

## How to know if you are afflicted with magic or possessed

Shaykh Abdullah al Bukhari

**Question:** How can a Muslim confirm if he is possessed or afflicted by magic?

**Answer:** O my brother may Allah bless you. Now the illnesses have increased, and the mental disorders – as they called them – have increased. Many afflictions within the souls of the people have increased. And everything is associated with the Jinn, the world of the Jinn and devils. (The people say) ‘This is Jinn possession, this is magic’. In reality when we reflect upon these matters; and we do not deny this exists. Rather this in fact does occur; it is a reality and this is not problematic.

But it is our neglect with regards to the rights of Allah the Exalted which is the cause for this psychological depression and anxiety. This exists. Distance from Allah the Exalted is the main reason for the manifestation of these emotions, situations and frustrations.

No doubt there are some signs of this (possession and magic) which may appear in the person. Perhaps some of these signs may be found in the person and it is not a necessity that he has all the signs or that these signs appear in everyone. And whoever believes this is in error.

There are some reciters who distress the people. Now they have channels so they perform Ruqya on the people through the television screens, some actually perform it while others pretend. All of this is from quackery, lies, nonsense and eating off the religion of Allah.

There is nothing more beneficial for the individual – whether he is afflicted by magic, possessed, afflicted with the evil eye, or depressed; there is nothing more beneficial for him than the remembrance of Allah the Exalted.

لَا يَزَالُ لِسَانُكَ رَطْبًا بِذِكْرِ اللَّهِ

“Let not your tongue cease to be moist with the remembrance of Allah.”<sup>1</sup>

As the Prophet عليه الصلاة والسلام said to the one who sought his advice.

- ❖ The remembrance of the morning and evening are a protection by the command of Allah.
- ❖ Guarding the five daily prayers in congregation

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<sup>1</sup> Jami` at-Tirmidhi 3375

- ❖ Reciting your daily portion of the Quran.
- ❖ Sleeping while in a state of purification and reciting the supplications at the time of sleeping.
- ❖ Remembrance of Allah when getting dressed, and when removing clothing and putting on shoes.
- ❖ Remembrance of Allah when entering and exiting the bathroom and other times as well.

Many people are distant from this. If the person possessed, afflicted with the evil eye or magic adheres to this remembrance his afflictions will decrease and that which ails him will go away. In fact, the Prophet عليه الصلاة والسلام – and he is the most truthful of the creation; said about the virtue of Soorah Al-Baqarah:

وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ

The magicians cannot confront it<sup>2</sup>.

It is compulsory for the people to be close to Allah, to draw near to Him, and to be aware that He is observing them.

There could be some types of magic such as a knot on the husband such that he is not able to be intimate with his wife or a knot on the wife such that she is not able to be intimate with her husband and the like. These are general affairs. As for the affairs – for example; the type of magic is this or that and so and so recited over him and said to him “you have this type of magic; you have this type of possession”. This is nonsense. There is not a trace of knowledge in this.

The one who says “I will treat you, I will recite over you”; and he wants to preside over this; beware of him. Whoever wants to perform Ruqya with other than the Book and the Sunnah; beware of him. The one who – in addition to treating with the Book and the Sunnah; specifies some medicines and foods, then beware of him.

I do not view it as permissible to perform Ruqya except with the Book and the Sunnah. The Book and the Sunnah contain a healing from each and every disease.

Magic was placed upon the Prophet عليه الصلاة والسلام and he did not request for anyone to recite over him. The scholars agree the reason Soorah Al-Falaq and Soorah An-Nās were sent down is due to magic being placed upon the Messenger of Allah عليه الصلاة والسلام.

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<sup>2</sup> Sahih Muslim 804 Mu'awiya said: It has been conveyed to me that Batala means magicians

It is known that the companions – may Allah be pleased with them; some of them were afflicted with epilepsy and possession yet it has not been narrated that said any of them came forth and offered to recite over them and then explained to them saying ‘when you recite take this and drink that, eat this and do that, and it will take one or two sittings, or ten or twenty sitting, or thirty-five sittings’.

After this you find the person’s pockets filled with money. He says he does not accept money for this service, but then he sells honey or other products. They justify this by using some of the unclear verses in the wrong context. They say ‘O Shaykh didn’t Allah mention the many benefits of honey, and isn’t it a healing for the people<sup>3</sup>! And the Prophet عليه الصلاة والسلام said:

كُلُوا الزَّيْتِ وَأَدِّهْنُوا بِهِ

Eat (olive) oil and rub yourselves with it<sup>4</sup>

Why do those who recite over people restrict this Hadith to people who are possessed although it is general? He said: “Eat (olive) oil and rub yourselves with it” This does not imply the sick person to begin with.

This issue is not benefited by experience. Many people have erred believing experience benefits in this area. But this affair is hidden so experience is not useful. We (humans) are from the visible world while the world of the Jinn and devils is from the unseen world which is hidden from us. Experience is not useful when it comes to the world of the unseen. Experience is only useful in the tangible matters in the visible world. And they (the Jinn and devils) are from the world of the unseen, not the visible world.

Speaking about this topic is lengthy, perhaps Allah will make it easy for us to have a gathering pertaining to this topic – meaning the topic of legislative Ruqya and how it differs from Ruqya which contain Shirk or innovation or that which opposes the Sunnah. And there are many people who oppose the Sunnah in this area even if they claim the Sunnah.

Translated by Rasheed ibn Estes Barbee

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<sup>3</sup> There comes forth from their bellies, a drink of varying color wherein is healing for men. (Soorah An-Nafl 16:69)

<sup>4</sup> Jami` at-Tirmidhi 1852