

Hadīth Twelve

The Messenger of Allah used to seek refuge from the devil's "hamz" (full possession)

And if there comes to you from the devil an evil suggestion, then seek refuge with Allāh. Indeed, He is the Hearing, the Knowing (41:36).

وَأَمَّا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

The Messenger of Allāh (ﷺ) said: O Allāh, I take refuge with You against the accursed devil, from his *hamz* (seizure or possession), his pride, and his poetry.

Recorded in Aḥmad & Ibn Mājah; Ṣaḥīḥ.

It has been transmitted that the Prophet (ﷺ) explained *hamz* as a type of seizure or possession caused by the devil.

And he explained *nafkh* as pride from the devil which occurs in people such that they are arrogant with the Allāh's worshippers.

And he explained *naftḥ* as blameworthy poetry in which there is imitation of women (or the opposite gender), calls for adultery, alcohol consumption and other forbidden matters.

It is also transmitted that the Prophet (ﷺ) would say this supplication at the beginning of his ṣalāh.

عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ. قَالَ هَمْزُهُ الْمَوْتَةُ وَنَفْثُهُ الشَّعْرُ وَنَفْخُهُ الْكِبْرُ

جاء في الحديث أن النبي صلى الله عليه وسلم فسر همزه: بأنها الموتة الصرع، ما يحصل من الصرع للناس من الشيطان

ونفخه: الكبر، ما يقع في نفوس الناس من الكبر فهو من الشيطان، ينفخ بعض الناس حتى يتكبر على عباد الله

ونفثه: الشعر المذموم، يزين له الشعر المذموم والقصائد المذمومة فيما حرم الله من التشبيب بالنساء والدعوة إلى الزنا أو إلى الخمر أو إلى غيره مما حرم الله عز وجل

وفي رواية: كان رسول الله صلى الله عليه وسلم إذا دخل في الصلاة، يقول - أي في دعاء الاستفتاح

Points of benefit:

1. Even though reality affirms different levels of jinn-possession, this hadīth particularly affirms 'full' possession by the devils (هَمْزٌ).
2. This hadīth explicitly affirms different categories and types of infliction by the shayṭān.
3. This duā for refuge is for prevention and protection.
4. Principle: Every duā and dhikr which is for prevention and protection can be utilised for cure and relief.

5. Patients ought to repeat the duās and adhkār of refuge upon themselves.
6. The Rāqī ought to repeat the duās and adhkār of refuge upon the patient.