

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ وَ اَلْعَنْ اَعْدَاءَهُمْ اَجْمَعِينَ

‘Sorcery - Al-sihr - Black Magic’

Summary:

The 6th Imam^{-asws} was asked regarding the two Angels, Harut and Marut, and what the people are saying that they both taught sorcery to the people? The Imam^{-asws} replied: ‘They were both a place of Trial and a Fitna. Their phrases today, if the human being were to do such and such, such would happen, and if one were to treat with such and such, such would happen, types of sorcery. So, they were learning from them what came out from them. They (Angels) were saying to them, ‘But rather, we are a Trial, so do not take from us what would harm you and will not benefit you’.

الإِحتِجَاجُ، سَأَلَ الزُّنْدِيقُ أَبَا عَبْدِ اللَّهِ عِ فِيمَا سَأَلَهُ فَقَالَ أَخْبِرْنِي عَنِ السُّحْرِ مَا أَصْلُهُ وَ كَيْفَ يَقْدِرُ السَّاحِرُ عَلَيَّ مَا يُوصَفُ مِنْ عَجَائِبِهِ وَ مَا يَفْعَلُ

(The book) ‘Al Ihtijaj’ –

‘An Atheist asked Abu Abdullah^{-asws} among what he asked him^{-asws}. He said, ‘Inform me about the sorcery. What is its origin and how is the sorcerer able upon what he describes from his wonders, and what he does?’

قَالَ إِنَّ السُّحْرَ عَلَيَّ وَ جُوهٌ شَتَّى وَ جِهَةٌ مِنْهَا بِمَنْزِلَةِ الطَّبِّ كَمَا أَنَّ الْأَطْيَاءَ وَضَعُوا لِكُلِّ دَاءٍ دَوَاءً فَكَذَلِكَ عَلِمَ السُّحْرَ اِحْتَالُوا لِكُلِّ صِحَّةٍ أَفَاءً وَ لِكُلِّ عَافِيَةٍ عَاهَةً وَ لِكُلِّ مَعْنَى حِيلَةٍ وَ نَوْعٌ مِنْهُ آخِرٌ خَطْفَةٌ وَ سُرْعَةٌ وَ مَخَارِيقٌ وَ حِفْةٌ وَ نَوْعٌ مِنْهُ مَا يَأْخُذُ أَوْلِيَاءَ الشَّيَاطِينِ عَنْهُمْ

He^{-asws} said: ‘The sorcery is based upon various aspects. An aspect from is at the status of the medicine, like what the doctors are placing a medication for each illness, so like that is knowledge of the sorcerers. They are deceiving that there is an illness for every healthy person, and there is a defect for every well-being, and there is a means for every meaning, and another type from it is impulse, and quickness, and extraordinary, and lightness (sleight of hand), and a type from it is what the friends of Satan^{-la} take from them’.

قَالَ فَمِنْ أَيْنَ عَلِمَ الشَّيَاطِينُ السُّحْرَ

He said, ‘From where did the Satans^{-la} learn the sorcery?’

قَالَ مِنْ حَيْثُ عَرَفَ الْأَطْيَاءُ الطَّبَّ وَ بَعْضُهُ تَجْرِبَةٌ وَ بَعْضُهُ عِلَاجٌ

He^{-asws} said: ‘From where the doctors learnt the medicine, and some of it is experience, and some of it is treatment’.

قَالَ فَمَا تَقُولُ فِي الْمَلَكَيْنِ هَارُوتَ وَ مَارُوتَ وَ مَا يَقُولُ النَّاسُ بِأَنَّهُمَا يُعَلِّمَانِ النَّاسَ السُّحْرَ

He said, ‘So what are you^{-asws} saying regarding the two Angels, Harut and Marut, and what the people are saying that they both taught sorcery to the people?’

قَالَ إِنَّهُمَا مَوْضِعُ ابْتِلَاءٍ وَ مَوْقِفُ فِتْنَةٍ تَسْبِيحُهُمَا الْيَوْمَ لَوْ فَعَلَ الْإِنْسَانُ كَذَا وَ كَذَا لَكَانَ كَذَا وَ لَوْ يَعَالِجُ بِكَذَا وَ كَذَا لَصَارَ كَذَا أَصْنَافَ سِحْرِ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يَخْرُجُ عَنْهُمَا فَيَقُولَانِ لَهُمْ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَأْخُذُوا عَنَّا مَا يَضُرُّكُمْ وَ لَا يَنْفَعُكُمْ

He^{-asws} said: ‘They were both a place of Trial and a Fitna. Their phrases today, if the human being were to do such and such, such would happen, and if one were to treat with such and such, such would happen, types of sorcery. So they were learning from them what came out from them. They (Angels) were saying to them, ‘But rather, we are a Trial, so do not take from us what would harm you and will not benefit you’.

قَالَ أَيْ يَقْدِرُ السَّاحِرُ أَنْ يَجْعَلَ الْإِنْسَانَ بِسِحْرِهِ فِي صُورَةِ الْكَلْبِ أَوْ الْحِمَارِ أَوْ غَيْرِ ذَلِكَ

He said, ‘Is the sorcerer able to make by his sorcery, the human being to be in an image of the dog, or the donkey, or other than that?’

قَالَ هُوَ أَعْجَزُ مِنْ ذَلِكَ وَ أَضْعَفُ مِنْ أَنْ يُغَيِّرَ خَلْقَ اللَّهِ إِنْ مِنْ أَبْطَلَ مَا رَكِبَهُ اللَّهُ وَ صَوْرَهُ غَيْرَهُ فَهُوَ شَرِيكٌ لِلَّهِ فِي خَلْقِهِ تَعَالَى عَنْ ذَلِكَ عُلُوًّا كَبِيرًا
لَوْ قَدَّرَ السَّاحِرُ عَلَى مَا وَصَفْتَ لَدَفَعَ عَنْ نَفْسِهِ الْهَرَمَ وَ الْآفَةَ وَ الْأَمْرَاضَ وَ لَنَفَى الْبَيَاضَ عَنْ رَأْسِهِ وَ الْفَقْرَ عَنْ سَاحَتِهِ

He^{-asws} said: ‘He is frustrated from that and weaker from deceiving the creatures of Allah^{-azwj}. One who nullifies what Allah^{-azwj} has Installed and had Imaged something else, then he would be an associate of Allah^{-azwj} in His^{-azwj} creation. He^{-azwj} is more Exalted than that, Loftier, Great! If the sorcerer was able upon what you have described, he would have repelled from himself the old age, and the disabilities, and the sicknesses, and would have negated the whiteness from his head, and the poverty from his courtyard (life).

وَ إِنْ مِنْ أَكْبَرِ السِّحْرِ النَّمِيمَةَ يَفْرَقُ بِهَا بَيْنَ الْمُتَحَابِّينَ وَ يَجْلِبُ الْعَدَاوَةَ عَلَى الْمُتَصَافِيينَ وَ يَسْفِكُ بِهَا الدَّمَاءَ وَ يَهْدِمُ بِهَا الدُّورَ وَ يَكْشِفُ بِهَا السُّتُورَ
وَ النَّمَامَ أَشْرَ مِنْ وَطِئِ عَلَى الْأَرْضِ بِقَدَمٍ

And from the greatest of the sorceries is the gossiping, separating by it between the loving ones and pulling the enmity upon the sincere ones, and shedding the blood by it, and demolish the houses (family life) by it, and uncover the veils by it, and the gossipier is the vilest of the ones to tread a foot upon the earth!

فَأَقْرَبُ أَقْوَابِلِ السِّحْرِ مِنَ الصَّوَابِ أَنَّهُ بِمَنْزِلَةِ الطَّبِّ إِنَّ السَّاحِرَ عَالِجَ الرَّجُلِ فَامْتَنَعَ مِنْ مُجَامَعَةِ النِّسَاءِ فَجَاءَ الطَّبِيبُ فَعَالَجَهُ بِغَيْرِ ذَلِكَ الْعِلَاجِ فَأَبْرَأَ.

The nearest of the correct words of the sorcery is that it is at the status of the medicine. The sorcerer treats the man, so he is prevented from copulating with the woman. So, the doctor comes and treats him with other than that treatment, and he is cured”¹.

¹ Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 14

An Invocation to Neutralize Spells:

عَبْدُ اللَّهِ بْنِ الْعَلَاءِ الْقَزْوِينِيِّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ يَعْقُوبَ بْنِ شَعِيبٍ عَنْ عِمْرَانَ بْنِ مِيثَمٍ عَنْ عَبَايَةَ بْنِ رَبِيعٍ الْأَسَدِيِّ: أَنَّهُ سَمِعَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَأْمُرُ بَعْضَ أَصْحَابِهِ وَقَدْ شَكَأَ إِلَيْهِ السَّحْرَ فَقَالَ اكْتُبْ فِي رَقٍّ ظَبِيٍّ وَعَلِّقْهُ عَلَيْكَ فَإِنَّهُ لَا يَضُرُّكَ وَلَا يَحُوزُ كَيْدَهُ فِيكَ

‘Abd Allah Ibn al-’Ala al-Qazwini narrated from Ibrahim Ibn Muhammad from Hammad Ibn Isa Ibn Ya’qub ibn Shoaib from ‘Imran Ibn Maytham from ‘Ubayya Ibn Rabi al-Asadi, that he heard:

Amir Al-Momineen^{-asws} instructed one of his^{-asws} companions, when the latter complained of spells (Al-sihr). He^{-asws} said: ‘Write [the following] on the parchment of a gazelle and fasten it to yourself. The spell will not harm you and its stratagems will not affect you.

بِسْمِ اللَّهِ وَبِاللَّهِ بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ بِسْمِ اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرَ إِنَّ اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغَلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ.

“In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and what Allah^{-azwj} Wills. In the Name of Allah^{-azwj}, there is no might nor power except with Allah^{-azwj}. **Musa said, What you have brought is spells. God will assuredly bring it to naught. God sets not right the work of those who do corruption (10:81-2). So the truth came to pass, and false was proved what they were doing. So they were vanquished there, and they turned about, humbled (7:118-119).**”²

مُحَمَّدُ بْنُ مُوسَى الرَّبِيعِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَجْزُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ السَّلْمِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع: قَالَ الْأَصْبَغُ أَخَذْتُ هَذِهِ الْعُوْذَةَ مِنْهُ ع وَقَالَ لِي يَا أَصْبَغُ هَذِهِ عُوْذَةُ السَّحْرِ وَالْخَوْفِ مِنَ السُّلْطَانِ تَقُولُهَا سَبْعَ مَرَّاتٍ

Muhammad Ibn Musa Al-Rabi narrated from Muhammad Ibn Mahbub from ‘Abd Allah Ibn Ghalib from Sa’d Ibn Zarif from al-Asbagh Ibn Nubata from

Al-Asbagh reports from Amir-ul-Momineen^{-asws} : ‘I took this invocation from him. He^{-asws} said to me: “O Asbagh, this is an invocation for spells and fear (Al-khauf) of the ruler (al-sultan). Recite **it seven times**:

² طب الأئمة عليهم السلام، ص: 35

بِسْمِ اللَّهِ وَ بِاللَّهِ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَ نَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا
أَنْتُمَا وَمَنْ اتَّبَعَكُمَا الْغَالِبُونَ

‘In the Name of Allah-azwj, and by Allah-azwj, **We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; (go) with Our signs; you two and those who follow you shall be uppermost. (28:35).**’

وَ تَقُولُ فِي وَجهِ الْمَاءِ إِذَا فَرَّغْتَ مِنْ صَلَاةِ اللَّيْلِ قَبْلَ أَنْ تَبْدَأَ بِصَلَاةِ النَّهَارِ سَبْعَ مَرَّاتٍ فَإِنَّهُ لَا يَضُرُّكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

Recite it seven times over water when you have completed the night prayer (salat al-layl) and before you begin the morning prayer (salat al-nahar). It (spells) will not harm you, Allah-azwj, the Exalted, willing.”³

مُحَمَّدُ بْنُ يَزِيدَ بْنِ سَلِيمِ الْكُوفِيِّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رُقِيَةِ الْعَقْرَبِ وَ الْحَيَّةِ وَ النُّشْرَةِ وَ رُقِيَةِ الْمَجْنُونِ وَ الْمَسْحُورِ الَّذِي يَعُذُّ قَالَ يَا ابْنَ سِنَانَ لَا بَأْسَ بِالرُّقِيَةِ وَ الْعُوذَةِ وَ النُّشْرَةِ إِذَا كَانَتْ مِنَ الْقُرْآنِ وَ مَنْ لَمْ يَشْفِهِ الْقُرْآنُ فَلَا شِفَاءَ لِلَّهِ وَ هَلْ شَيْءٌ أُبْلَغَ فِي هَذِهِ الْأَشْيَاءِ مِنَ الْقُرْآنِ أَلَيْسَ اللَّهُ جَلَّ جَلَالُهُ يَقُولُ وَ نَنْزَلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ أَلَيْسَ يَقُولُ تَعَالَى ذَكَرَهُ وَ جَلَّ ثَنَاؤُهُ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ سَلُونَا نَعْلَمَكُمُ وَ نُوَفِّقُكُمْ عَلَى قَوَارِعِ الْقُرْآنِ لِكُلِّ دَاءٍ

Muhammad Bin Yazeed Bin Suleym Al-Kufy who said, ‘Al Nazr bin Suweyd narrated to us, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah-asws, said, ‘I asked him-asws about a *Ruqya* (Quranic chant) (to protect from) the scorpion and the snake, and the Talisman and the *Ruqya* (Quranic chant) for (curing) the insane and the one under a spell who is in excruciating pain. He-asws said: ‘O Ibn Sinan! There is no problem with the *Ruqya* (Quranic chant) and the Talisman when it was from the Quran; and the one whom the Quran does not heal, so Allah-azwj does not Heal him; and is there anything more reaching (in achievement) with regards to these things than the Quran? Is not Allah-azwj, Majestic is His-azwj Majesty, Saying [17:82] **And We Reveal from the Quran that which is a Healing and a Mercy for the Believers.** Is He-azwj not Saying, Exalted is His-azwj Mention and Majesty [59:21] **Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah.** Ask us-asws, we-asws will teach you all and we-asws will pause you to show you the hidden cures of the Quran for every disease’.⁴

³ طب الأئمة عليهم السلام، ص: 35

⁴ طب الأئمة عليهم السلام، ص: 48

An Invocation for Spells:

محمد بن جعفر البرسي قال: حدثنا أحمد بن يحيى الأرمني قال: حدثنا محمد بن سيار قال: حدثنا محمد بن الفضل بن عمر عن أبي عبد الله ع يقول قال أمير المؤمنين ص: إن جبرئيل ع أتى النبي ص وقال يا محمد قال لبيك يا جبرئيل قال إن فلاناً اليهودي سحرَكَ وجعل السحر في بئر بني فلان فابعث إليه يعني إلى البئر أوثق الناس عندك وأعظمهم في عينك وهو عدل نفسك حتى يأتيك بالسحر قال فبعث النبي ص علي بن أبي طالب ع وقال انطلق إلى بئر ذروان فإن فيها سحراً سحرني به لبيد بن أعصم اليهودي فأنتني به قال علي ع فانطلقت في حاجة رسول الله ص فهبطت فإذا ماء البئر قد صار كأنه ماء الحياض من السحر فطلبته مستعجلاً حتى انتهيت إلى أسفل القليب فلم أظفر به قال الذين معي ما فيه شيء فاصعد فقلت لا والله ما كذب وما كذبت وما نفسي به مثل أنفسكم يعني رسول الله ص ثم طلبت طلباً بلطفاً فاستخرجت حقاً فأنت النبي ص فقال افتحه ففتحته فإذا في الحق قطعة كرب النخل في جوفه وتر عليها إحدى وعشرون عقدة وكان جبرئيل ع أنزل يومئذ المعوذتين على النبي ص فقال النبي ص يا علي اقرأها على الوتر فجعل أمير المؤمنين ع كلما قرأه انحلت عقدة حتى فرغ منها وكشف الله عز وجل عن نبيه ما سحر به وعافاه.

Muhammad Ibn Jafar al-Bursi narrated from Ahmad Ibn Yahya al-Armani from Muhammad Ibn Sayyar from Muhammad Ibn al-Fadl Ibn ‘Umar from

Abu ‘Abd Allah^{-asws} said: ‘Amir-ul-Momineen^{-asws} said that Jibrail^{-as} came to the Prophet^{-saw} and said: “O Muhammad^{-saww}: “Such-and-such a Jew has bewitched you^{-saww} and put a spell in the well of Banu so-and-so. Therefore, send to it the most trustworthy of people in your^{-saww} opinion and the most important of them before you^{-saww} and the equal of you^{-saww}, so that he^{-asws} may bring you^{-saww} the spell. He^{-asws} (Abu ‘Abd Allah^{-asws}) said: ‘The Prophet^{-saww} sent ‘Ali^{-asws} Ibn Abu Talib^{-asws} and said: “Go to the well of Dharwan, for in it is a spell with which the Jew Labid Ibn A’sam has bewitched me, and bring it to me^{-saww}.”

‘Ali^{-asws} said: “I set out at the request of Rasool Allah^{-saww}. I descended into it, and there was the spring water as if it were water in a cistern because of the spell. I searched for it hurriedly until I came to the bottom of the well but I did not obtain it. Those who were with me said: ‘There is nothing in it.’ So I went up. But then I^{-asws} said: ‘No, by Allah^{-azwj}, he^{-saww} did not lie and nor do I^{-asws}, and I^{-asws} am not with him as you are,’ meaning the Rasool Allah^{-saww}. I^{-asws} searched for it again carefully, and brought it out, in truth.

“I^{-asws} went to the Prophet^{-saww} and he^{-saww} said: ‘Open it.’ I opened it and there was, in truth, a piece of a palm branch inside it on which were tied twenty-one knots. Jibrail^{-as} had brought down that day to the Prophet^{-saww} the two suras of taking refuge (al-Falaq 113) and al-Nas (114). The Prophet^{-saww} said: ‘O Ali^{-asws}, then recite over the string.’ Whenever Amir-ul-Momineen^{-asws} recite it, a knot opened, until he^{-asws} finished with all of them and Allah^{-azwj} Removed the spell from His^{-azwj} Prophet^{-saww} and restored him^{-saww} to health.⁵

⁵ طب الأئمة عليهم السلام، ص: 113

Spells only Affect the Eye and the Genitals:

إِبْرَاهِيمَ الْبَيْطَارُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ وَ يُقَالُ لَهُ يُونُسُ الْمَصْلِيُّ لِكَثْرَةِ صَلَاتِهِ عَنْ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ: قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع: وَعَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع: فَقَالَ وَالسَّحْرُ حَقٌّ وَ مَا يَسْلُطُ السَّحْرُ إِلَّا عَلَى الْعَيْنِ وَ الْفَرْجِ فَأَتَاهُ جِبْرَائِيلُ ع فَأَخْبَرَهُ بِذَلِكَ فَدَعَا عَلِيًّا ع وَ بَعَثَهُ لِيَسْتَخْرِجَ ذَلِكَ مِنْ بئرِ ذُرْوَانَ.

Ibrahim al-Baytar narrated from Muhammad Ibn ‘Isa from Yunus Ibn ‘Abd al-Rahman-and he is called Yunus al-Musalli because of the frequency of his prayers-from Ibn Muskan from Zarara, who said:

‘Abu Jafar al-Baqir^{asws} and Abu ‘Abd Allah Al-Sadiq^{asws}, have said ‘spells’ are a fact and they do not have power over anything except the eye and the genitals. Then Jibrail^{as} came to him^{saww} and informed him^{saww} of that, so he called ‘Ali^{asws} and sent him^{asws} to bring that out of the well of Dharwan.’⁶

Spell Protection for the Bewitched:

سَهْلُ بْنُ مُحَمَّدٍ بْنِ سَهْلٍ قَالَ: حَدَّثَنَا عَبْدُ رَبِّهِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ أُرُومَةَ [أُرُومَةَ] عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ النَّشْرَةِ لِلْمَسْحُورِ فَقَالَ مَا كَانَ أَبِي عَ يَرَى بِهِ بَأْسًا.

وَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: هَذِهِ الْعُودَةُ الَّتِي أَمْلَاهَا عَلَيْنَا أَبُو عَبْدِ اللَّهِ عَ يَذْكُرُ أَنَّهَا وَرِاثَةٌ وَ أَنَّهَا تَبْطُلُ السَّحْرَ تَكْتُبُ عَلَى وَرَقٍ وَ مَا يَلْقَى عَلَى الْمَسْحُورِ

Sahl Ibn Muhammad Ibn Sahl narrated from ‘Abd Rabbihi Ibn Muhammad Ibn Ibrahim from Ibn Aruma from Ibn Muskan from Al-Halabi, who said:

‘I asked Abu ‘Abd Allah^{asws} about the (protection from) spells (al-nashra) for the bewitched. He^{asws} said: “My father^{asws} did not see any harm in it.”

For Muhammad Ibn Muslim who said: ‘Abu ‘Abd Allah^{asws} dictated this invocation to us saying that it was an inheritance and that it would neutralize spells. “Write it on a paper and fasten it on to the bewitched person:

قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ سَيَبْطُلُهُ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ وَ يَحْقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ لَوْ كَرِهَ الْمُجْرِمُونَ أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكَهَا فَسَوَّاهَا الْآيَاتِ فَوْقَ الْحَقِّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغَلَبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ وَ أَلْقَى السَّحْرَةَ سَاجِدِينَ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَ هَارُونَ.

Musa said, What you have brought is spells. God will assuredly bring it to naught. God sets not right the work of those who do corruption. God verifies the

طَبِ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 114 6

truth by His words, though sinners be averse (10:81-2). What, are you stronger in constitution or the heaven He built? He lifted up is vault, and levelled it (79:28). So the truth came to pass, and false was proved what they were doing. So they were vanquished there, and they turned about, humbled. And the sorcerers were cast down, bowing themselves. They said, We believe in the Lord of all Being, the Lord of Musa and Harun (7:18-22).”⁷

Protection from the Evil of Spell & Ruler- by Zain Al-Abideen^{-asws}, recite every morning and evening

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ سَدَدْتُ أَفْوَاهَ الْجِنِّ وَ الْإِنْسِ وَ الشَّيَاطِينِ وَ السَّحَرَةِ وَ الْآبَالِسَةِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ السَّلَاطِينِ وَ مَنْ يَلُوذُ بِهِم بِاللَّهِ الْعَزِيزِ الْأَعَزِّ وَ بِاللَّهِ الْكَبِيرِ الْأَكْبَرِ بِسْمِ اللَّهِ الظَّاهِرِ الْبَاطِنِ الْمَكْنُونِ الْمَخْزُونِ الَّذِي أَقَامَ بِهِ السَّمَاوَاتِ وَ الْأَرْضِ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- وَ وَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ- مَا لَكُمْ لَا تَنْطِقُونَ قَالَ اخْسِئُوا فِيهَا وَ لَا تَكَلِّمُون- وَ عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقِيُومِ وَ قَدْ خَابَ مَنْ حَمَلَ ظُلْمًا- وَ خَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا- وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا- وَ إِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا- وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ- الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَ تَكَلِّمُنَا أَيْدِيهِمْ فَهُمْ لَا يَنْطِقُونَ- لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَ لَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ⁸.

Hadith Translation:

المهجع، مهجع الدعوات حرز آخر لسيد الساجدين ع يُقرأ في كلِّ صباحٍ و مساءً-

In Al-Mahj, Mahj Ad-Dawat, an amulet of Syed Al-Sajadeen^{-asws}, to be recited every morning and evening:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ سَدَدْتُ أَفْوَاهَ الْجِنِّ وَ الْإِنْسِ وَ الشَّيَاطِينِ وَ السَّحَرَةِ وَ الْآبَالِسَةِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ السَّلَاطِينِ وَ مَنْ يَلُوذُ بِهِم بِاللَّهِ الْعَزِيزِ الْأَعَزِّ وَ بِاللَّهِ الْكَبِيرِ الْأَكْبَرِ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! In the Name of Allah^{-azwj}, and by Allah^{-azwj} I block the mouths of the Jinn, and the humans, and the Satans^{-la}, and the sorcerers, and the devils of the Jinn and the humans, and the Satans^{-la}, and the rulers, and ones who seek refuge with them, with Allah^{-azwj} the Mightiest, and with Allah^{-azwj} the Great, the Greatest!

⁷ طب الأئمة عليهم السلام، ص: 114

⁸ (1) مهجع الدعوات ص 19.

بِسْمِ اللَّهِ الظَّاهِرِ وَالْبَاطِنِ الْمَكْنُونِ الْمَخْزُونِ الَّذِي أَقَامَ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ
بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ

In the Name of Allah^{-azwj}, the apparent and the hidden, the concealed, the treasured (with) which He^{-azwj} Established the skies and the earth! **Then He Established upon the Throne, [13:2]. In the Name of Allah the Beneficent, the Merciful [1:1]. And the Word will occur against them due to their being unjust, so they would not be speaking [27:85].**

قَالَ أَحْسَبُ فِيهَا وَلَا تُكَلِّمُونِ وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

“Go away into it and do not speak to Me!” [23:108] And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice [20:111] and the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108].

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّا عَلَى أَدْبَارِهِمْ نُفُورًا

And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46].

وَإِذَا قُرِئَ الْقُرْآنُ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا

And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45].

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9] On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65].

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

And He United their hearts. Had you spent all of what is in the earth in its entirety, you could not have united their hearts, but Allah United them. He is Mighty, Wise [8:63]” and May Allah^{-azwj} Send Salawat (Blessings) upon Muhammad^{-saww} and his^{-saww} Pure and Pious Progeny^{-asws}.⁹

⁹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 36 H 3