

tricks which the devils play on their friends with whom Allah is angry and who have gone astray.”

**How the Messenger ﷺ expelled the jinn from the body of one who was possessed**


The Messenger ﷺ did that more than once. It is narrated from Umm Abaan bint al-Waazi' ibn Zaari' ibn 'Aamir al-'Abdi, from her father, that her grandfather Al-Zaari' went to the Messenger of Allah ﷺ, taking with him a son of his who was possessed, or a nephew (sister's son) of his.

“My grandfather said: when I came to the Messenger of Allah I said, ‘I have with me a son of mine - or a nephew of mine - who is possessed. I have brought him to you so pray for him.’ He said, ‘Bring him to me.’ So I went to him, and he was still sitting on his riding-animal. I lifted him down and removed his travelling clothes and dressed him in two fine garments, then I took him by the hand and brought him to the Messenger of Allah ﷺ.

He said, ‘Bring him closer to me, and turn his back towards me.’ He grabbed him by his clothes, top and bottom, and started to hit his back, (raising his arm) so high that I saw the whiteness of his armpits, saying, ‘Get out, enemy of Allah; get out, enemy of Allah!’

Afterwards, the boy's eyes looked normal, not as they had looked before. Then the Messenger of Allah ﷺ sat him down in front of him, and prayed for him, and wiped his face. After the Messenger of Allah ﷺ had prayed for him there was no one in the delegation who was better than him.” This is narrated by Aṭ-Ṭabaraani.<sup>4</sup>

<sup>4</sup> *Majma' al-Zawaa'id*, 9/2. Al-Haythami said concerning it: No one narrated from Umm Abaan except Matar. Al-Haythami narrated the ḥadith from Aḥmad in his *Musnad* in a shorter version than that narrated by Aṭ-Ṭabaraani. He said, its *isnaad* includes Hind bint al-Waazi', whom I do not know, but the rest of its men are *thiqaat* (trustworthy).

“Go to the house of the *Ameer al-Mu'mineen*, and sit by the woman's head, and say to the jinni, 'Aḥmad says to you, which would you like better, to leave this slave woman or to be struck with these slippers seventy times?' 

The man went to the slave woman with the slippers, and sat by her head, and repeated what Imam Aḥmad had told him to say.

The *maarid* (jinni) said, speaking through the woman's lips, 'Aḥmad is to be heard and obeyed. If he told us to leave Iraq we would do so, because he obeys Allah, and whoever obeys Allah, everything will obey him.' Then he left the slave woman, and she calmed down and later bore children.

When Imaam Aḥmad died, the *maarid* came back to her. The ruler asked one of the companions of Aḥmad to pray for her. He came, bringing those shoes with him, and said, 'Come out, or I will hit you with these shoes.'

\* // The *maarid* said: 'I will not obey you and I will not come out, but Aḥmad ibn Ḥanbal obeyed Allah, so we were instructed to obey him.'”

### **What kind of person should the one who treats this condition be?**


The one who treats this condition should have strong faith in Allah and be dependent on Him. He should have confidence in the effects of *dhikr* and Qur'an recitation. The stronger his faith and the more he puts his trust in Allah, the stronger the effect will be. He may be stronger than the jinni, so he will expel him, or the jinni may be stronger so he will not leave. The one who is trying to expel the jinni may be weak, so the jinni may intend to harm him, so he has to make a lot of *du'aa'* and seek the help of Allah against him, and recite Qur'an, especially *Aayat al-Kursiy*.

### ***Ruqyah* and seeking refuge with Allah**

Ibn Taymiyah<sup>9</sup> (may Allah have mercy on him) said: “Treating the one who is possessed by jinn by means of *ruqyah* or seeking refuge with Allah falls into two categories:

<sup>9</sup> *Majmoo' al-Fataawa*, 24/277.

with epilepsy (possession),"Did not think that We had created you in play (without any purpose), and that you would not be brought back to Us?"

The Shaikh once told me that he read this Ayah, verse, in the ear of the person afflicted with epilepsy and that the evil spirit that possessed him answered by saying, 'Indeed,' extending her voice (mocking the Qura'an). So the Shaikh said, "So I took a stick and beat the sick person on his neck with it until my hands became tired. Those present did not doubt that the patient would die from this severe beating. 

While beating the patient, the she-devil said 'I love this person.' I said, 'But he does not love you.' She said, "I want to accompany him to perform Hajj. I told her, 'He does not want to go to Hajj with you.' She said, 'I will leave him in your honor.' I said, "No, but as an obedience to Allah and His Messenger b She said, 'Then, I will leave him alone.' The patient then woke up and started looking around, saying, 'What brought me to the presence of the Shaikh?' They asked him, 'What about the beating you took?'" He said, 'Why would the Shaikh beat me while I have not done anything wrong?' He had no idea that he had been beaten."

Further, the Shaikh used to recite Ayatil kors'ey[2:255] and would order those who suffer from and those who cure epilepsy (possession) to recite it along

## 1.50 The Legality of Beating and Strangling During Ruqyas:

### Question:

Is the Raqi, using the Qur'an, allowed to beat, strangle or speak to the possessor Jinni?

### Answer:

Things of this sort were done by some Ulama in the past, such as Ibn-Taymiyah, who would address the Jinni, strangle and beat it till it is driven out. However, too1 much of these things, as practised by some Raqis, has no basis.<sup>1</sup>

## 1.51 Treating Patients Suffering from Forgetfulness

### Question:

My mother had an operation whereby her gall bladder was removed. Since the operation, she has been suffering from forgetfulness. Is there some legal Ruqya treatment for her illness?

### Answer:

This is in response to your request (registration No. 2612, date: 4 / 7 / 1407 H. at the Administration of Scientific Research and Ifta), regarding your mother's illness.

What happened to your mother was destined by Allah. In such a case, the Muslim is to exercise patience and seek reward from Allah, who says, "(155) ... give glad tidings to the steadfast, (156) Who say, when a misfortune striketh them: Lo! we are Allah's and Lo! unto Him we are returning. (157) Such are

---

<sup>1</sup> فتاوى العلاج بالقرآن والسنة - الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة ص 69 ، و الفتوى للشيخ ابن باز.