

**An Islamic Introduction to Understanding
Magic, Evil Eye, and Jinn Possession**

Jamal Hussein Abdelfattah

An Islamic Introduction to Understanding Magic, Evil Eye, and Jinn Possession

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Introduction

All praise is due to Allah, the Creator of both illness and cure, trial and relief, and pain and bliss.

May blessings and peace be upon our master Muhammad—who said: “A Muslim is the one from whose tongue and hand the Muslims are safe,” and: “All of a Muslim is forbidden for another Muslim—their blood, wealth, and honor,” and: “There should be neither harm nor retaliation.”

The early generations of Muslims fully understood and embodied these ethics. They were a source of peace and safety for one another, yet firm and resolute against their enemies, in fulfilment of Allah’s words: “Muhammad is the Messenger of Allah, and those who are with him are harsh against the disbelievers and merciful among themselves.”

Centuries later, however, many who claim Islam have little of it beyond the name. Their contentment with Allah’s decree has diminished, their gratitude for His blessings has weakened, and their hearts have become consumed by worldly life and its glitter. Their souls have begun to covet what their fellow Muslims possess—even if it is little, even if it is earned through hard work and patience, or used in obedience to Allah. This envy drove them to transgress, to lie in wait for their brothers with harm—resenting the blessings they see in others’ hands, even without gaining those blessings themselves, and deriving twisted satisfaction from ruining others’ lives while hypocritically displaying sorrow and sympathy.

Sihr (sorcery), evil eye, and jinn possession are among the most harmful manifestations of such envy, malice, and spiritual aggression—afflictions that have now become widespread among Muslims and through which some people cause great suffering to others.

And because much confusion, myth, and superstition surround these matters—and because Allah has allowed me to work for many years in treating such afflictions with the Noble Qur'an—I decided to prepare this small booklet, modest in size yet significant in value. Its aim is to introduce ordinary Muslims, especially those without specialized knowledge, to the nature of these afflictions, the ways they occur, the methods of protection, and the basic principles of treatment. This gives the believer a clear, foundational understanding—a ray of light and hope—by which they may navigate this dark and perilous path.

The information in this booklet is grounded primarily in the Noble Qur'an, the authentic Sunnah of the Messenger of Allah (peace and blessings be upon him), and practical experience granted by Allah.

I ask Allah to make it beneficial for me and for you, in this life and on the Day of Judgment—the Day when neither wealth nor children will be of any use, except for one who comes to Allah with a sound heart.

Jamal Hussein Abdelfattah

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1. What is magic (*sihr*)?

In the Arabic language, *sihr* means an influence upon the soul that captivates or affects it. In the noble hadith: “Indeed, some eloquence is a kind of magic.”

In general terminology, it refers to an unseen force that is activated by certain words to cause unnatural and harmful effects upon a person’s mind or body.

In Islamic terminology, it refers to specific recitations, writings, or blowing with incantations that involve disbelief (*kufr*) or seeking help from devils, with the intention of harming a believer in their religion or worldly life.

Magic can affect non-Muslims just as it affects Muslims, and it can be performed by humans or jinn.

2. What is evil eye (*ayn*)?

Linguistically, *ayn* means the eye—an organ of vision in humans and animals.

In Islamic terminology, it is a type of harm that affects a person’s body, soul, or possessions due to a gaze from someone who is envious or overly admiring.

3. What is jinn possession?

It is when a jinni connects with a human’s body, causing the person to lose control over themselves—partially or completely.

Possession may result in symptoms such as pain, body shaking, seizures, the jinn speaking through the person’s tongue, or a loss of control over body movements.

4. What is the Islamic proof of the existence and harm of magic?

First, from the Noble Qur'an:

"...But the devils disbelieved, teaching people magic..." and "They bewitched the eyes of the people, and struck terror into them, and produced a great magic." and also: "And from the evil of those [women] who blow upon knots."

Second, from the hadith of the Prophet (peace be upon him):

"Whoever acquires knowledge of the stars has acquired a branch of magic, increasing as they increase."

Here, "knowledge of the stars" refers not to astronomy, but to occult astrology and practices used for harm and misguidance.

Third, from the Qur'an:

"They learned from them that by which they cause separation between a man and his wife; but they could not thus harm anyone except by Allah's permission. And they learned what harmed them and did not benefit them."

5. What is the Islamic proof of evil eye and its harm?

First, from the Noble Qur'an:

"And from the evil of the envier when they envy."

Second, from the hadith of the Prophet (peace be upon him):

"When one of you sees something in themselves, their wealth, or their brother that they admire, let them pray for blessings for it, for indeed the evil eye is real."

Third, the Prophet (peace and blessings be upon him) also said:

"The evil eye is real, and if anything were to precede divine decree, it would be the evil eye."

And he said: "The evil eye can send a man to his grave and a camel to the cooking pot."

6. What is the Islamic proof of jinn possession and its harm?

First, from the Qur'an:

“Those who consume usury will not stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity.”

Second, from the hadith:

It was narrated that the Prophet (peace and blessings be upon him) said to a jinni inside a possessed person:

“Come out, enemy of Allah!”

7. What is the Islamic ruling on magic and the magician?

Magic is an act of disbelief in Allah (may Allah protect us).

Allah the Exalted says: “But the devils disbelieved, teaching people magic.” And: “And they surely knew that whoever practiced it (magic) would have no share [of goodness] in the Hereafter.”

It is a harmful knowledge that is strictly forbidden to learn, practice or teach.

8. What is the origin of magic, and how did it begin on earth?

Magic is a harmful knowledge that Allah Almighty sent down as a test through two angels in Babylon, named Harut and Marut. They taught it to people but warned them clearly that it was disbelief.

Allah the Exalted says: “And what was sent down to the two angels in Babylon, Harut and Marut. But they taught no one until they had said, ‘We are only a trial, so do not disbelieve.’”

Thus, it was a divine test through which Allah distinguished the wicked from the righteous.

9. What is the relationship between Satan and magic?

Since magic is an unseen means of harming people and turning them away from the path of Allah, devils adopted it as their way. They teach it, encourage it, and assist those of weak faith who engage in it. Allah says: “But the devils disbelieved, teaching people magic.”

10. What is the purpose of magic, and what are its motives?

The purpose of magic is to cause harm and suffering to a person. Such harm may be:

- **Religious** – leading a person toward sin or disbelief.
- **Psychological** – causing mental distress, forgetfulness, or insanity.
- **Physical** – resulting in weakness, pain, fatigue, or illness.
- **Social** – leading to isolation, family discord, aversion between spouses, or preventing marriage.
- **Economic** – causing failure at work or repelling customers from a merchant.

11. How is harmful magic performed?

Magic consists of words and incantations. To perform it, the magician often inscribes or recites these harmful words over a material object — such as paper, wood, cloth, or liquid — and may blow into it with magic spells.

The material is then attached or applied to the targeted person either:

- **Directly** — by mixing the substance in food or drink, or burning it as incense,
- **Indirectly** — by sprinkling it in places the victim passes,

- Or by attaching it to the victim's belongings, such as clothing, jewelry, pictures, or shoes.

Sometimes, the magician recites the spell near the victim or upon them verbally.

All of this constitutes forbidden and evil practices (may Allah protect us).

12. How does the devil participate in magic?

Allah has set boundaries between the human world and the world of the jinn, so that the jinn cannot harm humans except through whispering temptations to sin. Allah says: "Then Satan whispered to them."

The danger of magic lies in the fact that it opens a doorway for devils to violate those limits — to afflict a human both mentally and physically, and sometimes to dominate their body. This explains the severe and unnatural symptoms that some afflicted people experience.

To illustrate: magic is like filthy garbage, and devils are like insects; garbage attracts insects and gives them room to multiply and harm people — likewise, magic attracts devils and allows them to cause harm.

13. What are some types of magic according to purpose?

Magic has many forms, as virtually every aspect of a Muslim's life can be targeted by harmful magic spells. Here are some of the most common and well-known types:

1. **Separation magic** – causing discord between spouses. Allah says: "They learn from them that by which they cause separation between a man and his wife."

2. **Illusion or fantasy magic** – making a person believe something happened that did not, similar to the magic of Pharaoh's magicians.
3. **Marriage-blocking magic** – preventing a person from marrying or discouraging suitors.
4. **Illness and Madness magic** – causing fatigue, weakness, physical pain, sickness, exhaustion, lethargy, forgetfulness, insanity, or other symptoms like vomiting and diarrhea.
5. **Fertility-blocking magic** – preventing conception or the completion of pregnancy.
6. **Depression or grief magic** – causing sadness, depression, distress, or suicidal tendencies.
7. **Sexual-blocking magic** – preventing sexual intimacy between spouses.
8. **Adultery magic** – inducing lust for illicit sexual acts.
9. **Sustenance-blocking magic** – causing aversion to work or repelling customers or business opportunities.
10. **Isolation magic** – inducing a desire to avoid all people and enjoy solitude excessively.
11. **Love magic** – causing unnatural love or obsession with a specific person.
12. **Death magic** – aiming to harm or kill the victim (may Allah protect us).

14. What are some types of magic according to form?

Magic can take multiple forms, but the most common today include:

1. **Ingested magic** – the magical substance (e.g., water with salt or honey) is placed in food or drink for the victim to consume, one of the most dangerous forms because it enters the body directly.
2. **Sprinkled magic** – magical liquids are sprinkled on thresholds, doorways, or areas where the victim passes.
3. **Talismanic or written magic** – spells or symbols written on paper, wood, stone, or cloth, hidden near the victim.
4. **Incense magic** – special incense infused with magical words or liquid, burned to affect the person who smells it.
5. **Anointed magic** – magical liquid applied on the victim's belongings, e.g., the soles of shoes.
6. **Magic of belongings** – attaching magic to the victim's belongings (clothes, jewelry, pictures) or burying it in remote places such as graves, seas, wells, or hanging it in trees.

15. What are some types of magic according to materials used?

1. **Impure blood** – usually from animals sacrificed for purposes other than Allah, or menstrual blood (may Allah protect us). Muslims may use lawful slaughtered animals to nullify such magic.
2. **Impurities** – e.g., wine, pig products, or human waste, used to attract and empower devils.
3. **Dead animals** – blood or body parts are used, or magic is hidden inside them.
4. **Statues or effigies** – used to store talismans or trace magic.
5. **Skulls** – from humans or animals, used as containers for magic and to attract jinn too.

6. **Candles** – sometimes inscribed with magical words to activate devils.
7. **Dolls** – talismans or magical items hidden inside dolls, often unnoticed in homes, sometimes containing written spells.

16. What are talismans?

A talisman is a symbol, set of letters, or numbers used in magical writing, known only to the magician or the devil.

17. What is black (lower/inferior) magic?

Black or inferior magic (sihr sofli) refers to:

- Any magic buried underground, submerged in water, or placed in a low location.
- Magic involving impurities or desecration of Quranic verses (may Allah protect us).
- Magic served by lowly or wicked devils.

The term “inferior or lower” indicates either the method, materials, or spirits employed.

18. How does a magician hide the magic of belongings?

A malicious magician often hides belongings magic in a secure container (plastic bag, box, or bottle). Common hiding methods include:

1. **Burial in the ground** – graves, deserts, or remote abandoned locations.
2. **Water disposal** – wells, rivers, seas, or drainage channels.

3. **Trees** – hanging or placing magic in forest trees.
4. **Abandoned places** – old homes or ruined lands.
5. **Near fire sources** – ovens or burning sites.

19. What is a magical knot?

A magical knot is a point where the spell is concentrated in the body, causing harm.

It may be created with thread and blown upon with magical words, drawn on paper or a picture, or tied in talismanic work.

The knots act as centers of magical harm or blockage.

Signs of nullifying magic include the unraveling or dissolution of these knots by Allah's will.

20. How is belongings magic nullified once discovered?

The safest method to nullify magic is dismantling rather than burning. The Prophet (peace and blessings be upon him) dismantled magic found in a well at Dhi Arwan instead of burning it. Steps include:

1. Seek Allah's help and recite protective Qur'an verses and supplications continuously during the dismantling process.
2. Protect your hands with thick gloves due to possible harmful substances.
3. Use tools such as tweezers, scissors, or knives when necessary.
4. Prepare a container with water, ideally with some Qur'an verses of ruqyah recited over it (blowing lightly into the water).

5. Remove organic materials or liquids into the water.
6. Cut threads and place them in water.
7. Dissolve written spells in water, erasing all text.
8. If a human image is involved, do not destroy it; erase text and remove pins or threads carefully.
9. Leave all materials in water for hours or days depending on the spell's strength to ensure total dissolution.
10. Dispose of the water with dissolved materials in a remote hole in the ground.
11. Once all text is removed and pins/threads are taken out, the image may then be safely torn if necessary.
12. If unable to perform these steps, seek a qualified, righteous practitioner (Raqi) for assistance.

21. What is the servant of magic?

The servant of magic (or servants) are jinn or devils who go to the bewitched person to harm them and to help achieve the objective of the magic. They find in magic a wide field for harming Muslims. Some of them are criminals who do so willingly out of hatred and malice towards Muslims, while others are forced or coerced by stronger devils who serve the accursed magician.

22. Does magic harm by itself, or must devils serve it?

First of all, magic does not harm anyone except by the permission of Allah (the Exalted). Allah (Glorious is He) says:

“But they could not harm anyone except by Allah’s permission.”

However, from a theoretical standpoint, magic is an independent phenomenon and may cause harm by itself without the involvement of devils—similar to evil eye.

An example of this is the magic that was cast upon the Messenger of Allah (peace and blessings be upon him), which caused him harm, despite the fact that Satan has no power or authority over him.

Yet in practice, magic is a satanic domain where devils seize the opportunity to harm humans. The magician draws closer to them to command their service against the victim.

It is just like filthy garbage and insects: theoretically, both are separate and harmful in themselves, but in practice, garbage inevitably attracts harmful insects, making the harm double.

23. What are the types of jinn and their activities?

The jinn are nations like humankind. Among them are the righteous believers who worship Allah, and among them are the wicked and disbelieving devils—just like humans.

Some of the jinn have wings and fly in the air, some move upon the earth, and some take the form of animals such as snakes and dogs. The Messenger of Allah (peace and blessings be upon him) said:

“The jinn are of three kinds: one kind that has wings and flies in the air, one kind that appears as snakes and dogs, and one kind that travels from one place to another.”

Some jinn can take human form, as occurred with Abu Hurairah (may Allah be pleased with him), when a jinn appeared to him in the form of a man—as reported in Sahih al-Bukhari—until the Prophet (peace and blessings be upon him) told him that the man was a devil.

Some jinn dive into the seas, as Allah (the Exalted) says:

“And the devils, every builder and diver.”

And some jinn may appear in dreams in human forms. The Prophet (peace and blessings be upon him) said:

“Whoever sees me in a dream has truly seen me, for Satan cannot take my form.”

However, Satan may appear in dreams in forms other than that of the Messenger of Allah (peace and blessings be upon him).

24. Why is some magic performed using impurities or by desecrating the Qur'an (we seek refuge in Allah)?

The magician or the witch is an accursed devil walking on earth—among the most disbelieving of Allah's creation. They commit every act of disbelief that pleases the devils so that they may serve them more effectively, and so that the magic attracts the vilest and most criminal among them.

Magic can harm even without such abominable acts; these are not essential for its performance. However, the accursed magician resorts to them in order to provoke and attract a greater number of wicked devils to harm the victim more severely.

We seek refuge in Allah the Almighty from all of that.

25. Can magic be performed using a personal photograph?

Yes, magic of belongings can be performed using a photograph, as has been observed when magicians write magical words upon it or insert needles into it as symbols of binding knots.

However, for the magician to successfully perform magic on someone, they usually need certain personal information—among which is the

mother's name. Ignorance of such details can hinder the effect of the spell.

A photograph is considered a weak trace of the bewitched person; thus, the magic performed through it will be weak.

The strongest traces are those that contain bodily fluids such as urine, sweat, blood, or semen. The farther the object is from these internal traces—like a photo or a wristwatch—the weaker the effect of the magic.

26. What are the means of protection against magic?

1. Regular recitation of Qur'anic and Prophetic supplications of protection, every morning and evening, along with frequent mention of Allah (the Exalted) and prayer for His protection. One must also adhere to the obligations of Islam and avoid prohibitions.
2. Eating seven ajwah dates in the morning, as the Prophet (peace and blessings be upon him) said:

“Whoever eats seven ajwah dates in the morning will not be harmed that day by poison or magic.”

3. Keeping company with righteous believers and distancing oneself from corrupt or harmful people. The Prophet (peace and blessings be upon him) said:

“Do not accompany except a believer, and let none eat your food except a pious person.”

4. Be cautious with food and drink prepared specifically for you by people who are not righteous or in whom you have no strong and certain trust—even if they are relatives. Be firm and do not act out of courtesy in such matters.

5. Protect your personal belongings. Do not leave them unattended or in the hands of those who are not trustworthy. Do not allow untrusted individuals into your bedroom or bathroom, and do not leave these areas unsupervised, lest someone steals an item to use for sorcery, or applies a magic spell to your clothes or shoes. Even your garbage and personal waste must be handled with caution. Do not allow them to fall into the hands of those who may cause harm, and ensure they are disposed of safely.
6. Avoid provoking enmity or conflicts with others, for some weak-hearted people may resort to such evil means out of revenge. Deal with malicious people with a measure of wisdom and cautious tact.
7. Treat servants kindly and choose them wisely, as many cases of harm originate from that direction.
8. Conceal Allah's blessings upon you whenever possible. Do not speak much about what Allah has granted you, for envy and malice may drive some to cause harm. The Prophet (peace and blessings be upon him) said:

“Seek help in fulfilling your needs through secrecy, for everyone blessed is envied.”
9. Maintain cleanliness inside and outside your home—particularly around drainage areas, storage places, and neglected corners where magical objects could be hidden.
10. Ruqyah (Qur'anic healing) serves as a means of protection and preservation, even for those not afflicted by any harm.

27. What are the symptoms of being affected by magic?

Symptoms vary depending on the type and strength of the magic. A patient may experience some or many of them in varying degrees. Some magic spells are light and barely noticeable, while others are severe and obvious.

Common symptoms include:

- Unexplained pain or numbness in parts of the body.
- Physical ailments without medical cause, or random body pricks.
- Heart palpitations.
- Periods of sadness, depression, or crying without reason.
- Constant fatigue and laziness without effort.
- Love of solitude and isolation.
- Staying up late and difficulty sleeping at night.
- Disturbing nightmares.
- Strange feelings of love or hatred toward certain people.
- Inclination toward sins and aversion to acts of worship and mention of Allah.
- Frequent forgetfulness, absent-mindedness, dark thoughts.
- Repeated failure in work, studies, relationships, or marriage.
- People turning away from a person and developing unwarranted hostility toward them.
- A sudden blockage of livelihood with no apparent cause, especially for traders and business owners.
- Failure in studies, marriage, or life plans in general.
- Recurring marital problems with no real cause, or triggered by trivial reasons.

28. How can we distinguish between ordinary problems and those caused by magic or evil eye?

Not every problem in a person's life is caused by magic or evil eye, of course. There are many other natural causes.

However, a problem caused by magic or evil eye usually occurs suddenly and without any understandable reason or prior cause, whereas ordinary problems have clear reasons and known circumstances leading to them.

For example:

A wife may come to hate her husband due to his persistent mistreatment; her growing dislike has a clear reason. But if a loving wife, with a good relationship, suddenly begins to feel intense hatred toward him for no reason or explanation, this may indicate separation magic.

29. How is magic diagnosed?

The effect of magic usually begins when the victim notices unusual symptoms in their body, mind, sleep, or relationships—without any logical explanation. They then seek a qualified and knowledgeable ruqyah practitioner.

The practitioner begins by asking detailed questions about the symptoms to form a preliminary assessment.

For instance:

- A wife complains of sudden aversion toward her husband with no clear reason.
- A person suffers unexplained illness or nightmares.

- A woman finds that every suitor inexplicably turns away despite her good qualities.

The practitioner first rules out any medical causes. If the symptoms may result from illness, medical treatment is required.

He may ask about when the symptoms began, whether they followed eating at a specific place, the arrival of a new housemaid, or the disappearance of personal belongings. This helps determine how and where the magic might have been done.

After ruling out physical causes, the ruqyah practitioner starts by reciting certain Qur'anic verses for the affected person to listen to.

If the afflicted person begins to feel pain, fatigue, crying, headache, trembling, or if a jinni speaks through them during the recitation, this strengthens the suspicion of magic or evil eye.

Sometimes, the practitioner recites specific verses related to the type of magic suspected.

For example:

- A woman afflicted with a marriage-blocking spell may show reactions when verses concerning marriage are recited.
- Likewise, a person suffering from an evil eye that blocks livelihood may respond to verses that address sustenance and provision.

The practitioner observes and questions the afflicted person over time to reach a precise diagnosis, noting during which verses the affected person feels stronger sensations.

Dreams can also aid in diagnosis, as many bewitched people see meaningful dreams. Skilled interpreters may assist the practitioner in understanding these dreams if needed.

In some few cases, a person may be afflicted with a type of magic, evil eye, or jinn possession without showing symptoms during Qur'anic

recitation in the practical test. In this case, the affliction may only be discovered and confirmed through the dreams they experience or through other real-life and psychological symptoms.

30. What dreams may indicate the presence of magic, evil eye, or jinn possession?

Some disturbing, satanic, or even truthful dreams may point to an affliction caused by magic, evil eye, or jinn possession. These may appear either as satanic nightmares or as true dreams intended to assist the afflicted person in recognizing and understanding their condition, so that they do not neglect seeking treatment.

Recurring and distressing nightmares are among the important signs that may suggest the possibility of such afflictions. In many cases, the dreamer may be suffering from more than one condition at the same time—such as magic and possession together—so the dreams come to indicate both.

Among the troubling dream images that may suggest such afflictions are:

filth and impurities; dirty bathrooms; harmful or predatory animals; ugly insects and reptiles; blood; unknown people; falling from heights or into pits; hair; graves, corpses, and death; snakes and scorpions; fire; broken or damaged objects; erotic dreams and sexual imagery; music; nudity; darkness; jinn; and the desire to recite the Qur'an while finding it difficult to do so.

Other dream symbols may also appear depending on the type and severity of the affliction.

For instance:

- A wife suffering from separation magic may see her husband in a hideous form, or may see herself hating him in the dream.

- A person afflicted with magic causing illness may dream that they are suffering from serious diseases, that they have been admitted to a hospital, or even that they have died.
- Someone affected by evil eye may see in dreams signs of harm, loss, or damage affecting themselves, their family, or their property.

Such dreams help the experienced Qur'anic healer and the knowledgeable dream interpreter understand the nature of what the dreamer is suffering from.

31. How is magic treated?

Though treatment methods vary, they generally revolve around the following principles:

1. Supplication (dua):

This is the foremost weapon. Magic is unseen; its maker, method, and location are mostly unknown to the afflicted. Therefore, turning to Allah is the foundation of all healing. It was narrated that when the Prophet (peace and blessings be upon him) was cured of the magic spell cast upon him, A'isha (may Allah be pleased with her) said:

“But he kept supplicating and supplicating.”

2. Ruqyah with Qur'anic verses and Prophetic supplications:

Since magic consists of words of disbelief and satanic incantations, nothing can nullify or weaken it except the words of the Most Merciful and the words of His Messenger (peace and blessings be upon him) revealed by Allah. Allah says:

“And We send down of the Qur’an that which is healing and mercy for the believers; but it increases the wrongdoers only in loss.”

3. **Using natural remedies** praised in the Qur’an and Sunnah—such as dates, honey, olive oil, black seed, and Zamzam water. If magic has caused physical illness, a doctor may prescribe appropriate medication too.
4. **Using pure water recited upon with Qur’an** by blowing softly. The affected person may drink from it, wipe it over their body, or sprinkle it in clean corners of their home.

32. What is Ruqyah (Islamic healing) and what is its ruling?

Ruqyah is words derived from the Qur’an and Sunnah that can be beneficial, by the permission of Allah, in treating certain ailments. Scholars agree that ruqyah is permissible for treating some illnesses, whether physical or unseen, such as magic, the evil eye, or jinn possession, because it is reported that the Prophet (peace be upon him) either performed ruqyah himself or approved it.

There is a difference of opinion regarding the scope of ruqyah. Some say it is restricted to specific verses of the Qur’an or particular prophetic supplications that the Prophet (peace and blessings be upon him) either used for ruqyah or approved, based on his statement to a companion who performed ruqyah using Surah Al-Fatiha: “And how do you know that it is ruqyah?”

Others say that ruqyah can be any Islamic lawful words in general, from the Qur’an, prophetic supplications, or other permissible sources, intended to treat certain ailments, whether physical or unseen like magic, evil eye, or jinn possession. This is based on the narration: “Present your ruqyahs to me. There is no harm in ruqyah as long as it does not involve shirk (polytheism/disbelief/blasphemy).”

It has been narrated that the Messenger of Allah (peace and blessings be upon him) entered upon A'isha (may Allah be pleased with her) while a woman was treating her or performing ruqyah for her. He said: "Treat her with the Book of Allah (Qur'an)."

The best ruqyah is from the Qur'an, the established supplications of the Prophet (peace and blessings be upon him), invoking Allah's names and attributes. Supplications should be in clear Arabic or in a language understood by those present, containing no ambiguous or obscure words. Ruqyah that contains innovations, shirk (polytheism or disbelief), or prohibited words is impermissible.

Innovations in ruqyah include using strange or ambiguous words not established in the Sunnah, as some Sufis do, or specifying certain numbers of unlawful repetitions or fixed times for the ruqyah.

Shirk in ruqyah includes seeking help from the dead or using magical incantations. Forbidden words in ruqyah include supplications for impermissible things or using words prohibited by the Islamic law.

33. How is Ruqyah performed?

Ruqyah is usually performed for treatment by a qualified Islamic practitioner. Any Muslim can also perform ruqyah for an afflicted person by reciting certain Qur'anic verses and supplications for them and within their hearing. Physical contact, or even sharing the same place, is not required. However, the intention of ruqyah for treatment must be present, along with seeking help from Allah to request healing.

34. How is magic nullified? Does Ruqyah nullify it?

First, it must be understood that nullifying magic could only be achieved by Allah's will. We only follow the means of treatment,

including ruqyah from the Qur'an and prophetic supplications. Allah says:

“Then when they threw, Moses said, ‘What you have brought is magic. Indeed, Allah will nullify it; indeed, Allah does not amend the work of corrupters.’”

Magic consists of two essential components:

1. The source of transmission, which is the magical substance itself.
2. The recipient, who is the person targeted by the magic.

Nullifying magic can occur in two main ways:

1. Destroying the source of the magic:

This involves eliminating the magical substance at its origin, which immediately halts the transmission and renders the magic ineffective.

Examples include:

- Tearing or obliterating a written magic (*taʿweez*).
- Cleaning an area affected by sprinkled magic.
- Expelling ingested or drunk magical substances from the body.
- Locating and destroying buried magical objects.

Such results occur only through the grace and mercy of Allah, often accompanied by supplication and righteous deeds. Allah may guide the afflicted person through a dream, get people to find and destroy buried magic, cause it to wash ashore, burn in forests, or be consumed by insects. These subtle interventions are among the wonders of Allah. This method is the fastest way to nullify magic.

2. Protecting and fortifying the recipient:

If destroying the source is not possible, the focus shifts to purifying the body from the magic and repelling the jinn assigned to it. By establishing a protective shield through consistent ruqyah sessions, the body becomes fortified and no longer receives the magic's effects.

- This requires patience and careful administration of ruqyah.

- Gradually, the effects of the magic diminish, the jinn serving it depart, and the body becomes like a warrior in armor, impervious to further harm from the magical source.

Through these two approaches—eliminating the source **or** fortifying the recipient—magic can be nullified, always by the will and permission of Allah.

35. Do jinn sometimes speak through the possessed person?

Not every possessed person speaks through jinn. Some may not even realize they are afflicted. But in some cases of strong magic, jinn may control the speech centers in the brain or throat, causing them to speak through the person. In other instances, a person may suffer from possession where jinn take control of speech centers. This may or may not occur, usually only in advanced cases of magic or possession.

36. What are the signs of a magician and how they conceal themselves?

A magician is a major hypocrite and must hide in a Muslim society because magic is prohibited and harmful. Therefore, magicians always seek concealment, whether male or female.

Many people assume magicians wear strange clothes and use obvious occult tools, but in reality, they may appear as pious scholars, healers, or respectable individuals.

- Signs of a magician include:
 1. Many strangers, mostly women, visit frequently, sometimes carrying items.

2. Asking for the mother's name, as jinn often refer to the mother for magical purposes.
3. Mumbling obscure words, unlike a true Islamic healer who recites clearly.
4. Talking about astrology, supernatural powers, energy, or occult practices.
5. Requesting unusual items or animals, or money for them.
6. Requesting something belonging to the target of magic.
7. Disguising themselves as Sufis, spiritual healers, or astrologers.

37. Why choose online ruqyah? What are its advantages?

Online ruqyah is performed through an internet connection, where the afflicted person listens directly to Qur'anic recitation or supplications during the session, conducted by a qualified Muslim practitioner specialized in Qur'anic healing.

This method has become increasingly popular due to its many practical benefits, including:

1. Access to experienced practitioners

It allows you to benefit from skilled and trustworthy practitioners who may live in distant countries and are not available locally.

2. Greater convenience

You can receive the session from anywhere—your home, workplace, or even while traveling—using nothing more than your phone.

3. Usually more affordable

Since the practitioner does not need to travel, sessions are typically less expensive, allowing you to receive more frequent treatments when needed.

4. Privacy and confidentiality

Almost no one—including those living in the same home—needs to know that you are undergoing treatment unless you choose to tell them.

5. Comfort and ease

You can receive ruqyah in your bedroom, in any relaxing position, without the pressure of dressing formally, attending specific locations, or spending long hours waiting with crowds.

6. More appropriate for women

The practitioner does not see the woman at all, ensuring complete modesty and distance.

7. Flexible scheduling

Online sessions can be easily rescheduled or canceled without the inconvenience associated with in-person ruqyah.

8. Ideal for children, the elderly, and people with special needs

They can remain in a safe and familiar environment during treatment.

9. Suitable for busy and working individuals

Those with limited time can schedule sessions at times that fit their daily routine.

10. Equally effective—sometimes even more effective—than in-person ruqyah

The therapeutic results are not dependent on physical presence. Online ruqyah can be just as effective, as the treatment relies on Qur'anic recitation and supplication, not physical proximity.

38. Can magic reoccur after treatment? Can a person be afflicted again?

Yes, this can happen in several situations.

The first—and most common—scenario is when the sorcerer, or the person who commissioned the magic, remains close to you and is aware of your circumstances. When such a person notices that you have begun treatment and your condition is improving, they may renew the magic with stronger work. For this reason, the afflicted person is strongly advised to keep their treatment as private as possible, informing only those who absolutely need to know. In many cases, the one who caused the affliction may be monitoring the victim closely, so caution is essential.

Another scenario occurs when ruqyah is used to sever the connection between the magic's source and the afflicted individual, thereby isolating the harmful influence. If the person later neglects ruqyah, the spiritual protection weakens, leaving the body unshielded once again. As a result, the connection between the source of the magic and the recipient may re-establish itself, and the effects of the magic may return. (For more details on this point, refer to question no. 34)

39. Can magic be inherited? And how does it differ from non-inherited magic?

Yes, certain types of magic can indeed be inherited. For example, a mother may be afflicted with a particular form of magic, and as a result, her children—or some of them—may be born affected by it, even though no new magic spell was cast specifically on them. This phenomenon is well-known in practice.

For this reason, experienced practitioners of ruqyah often ask about the family's history of affliction to identify the type of magic more accurately.

As for the difference between inherited magic and magic carried out on a specific individual, there is no difference in strength or effect. The only distinction lies in the cause of the affliction, not its impact.

Therefore, I always advise the afflicted person to seek proper treatment so that the harm does not extend to their descendants.

The same principle also applies to evil eye, which may affect children through their parents' affliction.

40. Can the magic afflicting one person affect those around them?

Yes, this can happen. Magic does not only harm a person internally—it can also create indirect effects on the people around them.

- A person whose character and behavior are altered by magic will naturally create tension and conflict in their environment, causing others to be affected even if they are not the ones targeted.
- A woman afflicted with separation magic may unintentionally transmit its effects to her husband, leading to constant arguments, coldness, or unexplained distance.
- Someone targeted with magic meant to block their livelihood may find that customers avoid them, feel uneasy around them, or lose interest for no clear reason.

This does not mean the customers are afflicted—rather, the negative influence is directed at the main victim, and they are touched only as part of that impact.

It is important to understand that those who are affected indirectly are not necessarily afflicted themselves. They are simply experiencing the ripple effects of the magic directed at the primary victim.

This is why I always recommend proper treatment and Qur'anic healing, as healing the individual lifts the harm from them and from everyone around them.

41. Can a person identify who performed the magic against them?

In most cases, no.

Magic is carried out secretly by someone with a hypocritical and malicious heart, which makes it extremely difficult—and often dangerous—to accuse anyone without clear and undeniable evidence.

However, this does not mean that suspicion is always baseless. There are certain individuals around whom doubts naturally gather, and a person should remain cautious when dealing with them. These may include:

- People who are close yet have questionable character or unclear intentions.
- Individuals who have shown signs of envy, resentment, or ill will.
- Open enemies with whom serious conflicts have occurred.
- Anyone who might gain something from harming a person or disrupting their life.

Such individuals should be approached with alertness and cautious boundaries, so that a Muslim does not fall victim to a trap or act of magic that may later be very difficult to escape (may Allah protect us).

42. Is the story of magic done on the Prophet (peace and blessings be upon him) authentic?

Yes, it is authentic and agreed upon in Sahih Bukhari and Muslim. A Jew named Labid ibn al-A'sam practiced magic on the Prophet (peace and blessings be upon him) using hair in a comb buried in a well. The Prophet (peace and blessings be upon him) felt its effects until Allah revealed its location, and it was removed and destroyed.

This does not contradict prophethood, as protection does not prevent temporary harm.

43. What is Prophet Solomon's relation to magic?

Jinn attributed magic to Solomon (peace be upon him), claiming he used it to control humans and jinn. Allah cleared him of this, stating: "Solomon did not disbelieve, but the devils disbelieved, teaching people magic..."

44. What is the difference between magic and jinn possession?

Magic causes specific harm to the affected person without fully controlling them, while possession is a stronger jinn attack on the body, causing seizures, speech through the person, or physical/sexual sensations in dreams.

However, Magic is a gateway to jinn possession. It weakens the body and leaves it vulnerable, making a person more exposed to disturbances and interference from the jinn. Possession is often one of the complications of strong magic, neglected magic that is left untreated, or cases that are treated improperly or incorrectly.

45. What is envy? What are its causes, and what is its ruling in Islamic law?

Envy is a feeling of resentment or hostility toward someone because of a blessing that Allah has granted them but withheld from the envier. Among the signs of envy is that the envier feels distress and emotional pain when Allah blesses someone else, and feels relief or satisfaction when that blessing is taken away. The envier is pained by seeing others in ease, and pleased by seeing them in hardship.

The causes of envy are both religious and worldly. The primary cause is weak faith. If a person truly believed that Allah is Just, that He alone is the Giver of provision, and that He distributes His gifts with perfect wisdom, the believer's heart would be at peace and would not incline to envy others. Undoubtedly, envy is forbidden in Islam and reflects a serious deficiency in one's faith. The Prophet said: "Faith and envy cannot coexist in the heart of a servant." It was narrated that the Messenger of Allah (peace and blessings be upon him) said: "Beware of envy, for envy consumes good deeds just as fire consumes firewood."

Worldly causes of envy include idleness, failure, and feelings of powerlessness. A person with too much free time, or someone who is unsuccessful or oppressed and feels helpless, is more prone to envying others who have been blessed. By contrast, the person busy with their own life, successful in their endeavors, accomplished, and strong in character usually finds no motivation for envy.

46. What causes a Muslim to be afflicted by evil eye?

First, I affirm that evil eye occurs by the decree of Allah, and caution does not prevent destiny. However, there are causes a Muslim should be aware of, so they may take precautions.

The most significant cause is neglecting one's relationship with Allah—failing to protect oneself through the mention of Allah and regular recitation of the Qur'an. Another cause is mixing with people of corrupt character and weak faith, for it is usually those close to you who envy you, not strangers.

A further cause is showing off blessings in a boastful or provocative manner. Some people display their blessings excessively in front of those who lack them, feeding their own insecurities and unhealthy desires, which exposes them to evil eye.

47. What are the symptoms of someone afflicted by evil eye?

The symptoms vary according to the strength and severity of evil eye. Some cases are mild and temporary, while others are intense and long-lasting.

The most common symptoms are failure, blockage, and persistent losses. Evil eye may affect a person's health and outward appearance. For example, it may cause failure in one's personal or professional life, disruption of opportunities, financial losses, or damage to possessions. It may also cause physical issues such as fatigue, headaches, hair loss, and various forms of deterioration in one's beauty or appearance. Additionally, evil eye may impact mental well-being, leading to anxiety, sadness, or depression.

48. What are the methods of protection from evil eye?

Protection from evil eye can be summarized in several key points:

1. Keeping the company of righteous and upright people, and avoiding those known for envy, malice, or bad character.
2. Concealing one's blessings and avoiding unnecessary displays of them. The Prophet (peace and blessings be upon him) said: "Seek help in fulfilling your needs by keeping them private, for every person blessed with a favor is envied."
3. Maintaining regular daily supplications (adhkar), morning and evening, and performing simple prophetic ruqyah for protection.
4. A righteous Muslim should be careful not to harm others with the evil eye. When seeing something admirable, they should pray for its blessing instead of using phrases such as, "How beautiful!" or "How amazing!" The Prophet (peace be upon him) said: "Why would one of you kill his brother? If you see something that pleases you, then ask Allah to bless it."

49. How is evil eye treated?

The best protection is always prevention, through daily supplications (adhkar) and simple ruqyah that a person performs for themselves.

If a person is actually afflicted, the foundation of treatment is specific ruqyah for evil eye. This includes blowing lightly into clean water after reciting the relevant verses, then washing the head and body with that water.

The Messenger of Allah (peace and blessings be upon him) permitted ruqyah for the evil eye.

It is narrated that the Prophet (peace and blessings be upon him) saw in the house of Umm Salamah (may Allah be pleased with her) a young girl who had a discoloration (darkness and paleness) on her face. He said: “Perform ruqyah for her, for she has been afflicted by the eye.”

It is also important to distance the afflicted person from anyone known to be envious or harmful, to prevent recurrence. Maintaining acts of worship, avoiding sins, and making continuous supplication for healing are essential elements of recovery.

If the person realizes that they themselves have harmed someone with evil eye unintentionally, they should perform ablution (wudu’) into a container, and the water should be poured over the afflicted person, by the instruction of the Prophet (peace and blessings be upon him). This was done when Aamir ibn Rabia afflicted Sahl ibn Hunaif. Aamir performed ablution, washing his face, arms to the elbows, knees, and the inner part of his garment, and the water was poured over Sahl — and he was cured by Allah’s permission.

Herbal remedies, beneficial foods, and natural substances—such as olive oil, honey, black seed, Zamzam water, and washing with a soak made from powdered sidr leaves—may also support recovery.

50. What causes jinn possession?

Most cases of jinn possession occur due to magic, which acts as the primary gateway for possession. Possession is often a complication or effect of magic. Strong or neglected magic attracts rebellious jinn, creating an opportunity for them to harm the body.

Possession can also occur due to evil eye, which may cause similar harm as magic and, in some cases, allows jinn to affect the body.

Other causes include negligence in obligatory acts and worship, distraction from Allah, failure to protect oneself with supplications (adhkar) and prayers, or actions that anger jinn, such as harming animals (which may be jinn in disguise).

Visiting abandoned or ruined places without invoking Allah's protection, neglecting seeking refuge before entering toilets, or indulging in worldly pleasures such as love songs or certain music may also trigger possession.

In some cases, a righteous person may be tested by Allah for wisdom, reward, forgiveness, or spiritual elevation. Patience and reliance on Allah are essential.

51. How can one protect oneself from jinn possession?

The key to prevention is righteousness and obedience to Allah. The Prophet (peace and blessings be upon him) and the Qur'an emphasize that Satan has no authority over those who follow Allah's path:

“Indeed, My servants – you have no authority over them except those who follow you among the misguided.”

Protective measures include:

1. Maintaining obedience and avoiding sin.

2. Regular morning and evening supplications (adhkar) and specific protective prayers.
3. Seeking Allah's refuge from evil jinn and devils.
4. Saying Bismillah (In the Name of Allah) before all actions and seeking Allah's protection before entering bathrooms or deserted places.
5. Kindness toward animals and avoiding their harm, which brings reward and reduces the risk of spiritual harm.

52. What are the symptoms of jinn possession?

Symptoms vary but may include:

- Feeling a presence when alone.
- Sensations of unseen hands touching the body, especially during sleep.
- Nightmares and disturbing dreams.
- Sleep disturbances, paralysis (sleep paralysis), or difficulty awakening.
- Difficulty reciting the Qur'an during sleep.

Some possessions may be subtle, with the jinn not intending harm, merely staying near the affected person. Even if no physical harm occurs, all jinn interfering with a human body is a violation of Islamic law, as humans have a sacred personal space protected by Allah.

53. What are the types of jinn possession?

Possession varies by **strength, duration, and proximity of the jinn**:

- **Mild:** minor symptoms such as nightmares or discomfort

- **Moderate:** body aches, fatigue, and a feeling of heaviness or pressure on the body.
- **Severe:** jinn may speak through the affected person, causing seizures or extreme distress

Some jinn inhabit the body, causing fatigue and unnatural sensations. Others remain external, affecting the body from outside, particularly during sleep.

54. How is jinn possession treated?

Step 1: Identify the cause.

If due to magic or the evil eye, these are treated first.

Step 2: Recitation of Qur'anic verses.

- Certain verses strongly affect the attacking jinn, causing them severe torment.
- Repeated recitation may force the jinn to exit the body.
- Dialogue may occur if the jinni speaks through the person.
 - If Muslim, the jinn is encouraged to leave out of obedience to Allah.
 - If non-Muslim, the option of accepting Islam may be offered.
- Threats from specific Qur'anic verses of punishment and torture may be used if necessary.

Step 3: Patience during treatment.

Symptoms may intensify during treatment, and the afflicted must endure until Allah grants healing.

Similarly, an experienced ruqyah practitioner may sometimes reduce the intensity of the session if the symptoms increase, or recite specific verses to alleviate discomfort.

55. Can a Muslim who is afflicted perform ruqyah on themselves and dispense with a practitioner?

Yes, this is possible—but it has several important conditions.

First, self-ruqyah is suitable when it is done merely as a form of protection, or when the case is mild enough for the person to remain in control of the symptoms.

Second, the afflicted person should be able to recite the Qur'an correctly and understand the Arabic language to a reasonable degree.

Third, they must be capable of diagnosing their own condition and recognizing the nature of the problem they are facing.

Fourth, they need to know which Qur'anic surahs or verses are most effective and appropriate for their particular situation.

If these conditions are not met, it is better to seek the help of an experienced ruqyah practitioner who is familiar with such details.

One of the benefits of this is conserving the affected person's energy, especially in difficult cases that require the body to remain relaxed while the recitation is performed—something not always possible if the person is already exhausted by the affliction.

A practitioner can also monitor the case over time and adjust the ruqyah or change certain recitations depending on the progression of symptoms, which requires experience and insight.

Therefore, the recommended advice is to seek the help of a qualified and experienced practitioner, at least for a period of time, until relief comes by the permission of Allah.

56. What are some natural remedies beneficial for treating magic and evil eye?

There are many natural remedies, and herbal medicine provides a broad field for healing these conditions, insha'Allah. Some notable examples include:

1. **Olive oil:** Beneficial both for consumption and as a body ointment. The Prophet (peace be upon him) said:

“Eat olive oil and use it as a body ointment, for it comes from a blessed tree.”

2. **Honey:** Preferably pure, natural honey, neither diluted nor processed. It is beneficial for eating and as a body ointment. Allah says:

“From their bellies comes a drink of varying colors, in which there is healing for people.”

3. **Black seed (*Nigella sativa*):** Can be eaten directly, added to foods, taken as oil, or used as a topical ointment. The Prophet (peace and blessings be upon him) said:

“...The black seed is a remedy for every disease except death.”

57. What are some effective verses and supplications (adhkar) for protection and safeguarding?

- The Prophet (peace and blessings be upon him) said:

“No servant says in the morning and evening: ‘Bismillah, with whose name nothing in the earth or the heavens can harm me, and He is All-Hearing, All-Knowing’ three times, except that nothing can harm him.”

- He also said:

“Whoever recites the last two verses of Surah Al-Baqarah at night, it will protect him.”

- He further said:

“Reciting *Qul Huwa Allahu Abad* (Surah Al-Ikhlās) and the two Mu’awwidhatayn (Surah Al-Falaq and Surah An-Nas) three times in the morning and three times in the evening is sufficient protection from all harm.”

58. Some people avoid seeking ruqyah because of the hadith about the seventy thousand who will enter Paradise without judgment. What is the correct understanding of this?

The hadith: **“Seventy thousand from my nation will enter Paradise without judgment: they are those who do not seek ruqyah, do not believe in omens, and place their full trust in their Lord.”**

At first glance, some people assume that requesting ruqyah is discouraged. However, this conclusion is incorrect when the hadith is understood within the broader body of authentic Islamic teachings.

In the prophetic tradition, lawful Islamic ruqyah was not only allowed but encouraged when needed—especially in cases of spiritual harm such as evil eye, magic (sihr), or jinn affliction.

Numerous authentic reports confirm that Jibril performed ruqyah for the Prophet (peace be upon him), that the Prophet performed ruqyah for others, and that he approved those among his Companions who practiced it. It is authentically reported that Aisha (may Allah be pleased with her) was treated through ruqyah by a woman. The Prophet instructed her: “Treat her with the Book of Allah.

The Prophet (peace and blessings be upon him) also said:

“O servants of Allah, seek treatment, for Allah has not created a disease except that He has created for it a cure.”

Therefore, the meaning of “they do not seek ruqyah” must be understood in harmony with these other authentic texts. Scholars explain that the phrase carries one of two meanings—neither of which includes any condemnation of ruqyah:

1. They do not seek prohibited or polytheistic forms of ruqyah.

In pre-Islamic times, many forms of ruqyah involved shirk (polytheism/disbelief) or superstition. These practices were forbidden by the Prophet (peace and blessings be upon him), so the hadith does not refer to lawful Qur’anic ruqyah at all.

2. They do not rely on ruqyah as if it has independent power.

Rather, they place complete trust in Allah, believing that ruqyah is merely a means and that the true cure comes only from Him. The hadith praises a level of trust in Allah (Tawakkul), not the abandonment of permissible treatment.

In this light, the hadith is not minimizing the value of lawful Islamic ruqyah, nor discouraging those who perform it or those who request it. Its purpose is to warn against prohibited forms of healing and against relying on created means while forgetting the Creator.

Thus, seeking ruqyah remains fully encouraged when needed, and doing so does not contradict sincere reliance on Allah.

59. When does healing occur from the affliction, and how many ruqyah sessions are needed?

The timing of healing is entirely in the hands of Allah. Ruqyah serves as a means of treatment, but it is ultimately Allah who is the true Healer. The duration and number of sessions required can vary greatly depending on the nature, intensity, and complexity of the affliction. Some people may experience relief after only a few sessions, while others may need longer periods of treatment and ongoing support. It is important for Muslims to approach the process with patience,

perseverance, and unwavering trust in Allah. Ruqyah provides guidance, spiritual relief, and a pathway toward healing, but it is not an instant cure on its own. The believer should understand that recovery is gradual, that Allah's wisdom governs the pace of healing, and that consistent reliance on Him strengthens both the body and the soul.

Ultimately, the key is balance: use ruqyah as a means of seeking treatment, remain patient through the trials, and place full trust in Allah's decree, knowing that He alone controls the outcome.

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- **Qur’an Reading and Interpretation Course** – learn correct Qur’an reading and understanding according to the authentic Sunni methodology, presented in a clear and simplified way

All sessions and courses are conducted one-to-one or in small groups, with professional care and respect.

For bookings, inquiries, and course enrollment:

Visit: <https://jhdreams.wordpress.com>
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A direct WhatsApp number is available on the website.