

Hadīth Four

**The commandment was given to us
to seek refuge against all harms, especially siḥr
and evil eye**

Say: I take refuge with the Lord of daybreak against the evil of that which He created, and against the evil of darkness when it settles, and against the evil of the blowers in knots, and against the evil of an envier when he envies (113:1-5).

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Say: I take refuge with the Lord of mankind, The Sovereign of mankind, The God of mankind, against the evil of the retreating whisperer who whispers [evil] into the breasts of people, from among the jinn and mankind (114:1-6).

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

We went out on a rainy and extremely dark night, looking for the Messenger of Allāh (ﷺ), so that he could lead us in prayer. So I met him and he (ﷺ) said: Speak. But I did not say anything. Then he said: Speak. But I did not say anything. He said again: Speak. So I said: What should I say? He (ﷺ) said: Say: 'Say: He is Allāh, the One' and Al-Mu'awwidhatayn, when you enter the evening, and when you enter the morning, three times, they will suffice you against everything.

عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ ، عَنْ أَبِيهِ ، قَالَ : خَرَجْنَا فِي لَيْلَةٍ مَطِيرَةٍ وَظُلْمَةٌ شَدِيدَةٌ نَطْلُبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيَ لَنَا . قَالَ : فَأَدْرَكْتُهُ فَقَالَ : قُلْ . فَلَمْ أَقُلْ شَيْئًا ثُمَّ قَالَ : قُلْ . فَلَمْ أَقُلْ شَيْئًا . قَالَ : قُلْ . قُلْتُ مَا أَقُولُ قَالَ : قُلْ : هُوَ اللَّهُ أَحَدٌ وَالْمَعْرُودَاتَيْنِ حِينَ تُمْسِي وَتُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ

Recorded in Al-Tirmidhī & Abū Dāwūd; Ṣaḥīḥ.

Albānī records in Al-Silsilah Al-Ṣaḥīḥah that the Messenger of Allāh (ﷺ) had a young Jewish servant called Labīd bin A'aşam whose service would please him. The boy remained in his service until he cast a spell (siḥr) on him. As a result of that siḥr, the Prophet would suffer an ailment and he did not know what was wrong with him.

قال الألباني في السلسلة الصحيحة زيادة نزول جبريل ب (الموعودتين) سندها صحيح أيضا ولها شاهد من حديث عمرة عن عائشة قالت كان لرسول الله صلى الله عليه وسلم غلام يهودي يخدمه يقال له لبيد بن أعصم وكانت تعجبه خدمته فلم تزل به يهود حتى سحر النبي صلى الله عليه وسلم فكان صلى الله عليه وسلم يذوب ولا يدري ما وجعه

One night, while the Prophet (ﷺ) was asleep, there came to him two angels. One sat by his head and the other by his feet. The one by his head said: What is the matter with him? The other said: Siḥr was done to him (maṭbūb). The

فبينما رسول الله صلى الله عليه وسلم ذات ليلة نائم إذ أتاه ملكان فجلس أحدهما عند رأسه والآخر عند رجله فقال

one by his head said: Who perpetrated the siḥr? The other said: Labīd bin A'aşam. The one by his head said: With what was the siḥr perpetrated? The other said: With a comb and the hair stuck to it and a skin of the pollen of a male datepalm tree, located beneath the well of Rā'ūfah.

The Prophet awoke and called for Āishah. He said: I think that Allāh had informed me about the cause of my ailment. So the Prophet (ﷺ) set out in the morning with a group of his companions to the well and he found that its water was like it was mixed with henna and the surrounding trees were crooked with their tops like the heads of devils.

So a man descended and extracted the pollen skin and found within the comb of the Prophet with hair strands stuck to it. There was also a wax figurine in the shape of the Prophet (ﷺ) with needles inserted into it and a thread with eleven knots. Jibrīl then came with the *mu'awwidhatayn* (Sūrah Al-Falaq & Al-Nās) and said: Recite. And with the recitation the [siḥr of the] knots would come undone. The Prophet would experience pain when pulling out the needles, only to find relief when pausing the extraction.

It was said: O Messenger of Allāh, will you execute the perpetrator? He said: Allah has cured me, and what awaits him is the severest punishment.

الذي عند رأسه للذي عند رجله ما وجعه؟ قال مطبوب فقال من طبه؟ قال لبيد بن أعصم قال بم طبه؟ قال بمشط ومشاطة وجف طلعة ذكر ب (ذي أروى) و هي تحت راعوفة البئر

فاستيقظ رسول الله صلى الله عليه وسلم فدعا عائشة فقال يا عائشة! أشعرت أن الله قد أفتاني بوجعي فلما أصبح غدا رسول الله صلى الله عليه وسلم وغدا أصحابه معه إلى البئر وإذا ماؤها كأنه نقيع الحناء وإذا نخلها الذي يشرب من مائها قد التوى سيفه كأنه رؤوس الشياطين

قال فنزل رجل فاستخرج جف طلعة من تحت الراعوفة فإذا فيها مشط رسول الله صلى الله عليه وسلم ومن مشاطة رأسه وإذا تمثال من شمع تمثال رسول الله صلى الله عليه وسلم وإذا فيها إبر مغروزة وإذا وتر فيه إحدى عشرة عقدة ، فأتاه جبريل ب (المعوذتين) فقال يا محمد (قل أعوذ برب الفلق) وحل عقدة (من شر ما خلق) وحل عقدة حتى فرغ منها وحل العقد كلها وجعل لا ينزع إبرة إلا وجد لها ألما ثم يجد بعد ذلك راحة

فقيل يا رسول الله! لو قتلت اليهودي؟ فقال رسول الله صلى الله عليه وسلم قد عافاني الله عز وجل وما وراءه من عذاب الله أشد...أه

Points of benefit:

1. It is thought that Al-Mu'awwidhatayn were revealed when the Prophet (ﷺ) was inflicted with siḥr, however there are others who hold the view that they were revealed in Makkah but utilised as ruqyah when the Prophet was affected.
2. The fact that two Sūrahs were revealed to seek refuge and protection against all harms and then for there to occur further prophetic narrations regarding them demonstrates the necessity of protecting ourselves from the Unseen (Ghaib) world of the jinn and human-envy.
3. The siḥr is perpetrated with something representing the physical image of a person e.g. idol like image or an actual picture, and the person's physical remnants e.g. hair or nails.

4. One should say *Bismillāh* before doing anything good (khayr), especially actions which remove remnants of the body like hair and nails — so before showering, combing, trimming etc. This protects a person's remnants from being utilised for siḥr.
5. The ḥadīth gives notice of the harm the shayāṭīn-world try to impose on us daily; morning and evening.adhkar
6. The ḥadīth demonstrates the importance of the morning and the evening adhkar (pl. of dhikr) to protect ourselves against all harm.
7. The two sūrahs are so powerful that they can break the siḥr wherever it may be and however many knots and pins there are.
8. The 3 sūrahs can break the existing siḥr, jinn-possession and evil eye, and also protect from any new ones.
9. The recitations, adhkar, and duās break and protect us from the uttered and written evil words. And the physical productiveness—opposite of the intent of those evils—destroy the actual physical artefacts e.g. dolls, knots, pins etc.
10. The 3 sūrahs are so powerful and profound that they can protect us from every single harm.