealed in Your Book, which You may have taught to some of Your creatures, or which You have decided to keep unknown, I pray to You to make the Qur’an the delight of my heart, the light of my breast, and the remover of my grief and distress.”
26. “O Allah, it is Your mercy that I seek. I beg You not to abandon me to myself, even for as short as a wink. I beg You to set right all my affairs. There is no god but You.”

27. “There is no god but Allah, the Magnificent, the Forbearing; there is no god but Allah, Lord of the heavens and the earth, and Lord of the Glorious Throne.”
28. “O You Lord of Majesty and Splendor, O You the Living, the Self-subsistent, by Your Grace I seek help.”(108)

- يا دَا الجَلَالِ وَالإِكْرَامِ، يَا حَيُّ يَا قَيِّمُونَ، بِرَحْمَتِكَ أَسْتَغْفِرُ.

29. "Allah, Allah, He is my Lord. I do not associate anyone with Him."(109)

- اللَّهُ الَّذِي رَبِّي، لَا أُشْرِكُ مَنْ بَعْدَهُ.

30. Say 7 times:

“Allah suffices me. There is no god but He. In Him is my trust, and He is Lord of the Glorious Throne.”(110)

- حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

31. 22. Say 7 times:

“I pray to Allah, the Magnificent, Lord of the Glorious Throne, to grant you healing.”(111)
32. Say 3 times:

“O our Lord, Allah, You are in Heaven; holy be Your name. Your command reigns supreme in the heavens and on the earth. As Your mercy is in the heavens, have Your mercy on the earth. Forgive our sins. You are the Lord of the good. Send down of Your mercy and healing unto this ailment to cure it.”(112)

33. "May your suffering end. May you be purified by Allah’s Grace.”(113)
34. “O Allah! Grant my soul taqwa, and purify it; You are the best to purify it; You are its best Protector and Guardian. O Allah, I seek refuge in You from knowledge that is not beneficial, a heart that is not submissive (to You), a soul that is never contented, and a supplication that is not answerable.”(114)

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكَّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعْوُدُ بِكَ مِنْ عِلْمٍ لَا يُنْفَعُ، وَمِنْ قَلْبٍ لَا يُخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْتَجِبُ لَهَا.

35. “O Allah, we beg You to grant us good as Your Prophet Muhammad begged of You, and we seek refuge in You from evil as Your Prophet Muhammad sought in You. You are the One whose help is sought, and the One that answers prayers. There is no help or power except from Allah.”(115)

اللَّهُمَّ إِنَّا نُسَأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ، وَنَعْوَدُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ.
وَآَنَتْ الْمُسْتَعَانُ، وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللهِ

36. “O Allah, pray for Muhammad and the family of Muhammad, as You have prayed for Ibraheem and the family of Ibraheem. You are Praiseworthy and Gloryworthy. O Allah! Bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem, in all the worlds. You are Praiseworthy and Gloryworthy.”(116)
Appendix One

Additional Treatment Recipes

With Water, *Sidr* Leaves, Olive Oil and Honey

In addition to treating their patients with lawful *ruqya*, *raaqiq* customarily use foods and drinks recommended by the Sunnah, such as the following:

**Purified water**

Purified water, preferably Zamzam water, unto which some Qur’anic Ayahs are recited, is given to the patient to drink and to wash his body with it, hence having two cures in one, the Qur’an and Zamzam water.

Preparation:

1. A day’s supply of water, preferably Zamzam water, for drinking and washing is made ready.

2. The *raaqiq* does Qur’anic recitations and
nafth unto the water.

3. Instead of step 2, some Qur’anic Ayahs are written in purified (non-toxic) liquid on clean paper, which is to be then dipped into the water and stirred till the writing disappears.

4. Steps 2 and 3 can be used together.

5. The patient then uses the water for drinking and washing. Washing is to be done in a clean place, and the used water is to be disposed of in a clean place, too. For example it can be used to water plants. As for the paper, it can be dried and burned.

6. The above can be done for seven days, or as long as it takes to attain healing, by Allah’s permission.

**Sidr leaves**

*Sidr* leaves on which are written Quranic Ayahs in clean liquid, such as that made from saffron, are soaked in purified water. The patient drinks the water or washes his body with it - this is called *azeemah.*
Preparation:
In addition to steps 1-5, above, seven *Sidr* leaves are chopped or ground (e.g. in a mixer-grinder), then added to the water. The patient is to use this mixture for drinking and washing for seven successive days, or as long as it takes to achieve healing, by Allah’s permission.\(^{(117)}\)

**Olive oil and *barakah* seed oil**
Olive oil and *barakah* seed oil are recommended for eating and massage.\(^{(118)}\) It is also recommended that Qur’anic Ayahs be recited unto the oil.

Preparation:
As for olive oil, it can be taken with other food or drunk daily as needed. It is also used for a full massage of the body, or for rubbing the painful spot. The same applies to the *barakah* seed oil. Normally, it is recommended that Qur’anic recitations be done unto the olive and *barakah* seed oils.

**Honey**
Honey is recommended for eating and
drinking for treatment purposes - it is recommended that Qur’anic Ayahs be recited unto it.

Preparation:

It can be eaten or drunk first thing in the morning. If it is difficult to drink, it can be diluted as well, for example by water, especially Zamzam water, or milk. In all cases, doing Qur’anic recitations unto honey is recommended.

“(64)... Allah is better at guarding, and He is the Most Merciful of those who show mercy.”

The following Ayahs are recommended for recitation or writing, as in the above-mentioned preparations. All or some of the Ayahs can be used. They are:

1. Surat Al-Faatihah.
2. Surat Al-Baqarah, Ayahs 1-5.
5. Surat Al-Baqarah, Ayah 255.
7. Surat Al-A’raaf, Ayahs 117-122.
8. Surat Yuunus, Ayahs 80-82.
9. Surat Yuusuf, part of Ayah 64 (“... Allah is better at guarding, and He is the Most Merciful of those who show mercy.”)
10. Surat Yuusuf, Ayah 67.
15. Surat Al-Ikhlaas.

How to prepare the purified liquid for writing the selected Ayahs

1. Put 50 mls. of drinking water in a clean container.
2. Add 8 mgs. of saffron into the water.
3. Keep the saffron soaked for 24 hrs.
4. Use a sieve to separate the liquid.
5. Write the selected Ayahs with a pen filled with the liquid.

Saffron liquid can be used in modern typewriters for writing the selected Ayahs, provided no ordinary ink is involved.

Also, computer software can be used to print the Ayahs on clean white paper.

When asked about writing Qur’anic Ayahs as mentioned earlier, Sheikh Abdullah Ibn-Jibreen quoted Ibn-Abbass: “There is no God but Allah’ is cited in 37 places in the Qur’an. If the related Ayahs are written in saffron liquid, and the writing is washed in Zamzam or rain water, the patient who drinks the water will be healed by Allah’s permission. If he is bewitched, his bewitchment will disappear.”

The Sheikh continued: We used to do that, by writing the Ayahs in saffron in fine handwriting on paper. Then, we would wash it in water three times, and drink the wash water. The paper was then dried, and then
burned as incense for *ruqya*. This was done at the time of respectable Sheiks, such as Abdul-Aziz Ibn-Marshad, Ibn-Friyyan and Ahmad Ibn-Mansour, yet they never denied what we did. Therefore, we see no reason for banning it; it is meant to seek healing.”

It is recommended that the writing be done with fine pens on paper. The lines should be neat, and there should be as many Ayahs as possible. Writing should be on both sides of the paper. *Wal-laahu a’lam* (Only Allah knows the truth).”

The Iftaa’ Permanent Committee has issued a similar fatwa in that respect.\(^{(119)}\)
Appendix Two

Prayers for Remembrance and Protection

According to the Hadith, the Prophet says, "Satan runs through a human being as far as the blood stream reaches."(120) So, the purified Shari’ah provides the Muslim with the means of protection from Satan’s evil works. For example, the Muslim is to observe the following: daily and nightly prayers; bedtime prayers; prayers on arriving at or departing from home; prayers for entering the bathroom; and prayers for entering and leaving the house. The Muslim has also to observe saying "Bismillaahi rahman arraheem’’ (In the name of Allah, the Beneficent, the Merciful). If the Muslim observes saying these supplications, Allah will protect him day and night from the evil of Satan. If not, he / she will become an easy prey for Satan.

Thus, the Muslim is to protect himself / herself
by whatever lawful means possible, which Allah has prescribed, such as the following:

1. purification of intention and worship of Allah alone, without partners;
2. observing *taqwa* of Allah, by doing good and shunning prohibitions;
3. emulating the Prophet’s example, by commitment to his Sunnah, while rejecting things inconsistent with Islam, and disobeying Satan’s supporters and followers, who are committed to their own evil whims and designs;
4. keeping remembrance of Allah with hearts alert and fearful of His wrath.\(^{121}\)

The following is a selection of established valid supplications:

[A] Azkaar for the Morning and the Evening\(^{122}\)

1. **Recite Ayat Al-Kursi [2 / 255]**

“\(^{255}\) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep
overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.”

2. Recite Surat Al-Ikhlaas, Surat Al-Falaq, and Surat An-Naass, 3 times each.

- Surat Al-Ikhlaas (3 times)

“(1) Say: He is Allah, the One! (2) Allah, the eternally Besought of all! (3) He begets not nor was begotten. (4) And there is none
comparable unto Him.”

- Surat Al-Falaq (3 times)

“(1) Say: I seek refuge in the Lord of Daybreak, (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envies.”

- Surat An-Naass (3 times)

“(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the sneaking whisperer, (5) Who whispers in the
hearts of mankind, (6) Of the jinn and of mankind.”

3. (10-100 times)

There is no god but Allah, alone without partners. To Him belongs the dominion, and to Him all praise is due. He has power over all things.\(^{(125)}\)

4. One should say these prayers 3 times:

Glory and praise be to Allah as many times as the number of His creatures, as much as He pleases, as heavy as His Throne and as lasting as the ink ever used to record His words.\(^{(126)}\)
4. سَبِحَانَ اللَّهِ وَبِحْمَدِهِ، عَدْدُ خَلْقِهِ، وَرِضًا نَفْسِهِ، وَزِنَاةَ عِرْقِشِهِ، وَمِدَادُ كِلِيمَائِهِ. (ثلاث مرات).

5. One should say 100 times:
Glory and praise be to Allah.\(^{(127)}\)

6. One should pray for the Prophet and his family by saying (10 times / more):
O Allah, pray for Muhammad and the family of Muhammad, as You have prayed for Ibraheem and the family of Ibraheem, and bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem, in all the worlds. You are Praiseworthy and Gloryworthy.\(^{(128)}\)

6. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلِّيْتَ عَلَى إِبْرَاهِيمٍ وَعَلَى آلِ إِبْرَاهِيمٍ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارَكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمٍ وَعَلَى آلِ إِبْرَاهِيمٍ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ. (عشر مرات أو أكثر).
7. O Allah, You are my Lord, there is no god but You. You created me and I am Your servant, and I try my best to keep my covenant (faith) with You and to live in the hope of Your promise. I seek refuge in You from the evil I have done. I acknowledge Your favors upon me and I admit my sins. Please, forgive me, for none forgives sins but You.\(^{(129)}\)

\[
7 \text{- اللَّهُمَّ أَنتُ رَبِّي لَا إِلَهَ إِلَّا أَنتُ، خَلَقْتِي وَأَنَا عَبْدُكَ،}
\]
\[
وَأَنَا عَلَى عَهْدِكَ وَوَعْدَكَ مَا أَسْتَطَعْتُ، أَعْوُدُ بِكَ مِنْ شَرِّ
\]
\[
مَا صَنَعْتُ، أَبْوَءُ لَكَ بِنَعْمَتِكَ عَلَيْيَ، وَأَبْوَءُ لَكَ بِدِينِي،}
\]
\[
فَاغْفِرْ لِي، شَكُرُكَ لَا يُغْفِرُ الْذُّنُوبِ إِلَّا أَنتَ}.

(8) Ask Allah’s forgiveness by saying (70—100 times):

I seek Allah’s forgiveness, and to Him I relent.\(^{(130)}\)

\[
8 \text{- أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ. (سَبَعَينَ أوَّلَيْهَا مَرَّةً).}
\]

9. In the morning, you should pray:

O Allah! In Your name we have reached the
morning, as in Your name we reached the evening. By Your permission we live, and by It we die, and unto You is the resurrection.

In the evening, you should pray:

O Allah! In Your name we have reached the evening, as in Your name we reached the morning. By Your permission we live, and by It we die, and unto You is the journeying.\(^{131}\)

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

O Allah, Creator of the heavens and the earth, knower of the unseen and the seen! There is no god but You, Lord and Owner of everything. I seek refuge in You from the evil of myself, from the evil of Satan and his Shirk, and from
causing evil unto myself or unto other Muslims.\(^{(132)}\)

10- اللَّهُمَّ قَاطِرُ السَّمَوَاتِ وَالأَرْضِ، عَالِمُ الْعَيْبِ
وَالشَّهَادَةِ، لَا إِلَهَ إِلَّا أَنَا، رَبُّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَعُوذُ
بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرْكِهِ، وَأَنْ
أَقْتُرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرِهُ إِلَى مَسْئِلِ

11. The Prophet always said these prayers in the evening and in the morning:

O Allah, I ask You for security in this world and the Hereafter. O Allah! I ask You for forgiveness and for security of my faith, my worldly affairs, my family and my wealth. O Allah! Let my private affairs remain secret, and remove my fears. O Allah! Guard me in front and behind, on my right and left, and from above. In Your Magnificence I seek refuge from being unexpectedly harmed from beneath.\(^{(133)}\)

11- اللَّهُمَّ إِنِّي أَسَأَلُكَ الْعَافِيَةَ فِي الْذُّنُيَا وَالآخِرَةِ،
اللَّهُمَّ إِنِّي أَسَأَلُكَ الْعَافِيَةَ وَالْعَافِيَةَ فِي دِينِي وَذُنُبِيَايِ.
Appendix Two

وَأَهْلِي وَمَالِيَ اللَّهُمَّ اسْتَرْ عَوْرَاتِي، وَآمِنَ رَوْعَاتِي،
اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدِي وَمِنْ خَلْفِي، وَعَنْ يَمِينِي
وَعَنْ شَمَالِي، وَمِنْ فَوْقِي، وَأَعْوذُ بِعَطْمَتِكَ أَنْ أُعْتَالَ مِنْ
تُحِي.

12. In the morning one can pray:

We have reached morning time, while the dominion remains Allah’s, and to Him all praise is due. There is no god but Allah, alone without partners. To Him belongs the dominion, and to Him all Praise is due. He has power over all things.\(^{(134)}\)

١٢- أَضْبَحْنَا وَأَضْبَحَ الْمُلْكُ لَهُ، وَالْحَمْدُ لِلِّهِ، لاَ إِلَهَ إِلَّا الْهُوَ الْحَمِيدُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Similarly, in the evening, one can pray:

We have reached evening time, while the dominion remains Allah’s, and to Him all praise is due. There is no god but Allah, alone without partners. To Him belongs the
dominion, and to Him all Praise is due. He has power over all things.

وَحَدَّهُ لا شَرِيكَ لَهُ، لَهُ الْمَلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

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

O my Lord! I ask You the good of tonight and the good of what follows it, and I seek refuge in You from the evil of tonight and the evil of what follows it.\(^{(135)}\)

وَرَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا،
وَأَعْوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا.

13. In the morning, one can pray

We have reached morning time, while still adhering to Islam, the instinctive religion, to the word of pure faith, and to the religion of our Prophet Muhammad ﷺ, and in the footsteps of our father Ibraheem, who was a
pure Muslim, not a polytheist.\textsuperscript{(136)}

Similarly, in the evening, one can pray:

We have reached evening time, while still adhering to Islam, the instinctive religion, to the word of pure faith, and to the religion of our Prophet Muhammad ﷺ, and in the footsteps of our father Ibraheem, who was a pure Muslim, but not a polytheist.

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:

I seek refuge in Allah’s perfect Words from the evil of what He has created.\textsuperscript{(137)}
14. أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَاتِ 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:

In the name of Allah, without Whose permission nothing on earth or in the heavens can harm, and He is All-Hearing, All-Knowing!\(^{(138)}\)

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

I am pleased to accept Allah as my Lord, Islam as my religion and Muhammad - may Allah’s prayers and peace be upon him - as His Prophet.\(^{(139)}\)
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In preparation for going to bed, one should do wudu’ (the usual wash for salaah). Then, one should lie on one’s right side, and say the following adhkaar:

1. Recite Ayat Al-Kursi [2 / 255]

“(255) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.” (140)
2. Recite the last verses of Surat Al-Baqarah

“(284) Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth; and whether you make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.

(285) The messenger believes in that which has been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying.

(286) Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as You did lay on those before us! Our Lord! Impose not on us that which we have
not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk.”(141)

3. Recite Surat Alkafrun [108]

“(1) Say: O disbelievers! (2) I worship not that which you worship; (3) Nor worship you that which I worship. (4) And I shall not worship
that which you worship. (5) Nor will you worship that which I worship. (6) Unto you your religion, and unto me my religion.”

4. Do Nafth (blowing slightly - without spitting - into your palms put together) after reciting Surat Al-Ikhlaas, Surat Al-Falaq, and Surat An-Naass.

Having recited the three Suras 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.

- Surat Al-Ikhlaas

“(1) Say: He is Allah, the One! (2) Allah, the eternally Besought of all! (3) He begets not
nor was begotten. (4) And there is none comparable unto Him.”

[الخلاص: ۱-۴]\\n\\n- **Surat Al-Falaq**

“(1) Say: I seek refuge in the Lord of Daybreak, (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envieth.”

[الفلك: ۱-۵]\\n\\n- **Surat An-Naass**

“(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the
sneaking whisperer, (5) Who whispers in the hearts of mankind, (6) Of the jinn and of mankind.”

5. Say:

/subhānallāh/ (Glory be to Allah) 33 times;

/alhāmidul-lāhil-‘ālīm/ (Praise be to Allah) 33 times; and

/allāhu ‘akbar/ (Allah is the Greatest) 34 times.\(^{144}\)

6. Say:

O Allah! In Your name I live, and in Your name I die.\(^{145}\)
7. Say:

In Your name, O Lord, I lie down to sleep. And by Your permission I wake up. If You do not return my soul [to my body], have mercy on it, but if You return it [so I am still alive after sleep], protect it as You do Your righteous slaves.\(^{146}\)

7- بآسٍ مِّكَ رَبِّ وَضَعْتُ جَنِيبي وَبَكَ أَرَضْعُهُ، إِنْ أَسْتَكْنَى نَفْسِي فَارْحَمْهَا، وَإِنْ أَرَسْلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُّ بِهِ عِبَادُكَ 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 is in pursuit of Your pleasure and out of fear of 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.\(^{147}\)

8- اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوْضْتُ أَمْرِي إِلَيْكَ،
[3] What to Say on Entering / Leaving Your House and Entering the Lavatory

When entering your house, you should say the following prayer:

O Allah! I am asking You for the best entry and the best exit. In the name of Allah we enter, and in the name of Allah we go out, and we put our trust in Allah, our Lord.

Then greet your family with peace.\(^{148}\)

When going out of your house, you should say the following prayers:

- In the name of Allah, I have put my trust in Allah. There is no might or power except with Allah.\(^{149}\)
Bismi’llah, tawakkul’toon lillah, la hawul wa la quwata illa b’llah.

- O Allah, I seek refuge in you from going astray or leading others astray, from slipping (into sin) or causing others to slip, from wronging others or being wronged, and from behaving with ignorance or being treated with ignorance.\(^{(150)}\)

اللَّهُمَّ إِنِّي أُعْوَدُ بِكَ أَنْ أَضْلَلْ أَوْ أُضَلّ، أَوْ أُزَلْ أَوْ أُزَلَّ،
أَوْ أُظَلِّمْ أَوْ أُظَلِّمَ أَوْ أُجَهَّلْ أَوْ أُجِهِّلْ عَلَيْ.

On entering the lavatory, you should say the following prayer:

O Allah! I seek refuge in You from male and female devils.\(^{(151)}\)

اللَّهُمَّ إِنِّي أُعْوَدُ بِكَ مِنَ الْحُبُّ وَالْحَبَائِثِ.

[4] Observing Saying *Bismillaah*

The Muslim should observe saying *bismillaah* (in the name of Allah) in all his affairs, particularly when starting eating, drinking
and having intercourse. According to the Hadith, the Prophet says, “If a person mentions the name of Allah on entering his house and on starting meals, Satan says: There is no stay or food (for devils in that house). If the person does not mention Allah’s name on entering, Satan says: Here is a place to stay. If he does not mention Allah’s name on starting a meal, Satan says: Here is a place to stay and eat.” (152)

The Prophet says, “On starting intercourse, a husband and his wife should pray:

"In the name of Allah, O Allah! Keep us away from Satan, and keep Satan away from the baby You may give us....".

بِسْمِ اللّهِ، اللّهُمَّ جَنْبِنَا الشَّيْطَانَ وَجَنْبِبِ الشَّيْطَانَ مَا رَّفَعَتْنَا . . .

“If a baby is destined to be conceived (as a result of that particular intercourse), Satan can never harm it at all.” (153)
Appendix Three

Common Symptoms of *Sihr*, Possession and the Evil Eye

Those suffering from the effects of *sihr* (witchcraft), 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 a psychological illness.

The following are two sets of related symptoms, before and during *ruqya*.

[A]. Pre-*Ruqya* Symptoms

1. Sudden change of 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* (afternoon) and *maghrib* (sunset) 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 dissonance between husband and wife, or among family members over trivialities.

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 to 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 aberration of eyesight.
21. Too much worry, depression, sadness, gloominess, restlessness, scare and strong fear.
22. Being overcome by whisperings.\(^{(154)}\)
23. Being continuously absent-minded, and
being much forgetful.


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, hence intercourse, on the husband’s part, while having no desire for intercourse on the wife’s part.

27. Having nightmares, e.g. of harmful animals (black serpents, dogs, cats, camels, etc.), graves, dumping grounds, falling suddenly from places too high, and drowning.

28. Repeated incidents of talking during sleep; grinding of one’s teeth, with a clearly heard sound or pain.

29. Repeated incidents of feeling a heavy chest during sleep.

30. Repeated incidents of sleep-walking,
insomnia, or sudden fearful awakening from sleep.

[B] Symptoms Showing during Ruqya

The following are some of the symptoms that may show during ruqya:

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.\(^{155}\)
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 stealthily 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. Obvious aberration of eyesight.
18. Speaking without being conscious of one’s own words.
19. Too much sweating, particularly in the back.
20. Tears and runny noses, without good reasons, e.g. common cold.
21. Too much yawning, or sighing.
22. Eczema, spots or redness in the skin.
23. Feeling much fatigued during the *ruqya*,
and having no interest in completing it.

24. A quivering feeling spreading all over the body.

25. Losing consciousness, and loud breathing (snoring).

26. Blackness in the face, but once the patient vomits, his face brightens.

27. Bad smell from the stomach to the mouth.

28. Sudden heart palpitations which increase steadily.

29. Closing fixating the eyes.

Conclusion

This concludes the selected *ruqyas*, which are Islamically a valid means of treatment, and are beneficial by Allah’s Grace. May Allah bless and reward the effort put into their production. May He make the *ruqya* benefits reach as many faithful brothers and sisters as possible. May Allah’s peace and blessings be unto His Prophet Muhammad, his kin, his *sahaabah* and his committed followers till the Day of Judgement.

To Allah, *the* Lord of the Worlds, all praise is due.

Khaled Ibn Abdul-Rahman Al-Jeraisy
(1) There is controversy over the name "Hannaan" (the Kindest; the most Caring; the most Loving) regarding whether it is one of Allah’s fairest names. One can see related arguments and evidence in the following references: Musnad Al-Imaam Ahmad, Hadiths No. 3/158 and No. 3/230. & Al-Haakim’s Al-Mustadrak, Hadith No. 1/17. & Majmoo’ Al-Fataawaa, 10/285. & Mu’jam Al-Manaaah Al-Muafa’iyyah, p. 241. & Al-Bayhaqi’s Al-Asmaa’ was-Sifaat, pp. 74-75. & Ibn-Uthaimeen’s Al-Majmoo’ Aththameen, pp. 3/57-58.

(2) For the meaning of the Arabic name "Khuraafah", check Arraazi’s the Arabic dictionary Mukhtaar Assahhaah.

(3) Sahih Muslim, Hadith No. 2185.

(4) Sahih Muslim, Hadith No. 2200.

(5) Sahih Muslim, Hadith No. 2199.

(6) Sahih Al-Bukhari, Hadith No. 6345. & Sahih Muslim, Hadith No. 2730. & Musnad Al-Imaam
Ahmad, Hadiths No. 1/91.


(8) Sahih Muslim, Hadith No. 2188. & Sahih Al-Bukhari, Hadith No. 5740. & Ibn Hajar’s Al-Fath. 10/213.


(12) Ibid., p. 10/214.

(13) Ibid., p. 10/232.

(14) Sahih Al-Bukhari, Hadith No. 5765. & Sahih Muslim, Hadith No. 2189.

(15) Ibn Faaris’s Mu’jam Maqaayees Allughah, p. 1/480.

(16) Ibn Al-Atheer’s Annihaayah, 2/231.


(18) Ibid., p. 10/206.

(20) *Sahih Muslim*, Hadith No. 657.

(21) *Sahih Muslim*, Hadith No. 656.

(22) *Sahih Ibn- Hibbaan*, Hadith No. 1391.

(23) *Sahih Al-Bukhari*, Hadith No. 6391. & *Sahih Muslim*, Hadith No. 2189.


(26) *Sahih Muslim*, Hadith No. 482.


(28) *Sahih Muslim*, Hadith No. 1015.

(29) *Sahih Muslim*, Hadith No. 804.

(30) *Sahih Muslim*, Hadith No. 780.

(31) In response to a question relating to how one family was being harmed by the Jinn, Sheikh Ibn-Jibreen advised that the family return to Allah in repentance, shun whatever sins they might be committing, while doing as much good as possible, e. g., *du’aa’*, remembrance of Allah, *sadaqah*, fasting and extra *salaah*. He approved of the recommendation to have Surat Al-Baqarah recited or read aloud by a member of
the family and have it played on player day and night in their house.


(33) In this case, the raaji combines the advantages of 2 cures, namely the Qur’an and Zamzam water.

(34) Al-Muntaqa min Fataawaa Al-Fawzaan, p. 2/145.

(35) Sunan Attermidhiy, Hadith No. 1851.

(36) Sahih Al-Bukhari, Hadith No. 5688. & Sahih Muslim, Hadith No. 2215. For more information on the Barakah seed treatment, you can consult Khaled Al-Jeraisy’s At-Tahseen min Kayd Ash-Shayaateen (Protection from Satan’s Temptations), p. 231.

(37) Appendix One of this book contains detailed description of treatment with water, oil, sidr and honey.

(38) Sahih Al-Bukhari, Hadith No. 5683. & Sahih Muslim, Hadith No. 2205.

(39) Sahih Al-Bukhari, Hadith No. 5445. & Sahih Muslim, Hadith No. 2045.

(40) Ibn Al-Qayyim’s Badaa-e’ Al-Fawaaed, pp. 2/238-246.

(41) Appendix Two of this book contains adhkaar and prayers for protection. One is well advised to
say them regularly.


(43) *Sunan Attermidhiy*, Hadith No. 2144.

(44) Ibid., Hadith No. 2396.

(45) Ibid., Hadith No. 3594.


(47) *Sahih Al-Bukhari*, Hadith No. 3371.

(48) *Sahih Muslim*, Hadith No. 2708. & *Musnad Al-Imam Ahmad*, Hadith No. 5/364.

(49) *Sunan Abu-Daawuud*, Hadiths No. 5088.

(50) *Sahih Muslim*, Hadith No. 2186.

(51) *Sahih Muslim*, Hadith No. 222. & *Sunan Attermidhiy*, Hadith No. 3588.


(53) *Sahih Al-Bukhari*, Hadith No. 5675. & *Sahih Muslim*, Hadith No. 2191.

(54) *Sunan Attermidhiy*, Hadith No. 2084.


(56) *Sunan Attermidhiy*, Hadith No. 3521.
(57) See endnote No. 6.

& Ibn Al-Qayyim’s *Zaad Al-Mee’aad*, No. 3/141.


(60) See endnote No. 46.

(61) See endnote No. 47.

(62) See endnote No. 48.

(63) *Musnad Al-Imam Ahmad*, Hadith No. 3/419.
*Muwatta’ Al-Imam Malik*, Hadith No. 51/4. &
Al-Bukhari’s *Attaareekh Al-Kabeer*, No. 3/1/248. & Al-Bayhaqi’s *Addalaael*, No. 7/95. Al-
Mundhiri’s *Attargheeb wa Attarheeb*, No. 2/457.
& Al-Muttaqi Al-Hindi’s *Kanz Al-Ummaal*, No.
2/665. & Al-Albaani’s *Sahih Al-Jaami’ Assagheer*, No. 74.

(64) See endnote No. 49.

(65) *Sunan Abu-Daawuud*, Hadith No. 3893. & *Musnad Al-Imam Ahmad*, Hadith No. 2/181. &
*Muwatta’ Al-Imam Malik*, Hadith No. 51/4.

(66) See endnote No. 51.

(67) See endnote No. 50.

(68) *Sunan Attermidhiy*, Hadith No. 2075.

(69) *Sahih Al-Bukhari*, Hadith No. 5745. & *Sahih
Endnotes

Muslim, Hadith No. 2194.

(70) Musnad Al-Imam Ahmad, Hadith No. 3/158.


(72) See endnote No. 53.

(73) Sunan Abu-Daawuud, Hadith No. 5090. & Sunan Attermidhiy, Hadith No. 3480.

(74) See endnote No. 54.

(75) See endnote No. 55.

(76) See endnote No. 52.

(77) Sunan Attermidhiy, Hadith No. 3547.

(78) See endnote No. 58.

(79) See endnote No. 59.

(80) Sunan Abu-Daawuud, Hadith No. 466. & Al-Albaani’s Sahih Abu-Daawuud, Hadith No. 441.

(81) See endnote No. 46.

(82) See endnote No. 47.

(83) See endnote No. 48.

(84) See endnote No. 63.

(85) Sunan Abu-Daawuud, Hadith No. 5052.

(86) See endnote No. 49.

(87) See endnote No. 65.

(88) See endnote No. 51.

(89) See endnote No. 50.

(90) Sahih Muslim, Hadith No. 2185.
(91) See endnote No. 69.
(92) See endnote No. 68.
(93) See endnote No. 70.
(94) See endnote No. 71.
(95) See endnote No. 53.
(96) See endnote No. 73.
(97) *Musnad Al-Imam Ahmad*, Hadith No. 4/353.
(98) See endnote No. 77.
(99) See endnote No. 54.
(100) For the meanings of some of the prayer words in Arabic, see the Arabic dictionary *Al-Misbaah Al-Muneer*.
(101) *Sunan Abu-Daawuud*, Hadith No. 3107.
(102) See endnote No. 55.
(103) *Sunan Abu-Daawuud*, Hadith No. 5074.
(104) *Sahih Muslim*, Hadith No. 486. & *Sunan Attermidhiy*, Hadith No. 3566.
(105) *Musnad Al-Imam Ahmad*, Hadith No. 1/391.
(106) *Sunan Abu-Daawuud*, Hadith No. 5090.
(107) See endnote No. 6.
(108) *Sunan Attermidhiy*, Hadith No. 3524.
(110) *Sunan Abu-Daawuud*, Hadith No. 5081.
(111) See endnote No. 52.
(112) See endnote No. 58.

(113) *Sahih Al-Bukhari*, Hadith No. 5656.

(114) *Sahih Muslim*, Hadith No. 2722.

(115) *Sunan Attermidhiy*, Hadith No. 3521.

(116) See endnote No. 59.


(118) Ibid., pp. 1383-1386.

(119) Ibid., pp. 1323-1324.

(120) *Sahih Al-Bukhari*, Hadith No. 2035. & *Sahih Muslim*, Hadith No. 2175.

(121) You may see Khaled Al-Jeraisy’s *Attahseen min Kayd Ash-Shayaateen* (*Protection from Satan’s Temptations*) for details about the four ways of protection.

(122) The strongest view on the morning adhkaar time is from a little after the Fajr salaah till a little before sunrise. Also, the time for the evening adhkaar is from a little after the asr salaah till a little before sunset. & *Sahih Muslim*, Hadith No. 747.

(123) *Sahih Al-Bukhari*, Hadith No. 3275.

(125) *Sahih Al-Bukhari*, Hadith No. 6403. & *Sahih Muslim*, Hadith No. 2693.

(126) *Sahih Muslim*, Hadith No. 2726.

(127) *Sahih Al-Bukhari*, Hadith No. 6405. & *Sahih Muslim*, Hadith No. 2691.

(128) See endnote No. 59. & *Sahih Muslim*, Hadith No. 384.

(129) *Sahih Al-Bukhari*, Hadith No. 6306.

(130) *Sahih Al-Bukhari*, Hadith No. 6307. & *Sahih Muslim*, Hadith No. 2702.


(132) *Sunan Attermidhiy*, Hadith No. 3529.

(133) See endnote No. 103.

(134) In the morning, the supplicant is to say, "asbahnaa", but in the evening should say, "amsaynaa".

(135) See endnote No. 2723.


(137) See endnote No. 48.

(138) See endnote No. 49.
(139) *Sunan Abu-Daawuud*, Hadith No. 5072. & *Musnad Al-Imam Ahmad*, Hadith No. 4/337.

(140) See endnote No. 123.

(141) *Sahih Al-Bukhari*, Hadith No. 4008. & *Sahih Muslim*, Hadith No. 807.

(142) *Sunan Abu-Daawuud*, Hadith No. 5044. & *Sunan Attermidhiy*, Hadith No. 3403.

(143) *Sahih Al-Bukhari*, Hadith No. 6319.

(144) *Sahih Al-Bukhari*, Hadith No. 3705. & *Sahih Muslim*, Hadith No. 2727.

(145) *Sahih Al-Bukhari*, Hadith No. 6312. & *Sahih Muslim*, Hadith No. 2710.

(146) *Sahih Al-Bukhari*, Hadith No. 6320. & *Sahih Muslim*, Hadith No. 2714.

(147) *Sahih Al-Bukhari*, Hadith No. 247. & *Sahih Muslim*, Hadith No. 2710.

(148) *Sunan Abu-Daawuud*, Hadith No. 5096. & Annawawiy’s *Al-Adhkaar*.

(149) *Sunan Abu-Daawuud*, Hadith No. 5095.

(150) Ibid., Hadith No. 5094.

(151) *Sahih Al-Bukhari*, Hadith No. 142. & *Sahih Muslim*, Hadith No. 375.

(152) *Sahih Muslim*, Hadith No. 2018.

(153) *Sahih Al-Bukhari*, Hadith No. 5165. & *Sahih Muslim*, Hadith No. 1434.
(154) Obsessive delusions are very serious. The person obsessed with delusions suffers from indecision and suspects all whatever is taken for granted around him. He may eventually end his own life.

(155) For the meanings of the Arabic words in the original Arabic text, one can consult these two dictionaries: *Al-Misbaah Al-Muneer*, by Al-Fayyumi, and *Al-Muj’am Al-Arabi Al-Assaasi*. 