

Questioner: Raaqi Muhammad Mustapha عفا الله عنه (Trinidad & Tobago)

Assalaamu Alaikum Warahmatullahi wabarakatuh.

Question:

Dear respected scholar (may Allah bless and protect you), I am presenting to you our method of ruqya/quranic treatment. The method of treatment is used to treat persons afflicted with jinns, sihr and ayn. Kindly tell us if this method is accepted according to sharia. Also, if any aspect of it conflicts with the sharia, please draw our attention to it so that we may take appropriate action. The method was founded and established by Shaikh Ben Halima AbdurRauf. This method was established since 2007 and is practiced in over 60 official ruqya centers in approximately 20 countries worldwide with a success rate of 85%.

The method consists of:

Firstly, diagnosing the patient.

This is based on a logical diagnosis (question and answer). We do not believe in nor accept unseen diagnosis (asking jinns help, angels, kashf, vision etc). The symptoms we look for are unusual, abnormal, unexplained symptoms which were derived from Quran and Sunnah.

The four main symptoms are:

1. Abnormal unexplained physical or health problems:

For example, medical diseases or ailments which doctors can't explain, even if the disease is known but they don't have a solution or a cause or origin of problem, medications don't work, medical tests are inconsistent. Illness always coming and going. Eg: pains, skin problems, stomach problems, paralysis, infertility, psoriasis, etc.

2. Abnormal unusual unexplained mental or emotional states:

For example, the person becomes frequently angry for no real reason and loses control, depression with no real cause, anxiety, abnormal fear, seeing or hearing things, suicidal, they feel like they are going in circles in life, getting blocked in life, can't go forward, can't focus, keeps forgetting, sleeping problems. This symptom can reach as far as being diagnosed with mental or psychological disorder with no real cause and no real solution.

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3. Abnormal unusual unexplained blockages in life

His life is blocked, everything he tries does not succeed until it becomes systematically abnormal as though an external force is acting on his decisions and actions. For example, he suddenly cannot study, keeps failing his exams and cannot go forward in school. Abnormal marriage problems, intimate and communication problems with wife. Abnormal work and money problems keeps losing his job can't keep his money or business. Abnormal problems with house, land or vehicle.

4. Abnormal reoccurring dreams, nightmares or visions.

For example, sleep paralysis, things attacking while sleeping. The person keeps having abnormal sexual dreams, he dreams animals or people attacking him, he keeps dreaming fire, drowning, dead people, accidents etc.

This diagnosis is a consultation between the patient and raaqi. It is recorded by writing on a detailed diagnostic form. When the diagnosis is completed, we can logically conclude if sorcery, jinns or ayn is affecting the patient. We can conclude what type of sihr was done and also how the sorcery was done. After this conclusion, if it was determined that the person has magic, we will now administer the Qur'anic treatment, also if we conclude jinns are involve, we then proceed to catch those jinns.

Secondly, catching the jinns. Jinn catching is to bring the jinn by force into the body of another person who is the sensor or catcher and the jinn will speak instantly and he will be our prisoner and under our control for a short space of time until he becomes Muslim. How is this possible? Through our experience in ruqya we reached the fact that all those who were possessed by jinns and the jinn spoke through their mouths, once the jinns are gone and the person is cured by the grace of Allah and ruqya treatment, there remains an opening between him and the world of jinns (this person is the sensor/catcher). What we discovered is that he can also act on their world through this opening. How can he act on them and catch them? With intention, Dua and Quran. By asking Allah to send the jinns and making that intention, then reciting the verse " **أينما تكونوا يات بكم الله جميعا ان الله على كل شيء قدير** " the evil jinns which are affecting the patient or the evil jinns which are affecting his property or life or any jinn as a matter of fact based on our intention and dua (diagnoses), is brought into the body of the catcher only if Allah allows it. The jinns do not possess the catcher. The catcher can talk, stop, move the jinn at any time and he is in full control. It is a reverse possession. But how is it that they are our prisoners and we can do what we want with them? We made them come by the power of Allah and His words, so they can't leave until we allow them, so they are our prisoners, we have brought them into our human world by the permission of Allah. Bringing the jinn in our world puts him in a position of extreme vulnerability: Quran will act or burn him directly or you just

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have to tap his neck – by hitting the neck of the catcher - with your hand as if it was a sword to chop his head off, and if you hit his hand that will cut off the hand, etc.

We can use appropriate verses to solve any situation the jinns come with. We know the jinns become Muslims because the Quran no longer burns them. When they become Muslim we recite to them the verse "... قاتلوا أولياء الشيطان...". The jinns will leave and attack the magicians. Via this new horizon in ruqya we can systematically remove the evil jinns of magicians.

We do not use jinns to catch the other jinns. The catcher has an opening on the jinns' world resulting from his past afflictions with jinn and sorcery, and this opening allows us to bring the jinns to discuss with them and handle them. We do not give specific personal instructions to the jinns. Instead, we merely recite verses of Quran which convey specific meanings and which has an instant effect on the jinns. They see whatever Allah wants them to see. They see the instructions of Quran.

It should be noted that this step is optional. However, it is a means of speeding up the treatment for the patient by removing the jinns and obtaining as much information as possible so as to be more effective in treating the patient. It should also be noted that the Quran compels them to speak the truth and this is known from experience. Despite this, the information gathered is not relied upon totally nor always literally. It simply gives the raqi a better idea in identifying the type of sihr done by correlating it with the logical diagnosis. This in turn makes it easier to destroy. It should finally be noted that the jinns do not harm the catcher because they are not possessed, it is dua and Quran which brings the jinns.

Thirdly, the Quranic treatment.

Components of Treatment:

Quranic Hijama.

The therapist will place cups on various parts of the body where he suspects the magic or jinns may be residing. After the hijama has started, the raqi will recite specific verses from Quran, a specific number of times with the intention of burning the jinns and magic. The Quran will burn the magic in the body and the cups will extract it.

Quranic Water.

Quranic water is prepared by reciting verses unto water or by writing Qur'anic verses with saffron, honey or printing with edible ink on paper which can be diluted into water and used.

Quranic senna water/tea. The patient will drink senna in Qur'anic water which they will drink for a certain number of days. The Qur'anic senna tea will purge the stomach and organs of any magic.

Quranic Oil (Blackseed/olive) Specific verses from Quran will be recited on blackseed or olive oil which the patient will rub and massage into skin while reciting Sura fatiha.

Quranic incense

Specific verses are recited and then blown on incense.

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Now, once we understand how the sorcery was done based on the diagnosis, we can then destroy or cancel it. The person is placed on a treatment plan for a number of days depending on the intensity of affliction.

- Magic which was consumed is destroyed and removed by drinking Qur'anic water and senna.
- Magic which was stepped-on or touched will be removed by using Qur'anic olive or black seed oil which the person must rub and massage the affected areas with.
- Magic which was sent into body by the jinns will be removed by Qur'anic hijama (wet cupping).
- Magic done by using symbols and placed in remote areas will be destroyed/cancelled by washing, spraying and bathing with Qur'anic water.
- The Quranic incense is used to repel and ward off the jinns.
- Quranic water is used to spray house, business etc. to cancel sorcery done to such place.

After the period of treatment is completed, persons are then followed up by rechecking their diagnostic form to see how many of the symptoms are gone. If any remain, we try to understand why and we keep treating as necessary.

This is the method of treatment which we apply systematically for all patients and spiritual afflictions. It will treat all 3 ailments, jinn, magic and ayn. If a patient does not do the treatment or part, his problems may remain. If a patient is committing major sins his treatment may not work. The patient will be given a treatment form with instructions of treatment. The treatment form also contains Qur'anic verses and Prophetic Duas for patient. The verses used in the treatment are specifically chosen and precisely applicable for various types of magic, for jinn removal or for bad eye. For instance, if magic was done with skin, the verse "ومن اصوافها..." would be used. If it is padlock magic, the verse "اولم يرالذين كفروا أن السموت والارض كانتا رتقا ففتقنهما" would be used. We use the above method of treatment together with the jinn catching to treat patients.

Respected scholar, is this a permissible method of treatment? If there are any elements which are against the esteemed sharia, please bring it to our attention.

بارك الله فيكم وجزاكم خيرا

19.08.21

10 Muharram 1443

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Our objectives are as follows:

- Helping people who are stuck and suffering in their lives and affected by sorcery and jins.
- Saving muslims from going to shirk and prohibited ways for help.
- Dawa to non muslims by showing them the power of Allahs quran.
- Fighting sorcery and shirk everywhere until we break the magicians work and they become weak by the help of Allah.
- Breaking ruqya business by teaching, showing everyone and putting an end to fake healers.

We will appreciate for the benefit of the muslim community to have a Signature of approval that the above method of ruqya (4 pages document) which includes diagnosis, quranic treatment and Shaikh Ben Halima method of jin catching which is the method of Raaqi Muhammad Mustapha Khan of Trinidad and Tobago is according to the sharia.

Name of renowned Islamic Scholar

Signature

Date

MUFTI

RIYAAD RAHAMAN

R. Rahman

03-10-21

MUFTI

ABRAAR

Abraar

5-10-21

Wa Alaikum As Salaam,

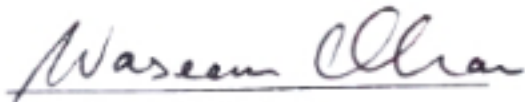
With respect to the explanations which have been given in the attached document regarding the method of 'Ruqya' done by Raaqi Mustapha Khan, I do not find any action that is in violation of the laws of the sacred Shariah, as it pertains to curing those affected with evils and the removal of Sihr (black magic) from a person.

Questioning the affected person with respect to what he/she is experiencing is permissible since the person needs to be treated.

Summoning the wicked jinns by using verses of the Holy Quran and duas, is also permissible since such jinns are guilty of causing harms and sufferings to the patient, and seeing that they are wicked and rebellious, and are unbelievers who wish to continue in their evil ways, they must be summoned and treated with harshness in order to put an end to their mischief.

The Quranic treatment which is given to remove and cure the Sihr (black magic) is also evident from authentic sources in the Sunnah of the Prophet (S.A.S), as well as, from the actions of the pious scholars of the past. Therefore, in light of the above, based on my knowledge and understanding, I do not find any of these in violation of the laws of the Shariah, and hence, this method of treatment is permissible.

And Allah Knows best



Mufti Waseem Khan

29/09/2021