

# 'Magic-Evil Eye Protection'

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### Abbreviations:

**saww:** - Sa lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Aja Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>azwj</sup>

**La:** - Laan Allah<sup>azwj</sup>

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

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>sawww</sup> and his<sup>sawww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Magic-Evil Eye Protection’

### Introduction:

Allah<sup>azwj</sup> has told us about the existence of the magic/witchcraft, evil eye in the Holy Quran. People at that time were, and even today are affected by these – carried out by both human and Jinns. Some Ahadith describing the Evil Eye and magic and seeking protection from these are presented here. The primary cause of the casting spell and evil eye is the ‘الحَسَدِ’ (jealousy/envy) and ‘حرصه’ (the greed), as stated in Ahadith, for example:

عن أبي بصير قال: أبو عبد الله عليه السلام: ان أول كفر كفر بالله حيث خلق الله آدم كفر ابليس حيث رد على الله أمره، وأول الحسد حيث حسد ابن آدم أخاه، و أول الحرص حرص آدم، نهي عن الشجرة فأكل منها فأخرجه حرصه من الجنة

From Abu Baseer

‘Abu Abdullah<sup>asws</sup> (the 6<sup>th</sup> Imam<sup>asws</sup>) said: ‘Surely the first Kufr (disbelief) was the Kufr in Allah<sup>azwj</sup> when Allah<sup>azwj</sup> Created Adam<sup>as</sup>, Iblees<sup>la</sup> committed Kufr by rejecting the Command of Allah<sup>azwj</sup>, and the first envy was when the son of Adam<sup>as</sup> (Qabeel<sup>la</sup>) envied his brother (Habeel<sup>as</sup>), and the first greed was the greed of (Prophet) Adam<sup>as</sup>, having been prevented from the tree, ate from it. His<sup>as</sup> greed had him exited from the Garden’.<sup>1</sup>

The jealousy, out of love of the wife for her husband is natural and is allowed within the context of love, for example:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الْمَرْأَةُ تَعَارُ عَلَى الرَّجُلِ تُؤْذِيهِ قَالَ ذَلِكَ مِنَ الْحُبِّ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Is’haq Bin Ammar who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘The woman expresses jealousy upon the man so she hurts him. He<sup>asws</sup> said: ‘That is from the love’.<sup>2</sup>

<sup>1</sup> Tafseer Al Ayyashi – H 17

<sup>2</sup> Al Kafi – V 5 – The Book of Marriage Ch 142 H 6

The Envy in all other cases is, however, forbidden due to its harm to the society. The envious one would be punished by Allah<sup>azwj</sup>, as envy would eradicate his good deeds, but the performer of the magic/witchcraft become ‘kafir’ straight away.

For envy, see, for example some Ahadith:

روي عن أبي عبد الله ع أنه قال العين حق و ليس تأمنها منك على نفسك و لا منك على غيرك فإذا خفت شيئا من ذلك فقل

It has been reported from Abu Abdullah<sup>asws</sup> that he<sup>asws</sup> said: ‘The (evil) eye is truth, and do not consider yourselves to be safe from it, nor from yourselves to others if you feared something from that’, so recite:

ما شاء الله لا قوة إلا بالله العلي العظيم (ثلاثا)

‘Allah<sup>azwj</sup> Does what He<sup>azwj</sup> so Desires. There is no Might except with Allah<sup>azwj</sup>, the High, the Magnificent’ – three times’.<sup>3</sup>

For the punishment of a sorcerer, Rasool Allah<sup>saww</sup> said:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَاحِرُ الْمُسْلِمِينَ يُقْتَلُ وَ سَاحِرُ الْكُفَّارِ لَا يُقْتَلُ قِيلَ يَا رَسُولَ اللَّهِ وَ لِمَ لَا يُقْتَلُ سَاحِرُ الْكُفَّارِ قَالَ لِأَنَّ الْكُفْرَ أَعْظَمُ مِنَ السَّحْرِ وَ لِأَنَّ السَّحْرَ وَ الشِّرْكَ مَفْرُوعَانِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The Muslim sorcerer would be killed, and the Infidel sorcerer would not be killed’. It was said, ‘O Rasool-Allah<sup>saww</sup>! And why would the Infidel sorcerer not be killed?’ He<sup>saww</sup> said: ‘Because the infidelity is more grievous than the sorcery, and because the sorcery and the Polytheism are pairs’.<sup>4</sup> See two Ahadith in Appendix I for protection against sorcery.

## Jealousy Ruins the good deeds

يَا مُوسَى ارْحَمْ مَنْ هُوَ أَسْفَلُ مِنْكَ فِي الْخَلْقِ وَ لَا تَحْسَدُ مَنْ هُوَ فَوْقَكَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

(Allah<sup>azwj</sup> Said to Prophet Musa<sup>as</sup>) O Musa<sup>as</sup>! Be merciful to the one who is lower than you<sup>as</sup> among the creatures, and do not become jealous of the one who is above you<sup>as</sup>, for the

<sup>3</sup> مكارم الأخلاق 386 و مثله ..... ص : 386

<sup>4</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 62 H 1

jealousy consumes the good deeds just like the fire consumes the firewood (an extract from a long Hadith).<sup>5</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ عُثْبَةَ عَنْ سَيَابَةَ بْنِ أُيُوبَ وَ مُحَمَّدِ بْنِ الْوَلِيدِ وَ عَلِيِّ بْنِ أَسْبَاطٍ بِرَفْعُونَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ إِنَّ اللَّهَ يُعَذِّبُ السُّتَّةَ بِالسُّتَّةِ الْعَرَبَ بِالْعَصَبِيَّةِ وَ الدَّهَاقِينَ بِالْكَبْرِ وَ الْأُمْرَاءَ بِالْجُورِ وَ الْفُقَهَاءَ بِالْحَسَدِ وَ التُّجَّارَ بِالْحَيَانَةِ وَ أَهْلَ الرِّسَاتِيْقِ بِالْجَهْلِ.

Sahl Bin Ziyad, from Ibrahim Bin Uqba, from Sayaabat Bin Ayyoub, and Muhammad Bin Al-Waleed, and Ali Bin Asbaat with an unbroken chain going up to Amir-ul-Momineen<sup>asws</sup> having said that:

Amir-ul-Momineen<sup>asws</sup> said that: ‘Allah<sup>azwj</sup> will Punish six (types of people) for six (matters) – the Arabs for the prejudice (Racism), and the landlords for the arrogance, and the rulers for the tyranny, and the jurists for the jealousy, and the merchants for the fraud, and the villagers for the ignorance’.<sup>6</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الرُّؤْيَا لَا تُفْصَلُ إِلَّا عَلَى مُؤْمِنٍ خَلَا مِنَ الْحَسَدِ وَ الْبَغْيِ.

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim bin Urwat, from Abu Baseer, who has reported the following:

Abu Abdullah<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> said: ‘Do not tell your dream except to a Believer who is free from the envy and the rebellion’.<sup>7</sup>

Iblis<sup>la</sup> is so successful in planting envy in the hearts of people, even believers are unable to completely eliminate it, and will end up carrying forward some traces of envy to the next World, see a Hadith in Appendix II.

## The Destruction caused by the Envy

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ .

From him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah al Madainy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The envy consumes the *Emān* just as the fire consumes the firewood’.<sup>8</sup>

<sup>5</sup> Al-Kafi, Vol. 8, H. 14456

<sup>6</sup> Al-Kafi, Vol. 8, H. 14618

<sup>7</sup> Al-Kafi, Vol. 8, H. 14977

<sup>8</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) آفَةُ الدِّينِ الْحَسَدُ وَالْعُجْبُ وَالْفَخْرُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Wahab who said,

‘Abu Abdullah<sup>asws</sup> said: ‘The disaster for the Religion is the envy, and the self-conceitedness, and the pride’.<sup>9</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ اتَّقُوا اللَّهَ وَ لَا يَحْسُدُ بَعْضُكُمْ بَعْضًا إِنَّ عَيْسَى ابْنَ مَرْيَمَ كَانَ مِنْ شَرَائِعِهِ السَّبِيحُ فِي الْبِلَادِ فَخَرَجَ فِي بَعْضِ سَيِّحِهِ وَ مَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ فَصَبِرَ وَ كَانَ كَثِيرَ اللُّزُومِ لِعَيْسَى (عليه السلام)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Dawood Al Raqqy who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘Fear Allah<sup>azwj</sup> and some of you should not envy the others. From the Laws of Isa<sup>as</sup> Bin Maryam<sup>as</sup> was the travelling about in the city. So he<sup>as</sup> went out in one of his tours and with him<sup>as</sup> was a man from his<sup>as</sup> companions of a short stature, and he used to frequently accompany Isa<sup>as</sup>.

فَلَمَّا انْتَهَى عَيْسَى إِلَى الْبَحْرِ قَالَ بِسْمِ اللَّهِ بِصِحَّةٍ يَقِينٍ مِنْهُ فَمَشَى عَلَى ظَهْرِ الْمَاءِ فَقَالَ الرَّجُلُ الْقَصِيرُ حِينَ نَظَرَ إِلَى عَيْسَى (عليه السلام) جَارُهُ بِسْمِ اللَّهِ بِصِحَّةٍ يَقِينٍ مِنْهُ فَمَشَى عَلَى الْمَاءِ وَ لَحِقَ بِعَيْسَى (عليه السلام) فَدَخَلَهُ الْعُجْبُ بِنَفْسِهِ فَقَالَ هَذَا عَيْسَى رُوحَ اللَّهِ يَمْشِي عَلَى الْمَاءِ وَ أَنَا أَمْشِي عَلَى الْمَاءِ فَمَا فَضْلُهُ عَلَيَّ

So when Isa<sup>as</sup> ended up to the sea, he<sup>as</sup> said: ‘In the Name of Allah<sup>azwj</sup>, with correct certainty from him<sup>as</sup>, and he<sup>as</sup> walked upon the back of the surface of the water. So the short man said when he looked at Isa<sup>as</sup> risking it, ‘In the Name of Allah<sup>azwj</sup>, with correct certainty from him. So he walked upon the water and caught up with Isa<sup>as</sup>. Then self-conceitedness entered into himself, so he said (to himself), ‘This is Isa<sup>as</sup>, the Spirit of Allah<sup>azwj</sup>, walking upon the water and I am walking upon the water. So what is his<sup>as</sup> merit over me?’

قَالَ فَرُِمَسَ فِي الْمَاءِ فَاسْتَعَاثَ بِعَيْسَى فَتَنَاوَلَهُ مِنَ الْمَاءِ فَأَخْرَجَهُ ثُمَّ قَالَ لَهُ مَا قُلْتَ يَا قَصِيرُ قَالَ قُلْتُ هَذَا رُوحَ اللَّهِ يَمْشِي عَلَى الْمَاءِ وَ أَنَا أَمْشِي عَلَى الْمَاءِ فَدَخَلَنِي مِنْ ذَلِكَ عُجْبٌ فَقَالَ لَهُ عَيْسَى لَقَدْ وَضَعْتَ نَفْسَكَ فِي غَيْرِ الْمَوْضِعِ الَّذِي وَضَعَكَ اللَّهُ فِيهِ فَمَقَّتَكَ اللَّهُ عَلَى مَا قُلْتَ فَتُبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِمَّا قُلْتَ

He<sup>asws</sup> said: ‘So he sunk into the water, and he cried for help to Isa<sup>as</sup>. So he<sup>as</sup> grabbed him from the water and extracted him, then said to him: ‘What did you say, O Shortie!’ He said, ‘I said, ‘This is Isa<sup>as</sup>, Spirit of Allah<sup>azwj</sup>, walking upon the water, and I am walking upon the water’, and the self-conceitedness entered me due to that’. So Isa<sup>as</sup> said to him: ‘You had placed yourself in other than the place which Allah<sup>azwj</sup> had Placed you in, therefore Allah<sup>azwj</sup>

<sup>9</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 5

Detested you upon what you said. So repent to Allah<sup>azwj</sup> Mighty and Majestic from what you said’.

قَالَ فَتَابَ الرَّجُلُ وَ عَادَ إِلَىٰ مَرْتَبَتِهِ الَّتِي وَضَعَهُ اللَّهُ فِيهَا فَاتَّقُوا اللَّهَ وَ لَا يَحْسُدَنَّ بَعْضُكُمْ بَعْضًا .

He<sup>asws</sup> said: ‘So the man repented and returned to his status which Allah<sup>azwj</sup> had Placed him in. Therefore, fear Allah<sup>azwj</sup> and you should not envy each other’.<sup>10</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ الْمُضَيْلِ بْنِ عِيَاضٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الْمُؤْمِنَ يَعْطُ وَ لَا يَحْسُدُ وَ الْمُؤْمِنَةُ يَحْسُدُ وَ لَا يَعْطُ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Al Fuzayl Bin Ayaaz,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘A *Momin* get agitated but does not envy, and the hypocrite envies and does not show abhorrence’.<sup>11</sup>

## The Rewards for avoiding Envy:

عن يونس بن ظبيان، قال: قال أبو عبد الله (عليه السلام): «بينما موسى بن عمران يناجي ربه و يكلمه إذ رأى رجلاً تحت ظل عرش الله تعالى، فقال: يا رب، من هذا الذي قد أظله عرشك؟ فقال: يا موسى، هذا ممن لا يحسد الناس على ما آتاهم الله من فضله».

From Yunus Bin Zabyan who said,

‘Abu Abdullah<sup>asws</sup> said: ‘While Musa Bin Imran<sup>as</sup> was whispering to his<sup>as</sup> Lord<sup>azwj</sup> and speaking to Him<sup>azwj</sup>, when he<sup>as</sup> saw a man beneath the shadow of the Throne of Allah<sup>azwj</sup> the Exalted, so he<sup>as</sup> said: ‘O Lord<sup>azwj</sup>! Who is this whom Your<sup>azwj</sup> Throne has shaded?’ So He<sup>azwj</sup> Said: “O Musa<sup>as</sup>! This is from the ones who did not envy the people upon what Allah<sup>azwj</sup> had Given them from His<sup>azwj</sup> Grace”’.<sup>12</sup>

## The Signs of Envious:

في كتاب الخصال عن أبي عبد الله عليه السلام قال: قال لقمان لابنه: يا بني لكل شيء علامة تعرف بها ويشهد عليها إلى قوله: وللحاسد ثلاث علامات يغتاب إذا غاب ويتملق إذا شهد ويشمت بالمصيبة.

In the book Al-Khisaal from

<sup>10</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 3

<sup>11</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 122 H 7

<sup>12</sup> تفسير العياشي 1: 156 / 248.

Abu Abdullah<sup>asws</sup> said: ‘Luqman<sup>as</sup> said to his<sup>as</sup> son: ‘O my son! Everything can be recognised by its sign seen from it, and testifies to his words. And the signs of the envious are three. He will backbite in your absence, and avoid meeting you when he sees you, and gloat over your afflictions’.<sup>13</sup>

## The Evil Eye:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ {113:5}

### ***And from evil of an envier when he envies [113:5]***

في كتاب معاني الاخبار أبي (ره) قال: حدثنا أحمد بن محمد بن محمد بن أحمد عن يعقوب بن يزيد عن ابن أبي عمير رفعه في قول الله عزوجل: من شر حاسد إذا حسد قال: أما رأيتَه إذا فتح عينيه وهو ينظر اليك هو ذاك.

In the book Maani Al-Akhbar, narrated from Ahmad Bin Muhammad Idrees, from Muhammad Bin Ahmad from Yaqoub Bin Yazeed, from Ibn Abi Umeyr with an unbroken chain,

‘From Rasool-Allah<sup>azwj</sup> regarding the Words of the Almighty: ***And from evil of an envier when he envies [113:5]***, he<sup>asws</sup> said; ‘But you will see him open his eyes and he is looking at you, that is, what it is’.<sup>14</sup>

## Protection from Envy:

و قال رسول الله (صلى الله عليه و آله): «من قرأها عند نومه كان له أجر عظيم، و هي حرز من كل سوء، و هي رقية نافعة و حرز من كل عين ناظرة».

And Rasool-Allah<sup>saww</sup> said: ‘One who recites it (113 - Surah Al-Falaq) during his sleep time would have a great Recompense for him, and it is an amulet from every evil, and a beneficial charm and an amulet from every eye which looks (with envy)’.<sup>15</sup> (Some additional Ahadith on the protection of ‘evil eye’ are given in Appendix III.

<sup>13</sup> Tafseer Noor Al Saqalayn – CH 113 – H 33

<sup>14</sup> Tafseer Noor All Saqalayn – CH 113 – H 28

<sup>15</sup> Tafseer Al Burhan – H 12064



## Protection from all 'Evils'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ قُتَيْبَةَ الْأَعْمَشِيِّ قَالَ عَلَّمَنِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ  
قُلْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Quteyba Al A'asha who said,

'Abu Abdullah<sup>asws</sup> taught me saying: 'Say,

بِسْمِ اللَّهِ الْجَلِيلِ أُعِيدُ فُلَانًا بِاللَّهِ الْعَظِيمِ مِنَ الْهَامَةِ وَالسَّامَةِ وَاللَّامَةِ وَالْعَامَةِ وَمِنَ الْجِنَّ وَالْإِنْسِ وَمِنَ الْعَرَبِ وَالْعَجَمِ وَمِنَ  
نَفْسِهِمْ وَبَعْضِهِمْ وَنَفْسِهِمْ وَبِآيَةِ الْكُرْسِيِّ ثُمَّ تَقْرُوهَا

'In the Name of Allah<sup>azwj</sup> the Majestic! I seek refuge for so and so, with Allah<sup>azwj</sup> the Magnificent, from the insects and the venomous (reptiles), and the evil eyes, and the generality (of creatures), and from the Jinn and the human beings, and from the Arabs and the non-Arabs, and from their sorcery and their rebellions, and their spells, and by the Ayat Al Kursi (2:255)' – then recite it.

ثُمَّ تَقُولُ فِي الثَّانِيَةِ بِسْمِ اللَّهِ أُعِيدُ فُلَانًا بِاللَّهِ الْجَلِيلِ حَتَّى تَأْتِيَ عَلَيْهِ .

Then you should be saying during the second (time), 'In the Name of Allah<sup>azwj</sup>! I seek Refuge with Allah<sup>azwj</sup> the Majestic' until you overcome upon it'.<sup>16</sup>

<sup>16</sup> Al Kafi V 2 – The Book Of Supplication CH 57 H 5

## Appendix I: Cure from Magic

عَبْدُ اللَّهِ بْنُ الْعَلَاءِ الْقَزْوِينِيُّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عِمْرَانَ بْنِ مِيثَمٍ عَنْ عَبَّادَةَ الْأَسَدِيِّ أَنَّهُ سَمِعَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَأْمُرُ بَعْضَ أَصْحَابِهِ وَ قَدْ شَكَا إِلَيْهِ السَّحْرَ فَقَالَ أَكْتُبْ فِي رِقِّ طَبِيٍّ وَ عَلِّقْهُ عَلَيْكَ فَإِنَّهُ لَا يَضُرُّكَ وَ لَا يَجُوزُ كَيْدُهُ فِيكَ بِسْمِ اللَّهِ وَ بِاللَّهِ بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ بِسْمِ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَعَلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ

It is narrated from Amir ul Momineen<sup>asws</sup> that Imam<sup>asws</sup> prescribed to some of his<sup>asws</sup> companions, who complained about their sufferings from the influence of magic, to write this on a parchment of an antelope skin and wear it (as a Taweez).<sup>17</sup>

بِسْمِ اللَّهِ وَ بِاللَّهِ بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ بِسْمِ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَعَلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ

سَهْلُ بْنُ مُحَمَّدٍ بْنِ سَهْلٍ عَنْ عَبْدِ رَبِّهِ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ أَوْرَمَةَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ النَّشْرَةِ لِلْمَسْحُورِ فَقَالَ مَا كَانَ أَبِي عَ يَرَى بِهَا بَأْسًا وَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ هَذِهِ الْعُوذَةُ الَّتِي أَمْلَاهَا عَلَيْنَا أَبُو عَبْدِ اللَّهِ عَ يَذْكَرُ أَنَّهَا وَرِاثَةٌ وَ أَنَّهَا تُبْطِلُ السَّحْرَ تُكْتَبُ عَلَى وَرَقٍ وَ يُعَلَّقُ عَلَى الْمَسْحُورِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ وَ يُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ لَوْ كَرِهَ الْمُجْرِمُونَ أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بِنَاهَا رَفَعَ سَمَكَهَا فَسَوَّاهَا الْآيَاتِ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَعَلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ وَ أَلْقَى السَّحْرَةَ سَاجِدِينَ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَ هَارُونَ

It has been ascribed to Imam Abu Abdullah<sup>asws</sup> by Suhail, through a chain of narrators, that Imam<sup>asws</sup> asked us to write down an Amulet (Taweez) while mentioning that it is an inheritance and that it annuls the magic, write it on a piece of paper and put it on the effected one.<sup>18</sup>

قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ وَ يُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ لَوْ كَرِهَ الْمُجْرِمُونَ أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بِنَاهَا رَفَعَ سَمَكَهَا فَسَوَّاهَا الْآيَاتِ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَعَلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ وَ أَلْقَى السَّحْرَةَ سَاجِدِينَ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَ هَارُونَ

<sup>17</sup> باب 96- الدعاء لدفع السحر و العين , بحار الأنوار ج : 92 ص : 125

<sup>18</sup> بحار الأنوار ج : 92 ص : 128

## Appendix II: Envy will be washed out from hearts of believers in the Hereafter

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدِينِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًّا فَقَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا رُكْبَانًا وَأَوْلِيكَ رِحَالًا اتَّقُوا اللَّهَ فَأَحَبَّهُمُ اللَّهُ وَ اخْتَصَّهُمُ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمُ الْمُتَّقِينَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated the following:

Abu Ja'far<sup>asws</sup> having said that: 'The Rasool<sup>sawww</sup> of Allah<sup>azwj</sup> was asked about the Statement of Allah<sup>azwj</sup>: **"[19:85] The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours"**, so he<sup>sawww</sup> said: 'O Ali<sup>asws</sup>! Surely the delegation will not come up except on rides. These will be the men who feared Allah<sup>azwj</sup>, so Allah<sup>azwj</sup> Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones'.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ أَمَا وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُمْ لَيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بِنُوقٍ مِنْ نُوقِ الْعِزِّ عَلَيْهَا رِحَالُ الذَّهَبِ مُكَلَّلَةٌ بِالذَّرِّ وَ الْيَاقُوتِ وَ جَلَائِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ حُطْمُهَا جَدْلُ الْأُرْجُوانِ تَطِيرُ بِهِمْ إِلَى الْمَحْشَرِ مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفٌ مَلَكٍ مِنْ قُدَامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يُرْفُونَهُمْ رَفًّا حَتَّى يَنْتَهُوا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ وَ عَلَى بَابِ الْجَنَّةِ شَجَرَةٌ إِنَّ الْوَرَقَةَ مِنْهَا لَيَسْتَنْظِلُ تَحْتَهَا أَلْفُ رَجُلٍ مِنَ النَّاسِ وَ عَنْ يَمِينِ الشَّجَرَةِ عَيْنٌ مُطَهَّرَةٌ مُرْكِيَةٌ قَالَ فَيُسْقَوْنَ مِنْهَا شَرِبَةً فَيَطَهَّرُ اللَّهُ بِهَا قُلُوبَهُمْ مِنَ الْحَسَدِ وَ يُسْقِطُ مِنْ أَشْبَارِهِمُ الشَّعْرَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ سَفَاهُمْ رُئُومٌ شَرَابًا طَهُورًا مِنْ تِلْكَ الْعَيْنِ الْمُطَهَّرَةِ

Then he<sup>sawww</sup> said to him<sup>asws</sup>: 'O Ali<sup>asws</sup>! By the One<sup>azwj</sup> Who Split the seed and Brought life out of it, they will be coming out from their graves and the Angels will be welcoming them by a she-camel from the she-camels of honour on which will be saddles of gold crowned with pearls and sapphire, and it will be covered in brocade and silk, and its braid will be purple, and it will fly with them to the place of Resurrection.

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the Paradise is a tree, a leaf from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear'. He<sup>sawww</sup> said: 'They will quench themselves with a drink from it, so Allah<sup>azwj</sup> will Purify their hearts by it from the 'الْحَسَدِ' (jealousy/envy), and their bodily hair will drop off, and that is the Statement of Allah<sup>azwj</sup>: **"[76:21] and their Lord shall make them drink a pure drink"**. It will be from that pure fountain'.

قَالَ ثُمَّ يَنْصَرِفُونَ إِلَى عَيْنٍ أُخْرَى عَنْ يَسَارِ الشَّجَرَةِ فَيَعْتَسِلُونَ فِيهَا وَ هِيَ عَيْنُ الْحَيَاةِ فَلَا يَمُوتُونَ أَبَدًا قَالَ ثُمَّ يُوقَفُ بِهِمْ قُدَامَ الْعَرْشِ وَ قَدْ سَلِمُوا مِنَ الْآفَاتِ وَ الْأَسْقَامِ وَ الْحَرِّ وَ الْبَرْدِ أَبَدًا قَالَ فَيَقُولُ الْجَبَّارُ جَلَّ ذِكْرُهُ لِلْمَلَائِكَةِ الَّذِينَ مَعَهُمْ احْشُرُوا أَوْلِيائِي إِلَى

الْجَنَّةِ وَ لَا تُوقَفُوهُمْ مَعَ الْخَلَائِقِ فَقَدْ سَبَقَ رِضَايَ عَنْهُمْ وَ وَجِبَتْ رَحْمَتِي لَهُمْ وَ كَيْفَ أُرِيدُ أَنْ أُوقِفَهُمْ مَعَ أَصْحَابِ الْحَسَنَاتِ وَ  
السَّيِّئَاتِ

He<sup>saww</sup> said: 'Then they will leave to go to another Fountain on the right of the Tree. So they will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever'.  
He<sup>saww</sup> said: 'Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity'.<sup>19</sup>

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<sup>19</sup> Al-Kafi, Vol. 8, H. 14517

## Appendix III: Further Ahadith on Cure of Evil Eye<sup>20</sup>

### (1)

جُنَّةُ الْأَمَانِ، لِلْكَفْمِيِّ قَالَ ذَكَرَ عَبْدُ الْكَرِيمِ بْنُ مُحَمَّدِ بْنِ الْمُظَفَّرِ السَّمْعَائِيُّ فِي كِتَابِهِ أَنَّ جَبْرِئِيلَ نَزَلَ عَلَى النَّبِيِّ ص فَرَأَاهُ مُعْتَمًا فَسَأَلَهُ عَنْ عَمِّهِ فَقَالَ لَهُ إِنَّ الْحَسَنَيْنِ أَصَابَتْهُمَا عَيْنٌ فَقَالَ لَهُ يَا مُحَمَّدُ الْعَيْنُ حَقٌّ فَعَوَّذَهُمَا بِحَدِيثِهِ الْعَوْدَةَ

In *Junnat Al Amaan* of Al Kafamy, he said that it has been mentioned by Abdul Kareem Bin Muhammad Bin Al Muzaffar Al Sama’any in his book that, ‘Jibraeel<sup>as</sup> Descended upon the Prophet<sup>saww</sup> and saw him<sup>saww</sup> to be sad. So he asked him<sup>saww</sup> about his<sup>saww</sup> grief. So he<sup>saww</sup> said to him that: ‘Al Hasanayn (The two Imams<sup>asws</sup> Al Hassan<sup>asws</sup> and Al Husayn<sup>asws</sup>) have both been affected by the (evil) eye’. So he said to him<sup>saww</sup>: ‘O Muhammad<sup>saww</sup>, the (evil) eye is truth, so seek refuge by this charm –

اللَّهُمَّ يَا ذَا السُّلْطَانِ الْعَظِيمِ وَالْمَنْ الْقَدِيمِ وَالْوَجْهِ الْكَرِيمِ ذَا الْكَلِمَاتِ التَّامَّاتِ وَالدَّعَوَاتِ الْمُسْتَجَابَاتِ عَافِ الْحَسَنَ وَالْحُسَيْنَ مِنْ أَنْفُسِ الْجِنَّ وَأَعْيُنِ الْإِنْسِ

‘Our Allah<sup>azwj</sup>, O One with the Magnificent Authority, and the *Al Manna* of Old, and One with the Generous Face, One with Complete Words, and the Responder to the supplications, Grant health to Al Hassan<sup>asws</sup> and Al Husayn<sup>asws</sup> from the souls of the Jinn and the (evil) eyes of the humans’.<sup>21</sup>

### (2)

روي عن أبي عبد الله ع أنه قال العين حق و ليس تأمنها منك على نفسك و لا منك على غيرك فإذا خفت شيئا من ذلك فقل

It has been reported from Abu Abdullah<sup>asws</sup> that he<sup>asws</sup> said: ‘The (evil) eye is truth, and do not consider yourselves to be safe from it, nor from yourselves to others if you feared something from that’. So recite:

ما شاء الله لا قوة إلا بالله العلي العظيم (ثلاثا)

‘Allah<sup>azwj</sup> Does what He<sup>azwj</sup> so Desires. There is no Might except with Allah<sup>azwj</sup>, the High, the Magnificent’ – three times’.<sup>22</sup>

<sup>20</sup> Please note that the supplications should be recited in Arabic and not the translation of it in order to benefit from the Divine Words as Revealed.

<sup>21</sup> بحار الأنوار 92 132 باب 96- الدعاء لدفع السحر والعين

<sup>22</sup> مكارم الأخلاق 386 و مثله ..... ص : 386

**(3)**

عن محمد بن عيسى قال سألت الرضا ع عن السحر فقال هو حق و هو يضر بإذن الله تعالى فإذا أصابك ذلك فارفع يدك  
حذاء وجهك و اقرأ عليها باسم الله العظيم باسم الله العظيم رب العرش العظيم إلا ذهبت و انقضت قال

From Muhammad Bin Isa who said, ‘I asked Al-Reza<sup>asws</sup> about the magic (witchcraft)’. So he<sup>asws</sup> said: ‘It is truth, and it hurts by the Permission of Allah<sup>azwj</sup> the High. If you get affected by that, raise your hand parallel to your face and recite over it –

باسم الله العظيم باسم الله العظيم رب العرش العظيم إلا ذهبت و انقضت

‘In the Name of Allah<sup>azwj</sup> the Magnificent. In the Name of Allah<sup>azwj</sup> the Magnificent, the Lord<sup>azwj</sup> of the Magnificent Throne’ – it will go away and become extinct’.

قال و سأله رجل عن العين فقال حق فإذا أصابك ذلك فارفع كفيك حذاء وجهك و اقرأ الحمد لله و قل هو الله أحد و  
المعوذتين و امسحهما على نواصيك فإنه نافع بإذن الله

He said, ‘And a man asked about the (evil) eye, so he<sup>asws</sup> said: ‘Truth, so if you get affected by that, raise your hands parallel to your face and recite – ‘Praise be to Allah<sup>azwj</sup> (Surah Al-Hamd), and Say He<sup>azwj</sup> Allah<sup>azwj</sup> is One (Surah Al-Ikhlāas), and the Maw’azatein (Surah Al-Naas and Surah Al-Falaq), and wipe the two (hands) on your forehead, for it will be beneficial by the Permission of Allah<sup>azwj</sup>,<sup>23</sup>

**(4)**

الحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى قَالَ حَدَّثَنَا  
مُحَمَّدُ بْنُ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع قَالَ مَنْ أَخَذَ مِنَ الْحَمَامِ خَزْفَةً فَحَكَ بِهَا جَسَدَهُ فَأَصَابَهُ الْبَرَصُ فَلَا يَلُومَنَّ إِلَّا  
نَفْسَهُ وَ مَنْ اغْتَسَلَ مِنَ الْمَاءِ الَّذِي قَدِ اغْتَسَلَ فِيهِ فَأَصَابَهُ الْجُدَامُ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ فَقُلْتُ لِأَبِي الْحُسَيْنِ ع  
إِنَّ أَهْلَ الْمَدِينَةِ يُقُولُونَ إِنَّ فِيهِ شِفَاءً مِنَ الْعَيْنِ فَقَالَ كَذَبُوا يَغْتَسِلُ فِيهِ الْجُنُبُ مِنَ الْحَرَامِ وَ الرَّائِي وَ النَّاصِبُ الَّذِي هُوَ شَرُّهُمَا وَ كُلُّ  
خَلْقٍ مِنْ خَلْقِ اللَّهِ ثُمَّ يَكُونُ فِيهِ شِفَاءً مِنَ الْعَيْنِ إِمَّا شِفَاءً الْعَيْنِ قِرَاءَةً الْحَمْدِ وَ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ وَ الْبُخُورُ بِالْفُسْطِ وَ الْمُرِّ  
وَ اللَّبَانِ

Al-Husayn ibn Muhammad and Muhammad ibn Yahya has narrated from Ali ibn Muhammad from Sad ibn Muhammad ibn Salim from Musa ibn 'Abd Allah ibn Musa who has said that narrated to us Ali ibn Ja'far the following:

"Abu al-Hassan, Al-Reza<sup>asws</sup>, has said, 'If one picks up a piece of pottery from a bathhouse and rubs himself with it, then becomes ill with leprosy he must not blame anyone except

23 مكارم الأخلاق 413 في السحر ..... ص : 413

himself. One who washes with the used water of a bath-house and becomes ill with leprosy, he also must not blame anyone else except himself.'

Muhammad ibn Ali has said, 'I said to Abu Al-Hassan<sup>asws</sup>, that people of al-Madinah say, "There is cure (and protection) in it against the evil effect of the eyes.:" The Imam<sup>asws</sup> said, 'They have spoken a lie. In it people after unlawful sexual acts bathe and fornicators bathe. In it, the worst of all creatures that Allah has created, the enemies of Ahl al-Bayt<sup>asws</sup>, bathe and then they say that there is cure (and protection) in it against the evil effects of the eyes.

Cure for the eyes because of such effect is in reading al-Hamd (Chapter one) and al-Maw'azatein (chapters 113 and 114), Ayat al-Kursi (2:255) and burning incense of al-Qust, (a certain Indian or Arabian wood), al-Murr (gum of a certain tree) and al-Luban (frankincense)?<sup>24</sup>"

## Surah Al-Hamd

{1} بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

{2} الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

{3} الرَّحْمَنِ الرَّحِيمِ

{4} مَالِكِ يَوْمِ الدِّينِ

{5} إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

{6} اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

{7} صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

<sup>24</sup> 504 : ص 6 : الكافي ج 38. H.

## Surah Al-Ikhlaas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ {1}

اللَّهُ الصَّمَدُ {2}

لَمْ يَلِدْ وَلَمْ يُولَدْ {3}

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ {4}

## Surah Al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ {1}

مِنْ شَرِّ مَا خَلَقَ {2}

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ {3}

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ {4}

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ {5}



## Surah Al-Naas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ {1}

مَلِكِ النَّاسِ {2}

إِلَهِ النَّاسِ {3}

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ {4}

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ {5}

مِنَ الْجِنَّةِ وَالنَّاسِ {6}

## Ayat al-Kursi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ {255}

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ {256}

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ  
يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ {257}

وقال الصادق (عليه السلام): «من كتبها بماء ورد و زعفران سبع مرات، و شربها سبع مرات متواليات، كل يوم مرة، حفظ كل ما سمعه، و غلب على من يناظره، و عظم في أعين الناس.

And Al-Sadiq<sup>asws</sup> said: 'One who writes this (Surah Ya Seen) with the ink of saffron seven times, and drinks it sequentially seven times, once every day, will memorise everything that he hears, and will overcome all that he sees, and will be respected in the eyes of the people.

و من كتبها و علقها على جسده أمن على جسده من الحسد و العين، و من الجن و الإنس، و الجنون و الهوام، و الأعراض، و الأوجاع، بإذن الله تعالى،

And one who writes it and attaches on his body, will keep his body safe from envy and the evil eye, and from the Jinn and the men, and the insanity and the vermin, and the illnesses, and the pain by the Permission of Allah<sup>azwj</sup>.

و إذا شربت ماءها امرأة در لبنها، و كان فيه للمرضع غذاء جيدا بإذن الله تعالى.».

And when the woman drinks its water if her milk is restricted, her weaning (of her baby) would go well by the Permission of Allah<sup>azwj, 25</sup>.

25 خواص القرآن: 6 «قطعة منه»