

A Collection of Guidelines on What a Person Can Do to Protect Himself From Magic

Compiled by
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From the book
‘Tabseer al-Bashr bi-Tabreem as-Sihar’

Translated by
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The following is a summary of a collection of rulings and benefits:

A- Magic is *Haraam* and it is not allowed to perform it, nor is it allowed to learn it or teach it. It is not permissible to go to magicians and the like.

B- The disbelief of magicians, the danger of believing in them and clarification of the severity of its sin.

C - Having knowledge of the *Tafseer* of Allaah’s saying:

<< They followed what the *Shayateen* (devils) gave out falsely of magic in the lifetime of Sulayman >>¹

Ayaah 102 from Sooratul Baqarah, the reasons for its revelation and the strongest opinion regarding it.²

¹ << They followed what the *Shayateen* (devils) gave out falsely of magic in the lifetime of Sulayman. Sulayman did not disbelieve, but the *Shayateen* disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haroot and Maroot, but neither of these two (angels) taught anyone (such things) til they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah’s Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew. >> *Ayaah* 102 from Sooratul Baqarah

² Shaykh ‘Alee at-Tawayjjari mentions: ‘All the different narrations mention that the *Shayateen* practised the magic and that they lied and ascribed it to Sulayman –alayhi sallaam. He is free of that just as Allaah freed him of it with what He revealed to His Messenger of the *Ayaah* which is mentioned.’ Reasons for its revelation p.57 ‘*Tabseer al-Bashr bi-Tabreem as-Sihar*’

D - Having knowledge of the Tafseer of the story of Musa with Pharaoh and the benefits it contains. Seeking cure and treatment by reciting those *Ayaat*¹ upon

¹ al-Araaf: 104-126

وَقَالَ مُوسَىٰ يُفْرَعُونَ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (١٠٤) حَقِيقٌ عَلَىٰ أَن لَّا أَقُولَ عَلَىٰ اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ (١٠٥) قَالَ إِن كُنْتَ جِئْتَ بِآيَةٍ فَآتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (١٠٦) فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ (١٠٧) وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنُّظُرِينَ (١٠٨) قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ (١٠٩) يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ (١١٠) قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ (١١١) يَا ثَوَكُ بِكُلِّ سَاحِرٍ عَلِيمٍ (١١٢) وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ (١١٣) قَالَ نَعَمْ وَإِنِّكُمْ لَمِنَ الْمُقَرَّبِينَ (١١٤) قَالُوا يَمُوسَىٰ إِنَّمَا أَن تُلْقَىٰ وَإِنَّمَا أَن تُكُونُ نَحْنُ الْمُتْلِقِينَ (١١٥) قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَن ألقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (١١٧) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (١١٨) فَغَلَبُوا هَذَاكَ وَأَنْقَلَبُوا صَاحِرِينَ (١١٩) وَأَلْقَى السَّحَرَةُ سِحْرَهُمْ سَجْدِينَ (١٢٠) قَالُوا ءَأَمَّا رَبٌّ عَلَىٰ الْعَالَمِينَ (١٢١) رَبُّ مُوسَىٰ هُوَ هَارُونَ وَهَارُونَ (١٢٢) قَالَ فِرْعَوْنَ ءَأَمِنْتُكُمْ بِهِ قَبْلَ أَن ءَأَذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَّكْرُهُمْ فِي التَّمْيِينِ لِيُخْرِجُوا مِنِّي أَهْلِيهَا فَسَوْفَ نَعْلَمُونَ (١٢٣) لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ ثُمَّ لَأُسَلِّبَنَّكُمْ أَجْمَعِينَ (١٢٤) قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ (١٢٥) وَمَا نَنقِمُ مِنَّا إِلَّآ أَن ءَأَمَّا بَأْيُنَا رَبَّنَا لَمَّا جَاءَنَا رَبَّنَا أفرغ علينا صبرًا وتوفنا مسلمين (١٢٦)

Yunus: 75-82

هُوَ يَحْيَىٰ وَيُميِّتُ وَإِلَيْهِ تُرْجَعُونَ (٥٦) يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ (٥٧) قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ (٥٨) قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْنَاهُمْ حُرَّامًا وَحَلَالًا قُلْ ءَأَللَّهُ أَذِنَ لَكُمْ ءَأَمَّ عَلَى اللَّهِ تَقْرُونَ (٥٩) وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَو فَضْلٌ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ (٦٠) وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْتَرِبُ عَنْ رَبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِن ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ (٦١) أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢) الَّذِينَ ءَأَمَنُوا وَكَانُوا يَتَّقُونَ (٦٣) لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَلِكُمْ هُوَ الْقَوْرُ الْعَظِيمُ (٦٤) وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ (٦٥) أَلَا إِنَّ لِلَّهِ مِن فِي السَّمَوَاتِ وَمِن فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ (٦٦) هُوَ الَّذِي جَعَلَ لَكُمُ الْإِلَهَ لِيَسْتَكَوُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنْ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ (٦٧) قَالُوا أَخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْعَزِيزُ الْعَلِيمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنَّ عِنْدَكُمْ مِّن سُلْطٰنٍ بِهَذَا ءَأْتَفِلُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (٦٨) قُلْ إِنْ الَّذِينَ يَقْرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يَفْلِحُونَ (٦٩) مَتَّعَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾ وَأَنْتَ عَلَيْهِمْ نَبَأٌ نَّوْحٌ إِذْ قَالُوا لِقَوْمِهِ يَفْقَهُمْ إِنْ كَانَ كِبْرُ عَلَيْنَا مَقَامِي وَتَذِكْرِي بَأْيُنَ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُون (٧١) فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُمْ مِنَّ اجْرُءِ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ ءَأَمَرْتُ أَن ءَأَكُونَ مِنَ الْمُسْلِمِينَ (٧٢) فَكَذَّبُوهُ فَجَبَّيْنَاهُ وَمِن مَّعَا فِي الْفٰلِكِ وَجَعَلْنَاهُمْ خَلْفًا وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَنَظَرْنَا عَلَيْهِمْ لَمَّا قَمِيَتِ الْعَرْشُ الْعَظِيمُ (٧٣) ثُمَّ بَعَثْنَا مِن بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِآيَاتِنَا فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِن قَبْلُ كَذٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ (٧٤) ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ (٧٥) فَلَمَّا جَاءَهُمُ الْحَقُّ مِن عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ (٧٦)

Ta-ha: 56-76

وَلَقَدْ آرَيْنَاهُ ءَأَيْتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ (٥٦) قَالَ أَجِئْتَنَا لِيُخْرِجَنَا مِن أَرْضِنَا بِسِحْرِكِ يَمُوسَىٰ (٥٧) فَلَنَأْيُتِيكَ بِسِحْرِ مِثْلِهِ فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوِيًّا (٥٨) قَالَ مَوْعِدِكُمْ يَوْمَ الزَّيْنَةِ وَأَن يُحْشَرَ النَّاسُ ضَحَىٰ (٥٩) فَتَوَلَّىٰ فِرْعَوْنَ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ (٦٠) قَالَ لَهُم مُّوسَىٰ وَيَلِكُمْ لَأَقْتِرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مِن آفْرَىٰ (٦١) فَتَنَزَّ عُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ (٦٢) قَالُوا إِنَّ هَذَا لَسَاحِرٌ بَرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّىٰ (٦٣) فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ءَأْتُوا صَفًا وَقَدْ أَفْلَحَ الْيَوْمَ مِن أَسْعَىٰ (٦٤) قَالُوا يَمُوسَىٰ إِنَّمَا أَن تُلْقَىٰ وَإِنَّمَا أَن تُكُونُ أَوَّلَ مَن أَلْقَىٰ (٦٥) قَالَ بَلْ أَلْقَوْنَا فَإِذَا جِبَالُهُمْ وَعَصِيْبُهُمْ يُخِيلُ إِلَيْهِ مِن سِحْرِهِمْ ءَأَنْهَا تَسْعَىٰ (٦٦) فَأَوْحَسَ فِي نَفْسِهِ خِيفَةٌ مُّوسَىٰ (٦٧) فَلَمَّا لَأ تَخَفَ إِنَّكَ أَنْتَ أَلْتَأَعَىٰ (٦٨) وَوَلَقَىٰ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ (٦٩) فَأَلْقَى السَّحَرَةَ سَجْدًا قَالُوا ءَأَمَّا رَبُّ هَارُونَ وَمُوسَىٰ (٧٠) قَالَ ءَأَمِنْتُكُمْ لَهُ قَبْلَ أَن ءَأَذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السَّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ وَلَأُسَلِّبَنَّكُمْ فِي جُودِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبَىٰ (٧١) قَالُوا لَن نُؤْتِيكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرْنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا (٧٢) إِنَّمَا ءَأَمَّا بَرِيءًا لِيَعْقُرَ لَنَا خَطِيئَتَنَا وَمَا أَكْرَهْنَا عَلَيْهِ مِنَ السَّحْرِ وَاللَّهُ خَيْرٌ وَأَبَىٰ (٧٣) إِنَّهُ مِن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَأ يَمُوتُ فِيهَا وَلَا يَحْيَىٰ (٧٤) وَمَن يَأْتِهِ مَوْئِدًا فَذِ عَمَلِ الصَّٰلِحَاتِ فَاُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ (٧٥) جَنَّتٌ عَدْنٌ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذٰلِكَ جَزَاءُ مَن تَزَكَّىٰ (٧٦)

Shu'ara 29-51

the one who has had magic done to them, such that he will be cured by the permission of Allaah.

E - Magic is a real and tangible entity. That is why it is necessary for the Muslim to fortify himself against it by following what is mentioned in the *Sharia*'.

As a fortification against it:

1- Implementing *Tawbeed* and sincerity for Allaah *Ta'ala*.

2- *Tawaakul* (trusting) in Allaah and relying upon Him, entrusting the matter to Him.

Allaah -*Ta'ala*- said:

<< And whosoever puts his trust in Allaah, then He will suffice him >>
[Talaah: 3]

3- Being continuous regarding the prayers, especially Fajr prayer.

Allaah *Ta'ala* said:

<<Guard strictly the five obligatory prayers especially the middle prayer >>
[Baqarah: 238]

In the Saheeh of Muslim on the authority of Jundub bin Sufyaan -*RadhiAllahu anhu* - who said that the Messenger of Allaah - *sallAllahu alayhi wa sallam* - said:

'Whoever prays the Morning Prayer; then he is under the protection of Allaah, so watch, O son of Adam, so that nothing can take you away from Allaah's protection.'¹

4- Reading Sooratul-Baqarah in your home:

قَالَ لَنْ آتَخَذَتْ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُورِينَ (٢٩) قَالَ أُولُو حَيْثُكَ بِشَىءٍ مُّبِينٍ (٣٠) قَالَ فَآتَتْ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ (٣١) فَأَلْفَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ (٣٢) وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنُّظُرِينَ (٣٣) قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ (٣٤) يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ (٣٥) قَالُوا أَرْحِمْنَا وَأَنْجِنَا وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ (٣٦) يَا أَيُّكَ بِكُلِّ شَخَرٍ عَلِيمٍ (٣٧) فَجَمَعَ السَّحَرَةَ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ (٣٨) وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ (٣٩) لَعَلْنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ (٤٠) فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَأْتِيَنَّكَ رَبَّكَ إِذَا هُوَ لَمُتٍ مَقْتُولٌ (٤١) قَالُوا نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ (٤٢) قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُقْتُونَ (٤٣) فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ رَبِّكَ إِنَّنَا لَنَحْنُ الْغَالِبُونَ (٤٤) فَأَلْفَى مُوسَى عَصَاهُ فَإِذَا هِيَ ثَلَاثُ مَنَاقِبٍ (٤٥) فَأَلْفَى السَّحَرَةَ سَاجِدِينَ (٤٦) قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ (٤٧) رَبِّ مُوسَى وَهَارُونَ (٤٨) قَالَ آمَنْتُمْ لَهُ قِيلَ أَنْ أَذِنَ لَكُمْ لِيُتَّبِعَكُمْ أَلَمْ يُحَرِّمْكُمْ أَنْ تَقُولُوا لَنْ يَكْفُرَ بِنِعْمَتِهِ إِذْ يَنْهَى عَنْ صِلَائِهِمْ وَتُلَاقِيَهُمْ لِيُبْغِيَ عَلَيْهِمُ الْعَدَاوَةَ وَالْكَرَاهَاتِ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ (٤٩) قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ (٥٠) إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا أَنْ كُنَّا أُولَ الْمُؤْمِنِينَ (٥١)

¹ Narrated by Muslim in his Saheeh, The Book of Masajid & Places of Prayer, Chapter of the Excellence of Isha & Fajr in Congregation.

The Messenger - *sallAllaahu alayhi wa sallam* – said: ‘Do not make your homes like graves. Indeed the Shaytaan flees from the house in which Sooratul-Baqarah is read.’¹

He - *sallAllaahu alayhi wa sallam* – also said: ‘Read Sooratul-Baqarah, since taking it is blessed and leaving it is grief and the *Batlah* (magicians) cannot read it.’²

Muawiyah³ said: ‘It has reached me that the *Batlah* are the magicians.’

5- Reading *Ayaatul-Kursi* after every obligatory prayer after the legislated ‘*Adbkaar* (supplications) which follow giving the *sallam* in prayer.’⁴ What indicates this is the saying of the Messenger - *sallAllaahu alayhi wa sallam*: ‘Whoever reads *Ayaatul-Kursi* at the end of every obligatory prayer; nothing will prevent him from entering Paradise except death.’⁵

6- Reciting *Ayaatul-Kursi* when going to sleep. This is what Bukhari narrated with an incomplete chain on the authority of Abu Huraira -*RadhiAllaahu anhu* - who said: ‘The Messenger of Allaah appointed me to look after the *Zakat* of *Ramadan*, so someone came to me to take some food....’ then he mentioned the hadeeth and in it: Shaytaan said: ‘When you go to your bed then recite *Ayaatul-Kursi*, indeed it will be protection from Allaah for you and the Shaytaan will not be able to come close to you until the morning!’ Abu Huraira let him go and in the morning he informed the Prophet - *sallAllaahu alayhi wa sallam* – of what he had said: ‘The Prophet - *sallAllaahu alayhi wa sallam* – said: He spoke the truth even though he is a liar.’⁶

7- Reading the last two *Ayaat* of Sooratul-Baqarah: What is narrated by Bukhari and Muslim on the authority Abu Mas’ood al-Ansaari -*RadhiAllaahu anhu* - who said the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – said: ‘Whoever reads the last two

¹ Narrated by Muslim in his Saheeh, The Book of the Traveller’s Prayer, Chapter of Optional Prayers.

² Narrated by Muslim in his Saheeh, The Book of the Traveller’s Prayer, Chapter of Excellence of Reading the Qur’aan and Soorah al-Baqarah.

³ He is Muawiyah bin Sallam one of the narrators of the hadeeth.

⁴ This was mentioned by Allaamah Ibn Baz – may Allaah have mercy upon him- in ‘Majmoo’al-Fatawa wa Maqalaat fil Aqeedah’(3/277).

⁵ Narrated by Nisa’ee in ‘Amal al-Yawm wa Layla’, ‘Sunan al-Kubra, by Tabarani in ‘al-Kabeer’ from the hadeeth of Abee Umamah, see ‘Saheeh al-Jama’ & ‘Saheehah’ (2/697).

⁶ Narrated by Bukhari in the ‘Book of Authorization’ Chapter ‘If a person deposes somebody and the deputy leaves something and the owner agrees to that, then it is allowed.’ by Nisa’ee in ‘Amal al-Yawm wa Layla’, ‘Sunan al-Kubra, & al-Hafidh Ibn Hajr connects up the hadeeth in ‘Fath al-Bari’.

Ayaat from the end of Sooratul-Baqarah at night then they will be sufficient for him.¹

8- Reading the last three *Soorah* of the Qur'aan in the morning and evening:

What has narrated by Abdullaah bin Khubbayb -*RadhiAllaahu anhu* - who said: 'We went out on a very dark rainy night seeking the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - for him to lead us in prayer.'

The Messenger of Allaah - *sallAllaahu alayhi wa sallam* - said: 'Say.'

But I did not say anything.

Then he - *sallAllaahu alayhi wa sallam* - said:

<<Say: He is Allaah, the One>> [Soorah Ikhlaas] and the last two Soorahs three times when you reach the evening and the morning, they will be sufficient for you against everything.²

9- Reading the last three *Soorah* of the Qur'aan after every prayer:

What has been narrated by 'Uqbah bin 'Aamir -*RadhiAllaahu anhu* - who said: 'The Messenger of Allaah - *sallAllaahu alayhi wa sallam* - commanded me to read the last three *Soorah* of the Qur'aan after every prayer.'³

10- A Muslim should say:

'In the name of Allaah with Whose Name nothing whatsoever on this earth or in the heavens is harmed and He is The All Hearing and All Knowing.'

Bismil-lahil-lathee la yadhurru ma'a 'issmihi shay'un fil 'ardhi wa la fissama'i wa huwa 'as-samee'ul -'aleem

Three times in the morning and evening.¹

¹ Narrated by Bukhari in his Saheeh in 'The Book of the Excellence of the Qur'aan' Chapter: The Excellence of Sooratul-Baqarah & Muslim in his Saheeh, in The Book of the Traveller's Prayer, Chapter of the Excellence of al-Fatiha and the Ending of Sooratul-Baqarah and the Encouragement to Read the Last Two Ayaat of Sooratul-Baqarah.

² Narrated by Abu Daawood in his 'Sunaan' in 'The Book of Manners' Chapter of What to Say in the Morning, & by Tirmidhi in his 'Sunaan' in 'The Book of Supplications' and he said that the hadeeth was graded Hasan Saheeh see 'Saheeh Tirmidhi' by al-Albaani.

³ Narrated by Abu Daawood in his 'Sunaan' in 'The Book of Prayer' Chapter of Seeking Forgiveness. Narrated by Tirmidhi in his 'Sunaan' in 'The Book of the Excellence of the Qur'aan' Chapter of What is Mentioned in al-Muawaddatayan' see Saheeh Tirmidhi.

11- Seeking much refuge in Allaah with: ‘The perfect Words of Allaah from the evil of what He has created’ in the night and the day, when stopping to rest in a building, a desert, in the sky or sea, due to the saying of the Prophet *-sallAllaahu alayhi wa sallam-*:

‘Whoever stops at a place on his journey and then says: -

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the perfect Words of Allaah from the evil of what He has created –

A’outhu bikalimatil-lahi ‘at-taammati min sharri ma khalaqa

nothing will harm him until he leaves that place.’²

12- To eat seven Ajwa dates from al-Madinah in the morning, due to the saying of the Messenger *-sallAllaahu alayhi wa sallam-*:

‘Whoever eats seven Ajwa dates in the morning, neither poison nor magic will harm him on that day.’³

Or he can eat seven dates from the land of al-Madinah due to what Imaam Muslim narrated on the authority of the Prophet *-sallAllaahu alayhi wa sallam-* who said: ‘Whoever eats seven dates from the land of al-Madinah in the morning then poison will not harm him until the evening.’⁴

The great scholar Ibn Baz held the opinion that it is hoped that this protection is also for the one who eats seven of any type of date even if they are not from the dates of al-Madinah.

13- Purifying your home from pictures and statues due to what is narrated by Muslim on the authority of Abu Huraira *-RadhiAllaahu anhu -* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said: ‘Angels do not enter a house where there are statues or pictures.’⁵

¹Narrated by Ahmad in his ‘Musnad’, by Abu Daawood in his ‘Sunaan’ in ‘The Book of Manners’ Chapter What To Say in the Morning, Tirmidhi in his ‘Sunaan’ and authenticated by al-Albani in Saheeh Ibn Majah.

² Narrated by Muslim in his Saheeh, The Book of Dhikr, Supplication, Repentance and Seeking Forgiveness.

³ Narrated by Bukhari in his Saheeh, in ‘The Book of Medicine, Chapter: The Treatment of Magic with al-Ajwa, -and by Muslim in his Saheeh, The Book of Drinks, Chapter Excellence of the Dates of al-Madina.

⁴ Narrated by Muslim in his Saheeh, The Book of Drinks, Chapter The Excellence of the People of Madina.

⁵ Narrated by Muslim in his Saheeh, The Book of Dress and Beautification, Chapter The Prohibition of Making Pictures of Animals.

So the presence of pictures and statues in a house prevents the Angels from entering that home and a home that the Angels do not enter is easily entered by the *Shayateen* (devils).

This fortification is not just specific to magic rather it is for repelling evil in general, and from the evil that it repels is magic.

14-From this fortification is saying: ‘La ilaha ‘illa Allaahu wahdahu la shareeka lahu, lahum mulku wa lahum hamdu wa huwa ala kulli shayin qadeer’

‘There is none worthy of worship in truth except Allaah Alone, He has no partners, to Him belongs the Dominion and for Him is all praise and He is capable of all things,’

one hundred times.

Indeed the one who says it, then it is a protection for him against Shaytaan during that day.¹

15- From this fortification is saying: ‘La ilaha ‘illa Allaahu wahdahu la shareeka lahu, lahum mulku wa lahum hamdu yuhyee wa yumeet wa huwa ala kulli shayin qadeer’

‘There is none worthy of worship in truth except Allaah Alone, He has no partners, to Him belongs the Dominion and for Him is all praise, He gives life and He takes life and He is capable of all things.’

ten times after the Fajr and Maghrib prayers. Indeed for the one who says this it will be protection for him against every disliked thing and a guard against Shaytaan.²

All Praise belongs to Allaah, may His peace
and blessings be upon our final
Prophet Muhammad, his
family, his companions
and all those who
follow his
guidance.

¹ Agreed upon by Bukhari and Muslim from the hadeeth of Abu Huraira -*RadhiAllaahu anhu*.

² Narrated by Tirmidhi in his ‘Sunaan’ in The Book of Supplications & Albaani graded it Hasan in Saheeh Tirmidhi and in Saheeh Targheeb.