

Black Magic-al-Sihr: Its Effects on Love, Marriage, Family Conflict, illness, and Financial Loss
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I studied Ulum al-Khafiyyah under a number of Shaykhs of al-Hawzah al-'ilmiyyah in Al-Najaf al-Ashraf. I remain equally indebted to Al-Ustadh al- Alim al-Jiyyid Shaykh Akbar Ali Ezzy, Al-Ustadh Shaykh Yusuf al-Muayyadi of al-Jamiah al-Sayfiyyah and to Shaykh Abde Ali al-Qamari, whose generous instruction left a lasting impression upon my intellectual and spiritual formation. The present work is the outcome of a long and challenging journey through the realm of the sacred sciences. It would neither be fitting nor responsible for me to expound here the Jalali Amal said to command the Khuddam or to serve as an immediate means of nullifying Sihr. Such matters are not for casual disclosure, nor may they be approached without gravity and due preparation. The practice of Jalali Amal is a serious and exacting discipline, demanding strict restraint, reliable observance, spiritual readiness, and, at times, significant sacrifice.

Abstract: *This article studies black magic, or al-Sihr, in Muslim thought and everyday Muslim life. It argues that black magic is not only a religious belief about unseen harm, but also a social way of explaining pain, conflict, and sudden change. In many Muslim communities, especially in discussions about love, marriage, illness, and family disputes, people often use the language of black magic to explain events that seem shocking or difficult to understand. For example, when an engagement suddenly ends, when a husband or wife changes behaviour without warning, or when illness continues without a clear medical reason, some people believe that al-Sihr is the cause. The article shows that this belief gives meaning to suffering. It helps people think that their pain is real, morally important, and caused by an outside harmful force rather than by simple rejection, weakness, or family pressure. In this way, black-magic narratives can preserve hope and protect emotional attachment. At the same time, these explanations may hide ordinary but serious causes such as coercive family control, emotional immaturity, financial stress, psychological illness, abuse, or social pressure. The article also examines Qur'an discussion of al-Sihr, especially Qur'an 2:102, and shows how Muslim scholars and ordinary believers understand its meaning. It studies different forms of authority in this field, including Ulama, spiritual healers, family elders, and online religious voices. It further discusses the overlap between claims of spiritual harm and medical or psychological conditions, arguing that careful Muslim care should allow both spiritual support and professional treatment. A further part of the article considers Sunni, Shi'i, and especially Ismaili reflections on al-Sihr, including material attributed to Sayyiduna Abu Hatim al-Razi. These discussions show that Muslim views are not uniform. The article concludes that black magic should be studied as both belief and practice. It is about doctrine, but also about blame, suffering, hope, power, gender relations, and the struggle to explain hidden pain in Muslim life.*

Keywords: *al-Sihr; black magic; Islam; Muslim societies; al-Ghayb; Nikah; marriage conflict; Ruqyah; family power; gender relations; occult discourse; Shia; Ismaili; Abu Hatim al-Razi; spiritual healing*

1. Introduction:

Across many Muslim societies, *al-Sihr* is not only a theological issue. It is also a social language through which people explain distress. It creates a bridge between the visible world and *al-Ghayb*, the unseen. In many everyday discussions, especially online, people turn to black magic to explain sudden and painful events: an engagement breaks without warning, a husband or wife “changes overnight,” conflict grows between families, or illness continues without a clear diagnosis. In such situations, Black Magic becomes a powerful explanation because it gives order to confusion. It suggests that the problem is real, morally meaningful, caused by hostile intention, and possibly reversible. This is especially important in matters of love and marriage, where emotional pain is closely tied to hope, honour, family power, and social expectation. We also examines one recurring setting: conflict around *Nikah*, family influence, and sudden relational breakdown. The source material reflects a common pattern. A woman believes that a man’s sudden refusal to marry her is not simply his own decision, but the result of black magic performed by relatives. Around this claim appear several different responses: strong belief that *al-Sihr* is real because it is mentioned in the *Qur’an*; doubt that black magic is the real cause of an ordinary family conflict; statements that strong *Im’an* protects a person from such harm; and the circulation of protective practices such as *Dua*, *Qur’an* recitation, *Tawidh*, and *Hird*. This article argues that black-magic discourse should be studied as both belief and practice. It concerns doctrine, but it also concerns authority, suffering, gender relations, family power, and the politics of explanation. In many cases, the language of *al-Sihr* does not merely answer the question of what happened. It also shapes how people assign blame, preserve hope, and choose forms of action.

2. Conceptual and Terminological Framework:

Discussion of Black Magic in Muslim communities rarely depends on one term alone. Instead, several related concepts appear together. *Al-Sihr* usually refers to magic associated with deception, manipulation, illusion, or harm. In South Asian Muslim speech, the common expression is Black Magic, which often covers a broad range of occult harms, whether or not the speaker makes precise theological distinctions. In many popular accounts, *Jinn* are treated as the unseen agents through which *al-Sihr* may operate. Some *Sahir* also take help of *Shayṭ’an* in this context. In ordinary Muslim speech, these categories often overlap, even though *Fiqh* may distinguish them more carefully. *Qur’an* discussion of *al-Sihr* is commonly linked to *Qur’an* [1], while protective *Tilawat* is frequently connected to *Surah al-Falaq* [2] and *Surah al-Nas* [3]. Yet the conceptual field is wider than scripture alone. It includes popular religion, inherited family language, oral teaching, healing practices, and spiritual methods. For this reason, black magic in Muslim life should not be reduced to a single doctrinal definition. It is better understood as a layered field of meanings in which popular explanation, emotional suffering, and social conflict intersect. Muslim Scholars use the terms with great care and distinguish between *Sihr*, *al-Ayn*, *Sar* (possession), and psychological illness. Others use them more loosely to describe any serious hidden harm.

3. Qur'an and Black Magic as a Social and Moral Explanation:

Belief in al-Sihr is commonly supported by Qur'an and wider Talim of Islam. The most frequently cited proof-text is Surah al-Baqarah [4], especially the part often understood to refer to Black Magic by which people may "cause separation between a husband and his wife," while also stating that no harm occurs except bi-Ihdn Allah, by the permission of Allah. This Ayah is important because it allows belief in real harm while protecting divine sovereignty. Al-Sihr is not an independent force competing with Allah; it remains under His will.

The language of al-Sihr does not only describe an unseen event. It also performs social and emotional work. One of the deepest questions in times of relational pain is: why did this happen? Black-Magic discourse offers a morally intelligible answer. It tells the sufferer that the relationship did not fail because love was false, the commitment was weak, or the other person simply chose to leave. Instead, an outside hostile force intervened. This explanation protects emotional attachment. When a person believes that a fiancé or spouse has been "changed" by Sihr that loved one remains morally recoverable. The problem lies elsewhere: in envy, occult attack, family hostility, or hidden spiritual interference. In this way, black-magic narratives preserve hope. They make suffering feel meaningful and avoid the finality of rejection. Such narratives also create practical pathways of response: Dua, Ruqyah, Tilawat, consultation, waiting for relief, and increasing acts of Ibadah. These responses may bring comfort and a sense of control during chaos.

At the same time, this framework may reduce attention to ordinary but painful explanations: parental pressure, fear of disapproval, emotional immaturity, financial stress, abuse, weak commitment, divided loyalties, or manipulative family behaviour. In this sense, Sihr may function as a language of moral displacement. It shifts attention away from social responsibility and directs it toward unseen causation. This dual function is central to understanding black magic in Muslim life. It is not only a doctrine about hidden harm. It is also a language through which people preserve meaning, manage pain, defend attachment, and interpret betrayal.

Claims about black magic are rarely left to private belief alone. They are usually interpreted through competing forms of authority. Many Muslims look first to the Ulama for guidance, especially on the difference between lawful Ruqyah and unlawful practices. Religious scholars often stress Tawhid, caution against shirk, and discourage sensational claims. Their emphasis is usually on Qur'an recitation, authentic supplication, and trust in Allah. In many local settings, however, people consult an Aamil or spiritual practitioner. Such figures may claim the ability to diagnose Sihr, identify who caused it, discover hidden objects, interpret dreams, or remove occult harm through specific rituals. For some families, this route feels practical and immediate. Yet it also opens a space for fear, dependency, manipulation, and financial exploitation. Some practitioners misuse grief and vulnerability to create long-term control. Authority also circulates through mothers, aunts, neighbours, and inherited household traditions. These forms of popular piety often carry emotional trust, even where they are doctrinally uncertain. Advice may include reciting certain Surah, wearing a written Tawidh, drinking water over which Ayah have been read,

burning substances, or identifying a supposed enemy within the family. In contemporary life, fraud people have become source of authority. In these spaces, Thugs offer advice, diagnosis, stories of affliction, and warnings. Some strongly affirm all claims; others deny most of them; still others attempt a middle path. The practical question therefore is not simply whether black magic is real. It is also: who gets to name it, who gets to interpret it, and who gets to prescribe the cure?

4. Marriage, Family Disputes, Health Disorder and Financial Destruction:

In many marriage disputes, especially around Nikah, the black-magic narrative appears where family authority is strong and personal choice is weak. A sudden refusal to marry may be read as Sihr. A wife's anger may be read as Sihr rather than the result of neglect, humiliation, or abuse. A husband's emotional distance may be read as occult interference rather than fear, cowardice, or divided loyalty. This does not mean that religious belief is unreal. Rather, it means that the language of al-Sihr competes with other explanations. In many cases, the simplest social reading may be that family coercion, emotional pressure, and control over marriage are the real causes of conflict. Yet calling it black magic softens the moral responsibility of the person involved. He is not weak, only bewitched. She is not unwilling, only spiritually harmed. The family is not coercive, only under occult attack.

This softening may preserve dignity, but it comes at a cost. It can hide structural realities such as dependence on parents, threats of disownment, concern for status, class pressure, sectarian objection, and gendered expectations of obedience. In highly controlled family settings, al-Sihr may become the preferred explanation precisely because it avoids direct confrontation with power. For this reason, black-magic discourse in marriage should be studied not only as belief in the unseen but also as a struggle over agency, blame, and family control. The narrative of occult interference can become a way of speaking about domination without naming it openly.

5. Spiritual Affliction and Physical Problems:

Some experiences described as black magic overlap with recognizable psychological or medical conditions. Reports of chest pressure during sleep, inability to move, terror on waking, or sensing a presence may resemble sleep paralysis. Persistent panic, insomnia, intrusive thoughts, low mood, confusion, emotional instability, or suicidal thinking may arise from depression, trauma, anxiety, grief, or acute stress. To note this overlap is not to deny belief in al-Sihr. Rather, it is to insist on pastoral responsibility. A person may seek spiritual reassurance and also consult a doctor, psychiatrist, psychologist, or counsellor. These responses do not cancel each other. A careful Muslim response should be able to hold both together.

This is especially important where there is danger of self-harm. In such cases, the immediate duty is protection, supervision, urgent care, and removal from danger. Spiritual counsel may support the person, but it must not replace emergency response or professional treatment. It is ethically irresponsible to tell a severely distressed person that Dua alone is enough when there are clear signs of psychiatric crisis or medical emergency. Thus, the strongest path is not reductionism of

either kind. Not every distress is black magic, and not every spiritual concern is merely illness. Responsible care requires discernment.

6. Sihr, illusion, and the Wider Meaning of Magic:

Within classical Muslim discussion, Sihr is often described as the turning, changing, or altering of something from its natural condition to an unnatural one, or as an act that produces discomfort, illness, confusion, or illusion. In some accounts, its effects may concern human beings, animals, and at times objects, though not natural phenomena in an unrestricted sense. Methods associated with it in traditional discourse include deception, sleight of hand, hypnotic influence, the evil eye, and the involvement of Jinn. Some descriptions also emphasize the vulnerability of human beings to fear, suggestion, and influence. In this line of thought, those who are weak in judgment, emotionally unstable, or spiritually fragile are more easily affected by pressure from stronger personalities. At a lower level than full magic, people may also be powerfully influenced by words, gestures, charisma, and rhetoric. Classical moral reflection therefore widens the discussion beyond occult practice and notes that speech itself can have overwhelming persuasive force. This helps explain the old saying that some kinds of speech are like magic.

This wider conceptual field is also visible in the Qasas al-Qur'an of the magicians of Firawn. Their staffs and ropes appeared as snakes, but the Qur'an presents this as a powerful illusion that affected the sight of people. Their act overawed the crowd and produced fear. By contrast, the miracle given to Musa (as) was not an illusion but a divine sign. This distinction between illusion and miracle became important in later Muslim reflection: not everything extraordinary is the same, and not every striking event proves occult power. This distinction remains useful today. Many things described as black magic may involve fear, manipulation, suggestion, and emotional vulnerability rather than demonstrable occult action. That does not eliminate the concept of al-Sihr, but it does warn against careless attribution.

7. The Strong-Willed, Trial, and Narratives of Protection:

Some traditional discussions state that strong-willed, intelligent, and spiritually grounded people are less vulnerable to harmful influence than those who are inwardly weak. Yet they also note that no ordinary person is fully beyond deception, especially in a crowd, in fear, or under emotional pressure. In religious language, the strongest believers may also face the greatest trials, because spiritual testing is part of the purification of faith. At the same time, these reports have been debated. Sunni Muslims accept them with theological qualification, while Shi'i sources reject and reinterpret them because of concern for Nabawi protection of Ishmah. The celebrated writer of "Kitab al-Zinah", Sayyiduna Abu Hatim al-Razi discussed as follow: [5]

"Some Muslims denied Sihr and interpreted away what had come in the Qur'an by forced explanations, thereby nullifying the manifest sense of Sihr. The text rejects not interpretation in itself, but its use where it sets aside what is apparent. Had the Sahireen not shown manifest forms of Sihr and had people not witnessed strange things from them, they would not have

attributed Sihr to the Anbiya when the Anbiya came with signs. It is also narrated in Hadith that the Jews cast Sihr upon Rasulullah. Hisham ibn Urwah relates from one of the wives of Rasulullah (S) that Rasulullah (S) was affected such that he imagined he had done something when he had not done it, until one day he said that Allah had answered him regarding what he had asked about his cure. Two men came to him, one sitting by his head and the other by his feet. One of them asked: what afflicts this man? The other replied: he is under Sihr. He asked: and who did this to him? He replied: Labid ibn al-Aṣam. He asked: in what was it placed? He replied: in a comb, hair from combing, and the covering of the pollen-spathe of a male palm. He asked: and where is it? He replied: in the well of Dhi Arwan also known as well of Banu Zurayq in Madinah. It is also related that when Ali (as) extracted it and loosened its knots one by one, Rasulullah (S) rose as though released from a binding”.

This is the Sunni view, cited by the Great Shi'i Ismaili Da'i for purposes of categorical rejection. Doctrinal disagreement appears among Sunni and Shi'i scholarship when reports are discussed about Rasulullah (S) being affected by Sihr. The Shi'i Ismaili position, however, takes a different approach, regarding such claims as inconsistent with the divinely conferred status of Iṣmah granted to Rasulullah (S). This point will be discussed later in the paper, with the references.

8. How to Protect Yourself from Sahir (male sorcerer) and Sahirah (female sorceress):

The doctors say that prevention is better than cure. We say: The best cure for Sihr is to protect yourself from it before it happens. If the evil witch who has sold his soul to the Shayt'an seeks the help of the Shayt'an to achieve his nasty and evil aims, Islam has told us how the Muslim may protect himself and his family from the Shayt'an. The Muslim must follow the means described below in order to protect himself from the evil of Sihr and its practitioners. The Muslim must strengthen himself and affirm his belief in Tawhid. In this manner he strengthens his faith and dispels fear of anything other than Allah from his heart, and reinforces the belief that benefit and harm are both in the hand of Allah alone. The Muslim should understand that these means are like the movements of the wind, which are in the hand of their Controller and Creator, and cannot cause any harm or bring any benefit except by Allah's Leave. Qur'an says about the Sahir: [6] “Then they could not thus harm anyone except by Allah's leave”.

Qur'an says: [7]

“And if Allah touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour”.

Whoever is a slave to Allah, following His commands at times of hardship and of ease, focusing all his fear on Allah, is included in the Ayah, which says: [8]

“Is not Allah Sufficient for His slave?”

Attaining complete submission and servitude to Allah (Ubudiyyah) brings complete protection, and the Shayt'an has no authority over them, as Qur'an says: [9]

“Certainly, you shall have no authority over My slaves”.

The one who is strong in Aqidah, protected by Allah and under His care, is rarely affected by Sihr. The Sahir themselves know that their Sihr can only affect those who are weak.

One of the greatest means of protecting oneself against Sihr is to persist in regularly Tilawat the Adhkar for morning and evening. They prevent against Sihr before it happens, protecting one against it and warding off its evil, and remedying it if it does happen. Among the most effective prescribed remedies for Sihr protection, indeed the only thing that works, for the effects of evil souls and warding off their effects can only be by means of that which opposes and resists them, Dhikr, Ayah of Qur'an and Adiyah which cancel out their actions and effects. The stronger they are the further they will spread. This is like the meeting of two armies, each of which has its equipment and weapons with it; whichever of them overpowers the other and subdues it will emerge the victor. If the heart is filled with remembrance of Allah and has Adiyah and Dhikr for refuge and a Wird which it never fails to recite, in which the person focuses with his heart and mind, this will be one of the greatest means of warding off Sihr before it strikes and it is one of the greatest remedies for it after it has struck. The Sahir know that their Sihr can only fully have an effect on hearts which are weak and easily influenced, those that are ruled by whims and desires and attached to trivial matters. Hence those who are usually affected are women, children and those who are ignorant and those who live in remote regions, or whose faith, trust in Allah and belief in Tawhid are weak, and who do not have a Wird, Adiyah and Salaat for refuge which they recite and offer regularly.

i). Wudu: An important part of one's spiritual discipline.

Rasulullah (S) says: [\[10\]](#)

"Al Wadu Salah al-Mumin" - Wadu is the weapon of a Mumin

It is the duty of a Muslim to confront the Shayat'in that he is in mortal combat with them. Therefore he must always be clean and with valid Wadu. A person should always be with Wadu, and if some time has passed after performing the Wadu, he should renew it as a measure of carefulness that it might have gone void without the person noticing it. A Hadith says: [\[11\]](#)

Inna al-wuḍū'a 'alā al-wuḍū'i nūrun 'alā nūr, wa man jaddada wuḍū'ahu min ghayri ḥadathin ākhara jaddada Allāhu 'azza wa jall tawbatahu min ghayri istighfār.

"Surely, Wuḍu upon Wuḍu is Nur upon Nur; and whoever renews his Wuḍu' without any intervening nullifier, Allah, Mighty and Majestic, renews his repentance without [his needing to make] Istighfar."

This is the Noor that dispels the Zulmah (darkness) created by Shayt'an in the hearts of the persons. This is the Noor which the veils of Zulmah are lifted from the heart and the soul is recalled to its true orientation. When spiritual confusion clouds the intellect and fragments the self, this Noor gathers the soul into certitude and right recognition.

ii). The most powerful Amal for breaking the effects of Sihr:

Recite Surah al- Hamd 3 times: [12]

Bismillāhir-Raḥmānir-Raḥīm, Al-ḥamdu lillāhi Rabbil-‘ālamīn, Ar-Raḥmānir-Raḥīm, MālikiYawmid-Dīn, Iyyāka na‘budu wa iyyāka nasta‘īn, Ihdinaṣ-Ṣirāṭal-Mustaḳīm, Ṣirāṭallazīna an‘amta ‘alayhim, ghayril-maghḍūbi ‘alayhim wa laḍ-ḍāllīn

Ayat al-Kursi 3 times: [13]

Allāhu lā ilāha illā Huwa al-Ḥayyu al-Qayyūm. Lā ta’khudhuhu sinatun wa lā nawm. Lahu mā fī al-samāwāti wa mā fī al-arḍ. Man dhā alladhī yashfa‘u ‘indahu illā bi-idhnih. Ya‘lamu mā bayna aydīhim wa mā khalfahum. Wa lā yuḥītūna bi-shay‘in min ‘ilmihī illā bimā shā’. Wasi‘a Kursiyyuhu al-samāwāti wa al-arḍ. Wa lā ya’ūduhu ḥifẓuhumā. Wa Huwa al-‘Aliyyu al-‘Azīm. Lā ikrāha fī al-dīn. Qad tabayyana al-rushdu mina al-ghayy. Fa-man yakfur bi-al-ṭāghūti wa yu‘min bi-Allāhi faqad istamsaka bi-al-‘urwati al-wuthqā lā infisāma lahā. Wa-Allāhu Samī‘un ‘Alīm. Allāhu waliyyu alladhīna āmanū yukhrijuhum mina al-ẓulumāti ilā al-nūr. Wa alladhīna kafarū awliyā‘uhumu al-ṭāghūt yukhrijūnahum mina al-nūri ilā al-ẓulumāt. Ulā’ika aṣḥābu al-nār, hum fihā khālidūn.

Qul Hu Allahu Ahd 3 times: [14]

Qul huwa Allāhu Aḥad ,Allāhuṣ-Ṣamad, Lam yalid wa lam yūlad, Wa lam yakun lahu kufuwan aḥad

Surah al-Nas 3 times: [15]

Qul a‘ūdhu bi-Rabbi al-nās. Maliki al-nās. Ilāhi al-nās. Min sharri al-waswāsi al-khannās. Alladhī yuwaswisu fī ṣudūri al-nās. Mina al-jinnati wa al-nās.

Recite Surah al-Falaq 3 times: [16]

Qul a‘ūdhu bi-Rabbi al-falaq. Min sharri mā khalaq. Wa min sharri ghāsiqin idhā waqab. Wa min sharri al-naḥāthāti fī al-‘uqad. Wa min sharri ḥāsidi al-idhā ḥasad.

Nad’e Ali, is a well-known Dua or Dhikr of Amir al-Mumineen Moula Ali Ibn Abi Talib (as) which is recited and chanted towards the one through whom wonders are manifested and hardships are eased. Shi’i sources further show Moula Ali al-Murtada (as), the bearer of Dhul-Faq’ar, as a powerful figure in Zahiri and Batini warfare. These ideas likely encouraged Muslim military to use slogan and Tawidh inscribed with the name of Ali (as), his Dhul-Faqar, or this Dua, often alongside Ayah: [17]

Naṣrun minallāhi wa fathun qarīb; wa bashshiril-mu‘minīn.

“Help from Allah and a near victory; and give Bisharah to the Muminin.”

Over time, this Dua became widely known and regularly recited by both Shi’i and Sufis. According to tradition, Muḥammad Rasūlullah (S) was the first to recite and transmit it: [18]

Recite Na’d e Ali daily after Fajr and Esha Salah for removal of Sihr 110 times: [19]

Nādi ‘Aliyyan mazḥar al-‘ajā’ib, tajidhu ‘awnan laka fī al-nawā’ib, kullu hammin wa ghammin sayanjālī, bi ‘aẓamatika yā Allāh, wa bi nubuwwatika yā Muḥammad, wa bi wilāyatika yā ‘Alī, yā ‘Alī, yā ‘Alī.

ii). Recite as Istiadah (protection) 110 times after Salah al-Fajr and Salah al-Esha till cure. In Shi'i sources, it is found within a narrated Tawidh for protection from Siḥr attributed to Amir al-Mumineen Ali Ibn Abi Talib (as): [20]

Lā ḥawla wa lā quwwata illā bi-llāhil-'Aliyyil-'Azīm.

iii). Amir al-Muminin Ali ibn Abi Ṭalib (as) is reported to have granted this Dua as a cure against evil spirits and as a means of overcoming the evil Jinn. Moula Ali prepared this Dua while he was in Wadi al-Ṣaḡra, a valley in western Arabia situated on the route between Yanbu and Madinah. Jibrael (as) informed Rasūlullāh (S) that a large band of hostile disbelieving jinn had hidden themselves in a rugged valley with the intention of harming Rasūlullāh (S) and his Aṣḥ'ab. Thereupon, Rasūlullāh (S) sent Mazhar al-Aja'ib, Amir al-Mumineen Ali ibn Abi Ṭalib (as), accompanied by one hundred of the Aṣḥ'ab. As Mawla Ali Mushkil-Kusha approached, a violent wind arose and terrifying manifestations appeared. Mawla 'Ali (as) confronted them by invoking the Asma al-Ḥusna until they were subdued. Thereafter, some of them came forward and accepted Islam before Rasūlullāh (S). The transmitted wording indicates that there existed an adjuration employed by Rasūlullāh (S) and Amir al-Mumineen Ali (as) against them, which later came to be used as a Ruqyah. This special Dua is recorded in Al-Ṣaḥifah al-Alawiyyah: [21]

Bismillāhir-Raḥmānir-Raḥīm. 'Azamtū 'alayki yā rīḥu bil-'azīmatil-latī 'azama bihā 'Aliyyu bnu Abī Ṭālibin 'alayhis-salāmu wa Rasūlullāhi ṣallallāhu 'alayhi wa ālihi 'alā jinni Wādīṣ-Ṣaḡrā', fa-ajabū wa aṭā'ū, limā ajabti wa aṭa'ti wa kharajti 'an fulāni bni fulān.

iv). Amal: [22]

Fajr: Recite Surah Yaseen once, followed by Ayat al-Kursi.

Morning Adhkar: "Bismillahi alladhi la yadurru ma'a ismihi shay'un..." 3 times.

After Maghrib: Recite Surah al-Falaq and Surah al-Nas 3 times each.

Before Sleep: Perform Wudu, recite Ayat al-Kursi, Surah Sajdah, and blow over your body after reading Surah al-Falaq and Surah al-Nas.

Throughout the day: Repeat: "La ḥawla wa la quwwata illa billah."

v). Amal: [23]

Certain Surah and Ayah of Qur'an associated with nullifying to defeating the tricks of Sahir, especially the Ayah concerning Musa (as) and the Sahir of Firawn. Recite following Ayah 40 times: [24]

Fa-waqa'a al-ḥaqqu wa baṭala mā kānū ya'malūn. Fa-ghulibū hunālika wa inqalabū ṣāghirīn. Wa ulqiya al-saḥaratu sājidīn. Qālū āmannā bi-Rabbi al-'ālamīn. Rabbi Mūsā wa Hārūn.

vi). Amal: [25]

Recite following Ayah 21 times: [26]

Fa-lammā alqaw qāla Mūsā mā ji'tum bihi al-siḥr, inna Allāha sayubṭiluhu, inna Allāha lā yuṣliḥu 'amala al-mufsidīn. Wa yuḥiqqu Allāhu al-ḥaqqu bi-kalimātihi wa law kariha al-mujrimūn.

vii). Recite following Ayah 21 times: [27]

Wa alqi mā fī yamīnika talqaf mā šana‘ū, innamā šana‘ū kaydu sāhir, wa lā yuflihu al-sāhiru ḥaythu atā.

viii). To break the nasty influence of Sihr, recite this Dua 40 times: [28]

Bismi Allāhi arqīka min kulli shay’in yu’dhīka, min sharri kulli nafsin aw ‘ayni ḥāsīd, Allāhu yashfīka, bismi Allāhi arqīka.

ix). A powerful Amal of seven Ayah of Salaam to dispeal Sihr. Recite each Ayah 110 times: [29]

a. Ayah 79 Surah Aş-Şaffat 37 [30]

Salamun ala Nuḥin fil-alamīn

b. Ayah 58 Surah Ya-Sin 36 [31]

Salamun qawlan min rabbir-raḥīm

c. Ayah 109 Surah Aş-Şaffat 37:109 [32]

Salamun Ala Ibrahim

d. Ayah 120 Surah Aş-Şaffat 37:120 [33]

Salamun ala Musa wa Harun

e. Ayah 130 Surah Aş-Şaffat 37:130 [34]

Salamun ala Aal’e Yasin

f. Ayah 73 Surah Az-Zumar 39:73: 110 times [35]

Salamun alaykum ṭibtum fadkhuluha khalidin”.

g. Ayah 5 Surah Al-Qadr 97:5 110 times [36]

Salamun hiya ḥatta maṭlail-fajr

x). Amal to remove non curable headache by the effect of Black Magic. Recite this Dua 21 times and then blow gently on the forehead: [37]

A‘ūdhu bi ‘izzatillāh, wa qudratillāh, wa quwwatillāh, wa ‘azamatillāh, wa burhānillāh, wa sultānillāh, wa kanafillāh, wa jawārillāh, wa amānillāh, wa hirzillāh, wa sun‘illāh, wa kibriyā‘illāh, wa nazarillāh, wa bahā‘illāh, wa jalālillāh, wa kamālillāh, wa jamālillāh. Lā ilāha illallāh, Muhammadur Rasūlullāh, Aliyun Waliullah min sharri mā ajid.

xi). Dua for protection from Sahir, Shayt’an and Jinn: Recite 40 times: [38]

Lā ilāha illā Huwa, ‘alayhi tawakkaltu wa Huwa Rabbul-‘Arshil-‘Azīm. Mā shā’ Allāhu kāna, wa mā lam yasha’ lam yakun. Ashhadu annallāha ‘alā kulli shay’in qadīr, wa annallāha qad ahāta bikulli shay’in ‘ilmā. Allāhumma innī a‘ūdhu bika min sharri nafsi, wa min sharri kulli dābbah, Anta ākhidhun bināsiyatihā. Inna Rabbī ‘alā sirātim mustaqīm.

xii). Recite Surah al-Falaq 40 times, commencing with Bismillah. Thereafter, declare: [39]
 “I offer this Zabiḥah for the removal of black magic (Siḥr) affecting [name of the afflicted person].”

Then, after pronouncing the Takbir, slaughter the animal and distribute its meat among the needy.

xiii). Ayah 35 of Surah al-Qasas for breaking the effects of Siḥr, this Ayah should be recited seven times after Salat al-Tahajjud: [40]

Qāla sanashuddu ‘adudaka bi-akhika wa naj’alu lakumā sultānan, falā yasilūna ilaykumā bi-āyātina, antumā wa manittaba’akumal-ghālibūn.

xiv). Dua of Al Imam Ali ibn Husayn Zayn al-Abideen (as) for protection from Jinn and Sahir. Recite this Dua with raised hands: [41]

Bismillāhi wa billāhi, wa minallāhi wa ilallāhi, wa fiḥillāh. Allāhumma laka aslamtu nafsī, wa ilayka wajjahtu wajhī, wa ilayka fawwadtu amrī, wahfaznī bihiḥzil-īmān. Min bayni yadayya, wa min khalfī, wa ‘an yamīnī, wa ‘an shimālī, wa min fawqī, wa min taḥtī, wadfa’ ‘annī biḥawlika wa quwwatika, fa innahū lā ḥawla wa lā quwwata illā billāhil-‘Aliyyil-‘Azīm.

xv). Rasulullah (S) taught this Amal that if someone or place afflicted by Siḥr, take some stones and recite the following Dua and put one stone on each corner, In sha Allah, the Evil Spirit or Jinn will go away, imposed by Siḥr: [42]

Perform Wuḍu

Recite Ṣalawaat 92 times.

Recite Surah al-A’raf, Ayah 54–56. 21 times

Inna rabbakumu Allahu alladhi khalaqa as-samawati wal-arda fi sittati ayyamin thumma istawa ‘ala al-‘arsh; yughshi al-layla an-nahara yatlubuhu hathithan; wash-shamsa wal-qamara wan-nujuma musakhkharatin bi-amrih; ala lahu al-khalqu wal-amr; tabaraka Allahu rabbu al-‘alamin. Ud’u rabbakum tadarru’an wa khufyah; innahu la yuhibbu al-mu’tadin. Wa la tufsidu fi al-ardi ba’da islahiha wad’uhu khawfan wa tama’a; inna rahmata Allahi qaribun mina al-muhsinin.

Recite Ayat al-Kursi, Surah al-Falaq, and Surah al-Nas. 3 Times

Blow lightly over yourself and over water and drink/sprinkle it in the home.

Give Sadaqah and do this Amal after Ṣalah al-Tahajjud to destroy the effects of Siḥr

xvi). **Dua of Ali ibn Abi Talib (as) for the Removal of Black Magic. Recite it 110 times:**

In Ṣaḥīfah Alawiyyah, Dua No. 48 of Amir al-Mumineen Ali Ibn Abi Talib (as) is described as a Dua for removal of Black Magic [43], which begins with an opening invocation and then includes Qur’ani Ayah against Siḥr from Surah Yunus (10:81-82) [44] and Surah al-A’raf (7:118-119) [45]:

Bismillāhi’r-Raḥmāni’r-Raḥīm. Bismillāhi wa billāh, bismillāhi wa mā shā’a’llāh, bismillāhi wa lā ḥawla wa lā quwwata illā bi’llāhi’l-‘Aliyyi’l-‘Azīm. Qāla Mūsā: mā ji’tum bihi’s-siḥr, inna’llāha sayubṭiluhu; inna’llāha lā yuṣliḥu ‘amala’l-mufsidīn. Fa-waqa’a’l-ḥaqqu wa baṭala mā kānū ya’malūn. Fa-ghulibū hunālika wa’nqalabū ṣāghirīn.

xvii). Significance of Asma Khamsah Ath'ar (as): [46]

In Islamic terms, following names of Khamsah Ath'ar (as) carry Barakah, power of Walayah, remembrance, and accepted Tawassul because of the exalted divine rank of the persons they denote before Allah. Invoking Allah through the most beloved of His servants is a means of Qurba and Qabuliyyah. The Qur'an commands Muslims to "seek the means" -Wasilah to Allah. Why these five names in particular - Muhammad, Ali, Fatima, Hasan, Husayn - is tied to their exceptional rank in the revealed sources. Rasulullah (S) was commanded to be sent Salaw'at [48] upon by Muslims, and the canonical Sigha of Salaw'at includes not only Muhammad but also Aal'e Muhammad: [49]

"Allahumma salli 'ala Muhammadin wa 'ala ali Muhammad."

This already shows that Dhikr of Muhammad (S) and his 'itrat is itself a divinely sanctioned devotional act. As for Ali, Fatima, Hasan, and Husayn, the most important source-text is the Hadith al-Kisa [50]. In Sahih Muslim [51], Rasulullah (S) gathered Hasan, Husayn, Fatima, and Ali under his cloak and recited the Ayah Tathir: [52]

"Allah only intends to remove impurity from you, O Ahl al-Bayt, and to purify you completely." The Ayah of Mubalah is also central: [53]

"our sons, our women, and ourselves,"

And classical reports connect this event to Rasulullah's (S) bringing Hasan, Husayn, Fatima, and Ali with him. These texts are why these names, together, became for many Muslims the supreme names of the Ahl al-Bayt (as) and the focus of Dua, Tawassul [54], and Dhikr. Each of the five is also singled out in Hadith with language of extraordinary spiritual stature. Muhammad (S) is the one through whom the blind man was taught to seek Allah's help. Ali is described in Jami al-Tirmidhi [55] as: "Ali is from me and I am from Ali." Fatima is described in Sahih al-Bukhari [56] as "a part of me," and angering her is linked to angering Muhammad (S). Hasan and Husayn are called: "the Masters of the youth of Jannah" in Tirmidhi [57] and Ibn Majah [58]. On that basis, Muslims who mention their names in Dua are not treating mere sounds as Madad call; they are invoking Allah through names tied to the most purified and beloved people. Therefore, in spiritual practice, these names are believed to help remove difficulties in three ways. First, they stirring Mahabbah and Khushu': the heart softens when remembering those beloved to Allah and His Rasul (S). Second, they function as Tawassul: one asks Allah by the rank and Fard Walayah [59] of these noble persons, not instead of Allah. Third, they are a means of attracting Rahmah, because Salaw'at upon Muhammad and his Aal is itself commanded and meritorious.

Recite Dhikr of Asma Al Khamsah al-Ath'ar (as) daily: [60]

Ya Muhammad 92 times

Ya Ali 110 times

Ya Fatimah 135 times

Ya Hasan 118 times

Ya Husayn 128 times

xviii). Ĥirz Mawlatina Faṭimah al-Zahra (as): Recite it after Fajr and Esha Salah 135 times: [61]

"Bismillāh al-Raḥmān al-Raḥīm. Yā Ḥayy, Yā Qayyūm, biraḥmatika astaghīthu fa-aghithnī, wa lā takilnī ilā nafsī ṭarfata 'aynin abadan, wa aṣliḥ lī sha'nī kullah."

xix). Hirz Al Imam al-Hasan ibn Ali (as):

Recite this after every Fard Salah 118 times, and keeps its written text, is said to remain under divine protection along with family and property: [62]

U'īdhu nafsī wa dhurriyyatī wa ahla baytī wa mālī bikalimātillāhit-tāmmah min kulli shayṭān, wa hāmmah, wa min kulli 'aynin lāmmah.

The victim is the one who allows Sahir to affect him, for we find his heart is attached to things on which he focuses a great deal, so they control his heart by means of the things towards which he is inclined. The evil souls are only able to gain control over souls which are ready to be overpowered because their hearts are already inclined towards something that is convenient for those evil souls and because they are devoid of spiritual strength and are not prepared to resist. So you find them empty, with no strength or means to fight, inclined towards something convenient, so they overpower them and are able to influence them by Sahir and other means.

A Hadith from Al-Harith al-Ashari is transmitted in which Rasulullah (S) said: [63]

"... and I enjoin you to remember Allah, for this is like a man who is being pursued by the enemy, then he comes to a strong fortress and saves himself from them. Similarly a man cannot save himself from the Shayṭ'an except by means of Dhikr."

One of the greatest ways to protect oneself from the evil of Sahir is to avoid going to Sahir. No real benefit can come from them for the one who is afflicted, and the one who is not afflicted is not safe from their harm either. The devils who work with the witch know very well that the Muslim man or woman who goes to a Sahir is weak in Aqidah and lacking in Tawakkul upon Allah. This makes such a person more vulnerable to harm and influence. For this reason, a Muslim should never seek help from witches or place trust in them. True protection lies only with Allah. In Muslim devotional life, the best protection against feared magical harm begins with Taqwa and regular Ibadah. The Qur'an teaches that Shayṭ'an has no authority over those who believe and place their trust in their Rabb.

xx). Amal Surah al-Naḥl Ayah 16:99, recite it 40 times: [64]

Innahu laysa lahu sulṭānun 'alā alladhīna āmanū wa 'alā Rabbihim yatawakkalūn.

xxi). Amal Surah al-Muminun 23, Ayah 97-98 recite it 110 times: [65]

Wa qul Aauzu Rabbaka min hamazat il shayatine wa Aaozubeka Rabbe an yahdarun

9. Sayyiduna Abu Ḥatim al-Razi on Siḥr; A Shi'i Ismaili Perspectives on al-Siḥr:

The learned writer of “Kitab al-Zinah” [66], Sayyiduna Abu Hatim Ahmad ibn Hamdan al-Razi (died ca. 322 AH/933-934 CE), who was a prominent Ismaili intellectual, philosopher, theologian, and the Hujjah Jazirah of Ray (a significant territory of current extended Tehran), explained to the linguistic meaning of Siḥr in Arabi. The Da'i says: [67]

“in the language of the Arabs, Siḥr means linking a matter to something else, making it appear convincing through attractive words, and presenting something that has no real basis as if it were true and established. Therefore, when someone says, “he Mashur (bewitched) him,” it can mean “he misled or deceived him.” Poetry is also quoted in which al-Mushar is explained as a person who has been science of Siḥr.

The text of Kitab al-Zinah further says: [68]

Siḥr comes from the idea of turning something away from its proper direction. It is used for anything that confuses a person's understanding and disturbs his sight, so that he can no longer tell where the reality of a thing lies. In this way, the basic meaning of Siḥr is that a person is made to imagine something and becomes so confused by it that he is turned away from the true nature of the matter. Sahireen therefore make people accept falsehood, show falsehood in the appearance of truth, and turn matters away from their proper course. Another meaning mentioned by the lexicographers is that Siḥr can also mean the lung. Based on this, Abu Ubaydah explains the verse, “You follow only a man who is Mashur,” as meaning: a man who has a lung, that is, an ordinary human being. In a similar way, any living creature with a body may be described as Mashur. Some poets' verses were also explained on this basis. However, the text notes that although this meaning is reported from the Arabs, it is not certain that this is what the verse actually intends. Ibn al-Kalbi is also quoted regarding the verse, “You are only among the Musahḥarin,” saying that it means created beings, which is close in meaning. Abu Ubaydah also explains the verse, “They Mashur (bewitched) the eyes of the people,” to mean that they deceived the people's sight and led it astray. From this, the text argues that Siḥr has many forms. These include deceiving the eyes, causing separation between husband and wife, and affecting a person inwardly. It has many types, but its main principle is the beautifying of falsehood and turning a matter away from truth toward falsehood.

The text then says that Siḥr may also be called al-Tibb, and from this comes the description of a person as Matbub (affected by Siḥr), meaning someone affected or struck, as though by a certain kind of treatment or influence. The word form is different from Tibb, even though Tibb itself also means treatment. Then it states that Tamaim (amulet) are also a kind of Siḥr, and among them is the Tamimah. In the hadith of Rasulullah (S) there are statements such as: “What I fear for my Ummah is ...”, and among the things mentioned is wearing or attaching a Tamimah. In another hadith, it is said: “Whoever attaches a Tamimah has committed Shirk.” In yet another hadith: “Ruqa, Tamaim, and love-charms are acts of Shirk.” The passage explains that the forbidden Ruqa are those that do not consist of the beautiful names of Allah. As for lawful Ruqyah, Rasulullah (S) used to seek protection for Al Imam al-Hasan (as) and Al Imam al-Husayn (as).

A Tamimah is then defined as a bead or charm that the people of Jahiliyyah used to hang because of the evil eye or some affliction, claiming that it would repel harm and calamity. They also claimed that it could even prevent death. Poetry is quoted to show this belief and how useless it really is. Overall, the text presents Sihr in two connected ways. First, it treats it as a real matter mentioned in the Qur'an and hadith, appearing in forms such as deceiving the sight, separating spouses, and placing an affliction upon a person. Second, it studies the word linguistically and shows that in Arabi it carries the meanings of deception, misdirection, beautifying falsehood, and turning a thing away from its true reality. It also expands the discussion to related practices such as Tamaim (amulet), condemning those charms and formulas that are based on trick of Shayt'an and unlawful reliance"

Within Shi'i thought, the existence of al-Sihr is generally affirmed, primarily on the basis of the Qur'an and transmitted reports, but with important caution regarding exaggeration, false diagnosis, and the exploitation of fear. Shi'i sources stress that black magic itself is prohibited and that protection should remain centered on Qur'an recitation, Dua, Sadaq'at, and trust in Allah rather than panic. A further point of distinction in Shi'i theology concerns reports that Rasulullah (S) was faced a kind of pain by magic. Several Shi'i doctrinal writings strongly reject such reports because they appear to conflict with the doctrine of Iṣmah, namely Nabawi Iṣmah and divine protection. By contrast, Sunni discussions generally accept these reports, though with qualification. Within Sunni materials, there are narrations that Rasulullah (S) experienced a mild form of harm connected to Sihr, and that Jibrael (as) brought Shifa words. These reports are often cited to show that an evil attack may occur, while cure and protection remain with Allah. In Shi'i Ismaili discourse, however, such reports are categorically rejected because of concerns relating to Iṣmah. The point of disagreement becomes even sharper when these narrations are invoked uncritically in Muslim literature in a manner that appears to diminish the divinely sanctioned station of Rasulullah (S).

This logic is closely connected with the intellectual legacy of Hujjah Jazirah of Ray, Sayyiduna Abu Ḥatim al-Razi, one of the foremost early Persian Ismaili Du'at and a leading theologian of the tenth century, who served in Ray and played an important role in shaping pre-Fatimi Ismaili Aqidah. His works, especially "Aalam al-Nubuwwah" and "Kitab al-Iṣlah" [69], reflect a sustained defense of Nubuwwah, revealed religion, and hierarchical authority against purely rationalist or anti-Nabawi tides. Shi'i Ismaili scholarship does not treat this issue in simplistic terms; instead, it acknowledges the reality of Sihr (magic) and maintains that its source in the world is Harut [70] and Marut. The Qur'an explicitly mentions Sihr in Surah al-Baqarah, Ayah 102, recounting its existence during the time of Sulayman (as) [71]:

"They instead followed the Sihr promoted by the Shaytan during the reign of Sulayman (as). Never did Sulayman (as) disbelieve, rather the devils disbelieved. They taught magic to the people, along with what had been revealed to the two Malaek, Harut and Marut, in Babylon. The two Malaek never taught anyone without saying, "We are only a test for you, so do not abandon our faith." Yet people learned Sihr that caused a rift even between husband and wife;

although their Sihr could not harm anyone except by Allah's Will. They learned what harmed them and did not benefit them, although they already knew that whoever buys into Sihr would have no share in the Hereafter. Miserable indeed was the price for which they sold their souls, if only they knew!

The learned Da'i, Sayyiduna Abu Hatim al-Razi discussed in his celebrated work "Kitab al-Zinah", vol. ii as follow: [72]

"It is narrated in the reports that when Sulayman (as) expired, the Shayatīn acted deceitfully and wrote down categories of Sihr, saying: whoever wishes to attain such-and-such should do such-and-such. They collected this in a book, sealed it with the ring of Sulayman ibn Dawood, and inscribed on it: "This is the book of Aṣif bin Barkhiya al-Ṣiddiq for Sulayman ibn Dawood (as), containing Khaza'in al-'ilm." They then buried it beneath his throne. Later, some of the remnant of Bani Israel extracted it after a period of time and, upon finding it, said: Sulayman (as) only possessed dominion by means of this. In this way Sihr spread among the people, and scarcely anyone among the Jews remained untouched by it. Qur'an has also mentioned that great Sihr existed in the days of Musa (as). In another place He describes the people of Firawn as Sahireen and says: "When they cast, they bewitched the eyes of the people, struck them with fear, and produced a mighty Sihr." Qur'an also says: "So the Sahireen were gathered for the appointed time of a known day, and it was said to the people, 'Will you gather, that we may follow the Sahireen if they are the victors?'" They witnessed what Musa (as) did and what he brought of signs, yet they described it as Sihr and called him a Sahir, as in His saying: "O Sahir, invoke your Lord for us." It is related from Ibn Abbas concerning this expression that they meant by it "learned man." Others said that the Sahireen were regarded among them as learned men and were therefore greatly esteemed. The Arab Mushrikeen also attributed Sihr to Rasulullah (S). Quran says of them: "Whenever they see a sign, they turn away and say: ongoing Sihr." Quran also says: "If We had sent down to you a written book on parchment, and they had touched it with their hands, those who disbelieved would still have said: this is nothing but manifest Sihr." And Qur'an says: [73]

"They were amazed that a warner had come to them from among themselves, and the disbelievers said: this is a Sahir, a liar."

This meaning occurs in more than one Ayah. The Mushrikeen in every age attributed the signs of the Anbiya to Sihr and called them Sahireen because of the signs and wonders they saw from them."

In Ismaili Tawil, the account of Harut and Marut is not usually read as a merely literal story about angels teaching Sihr; rather, it is approached as a symbolic narrative about 'ilm al-Sihr as Fitnah, the danger of misused or unauthorized teaching, and the distinction between outward forms and inner realities. In that reading, Sihr signifies a mode of knowledge or influence that, when detached from rightful guidance, becomes spiritually harmful and divisive. Qur'an itself presents Harut and Marut in connection with trial and harmful knowledge [74], while Ismaili thought more broadly treats Tawil as the uncovering of the Batin or inner meaning of revelation, without simply negating the Zahir.

The Ismaili position is less visible in popular juristic language specifically devoted to black magic. However, publicly accessible Ismaili discourse places strong emphasis on the integration of Deen and Duniya, preservation of health, cultivation of sound mind, and disciplined use of knowledge and inquiry. On that basis, a contemporary Ismaili approach to claims of black magic can reasonably be understood as cautious, anti-superstitious, and ethically balanced. Spiritual life is not denied, but neither are ordinary causation, healthcare, and mental wellbeing displaced by sensational occult explanations. Taken together, these perspectives are useful for this study. Shi'i discourse affirms the possible reality of Siḥr but warns against reckless attribution and against narratives that undermine doctrine. Contemporary Ismaili discourse appears to place greater public emphasis on ethical balance, mental soundness, and the integration of spiritual and worldly care. Both perspectives offer grounds for rejecting exploitative black-magic markets, coercive ritual practice, and fear-driven accusations within Muslim family life.

The material attributed to Sayyiduna Abu Hatim Ahmad ibn Hamdan al-Razi discussed in his Aalaam al-Nubuwwah regarding Black Magic as follow: [75]

"There are also other effects that magicians produce on people's minds. For example, a magician may convince people of something that is not real. If one group rejects it, even after many centuries people belonging to the same group may still believe in that magic and teach it to others. Even today, many people who belong to ancient civilizations still believe in magic and teach it. Some tribes in Africa, are famous for such beliefs. It is said that they can influence others through charms and spells and even remove a person's soul from the body. They claim they can communicate with spirits and control supernatural forces. Because of this, many strange acts are attributed to them, such as making rain fall, creating cold weather, or stopping rainfall. Besides this, many other magical powers are also believed to exist."

From the accessible material, the Da'i does not appear to offer a standalone manual on black magic in the style of later popular Ruqyah literature. His treatment is more linguistic, scriptural, and theological than practical. In Kitab al-Zinah, Sayyiduna Abu Hatim al-Razi appears to treat Siḥr as a recognised science. In lexical discussion, terms such as Jibt are linked with Black Magic, while Taghut may be explained as sorcerers, idols, or devils. The Da'i, appears to treat both Jibt and Taghut within the register of non-Arabi vocabulary incorporated into Qur'an usage. In the lexical tradition associated with this entry, Jibt is glossed as "the name of Shayt'an" in Ethiopia/Habasha, though another transmitted gloss renders it as "Sahir" in that language; Taghut, by contrast, is expressly glossed as "al-Kahin, al-Sahir in Ethiopia. The pair thus denotes, in Kitab al-Zeenah's presentation, categories of illegitimate sacral authority and occult mediation, rather than functioning merely as abstract terms of impiety.

This shows that the Dai recognised Siḥr as a meaningful category within Islamic discourse rather than dismissing it as small superstition. In his famous book "Aalam al-Nubuwwah", he uses the language of Siḥr in another sense. There, the charge of "Siḥr" against the Qur'an is treated as the argumentative language of opponents who were overwhelmed by its spiritual and verbal force.

In other words, he is not endorsing black magic in that context. Rather, he is explaining how the enemies of Rasulullah (S) described Wahy. Sayyiduna Abu Hatim al-Razi countered in his “Aalaam al-Nubuwwah” on the allegation of Mushrikeen that Wahy is nothing but Sihir as follow: [76]

“At the beginning, when Rasulullah (S) used to recite the Qur’an, it had a strong effect on the people. Even those who were against it would listen carefully. After that, the Qur’an created such a spiritual impact that it began to influence people’s hearts, and they started accepting it. For this reason, the leaders of Quraysh and the Arabs said that this is Sihir - magic, and that Muhammad (S) is a Sahir - magician. However, according to their own belief, Sihir - magic influences a person’s thoughts and actions, affects the mind, and changes hearts. It creates love and hatred - turning love into hatred and hatred into love-and produces enmity and friendship. These are also the effects of the Qur’an: it changes people’s hearts. This was a clear reality. If one group denied it, countless others-both Arabs and non-Arabs-accepted Islam and acknowledged that the Qur’an had a powerful effect. Even today, there are people who believe in magic and teach it (black magic). There are especially well-known practitioners among the people of Hind who perform these acts. They use Tawidh and Mantar, and through these practices, they claim to extract poison from a person’s body. They also put on strange performances that amaze even intelligent people.

However, all these acts are attributed to Shayatin. Their purpose is to spread mischief, create harm, and disturb people’s lives. Apart from this, they also appear in different forms and create illusions. If we look carefully, we find that origin of Sihir is true, because it is discussed in the Qur’an and all the Scriptures. All people admitted it and no one can deny that this is the truth. The only reason people became confused was that some nations called their Anbiya - Sahir. For example, the Arabs said to Muhammad (S) that he was a Sahir and that his message was Sihir-magic. They used to block people’s way and stop them from listening to him. Out of fear, people would not even let him speak. If someone accepted his message, they would face severe opposition”.

10. Black Magic in Muslim Thought and Society:

This article has argued that black magic, or al-Sihr, should not be understood only as a narrow theological question. In Muslim life, it often works as a wider language of meaning through which people explain suffering, sudden change, and emotional pain. It is especially powerful in matters of love, marriage, family conflict, health problems, and financial loss. In such situations, the idea of black magic can make chaos feel ordered. It tells people that their suffering has a cause that the harm is morally serious, and that hope is still possible. At the same time, the article has shown that this language can do two different things. On one side, it can offer comfort, preserve faith, and direct people toward Dua, Ruqyah, Qur’an recitation, Dhikr, and trust in Allah. On the other side, it can also distract attention from more ordinary but painful realities such as family pressure, fear, weak commitment, abuse, psychological illness, or social inequality. For this reason, claims of black magic should be approached with care, humility, and moral responsibility. The discussion also showed that Muslim thought on al-Sihr is not one simple or uniform position. While the Qur’an affirms the reality of harmful unseen forces, Muslim scholars have long differed about their effects, limits, and proper interpretation. In Ismaili thought, the doctrine of Ismah denotes

divinely conferred protection from error and sin, and is fundamental to the community's understanding of religious authority and the transmission of truth. It is tied above all to the Nabi, whose function is not merely administrative or communal, but 'ilm al-Ruhani and Najat: the Rasul is the authoritative interpreter of Wahy and the guarantor of the correct understanding of both the Zahir and the Baṭin of religion. Ismaili theology accordingly locates access to the deeper truths of religion in the Hidayah of Maṣūm authorities, who alone can be relied upon to disclose the true meaning of Wahy through Tawil. In this framework, Ismah is not a marginal devotional attribute, but a structural necessity, since certainty in matters of doctrine depends upon the existence of an authoritative guide protected from doctrinal error. Sunni, Shi'i, and Ismaili traditions all accept the seriousness of the issue in different ways, but many also warn against exaggeration, superstition, and exploitative practices. The writings linked to Sayyiduna Abu Hatim al-Razi are especially important because they show that Sihṛ was discussed not only as occult harm, but also as deception, misdirection, and the beautifying of falsehood. The strongest conclusion, therefore, is that black magic in Muslim societies must be studied at several levels at once: religious, social, emotional, ethical, and political. It is not only a matter of unseen harm. It is also a way of assigning blame, protecting dignity, preserving hope, and negotiating power. A responsible Muslim response must combine spiritual refuge in Allah with careful judgment, doctrinal clarity, and serious attention to medical, psychological, and social realities.

11. A Critical Study of Spiritual Suffering, Misguidance, Exploitation, and the Need for Qualified Healers:

I have undertaken this painstaking research with a sincere and heartfelt intention: to assist those unfortunate individuals who are afflicted by Sihṛ and other spiritual harms, and to offer guidance to those innocent people who, in moments of distress and helplessness, turn to the greedy members of the clergy in the hope of finding relief, treatment, and resolution. It is a matter of deep concern that many such sufferers, already burdened by pain and confusion, often do not know where to turn for proper help. In their desperation, they approach religious figures expecting wisdom, compassion, and effective guidance. Yet, in countless cases, those approached are themselves unaware of the true nature of such afflictions and lack the necessary understanding to address them properly. Their assistance is often limited to prescribing a few repeated Tasabih, certain Adiy'ah, or advising the sufferer to visit particular Shrines, without any serious effort to diagnose the problem, understand its causes, or provide a structured and informed remedy. There is, without doubt, immense spiritual benefit and blessing in the Shrines of the Awliya Allah. These are indeed luminous and sacred centers, places where hearts find comfort, where Dua are made with humility, and where Rahmah is sought through blessed association. Many people derive strength, hope, and spiritual peace from such visits. However, one must also recognise that, just as a person suffering from a physical disease is required to visit a clinic and consult a qualified physician, so too a person suffering from a spiritual affliction should seek out one who possesses genuine knowledge, experience, discernment, and command over this delicate and serious subject.

Not every person who wears the outward appearance of piety is qualified to heal spiritual illness. The treatment of such matters requires not only Taqwa, but also sound understanding, sincerity, wisdom, restraint, and a deep familiarity with the principles of spiritual diagnosis and remedy.

Unfortunately, there is a serious shortage of such genuine and trustworthy spiritual healers in our time. This scarcity leaves many vulnerable people exposed to confusion, exploitation, and further suffering. It is precisely because of this deficiency that I felt compelled to write this article: to provide benefit where I can, to spread awareness, and to protect sincere people from deception and abuse. It is an unfortunate reality that many professional clerics exploit those who come to them in a state of weakness and desperation. Instead of offering sincere counsel for the sake of Allah, they often seek to extract money, gifts, and continued dependence from vulnerable individuals under the pretext of removing Black Magic or resolving spiritual disorders. Such practices are not only unethical, but deeply cruel, for they prey upon those who are already suffering. These impostors rarely miss an opportunity to enrich themselves through fear, superstition, and false promises, while presenting themselves as spiritual authorities before visitors and admirers who remain unaware of their deceptive, worldly, and often sinister nature.

This exploitation has caused great harm to countless individuals and families. In many cases, people are made to spend beyond their means, subjected to unnecessary rituals, frightened with exaggerated claims, or kept in prolonged dependency upon such individuals, all without receiving any genuine benefit. Instead of healing, they are given anxiety; instead of clarity, confusion; instead of relief, a new form of captivity. It is therefore essential that people learn to distinguish between sincere spiritual guidance and manipulative religious performance. The purpose of this research paper is not to create despair, nor to deny the reality of spiritual healing, but rather to call for sincerity, knowledge, and responsibility in this field. Those who are afflicted deserve compassion, not exploitation; understanding, not intimidation; and proper guidance, not theatrical displays of religiosity. Likewise, those who seek to help others in such matters must do so with fear of Allah, honesty of intention, and a clear recognition of the limits of their own knowledge. If this work is able to benefit even a few sufferers, protect some vulnerable souls from fraud, or guide sincere seekers toward sound and authentic help, I shall consider my effort worthwhile. My intention is only to serve, to contribute what little I can, and to stand with those who are suffering in silence and confusion.

Kindly remember me and my family in your Dua.

Regards

Bibliography

1. Quran 2:102
2. Surah al-Falaq
3. Surah al-Nas
4. Surah al-Baqarah 2:102
5. Sayyiduna Abu Hatim al-Razi, Kitab al-Zinah
6. Al-Baqarah 2:102
7. Surah Yunus 10:107
8. Surah al-Zumar 39:36
9. Surah al-Hijr 15: 42
10. Hadith
11. Hadith
12. Surah al-Hamd
13. Ayat al-Kursi
14. Surah al-Ikhlās
15. Surah al-Nas
16. Surah al-Falaq
17. Surah As-Saff 61:13
18. Rasulullah (S) recited Na'd e Ali loudly as per the instruction of Jibrawl (as)
19. Na'd e Ali
20. Lā ḥawla wa lā Quwwata
21. Al-Ṣaḥīfah al-Alawīyyah:
22. Majmuah Yemeniyyah
23. Amal
24. Surah al-A'raf 7:118-122
25. Amal
26. Surah Yunus 10:81-82
27. Surah Ṭa Ha 20:69
28. Amal
29. Amal of seven Ayah of Salaam
30. a. Ayah 79 Surah Aṣ-Ṣaffat 37
31. b. Ayah 58 Surah Ya-Sin 36
32. c. Ayah 109 Surah Aṣ-Ṣaffat 37
33. d. Ayah 120 Surah Aṣ-Ṣaffat 37
34. e. Ayah 130 Surah Aṣ-Ṣaffat 37
35. f. Ayah 73 Surah Az-Zumar 39
36. g. Ayah 5 Surah Al-Qadr 97.
37. Amal to remove non curable headache by the effect of Black Magic.
38. Dua for protection from Sahir, Shayt'an and Jinn
39. Surah al-A'raf, Ayah 54 to 56 for protection from Shayt'an and Sihr is taught by Rasulullah (S). He assured that it keep Shayt'an away and to destroy the effects of Sihr.
40. Ayah 35 of Surah al-Qasas for breaking the effects of Sihr, this Ayah should be recited seven times after Salat al-Tahajjud.

41. *Dua of Al Imam Ali ibn Husayn Zayn al-Abideen (as) for protection from Jinn and Sahir. Recite this Dua with raised hands.*
 42. *Rasulullah (S) taught this Amal that if someone or place afflicted by Sihr, take some stones and recite the following Dua and put one stone on each corner, In sha Allah, the Evil Spirit or Jinn will go away, imposed by Sihr.*
 43. *Şahifah Alawiyyah, Dua No. 48 of Amir al-Mumineen Ali Ibn Abi Talib (as), for protection against Black Magic*
 44. *Surah Yunus 10:81-82*
 45. *Surah al-A'raf 7:118-119*
 46. *Tasbih or Dhikr of Asma Khamsah Ath'ar (as)*
 47. *Tasbih of Asma Khamsah Ath'ar (as)*
 48. *Qur'an 33:56 - Ayah to send Salaw'at upon Rasulullah (S) and his Itrat (as), Sahih al-Bukhari 6357*
 49. *Non Shi'i Muslims, in hatred of Ahl al-Bayt (as), never recite full Salaw'at as Rasulullah taught them, which is mentioned in all Sunni leading sources.*
 50. *Hadith al-Kisa, Sahih Muslim 2424 read with Ayah Tathir 33: 33 exclusive for Ahl al-Bayt (as).*
 51. *Sahih Muslim*
 52. *Ayah Tathir*
 53. *Ayah of Mubahala, Qur'an 3:61, linked to Ali, Fatima, Hasan, and Husayn.*
 54. *Qur'an 5:35 - Ayah to seek the Wasilah to Allah. Tawassul*
 55. *Jami al-Tirmidhi, 3719 - 3712, "Ali is from me and I am from Ali."*
 56. *Sahih al-Bukhari, 3714 - 3729, "Fatima is a part of me," and angering her is linked to angering Muhammad (S).*
 57. *Jami al-Tirmidhi, 3768, "Hasan and Husayn are the Masters of the youth of Jannah"; Sunan Ibn Majah 118 - Hasan and Husayn as Leaders of the youth of Jannah.*
 59. *Surah al-Ma'idah (5:55): "Your Wali is only Allah, His Rasul, and those who believe - those who establish Salah and give Zakat while in Ruku'."*
- Shi'i Ismaili Du'at explain that this blessed Ayah was revealed concerning Mawla Ali (as), when he gave his ring in the state of Ruku'. On this understanding, the verse serves as a clear and sufficient proof that the Walayah of Mawla Ali (as) is not merely virtuous or recommended, but fard and binding upon the believers. They further relate this Ayah to Surah al-Ma'idah (5:67), wherein Rasulullah (s) is commanded to convey that which had been divinely revealed to him, as well as to Surah al-Ma'idah (5:3):*
- "Today I have perfected for you your religion..."*
- In Shi'i interpretation, this is understood in connection with the declaration at Ghadir al-Khum, where the exalted station of Mawla Ali (as) was made manifest. Another Ayah cited in support of this understanding is Surah al-Nisa' (4:59):*
- "Obey Allah, obey the Rasul, and those vested with authority among you."*
- Shi'i Ismaili Du'at explain that "Ulil Amr" in this Ayah refers to the Imams from the Ahl al-Bayt (as), from the progeny of al-Imam al-Husayn (as). Accordingly, to establish that the Walayah of Mawla Ali (as) is Fard, even one Ayah is sufficient, and that Ayah is Ayat al-Walayah - Surah al-Ma'idah (5:55).*
60. *Dhikr of Asma Khamsah Ath'ar (as)*
 61. *Hirz Fa'imah al-Zahra (as)*
 62. *Hirz Al Imam al-Hasan (as)*

63. *Hadith, al-Musnad, 408/202; al-Tirmidhi, 2867*
64. *Amal Surah al-Nahl 16:99*
65. *Amal Surah al-Muminun 23, Ayah 97-98*
66. *Kitab al-Zinah*
67. *Sayyiduna Abu hatim al-Razi*
68. *Kitab al-Zinah*
69. *Kitab al-Islah*
70. *Harut and Marut*
71. *Sulayman (as)*
72. *Kitab al-Zinah*
73. *Quran, Surah Sad*
74. *Qur'an 2:102*
75. *Aalaam al-Nubuwwah*
76. *Ibid*

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