Foreword

This short e-book provides some of the Verses and Duas from the Quran and Ahadith that can help one protect from, and cure the effects of evil eye and Sihr (magic) including some verses for healing. The verses and DUAs are from Quran and Hadith.

The reader should note that this publication doesn’t include all the relevant Verses and Duas from the Quran and the Ahadith. Rather, this publication includes only some of them that readers can recite to seek protection from the evil effects of eye and magic and to treat the not so serious cases.

Note: For detailed discussion of the topic, and more DUAs, see the reference for “Healing and Shifa from Quran and Sunnah” at the end of this publication. (The link can be clicked also.)

Effects of Evil Eye and Sihr (magic) – An Introduction

The effects of evil eye, magic, envy, various illnesses, and jealousy are detrimental and are proven through the Quran and sayings of the prophet.

The Arabic word al-‘ayn (translated as the evil eye) refers to when a person harms another with his eye. It starts when the person likes a thing, then his evil feelings affect it, by means of his repeated looking at the object of his jealousy. 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.” [Ibn Hajar’s Fath-ul-Bari fee Sharh Sahih Al-Bukhari, No 10/210]

Allah commanded His Prophet Muhammad (peace and blessings of Allah be upon him) to seek refuge with Him from the envier, as He said (interpretation of the meaning):

“And from the evil of the envier when he envies” [al-Falaq 113:5]

Muslim, Ahmad and al-Tirmidhi narrated from Ibn ‘Abbaas (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “The evil eye is real and if anything were to overtake the divine decree, it would be the evil eye.” [This was classed as saheeh by al-Tirmidhi, and also by al-Albaani in al-Silsilah al-Saheehah, 1251]

There are Ahadith from the Prophet (peace and blessings of Allah be upon him) which speak of the effects of the evil eye. For example it is narrated in al-Saheehayn that ‘Aa’ishah (may Allah be pleased with her) said: The Messenger of Allah (peace and blessings of Allah be upon him) used to tell me to recite ruqyah for protection against the evil eye.

Almost all scholars therefore agree that the evil eye is real and is proven both by Islamic teachings and by real life experiences. Allah says (interpretation of the meaning):
“And verily, those who disbelieve would almost make you slip with their eyes (through hatred)” [al-Qalam 68:51]

Sihr (Magic)

The magic on the other hand is real too and learning and practicing magic in all its form is considered haram by all the scholars of Islam as proven by the teachings of the Quran and the hadith.

Most of the scholars are also of the view that the one who practices magic is a kaafir and outside the fold of Islam. This is because Allah says (interpretation of the meaning)

“Sulaymaan did not disbelieve, but the Shayaateen (devils) disbelieved, teaching men magic…” [al-Baqarah 2:102]

“but neither of these two (angels) taught anyone (such things) till they had said, ‘We are for trial, so disbelieve not (by learning this magic from us)’” [al-Baqarah 2:102]

What is Ruqyah?

Ruqyah uses Allah’s words and prayers from the Quran and the Ahadith to seek protection from and to treat a person. Allah says in the Quran,

“And We send down from the Quran that which is a healing and a mercy to those who believe.” [Quran, Al-Isra 17:82]

The Prophet (peace and blessings of Allah be upon him) said, “There is no ruqyah except in the case of the evil eye or fever.” al-Tirmidhi, 2057; Abu Dawood, 3884. Jibreel used to do ruqyah for the Prophet (peace and blessings of Allah be upon him) and say,
Warning by the prophet against those who wear amulets and lucky charms

Carrying amulets and charms for the purpose of protecting oneself against the evil eye and witchcraft is forbidden. It was narrated from ‘Uqbah ibn ‘Aamir al-Juhani (may Allah be pleased with him) that some people came to the Messenger of Allah (peace and blessings of Allah be upon him) and he accepted the oath of allegiance from nine of them and not from one man. They said: O Messenger of Allah, you accepted the allegiance of nine and not from one. He said: “He is wearing an amulet.” So he put his hand in (his garment) and broke it, then he accepted his oath of allegiance and said:

"And if Alláh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft Forgiving, the Most Merciful." (Quran, Yunus, 10:107)
“Whoever wears an amulet has associated others with Allah (shirk).”
[Narrated by Ahmad (16781); classed as saheeh by al-Albaani in al-Silsilah al-Saheehah (492).]

Ahmad (17440) also narrated that ‘Uqbah ibn ‘Aamir (may Allah be pleased with him) said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say:

“Whoever wears an amulet, may Allah never fulfil his wish and whoever wears a seashell, may Allah never protect him from what he fears.”
[Hadeeth classed as hasan by al-Arna’oot in his commentary on al-Musnad.]

Shaikh Abdul-Aziz bin Abdullah bin Hasan AlShaikh stated in one of his Khutbahs:

Hanging lucky charms and beads around the necks of children or animals, for the claimed purpose of repelling the evil eye or to fend off an illness are acts of Shirk (Polytheism) and reliance on others beside Allâh. The Messenger forbade these superstitious acts and stated that lucky charms and like methods, will only intensify the disease and magnify the presence of evil!

The Messenger of Allâh once saw a man wearing an iron ring around his hand and asked him, "What is this?" The man said, "To repel Al-Wahinah," which was a common disease among Arabs during that time. The Prophet said, "Take it off of your hand, for verily, it will only increase your weakness! If you die while wearing it, you will never attain success."

“We are required to rely on Allâh Alone and before anything else, then seek the lawful means (from the Quran) and ways to repel harm or heal illnesses. Every action, statement and creed that was not allowed for us to indulge in, we are required to abandon and shun it.

Wearing a lucky charm that contains the Qur’ân or Allâhs Names, is a disallowed act because the Prophet forbade wearing the Tamimah, regardless of what is written inside it. Moreover, the habit of wearing the latter type of Tamimah might direct to Shirk and writing something other than the Qur’ân in it later on. Also, when the Qur’ân is hung around one’s neck, it will be taken into the bathroom and dirty places, along with the person who is wearing it.

Surely, the Quran was not revealed for the purpose of being hung around one’s neck, but as a healer for the ills of the hearts. The Quran was not revealed so that one makes Tamimah out of it, or sell Tamimah that contains parts of it for money, thus acquiring a little miserable sum for selling Allah’s Words.” (Ahadith Al-Minbar, by Shaikh Abdul-Aziz bin Abdullah bin Hasan AlShaikh, p. 59)
Ruqyah Guidelines

The following are some of the key ruqyah guidelines (derived from the works of Dr. Khaled Al-Jeraisy).

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 (Kaabah in Makkah).
3. They must observe humility during ruqya recitation, focusing reflection on remembrance of Allah and His magnificence, and seeking His help.
4. It is recommended for the raaqi to put his / her hand on the patient’s forehead or ailing part, if possible. However, this doesn’t apply to non-mahram (meaning only men should perform this on men or their mahram women or vice versa. Under no circumstances there should be any physical contact between a man and a non-mahram woman that he is not allowed to touch.)
5. It is recommended for the raaqi to recite the ruqya in a mild tone unto a patient’s right or left ear from time to time.
6. Some ayah or verses that may seem to have an impact on the patient should be repeated multiple times.
7. The raaqi should have the intention of benefitting his fellow Muslim, seeking Allah’s help to heal ailment and alleviate suffering, and seeking His guidance for the patient.
8. The ruqya can be done in a loud voice or silently, preferably in a loud voice where the patient can listen to the Quranic verses and the Duas of the prophet too.

Brief Ruqyah Dua’s

Great care should be taken to select the dua’s for recitation while ensuring that any method is strictly from Quran and Sunnah because doing anything else can easily make on get in Shirk and push a person out of the fold of Islam.

One of the conditions of reciting these verses and Dua’s is that they must be recited in Arabic.

The following are the Duas that can be recited for Ruqyah treatment.
Recitation of Surah Al-Fatihah

1. أعوذ بالله من الشيطان الرجيم

2. بسم الله الرحمن الرحيم

3. اللهم أنت أرحم الرحيم وأنت أحبب الحبيب

4. يا إلهي أن تغفر لي واتعم في دنياك ودنياك وسيلت

5. يا إلهي أن تعبد واتعم في دنياك ودنياك وسيلت

6. يا إلهي أن تعبد واتعم في دنياك ودنياك وسيلت

7. يا إلهي أن تعبد واتعم في دنياك ودنياك وسيلت

8. يا إلهي أن تعبد واتعم في دنياك ودنياك وسيلت

9. يا إلهي أن تعبد واتعم في دنياك ودنياك وسيلت

10. يا إلهي أن تعبد واتعم في دنياك ودنياك وسيلت

(fatihah: 1-7)
2. Recitation of the first few verses of Surah Al-Baqarah

3. Recitation of Ayat-ul-Kursi from Surah Al-Baqarah
4. Recitation of verses from Surah Al-Baqarah

Allah: ma in asmawati wma in alarz wa in tibdaa ma in anfusukum
aw tauhifuu yajabajajakum lbaarilla fayugfer lamn yinana wa yuudub man
yinakhaa wllahu 'llaa kulli sha' qadir raman arsool yamaa anza
'illa min rbi wa ahliwalla wa a'mm bllah wmlkikaa ykhiir wrsihaa
la taf'aq bitt 'ahad min rnsi la yujjaf Allahu 'nni la'a
ufr'atn rbi walilak almu'izir 281
la yujjaf Allahu 'nni la'a
wa'zaha laha ma kusbi sa alhi wa ma a'ksibt rba la tawajdna
sinni aw akhtana rba wla tuhsil ala'ma istaa kama hummatna
'siibt min qbilina rba wla tuhsilina ma la tafaq 'nta yed
wa'ufa 'nna wa'ufa 'nta wa'rahma 'nta mostaha faansirna 'nta alqom
[al-baqara: 284-286]
5. Recitation of the verses from Surah Yousuf

...فَاللَّهُ خَبِيرٌ حَكِيمٌ وَهُوَ أَرْحَمُ الرَّحِيمُ (يُوسُف: ۴).}

6. Recitation of Surah Al-kaafiroon

قل يَا الكافرون لا أَعْبُدُ مَا نَعِبَدُونَ وَلَا أَسْتَمَرُّ عِبَادَتِي مَعَ مَنْ أَعْبَدُ مَا آتَيْنِي دِينًا لَّكُمْ دِينًا وَلَّيْنَ لَّكُمْ عِبَادَتِي وَلَا أَسْتَمَرُّ عِبَادَتِي مَعَ مَنْ آتَيْنِي دِينًا (الكافرون: ۱–۶).}

7. Recitation of Surah Al-Ikhlas

قل هُوَ اللهُ أَحْدَدُ اللهُ الْعَزِيزُ الْجَلِيسُ لَمْ يَكُنِّ اللهُ وَلَمْ يُولِدْ وَلَمْ يَكُنْ لِهِ كُفُوا أَحْدَدٌ (الإخلاص: ۱–۴).}
8. Recitation of Surah Al-Falaq

قُل أَعُوذ بِرَبِّ الْفَلَاقِ وَمِن شَرِّ مَا خَلَقَ وَمِن شَرِّ غَاشِقٍ إِذَا وَقَبَ وَمِن شَرِّ أَنْفُشَتْ فِي الْعَقِدِ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ [الفلاق: 1-5]
10. Recitation of the following Duas from the Prophet

“I seek refuge in Allah, the All-Hearing, All-Knowing, from Satan, the outcast, and from his whispers, his blowing and his Naft.” [Sunan Abu-Daawuud, Hadiths No. 775 and No. 764]

“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.” [Sahih Al-Bukhari, Hadith No. 3371]

“I seek refuge in Allah’s perfect Words from the evil of what He has created.” [Sahih Muslim, Hadith No. 2708]
“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.” [Sunan Abu-Daawuud, Hadith No. 5088]

“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.” [Sahih Muslim, Hadith No. 2186]

Say 3 times

بِسْمِ اللَّهِ الَّذِي لا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلا فِي السَّمَاءِ وَهُوَ السَّمِيعُ العَلِيمُ

In the name of Allah.

Then, say 7 times

بِسْمِ اللَّهِ
“I seek refuge in Allah and His might from the evil of what I find and fear.” [Sahih Muslim, Hadith No. 222]

Say 7 times

آسَأَلُ اللَّهِ الْعَزِيزِ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يُشَفِّيكَ.

“I pray to Allah, the Magnificent, the Owner of the Glorious Throne, to grant you healing.” [Sunan Abu-Daawuud, Hadith No. 3106 ]

Say 7 times

أَذَّهَبْ النَّاسَ، رَبَّ النَّاسِ، وَأُشْفِ أَنتَ الشَافِي، لَا شَفَاءٌ إِلَّا شَفَاؤُكَ، شَفَاءٌ لاَ يَعْدَى سَقَمًا.

“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.” [Sahih Al-Bukhari, Hadith No. 5675]
“O Allah, I beg You to grant healing to Your slave, as testimony of trust in Your Messenger.” [Sunan Attermidhiy, Hadith No. 2084]

“O Allah, I beg You to grant him Your blessings, to rid him of the evil eye’s heat, cold and aches.” [Musnad Al-Imam Ahmed, Hadith No. 3/447]

“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 that answers prayers. There is no help or power except from Allah.” [Sunan Attermidhiy, Hadith No. 3521]
“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.” [Sahih Al-Bukhari, Hadith No. 6345]

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.” [Sunan Abu-Daawuudd, Hadith No. 3892]

اللَّهُمَّ صلِّ علىُ مُحْمَّدٍ وَعَلَى آلِ مُحْمَّدٍ كَمَا صلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمِ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارْكِ عَلَى مُحْمَّدٍ وَعَلَى آلِ مُحْمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمِ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

“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, in all the worlds. You are Praiseworthy and Gloryworthy.” [Sahih Al-Bukhari, Hadith No. 3370]

References and Sources of More Information

Some links are clickable

- Power of Dua (Click here to Read)
- Healing and Shifa from Quran and Sunnah
- DUAs for Success
- Islam-QA (www.islamqa.info)