

Ḥadīth Three

Performing 'ibādah (worship) and persisting in duties and activities opposite of what was intended from the siḥr breaks the siḥr

And [I take refuge] against the evil of the blowers in knots (113:5).

وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

The devil ties three knots at the back of the head of any of you when he is asleep. On every knot he reads the following words: The night is long, so stay laid down.

When one wakes up and remembers Allāh, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone so he is energetic with a good temperament in the morning; otherwise he is lazy with a bad temperament.

Recorded in Al-Bukhārī & Muslim.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَتَعَقَدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ كُلَّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ

فَإِنْ اسْتَبَقَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ حَبِيبَ النَّفْسِ كَسَلَانَ

Points of benefit:

1. This ḥadīth explains the verse of Sūrah Al-Falaq and how it occurs in reality.
2. This ḥadīth demonstrates how siḥr breaks or can be broken.
3. The knots are real but unseen to our eyes (they are from the ghaib).
4. There may be more than one knot.
5. Each knot equates to a blockage.
6. The blockages are generally against life and living and then whatever the magician intended of evil and blew.
7. The siḥr can be renewed daily.
8. A symptom of siḥr is that one feels a blockage(s) when attempting to be productive, and constantly feels lazy or sluggish.
9. A symptom of siḥr is that one constantly over sleeps, and sleeps a lot even though he wishes otherwise.

10. A symptom of siḥr is that one feels spiritually heavy and dull, constantly.
11. A symptom of siḥr is that one constantly feels no sweetness when performing 'ibādah.
12. A symptom of siḥr is that one feels unable to fulfil his roles and responsibilities.
13. Any 'ibādah can break siḥr. If it is done with the intention of breaking the siḥr then it is more effective.
14. Persisting with outward (physical) activities against that particular siḥr and its blockages breaks it.
15. The 'ibādah and physical activity in carrying out his duties must become a routine practice so that even if the siḥr is renewed, it has no effect.
16. Once the 'ibādah and actioning of his duties become a norm—without any real struggle—that is when the person is cured completely or is on the cusp of being fully cured.