

Invocation for the Ensnared and Bewitched

Ahmad b. Badr narrated from Ishaq al-Sahhaf from Musa b. Ja'far, peace be upon him, that he said: 'O Sahhaf.' I replied: 'At your service, O son of the Messenger of Allah'. He said: 'You have been ensnared (*ma'khudh*) from your wife.' I said: 'Yes indeed, O son of the Messenger of Allah, For three years I have used every remedy but, by Allah, they have not benefited me.' He said: 'O Sahhaf, you did not tell me.' I said: 'O son of the Messenger of Allah, by Allah, I know that with you is deliverance from everything but I was ashamed before you.' He said: 'Woe be to you, what is shame in a man bewitched [and] ensnared? I wanted to speak to you about that.

'Say: "In the Name of Allah, the Merciful, the Compassionate, I remove you, O enchanters, from so-and-so, son of so-and-so, with Allah, who said to Satan: ***Go thou forth from it, despised and banished (7:18). Get thee down out of it. It is not for thee to wax proud here. So go thou forth. Surely thou art among the humbled (7:13).***

I neutralize your action and drive it back to you and nullify it by the will of Allah, the Most High, the Mightiest, the Most Holy, the Exalted, the All-knowing, the Eternal. Your enchantment is reverted just as ***evil devising encompasses only those who do it (35:43)***, as the plot of the magicians was neutralized when Allah, the Exalted said: ***Cast thy staff. And lo, it forthwith swallowed up their lying invention. So the truth came to pass, and false was proved what they were doing (7:117).*** By the will of Allah, the Pharoah's magicians were thwarted.

"I neutralize your action, O magicians, and nullify it by the will of Allah, Who revealed: ***Be not as those who forgot God, and so He caused them to forget their souls (59:19)***; and by Him Who said: ***Had We sent down on thee a Book on parchment and so they touched it with their hands, yet the unbelievers would have said, This is naught but manifest spells. Why has an angel not been sent down on him? Then say: Yet had We sent down an angel, the matter would have been determined, and then no respite would he given them. And had We made him an angel, yet assuredly We would have made him a man, and confused for them the thing which they themselves are confusing (6:7-9)***; by the will of Allah. Who revealed: ***So the two of them ate of it,***

and their shameful parts were revealed to them (20: 121). You are confused and not accomplishing any of your affairs. You will never return to it.

“Praise be to Allah, your action has been neutralized, your effort has failed and your plot has weakened, along with the demons who were part of it – ***Surely the guile of Satan is ever feeble (4:76).*** I have overcome you by the will of Allah, defeated your multitude with the armies of Allah, shattered your strength with the Sovereignty of Allah, and set up over you the decree of Allah. Your sight has been blinded, your strength has been weakened, your ties have been broken, and Satan has absolved himself of you, by the will of Allah, Who revealed: ***Like Satan, when he said to man, Disbelieve, then, when he disbelieved, he said, Surely I am free of you. Surely I fear God, the Lord of all Being. Their end is that both are in the Fire, there dwelling forever. That is the recompense, of the evildoers (59: 16–17).***

“And He revealed: ***When those that were followed disown their followers, and they see the chastisement, and their cords are cut asunder, and those that followed say, O if only we might return again and disown them, as they have disowned us! Even so God shall show them their works. O bitter regrets for them! Never shall they issue from the Fire (2: 166–7).***

“By the will of Allah ***there is no god but He, the Living, the Everlasting. Slumber seizes Him not, neither sleep; to Him belongs all that is in the heavens and the earth. ... He is the All-high, the All-glorious (2:255). Surely your God is One, Lord of the heavens and the earth, and of what between them is, and Lord of the Easts. We have adorned the lower heaven with the adornment of the stars and to preserve against every rebel demon. They listen not to the High Council for they are pelted from every side, rejected. Theirs is an everlasting chastisement, except such as snatches a fragment, and he is pursued by a piercing flame (37:4–10).***

Surely in the creation of the heavens and earth and in the alternation of the night and day there are signs for men possessed of minds (3: 190). And the water God sends down from heaven therewith reviving the earth after it is dead and His scattering abroad in it all manner of crawling thing, and the turning about of the winds and the clouds compelled between heaven and earth—surely there are signs for a people having understanding . . (2: 164).

“***Surely your Lord is God, who treated the heavens and the earth in six days— then sat Himself upon the Throne, covering the day with the night it pursues urgently — and the sun, and the moon, and the stars subservient, by His command. Verily, His are the creation and the command. Blessed be God, the Lord of all Being (7:54). He is God; there is no god but He. He is the knower of the Unseen and the Visible: He is the All-merciful the All-compassionate. He is God; there is no god but He. He is the King, the All-holy, the All-peaceable, the All-faithful, the All-preserver, the All-mighty, the All-compeller, the All-sublime. Glory be to God, above that they associate! He is God, the Creator, the Maker, the Shaper. To Him belong the Names Most Beautiful. All that is in the heavens and the earth magnifies Him; He is the All-mighty, the All-wise (59:22–4).***

“Whoever of the jinn or men or any others wish evil for so-and-so, son of so-and-so, after this invocation, Allah has made him of those about whom He said: ***They are those who have purchased error at the price of guidance. Their commerce has not profited them, and they are not right-guided. The likeness of them is as the likeness of a man who kindled a fire, and when it lit all about him Allah took away their light, and left them in darkness, unseeing, deaf, blind— so they shall not return (2: 16–18).***

“Allah has made him of those of whom He said: ***The likeness of those who disbelieve is as the likeness of one who shouts to that which hears nothing, save a call and a cry; deaf and blind — they do not understand (2: 171).*** Allah has made him of those of whom He said: ***Whosoever associates with Allah anything, it is as though he has fallen from heaven and the birds snatch him away, or the wind sweeps him headlong into a place far away (22:31).*** Allah has made him of those of whom He said: ***The likeness of what they expend in this present life is as the likeness of a freezing blast that smites the tillage of a people who wronged themselves, and it destroyed that. Allah wronged them not, but themselves they wronged (3: 117).***

“Allah has made him of those about whom He said: ***..the likeness of a smooth rock on which is soil, and a torrent smites it, and leaves it barren. They have no power over anything that they have earned. Allah guides not the people of the unbelievers (2:264).*** Allah has made him of those of whom He said: ***The likeness of a corrupt word is as a corrupt tree— uprooted from the earth, having no stablishment. Allah confirms those who believe with the firm word, in the present life and in the world to come. Allah leads astray the oppressors. Allah does what He will. Hast thou not seen those who exchanged the bounty of Allah with unthankfulness, and caused their people to dwell in the abode of ruin? – Hell, wherein they are roasted: an evil stablishment! (14:26–9).***

“Allah has made him of those of whom He said: ***And as for the unbelievers, their works are as a mirage in a spacious plain, which the thirsty man supposes to be water, until, when he comes to it, he finds it is nothing. There indeed he finds God, and He pays him his account in full and God is swift at the reckoning. Or, they are as shadows upon a sea obscure covered by a billow above which is a billow, above which are clouds, shadows piled one upon another. When he puts forth his hand, wellnigh he cannot see it. To whomsoever God assigns no light, no light has he (24:39–40).***

“O Allah, so I ask You by Your Truth and Your Knowledge and the excellence of Your examples, and by the right of Muhammad and his family, for whoever wishes evil on so-and-so, that You revert his plot back on to him, and make him low, and turn him over on his head in a pit. Surely You are Powerful over all things, and that is easy for You; and ***that is surely no great matter for Allah (14:20).*** There is no god but Allah, Muhammad is the Messenger of Allah, blessings of Allah be on him and his family.”

‘Then recite the following over the soil (*al-tin*) of the grave and seal and fasten it on to the enchanted person: ***He is Allah who has sent His Messenger with the guidance and the religion of truth, that***

He may uplift it above every religion, though the unbelievers be averse (9:33). And God suffices as a witness (48:28). False was proved what they were doing. So they were vanquished there and they turned about, humbled (7: 118–19).'

Permissible Invocations, Charms and Spells

Ibrahim b. Ma'mun narrated from Hammad b. 'Isa from Shu'ayb al-Aqrqufi from Abu Basir from Abu 'Abd Allah, peace be upon him, who said: "There is no objection to charms for the evil eye, for fever, for the teeth (*al-daras*), and [for] every serious illness accompanied by a fever. When a person is aware of what he says, nothing unknown enters his invocations."

Muhammad b. Yazid b. Salim al-Kufi narrated from al-Nadr b. Suwayd from 'Abd Allah b. Sinan from Abu 'Abd Allah, peace be upon him, that he ['Abd Allah b. Sinan] said: 'I asked him [Abu 'Abd Allah] about the charm for the scorpion (*al-'aqrab*) and the snake (*al-hayya*), and the spell (*al-nashra*) and charm for the insane (*al-majnun*) and the enchanted who is in torment.

He replied: "O Ibn Sinan, there is no objection to the charm and invocation and spell if they are taken from the Qur'an. Whosoever the Qur'an does not cure, Allah does not cure him. Is there anything more effective in these matters than the Qur'an? Did not Allah, Sublime is His Majesty, say: ***We send down, of the Qur'an, that which is a cure and a mercy to the believers? (17:82)***. Did He not, Exalted be His Mention and Sublime be His Praise, say: ***If We had sent down this Qur'an upon a mountain, thou would at have seen it humbled, split asunder out of the fear of God (59:21)***. Ask us, we will teach you and acquaint you with the verses of the Qur'an for every illness."

Certain Charms Are Traps

Ahmad b. Muhammad b. Muslim said: I asked Abu Ja'far al-Baqir, peace be upon him, "Should I seek protection by using some of these charms?" He replied: "Only those from the Qur'an, for 'Ali, peace be upon him, would say that many of the charms and amulets (*al-tama'im*) are traps (*al-ashrak*).

Ja'far b. 'Abd Allah b. Maymun al-Sa'di narrated from Nasr b. Yazid from al-Qasim that Abu 'Abd Allah al-Sadiq, peace be upon him, said that many amulets are traps.

Permissible Invocations

Ishaq b. Yusuf al-Makki narrated from Faddala from Aban b. 'Uthman from Zarara b. A'yan, who said: I asked Abu Ja'far al-Baqir, peace be upon him, about a patient — should an invocation or some verses from the Qur'an be fastened to him. He replied: "Yes, there is no objection to it. The verses of the Qur'an are beneficial, so make use of them."

Ishaq b. Yusuf narrated from Faddala from Aban b. 'Uthman from Ishaq b. 'Ammar from Abu 'Abd Allah

al-Sadiq, peace be upon him, who was asked regarding a man who might have an illness, and whether it was permissible to write [verses of] the Quran and fasten [them] to him, or to write verses for him, wash them out and give him its water to drink. He [al-Sadiq] said: "There is no objection to all of that."

'Allan b. Muhammad narrated from Safwan b. Yahya from Mansur b. Hazim from 'Anbasa b. Mas'ab from Abu 'Abd Allah, peace be upon him, who said: "There is no objection to an invocation (*al-ta'widh*) being fastened to a child or a woman."

'Umar b. 'Abd Allah narrated from 'Umar al-Tamimi from Hammad b. 'Isa from Shu'ayb al-Aqrqufi from al-Halabi, who said: I asked Ja'far b. Muhammad al-Sadiq, peace be upon him, "O son of the Messenger of Allah, shall we fasten some of the Qur'an and charms on to our children and women?" He replied: "Yes, if it is of leather (*al-adim*), the menstruating woman (*al-ha'id*) can wear it. If it is not of leather, a woman cannot wear it."

Shu'ayb b. Zurayq narrated from Faddala and al-Qasim both from Aban b. 'Uthman from 'Abd al-Rahman b. Abu 'Abd Allah— and he is Ibn Salim— who said: I asked Abu 'Abd Allah, peace be upon him about a patient, and whether some [verses] of the Qur'an or an invocation could be fastened to him. He replied: "There is no objection". I said: "Sometimes we may be in a state of *al-janaba* [impurity due to intercourse]". He replied: "A believer is not impure, but a woman should not wear it unless it is of leather. As for men and children, there is no objection."

Ahmad b. al-Marzuban b. Ahmad narrated from Ahmad b. Khalid al-Ash'ari from 'Abd Allah b. Bukayr, who said: I was with Abu 'Abd Allah, peace be upon him, when he had fever. A bondmaid of his entered and said: "How do you find yourself?" She asked him about his condition. There was on him a threadbare garment he had thrown over his thighs. She said to him: "If you wrap yourself up so that you perspire, your body will drive out the wind." He replied: "O Allah, curse them for opposing Your Prophet, blessings of Allah be on him and his family. The Messenger of Allah, blessings be on him, said: 'Fever is from the severity of the heat of Hell', and sometimes he said: 'from the boiling of Hell, so allay it with cold water'".

Al-Khusayb b. al-Marzuban al-'Attar narrated from Safwan h. Yahya Bayya' al-Sabiri and Faddala b. Ayyub from 'Ala' b. Razin from Muhammad b. Muslim from Abu 'Abd Allah, peace be upon him, who said: "Fever is from the severity (*al-fayah*) of the heat of Hell, so allay it with cold water."

Abu Ghassan 'Abd Allah b. Khalid b. Najih narrated from Hammad b. 'Isa from al-Husayn b. al-Mukhtar from Muhammad b. Muslim from Abu Ja'far, peace be upon him, that when he [Abu Ja'far] had fever, he would moisten two garments and put on one of them. When it dried, he would put on the other.

Muhammad b. Muslim said: I heard Abu 'Abd Allah, peace be upon him, say: "We have not found [a cure] for fever like cold water and prayer."

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