12918 - How to Get Rid of Sihr

the question

What is the treatment for someone who has been affected by sihr (magic or witchcraft, including spells aimed at causing hatred or love)? How can the believer save himself from this or avoid being harmed by it? Are there any du’as or dhikrs (supplications or words of remembrance) from the Quran or Sunnah (prophetic teachings) for these things?

Summary of answer

There are different ways of getting rid of sihr, such as:
1- The sahir should be forced to undo what he has done
2- Reciting the Quran
3- Making du`a
4- Taking seven green lote leaves, grinding them up, and putting them into water, then reciting into it the verses and chapters mentioned below.

Detailed answer

Praise be to Allah.

There are different ways of getting rid of sihr (magic):

- He can look at what the sahir (person who practices sihr/magic) has done. For example, if he has put some of his hair in a place, or in a comb, or somewhere else, if it is discovered that he has put it in such-and-such a place, it should be removed and burnt or destroyed. This will cancel out what has been done and will foil the intentions of the sahir.
- The sahir should be forced to undo what he has done, if his identity is known. It should be said to him, “Either you undo what you have done, or you will be executed.” After he has undone it, he should still be executed by the authorities, because the sahir should be killed

without being asked to repent, according to the correct view. This is what was done by ‘Umar (may Allah be pleased with him), and it was narrated that the Messenger (peace and blessings of Allah be upon him) said: “The punishment of the sahir is to strike him with the sword (i.e., execute him).” When Hafsah Umm al-Muminin (may Allah be pleased with her) found out that a slave woman of hers was dealing with sihr, she killed her.

- Reciting the Quran, for it has a great effect in removing (the effects of) sihr. Ayat al-Kursiy, the verses of sihr from Surat al-A’raf, Surat Yunus and Surat Ta-Ha, Surat al-Kafirun, Surat al-Ikhlas and al-Mu’awwidhatayn should be recited over the person who has been affected by sihr , or into a vessel. Du’a should be made for healing and good health; in particular the du’a which has been narrated from the Prophet (peace and blessings of Allah be upon him):

“Allahumma Rabb al-Nas, adhhib al-bas washfi, anta al-Shafiy, la shifa a illa shifa uka, shifa an la yughadiru saqaman (O Allah, Lord of mankind, remove the evil and grant healing, for You are the Healer. There is no healing except Your healing, which does not leave any sickness).”

One may also recite the words used by Jibril (peace be upon him) when he treated the Prophet (peace and blessings of Allah be upon him) with ruqyah:

“Bismillah urqik, min kulli shay in yu dhik, wa min sharri kulli nafsin aw ‘aynin hasidin Allah yashfik, bismillah urqik (In the name of Allah I perform ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye may Allah heal you, in the name of Allah I perform ruqyah for you).”

This should be repeated three times, as should the recitation of “Qul Huwa Allah Ahad ” and al-Mu’awwidhatayn.

He may also recite the above into water, some of which should be drunk by the person who has been affected by sihr, and he should wash with the rest, one or more times as needed. This will remove the sihr by Allah’s leave. This was mentioned by the scholars (may Allah have mercy on them), and by Shaykh ‘Abd al-Rahman ibn Hasan (may Allah have mercy on him) in Fath al-Majid Sharh Kitab al-Tawhid, in (the chapter entitled) Bab Ma ja a fi’l-Nushrah, and by others.

- He can take seven green lote leaves, grind them up, and put them into water, then recite into it the verses and chapters mentioned above, and the du’as. Then he can drink some and wash with the rest. This is also useful for treating a man who is being kept from having intercourse with his wife. Seven green lote leaves should be placed in water, the verses referred to above should be recited into it, then he should drink from it and wash with it. This is beneficial, by Allah’s leave.

The verses which should be recited into the water and the lote leaves for those who have been affected by sihr and the one who is being prevented from having intercourse with his wife because of sihr are as follows:

1. Surat al-Fatihah
2. Ayat al-Kursiy from Surat al-Baqarah , which is as follows (interpretation of the meaning):

“Allah! La ilaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Kursiy extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.” [Al-Baqarah 2:255]

1. The verses from Surat al-A’araf, which are as follows (interpretation of the meaning):

“[Pharaoh] said: ‘If you have come with a sign, show it forth, if you are one of those who tell the truth.’

Then [Musa] threw his stick and behold! it was a serpent, manifest!

And he drew out his hand, and behold! It was white (with radiance) for the beholders.

The chiefs of the people of Pharaoh said: ‘This is indeed a well-versed sorcerer;

He wants to get you out of your land, so what do you advise?’

They said: ‘Put him and his brother off (for a time), and send callers to the cities to collect —

That they bring to you all well-versed sorcerers.’

And so the sorcerers came to Pharaoh. They said: ‘Indeed there will be a (good) reward for us if we are the victors.’

He said: ‘Yes, and moreover you will (in that case) be of the nearest (to me).’

They said: ‘O Musa! Either you throw (first), or shall we have the (first) throw?’

He [Musa] said: ‘Throw you (first).’ So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.

And We revealed to Musa (saying): ‘Throw your stick,’ and behold! It swallowed up straight away all the falsehood which they showed.

Thus truth was confirmed, and all that they did was made of no effect.

So they were defeated there and returned disgraced.

And the sorcerers fell down prostrate.

They said: ‘We believe in the Lord of the ‘Alamin (mankind, jinn and all that exists).

The Lord of Musa and Harun.’” [Al-A`raf 7:106-122]

1. The verses from Surat Yunus, which are as follows (interpretation of the meaning):

“And Pharaoh said: ‘Bring me every well-versed sorcerer.’

And when the sorcerers came, Musa said to them: ‘Cast down what you want to cast!’

Then when they had cast down, Musa said: ‘What you have brought is sorcery, Allah will surely

make it of no effect. Verily, Allah does not set right the work of Al-Mufsidun (corrupters).

And Allah will establish and make apparent the truth by His Words, however much the Mujrimun (criminals) may hate (it).'" [Yunus 10:79-82]

1. The verses from Surat Ta-Ha, which are as follows (interpretation of the meaning):

"They said: 'O Musa! Either you throw first or we be the first to throw?'

[Musa] said: 'Nay, throw you (first)!' Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.

So Musa conceived fear in himself.

We (Allah) said: 'Fear not! Surely, you will have the upper hand.

And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain'" [20:65-69]

1. Surat al-Kafirun
2. Surat al-Ikhlas and al-Mu'awwidhatayn (i.e., Surat al-Falaq and Surat al-Nas) – to be recited three times.
3. Reciting some of the du'as prescribed in shari'ah, such as:

"Allaahumma Rabb al-Nas, adhhib al-ba s wa'shfi, anta al-Shafiy, la shifa a illa shifa uka, shifa an la yughadiru saqaman (O Allah, Lord of mankind, remove the evil and grant healing, for You are the Healer. There is no healing except Your healing, which does not leave any sickness)."

If the above verses etc. are recited directly over the person who has been affected by sihr, then the reciter blows on his head and chest, these are also among the means of healing, by Allah's leave, as stated above.

And Allah knows best.