

## The Prophet's guidance on treating scorpion stings

The chapter *Al-Ikhlās* contains the essentials of the Faith and the Creed, various aspects of *Tawhid*, and attesting to and affirming Allāh's Oneness that entails denying all types and forms of *shirk* with Him. It also entails affirming that Allāh is the Sustainer, along with asserting every type of perfection for Him. Consequently, the creation seeks Allāh for each and every need. This chapter also denies that Allāh has a parent, an offspring, or an equal, and this is why it equals one third of the Qur'ān. Furthermore, Allāh's Name "*As-Samad* (the Sustainer)" that the chapter contains includes each and every type of perfection. Also, the chapter denies that Allāh has an equal, while Allāh's Name *Al-Āhad* (the One) also denies the existence of a partner with Allāh. These are the three essential cornerstones of *Tawhid* [Allāh's Oneness in Lordship and worship and in His Names and Attributes].

The *Mu'awwidhātān* (chapters 113 and 114 of the Qur'ān) also includes seeking refuge with Allāh from every type of evil and harm. Seeking refuge from the evil that Allāh has created includes every type of evil that such creations, whether physical or spiritual, can ever produce and cause. Seeking refuge from the night when its sign, (the moon), sets, entails seeking refuge from the evil souls that thrive during the night, as opposed to the light of the day. This is because when the darkness falls and the moon sets, the evil forces come out. Also, seeking refuge from those who tie knots and blow on them includes seeking refuge from the evil of sorcerers and their sorcery. Also, seeking refuge from envious people means seeking refuge from the evil forces that cause harm through the envious people's bodies and sight. The second chapter (114) of the *Mu'awwidhātān* entails seeking refuge from the evil of humans and Jinn. Consequently, the two *Mu'awwidhātān* entail seeking refuge from every type of evil. Therefore, they have a great benefit as a shield against evil before it occurs. This is why the Messenger of Allāh ﷺ advised 'Uqbah bin 'Amir to recite them after every prayer, as At-Tirmidhi has narrated. This advice from the Prophet ﷺ contains a great secret and benefit that helps repulse all types of evil during the time between the prayers. The Prophet ﷺ also described the *Mu'awwidhātān* when he said:

« ما تَعَوَّذَ الْمُتَعَوِّذُونَ بِبَيْنَلَيْهِمَا »

**“No one who seeks refuge can ever find a refuge like them.”**

It was also reported that when the Prophet ﷺ was the victim of sorcery the spell contained eleven knots tied each with a special incantation blown on it, and that whenever Jibril عليه السلام recited a Verse from the *Mu'awwidhatan*, a knot was untied, until all eleven knots were untied. Then, the Prophet ﷺ was cured, as if being released from a restraining chain.

As for using regular medicines to cure scorpion sting, salt has a great value in this regard. The author of *Al-Qanoon* said, “Salt should be used in a bandage with linen seeds to cure the scorpion's sting.” Salt helps dissolve the poison, which has a burning pain that needs to be cooled. The cool moisture contained in the linen seed cools the pain, while the salt helps extract and remove the poison. This is one of the best and easiest types of remedies for scorpion stings, which require cooling the pain and extracting the venom. Allāh knows best.

Muslim narrated that Abu Hurairah رَضِيَ اللهُ عَنْهُ said, “A man came to the Prophet ﷺ and said to him, ‘O Messenger of Allāh ﷺ! I have suffered greatly from a scorpion that stung me last night.’ The Prophet ﷺ said:

أما لو قلتَ حينَ أمْسَيْتَ: أعوذُ بكلماتِ اللهِ التَّامَّاتِ مِنْ شَرِّ ما خَلَقَ؛ لم يَضُرَّكَ  
يُضْرَكَ

**“Had you said these words when you went to sleep, ‘I seek refuge with Allāh's Perfect Words from the evil of what He has created,’ it would not have harmed you.” [Ahmad]**

Know that the Divine cures help after one catches a disease and also help prevent it from happening. If any type of harm befalls one afterwards, it will not be severe. Natural medicines, on the other hand, only help after the disease attacks. Islamic prayer formulas and the various supplications either prevent the disease from happening or make it milder after it happens, depending on the strength of soul and heart of the sick person. Therefore, the Islamic prayer formulas and supplications are used as preventive measures and also as a cure.

As for prevention, in the *Sahihain* it is narrated that 'Āishah رَضِيَ اللهُ عَنْهَا said:

« كان رسولُ الله صلى الله عليه وسلم إذا أوى إلى فراشه: نَفَثَ في كَفَيْهِ بَقْلٌ هو الله أحدٌ والمُعَوِّذَتَيْنِ، ثم يمسحُ بهما وجهه وما بلغت يده من جسده »  
**“Whenever the Messenger of Allāh ﷺ would go to bed, he used to breathe into his hands with**

***Qul huwa Allahu Ahad (Al- Ikhlas) and the Mu'awwidhatan.” He then would wipe his face and whatever he could reach of his body with his hands.”***

Also, in the *Sahihain* it is narrated that the Prophet ﷺ said:

« مَنْ قرأ الآيتين من آخر سورة البقرة، في ليلة، كفناه »

**“Whoever reads the last two Verses from Chapter Al-Baqarah (the second chapter in the Qur'an), at night, they will be enough for him.”**

Also, Muslim narrated that the Prophet ﷺ said:

« من نزل منزلاً، فقال: أعوذ بكلماتِ الله التَّامَّاتِ مِنْ شَرِّ ما خَلَقَ؛ لم يَضُرَّه شيءٌ حتى يرتحل من منزله ذلك »

**“Whoever resided in a place and said, ‘I seek refuge with Allāh's Perfect Words from the evil of what He has created,’ then nothing will harm him until he departs that place.”**

Abu Dāwud also narrated that the Messenger of Allāh ﷺ used to say at night when he was traveling:

« يا أرضُ؛ ربِّي وربُّكَ اللهُ؛ أعوذُ بالله من شَرِّكَ وشَرِّ ما فيكَ، وشَرِّ ما يدبُّ عليك؛ أعوذُ بالله من أسدٍ وأسودٍ، ومن الحية والعقرب، ومن ساكنِ البلد، ومن والدٍ وما ولدٌ »

***O land! My Lord and your Lord is Allah. I seek refuge with Allah from your evil, from the evil of whatever is in you and from the evil of whatever walks on your surface. I seek refuge with Allah from a lion, a despot (or jinn), a snake and a scorpion and from those who reside in this land, and from the begetter (son of Adam) and that which he begot (his progeny).”***