

Magic and Possession

All praises be to Allaah, Lord and Sustainer of the worlds, and may the peace and blessings of Allaah be upon our Prophet Muhammad (peace be upon him) and upon his family and companions.

These two evils, i.e. possession by a Jinn and magic are often interconnected because the one who uses magic is also usually involved with Jinns, though the Jinn can affect a human being on its own without a magician being involved.

A Muslim should understand that not everything that goes wrong in our lives is caused by a Jinn or magic, but something which is unnatural, recurring or ongoing can be due to one of these two.

Important:

Two principles are most important in understanding and dealing with this matter. No measure can be effective without understanding and following these principles.

1. It is haraam to use magic or a Jinn to treat the affect of magic and the possession by a Jinn. One of the basic principles of Islamic sharee'ah is: "A harmful thing cannot be removed by something like it (i.e. something else that is also harmful), as the Messenger of Allaah (peace and blessings of Allaah be upon him) said:

"Indeed Allaah does not put your healing in what He has made haraam for you." (narrated Al-Baihaqi and Ibn-Hibban)

Just visiting a magician and asking him a question makes one's prayer ineffective for forty days. The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

"Whoever goes to a fortune-teller and asks him about something, his prayer will not be accepted for forty days." (Narrated by Muslim)

Magic is Kufr and a magician is a Kaafir by the consensus of the Scholars:

Allaah Subhanahu-wa-Ta'alaah says: *"They followed what the ShayaatIn (devils) gave out (falsely of the magic) in the lifetime of Sulaimaan (Solomon). Sulaimaan did not disbelieve, but the ShayaatIn (devils) disbelieved."* [Al-Baqarah: 102]

Therefore going to the magician and seeking help from him is also considered Kufr.

The Prophet (peace and blessings of Allaah be upon him) said: *"Whoever goes to a soothsayer and believes what he says has disbelieved in that which was revealed to Muhammad."* (narrated by al-Haakim)

2. No special technique is known to man that can deal with these evils contrary to usual belief . Most people think that one needs to possess a special knowledge to be able to treat magic or the Jinn, however magic is something hidden from man and all one can do is to put his trust in Allaah and seek help from Him in a known permissible way.

The word Sihr (magic) refers to something hidden. It is real and may affect people psychologically and physically, so that they can become sick and die, or husbands and wives are separated. Its

effects happen by the will of Allaah to try some who are believers or to punish some for their sins. It is a devilish action on the part of those who do it. Most of it is only achieved by means of shirk and drawing close to the jinn and shayaateen (devils) by means of that which they love, and it is based on associating others with Allaah (shirk).

Similarly the Jinn are a much stronger creation of Allaah Subhanahu-wa-Ta'alaah and man can not overcome a Jinn, except with the power of his faith and trust in Allaah Subhanahu-wa-Ta'alaah. There is no other way.

Allaah says:

“Verily, My slaves (i.e. the true believers of Islamic Monotheism) — you have no authority over them. And All-Sufficient is your Lord as a Guardian.” [al-Isra' 17:65]

“And he (Iblees - Satan) had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it.” [Saba ' 34:21]

This is why the first thing anyone who is affected by a Jinn or magic should do is to strengthen his faith.

So, what is faith?

A man asked Abu Dharr (may Allaah be pleased with him): “What is faith?” Abu Dharr recited the ayah of Surah al-Baqarah:

“It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers) ; but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkin (the poor) , and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât, and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqoon (pious).” [Al-Baqarah: 177]

The man said to Abu Dharr: “I'm asking you about faith and you are telling me what is Al-Birr (righteousness).” In response, Abu Dharr said that the same question was asked to the Messenger of Allaah (peace and blessings of Allaah be upon him) and he gave the same answer.

So anyone who wants to strengthen his faith should follow this ayah. He should know that belief is achieved by knowledge, so he should put his utmost effort to learn about Allaah Subhanahu-wa-Ta'alaah and His characteristics.

Belief in the Hereafter means that you should prepare for the Hereafter by obeying every command of Allaah Subhanahu-wa-Ta'alaah and refraining from every prohibition.

A Muslim has to do all the deeds which are mentioned in this ayah and whilst doing so, he must be patient no matter what he is affected with.

A Muslim also need to purify his surrounding of everything in which there is disobedience towards Allaah, such as backbiting, dealing in haraam wealth and trade, disobeying parents, breaking relation, keeping images and dogs etc..

Abu Talhah (may Allaah be pleased with him) narrated that the Prophet (peace and blessings of Allaah be upon him) said: **“The angels do not enter a house in which there is a dog or an image.”** (Narrated by al-Bukhaari, 3322; Muslim, 2106)

Once a person follow the above two principles, insha-Allaah specific measures such as Ruqyah can be effective.

Ways to deal with the effect of a Jinn or Magic

The whole issue of treating magic or the possession by the Jinn, comprises of three main aspects:

1. Remove the elements of magic as was done by the Prophet (peace and blessings of Allaah be upon him) when he was struck by black magic by a Jewish man called Lubaid Ben Al-‘Aasim . This is not possible in most cases.
2. Reciting the Qur'aan and Adhkaar , with full trust in the Will and Power of Allaah Subhanahu-wa-Ta'alaah.

The Adhkaar are of 2 kinds and both are essential here:

General Adhkaar

General Adhkaar, such as taking the Name of Allaah Subhanahu-wa-Ta'alaah when entering the house or when starting to eat, or seeking refuge in Allaah Subhanahu-wa-Ta'alaah on entering the toilet, asking for forgiveness when exiting the toilet, making du'a on going to sleep and waking in the morning, making du'a when leaving the house and boarding transport, etc. All these supplications provide a means of protection from the evil of the Jinn and magic and can easily be learnt, using a good book of supplications, such as 'Fortress of the Muslim'.

Specific Verses and supplications (Ruqyah):

Reciting Surah al-Baqarah for three consecutive days and then repeating it once every few days,

Reading Qur'aan and known supplications expressing seeking refuge, the most important and effective of which are surah 113 and 114, Al-Falaq and Al-Naas, which were used to cure the Prophet of Allaah (peace and blessings of Allaah be upon him) himself . Surah 112, Al-Ikhlaas, is recommended along with them, as well as the opening chapter of the Qur'aan, Al-Fatihah.

To cure black magic, the following verses from the Qur'aan should be recited: on water, some of which is drunk and the rest is used to take a bath: Aayat Al-Kursi (2:255), surah Al-Kafiroon (109), surah 112, 113, 114 ; the verses which mention magic, which are: in surah Al-Baqarah (2:102), Al-A'raaf (3:117-119), Yunus (10:79-82), and Taha (20:65-69).

Among the du'aa's which have been narrated from the Prophet (peace and blessings of Allaah be upon him) to treat diseases such as sihr and other things is the ruqyah by means of which he (peace and blessings of Allaah be upon him) used to treat his companions: **“Allaahumma Rabb an-naas,**

adhib il-ba's, washfi anta al-Shaafi laa shifaa'a illa shifaa'uka shifaa'an laa yughaadir saqaman (O Allaah, Lord of mankind, remove the harm and heal him, for You are the Healer and there is no healing except Your healing, with a healing which does not leave any disease behind). ”

There is also the ruqyah by means of which Jibreel treated the Prophet (peace and blessings of Allaah be upon him): ***“Bismillaah urqeeka min kulli shay'in yu'dheeka, wa min sharri kulli nafsin aw 'aynin haasid Allaah yashfeek, bismillaah urqeek (In the name of Allaah I perform ruqyah for you, from every thing that is harming you, from the evil of every soul or envious eye may Allaah heal you, in the name of Allaah I perform ruqyah for you) .”*** This should be repeated three times.

3. Making Du'a all the time asking Allaah for a cure and relief, all the time especially when one is in prostration during prayer and in the last third of night.

We ask Allaah to guide us and forgive our sins. We ask Allaah cure our ailments give us protection and healing from the evil of every Shaytaan from among the men and Jinn.