

السحر

Magic and its Cures

IN LIGHT OF THE QUR'ĀN AND SUNNAH

- What is Sorcery and Magic?
- Types of Magic
- Fortune-Tellers
- Soothsayers
- Astrologer
- Casting Spells into Knots
- How to Locate the Source of Magi
- How to Cure the Effects of Magic
- Ruqyah is a Cure for Afflictions
- Supplications to Recite when Sick
- Prophetic and Natural Remedies
- Magic Explained in the Bible

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION: MAGIC IS REAL

All praise is due to Allāh, we praise Him, seek His aid and His forgiveness. We seek refuge with Allāh from the evil of our souls and from the evil of our actions. Whosoever Allah guides, there is none to misguide – and whosoever He misguides, there is none to guide. I bear witness that none has the right to be worshipped except Allāh alone. And I bear witness that Muhammad is His servant and Messenger.

Indeed, the best of speech is the Speech of Allāh, the best of guidance is the guidance of the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the worst of all affairs are the newly introduced matters into the religion (for which there is no textual proof) for every newly introduced matter is an innovation, every innovation is misguidance and every misguidance leads to the Hellfire.

Islam teaches that magic is real — meaning the fact it exists is true and undeniable. Magic is an act by which a wretched wicked person draws close to the devils and seeks their help to alter realities by using hidden and subtle means. By doing so, he turns matters away from their realities to other than them.¹ Magic involves using forms of words (or spells) wherein the magician glorifies other than Allāh and ascribes power and control of the

¹ See *Lisān Al-‘Arab* of Ibn Mandhūr (4/348-349).

creation to the devils.² Then there are other types of magic that do not involve engaging with the devils or soliciting their help such as the use of potions, chemicals and drugs.

Almost all religions and societies affirm magic. The New World Encyclopedia states, “Fundamental to magic is unseen connections whereby things act on one another at a distance through invisible links. Magic is thus distinguished both from religion and science: From religion in that magic invokes spiritual powers without presuming any personal relationship with spiritual or divine beings, merely an ability or power to bring about particular results; and from science in that magic offers no empirical justification other than its efficacy, invoking a symbolic, rather than actual, cause-effect relationship.”

² See *Ahkām Al-Qur’ān* (1/48) of Ibn Al-‘Arabi.

WHAT HAS BEEN REPORTED IN THE TEXTS CONCERNING MAGIC (AS-SIHR)³

The author of Kitāb At-Tawhīd stated:

Allāh (سُبْحَانَهُ وَتَعَالَى) stated in His Book:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ^ط

“They⁴ followed that which the devils recited [of magic] during the reign of Sulaimān.”

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ
عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ^ع

“And Sulaimān did not disbelieve but it was the devils who disbelieved by teaching the people magic that was revealed to the two angels, Hārūt and Mārūt, at Babylon.”

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ^ط

“They did not teach it to anyone until they had said, ‘Indeed we are but a test, so do not disbelieve [by learning it].’”

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ^ع

“So, they went forth and learned from the angels

³ Chapter 24, *Kitāb At-Tawhīd* of Shaikh Al-Islām Muhammad bin Abdul-Wahhāb (رَحْمَةُ اللَّهِ).

⁴ i.e. the Jews after the time of Mūsā (عَلَيْهِ السَّلَام).

the sorcery which causes separation between a man and his wife.”

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ

“But they cannot harm anyone with it except by Allāh’s leave, and the evil-doers only learn that which harms them and does not benefit them.”

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۗ وَلَبِئْسَ مَا شَرَوْا بِهِ
أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

“And verily, they knew that whoever traffics in magic has no share in the Hereafter. Evil indeed is the price for which they sold their souls, if only they knew.”^{5/6}

Explanation:

So magic is real, and it has an effect upon the lives of the people who are affected. Shaikh Hāfidh bin Ahmad Al-Hakami (رحمته الله) said in some lines of poetry:

“Magic is real, and it has effects.

However, it only takes effect by the Will of the Most Able (Allāh).

Meaning that it occurs by the decree of what Allāh has already determined through His Universal

⁵ The author (رحمته الله) of *Kitāb At-Tawhīd* only quoted this portion of the verse, but I have included the whole verse to provide context to the reader.

⁶ Sūrah Al-Baqarah: 102.

Will.

And not that He desires it through His pure Legislative Will.”

Magic has been decreed by Allāh by His Universal Will, and He forbade it by His Legislative Will. This is similar to the Will of Allāh wherein He has decreed unbelief to occur, yet He forbade it by His Legislative Will. The Legislative Will of Allāh is what He has commanded and is pleased with for His creation. The Universal Will of Allāh is what He has willed to occur, and it does occur, though it does not necessitate that He is pleased with it.

From the Universal Will of Allāh is that sinners fornicate even though Allāh hates fornication. From the Legislative Will of Allāh is that He has commanded the people to worship Him and pray to Him, yet there are many people who do not worship Him or pray to Him.

Al-Qurtubi (رحمته الله) stated: “Ahlus-Sunnah wal-Jamā’ah believe that magic is something truly established and real. The Prophet (صلى الله عليه وسلم) said when magic was removed from him, **“Indeed, Allāh has cured me.”** And cure only comes about when an ailment has been removed and the illness goes away. So, this proves that magic is real.”⁷

⁷ See *Ahkām Al-Qur’ān* (2/46) of Al-Qurtubi.

TYPES OF MAGIC: UNBELIEF AND LESS THAN UNBELIEF

Based on what has been discussed so far and what is to come, then magic in light of the Qur’ān and Sunnah is prohibited and can be unbelief that exits a person from the fold of Islam. Ibn Al-‘Arabi (رحمته الله) stated:

“From the types of magic is that which separates a man from his wife, and from it is that which brings together a man and his wife. Both types are unbelief and all of it is prohibited.”⁸

The great Scholar, Shaikh Muhammad bin Sālih Al-‘Uthaimīn (رحمته الله) said: “Some of the scholars defined magic as, ‘Casting spells, reciting evil incantations using tied knots⁹ which have an effect on the hearts, minds and bodies of people. It takes hold of the mind leading to love and hate — it causes separation between a man and his wife, sickness in the body and it takes over the thinking of a person.’ Learning magic is forbidden, rather it is unbelief if it involves engaging with the devils.

So, learning this type of magic that involves engaging with the devils is unbelief and to use this magic is also unbelief, oppression and transgression against the people. For this reason, the magician is executed as an

⁸ See *Ahkām Al-Qur’ān* (1/48).

⁹ Magicians gather the hair of their victim and tie it with thread into knots. Then they blow and spit onto them, reciting their wicked incantations.

apostate and unbeliever. But if his practice of magic does not reach the point of unbelief, then he is executed as a punishment to protect the Muslims from his evil and harm.”¹⁰

Shaikh Ibn ‘Uthaimīn (رحمة الله) also said: “Magic is of two types:

One: By tying knots and reading incantations, i.e. recitations and knotting of threads, which are used as a means of engaging with the devils (seeking their assistance) in that which the magician wants in order to harm his victim.

Two: By the use of potions and drugs that affect the body of the victim, his mind, his intentions and his inclinations. This is what they refer to as ‘inclination’ or ‘turning away’. So, a person is inclined towards his wife or another woman such that he becomes like a docile animal and she leads him around as she wishes. ‘Turning away’ is the opposite of this. It affects the body of the victim with weakness, slowly but surely, until he is destroyed or dies. And, in his mind, he may imagine things in a manner that oppose reality.

The scholars differ regarding the unbelief of the magician. From them are those who said he has disbelieved, and others who said he has not. However, the categorisation of the magician that we have mentioned above makes clear the ruling in this matter. So, whoever does magic using the devils as mediation [to help him], then

¹⁰ *Majmū’ Fatawā* of Ibn ‘Uthaimīn (2/174), slightly abridged.

he has disbelieved. As for the one who performs magic with potions and drugs, then he has not disbelieved but he is, nevertheless a sinner.”¹¹

¹¹ *Majmū’ Fatawā* of Ibn ‘Uthaimīn (2/178), slightly abridged.

THE TWO TYPES OF MAGIC

ONE:

Illusionary Magic: Sihr At-Takhyeel

This is the type which Allāh informed us of in the Qur’ān regarding the magicians of Pharaoh.

قَالُوا يَا مُوسَىٰ إِنَّمَا أَنْتَ مُنْجِلٌ وَإِنَّمَا أَنْتَ نَكُودٌ أَوَّلَ مَنْ أَلْقَىٰ
قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ

“The magicians said: O Moses, either you throw first or else we shall throw first. Moses said: ‘Nay, you throw first.’ Then behold, their ropes and staffs appeared, by their magic, as [snakes] moving fast.”¹²

¹² Sūrah Tāhā: 65-66.

TWO:

Magic that has a Physical Effect: Sihr At-Ta'thīr

There are many examples of this type of magic. From them is:

a) Keeping a man away from his wife. He is kept away from her [through magic] such that he does not desire her, or no longer wishes to do anything with her. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ^٤

“So, they went forth and learned from the angels the sorcery which causes separation between a man and his wife.”

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ^٥ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ^٥

“But they cannot harm anyone with it except by Allāh’s leave, and the evil-doers only learn that which harms them and does not benefit them.”¹³

b) That which afflicts many people — and it even afflicted the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when Labīd bin A’sam Al-Yahūdī performed magic on the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So, the angel Jibrīl (عَلَيْهِ السَّلَامُ) made ruqyah¹⁴ upon him with the last two Soorahs of the Qur’ān. And he informed the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) where the articles of magic could be found.

¹³ Al-Baqarah 2:102.

¹⁴ Supplications and recitations of cure.

‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) said: Magic was worked on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) so that he began to think that he had done something though he had not. One day, while he was with me, he made a lengthy supplication to Allāh (عَزَّوَجَلَّ) and then said:

“O Ā’ishah, do you know what Allāh has instructed me about what I asked him?”

I said:

“What is it, O Allāh’s Messenger?”

He explained: “Two men came to me, one of them sat at my head, and the other at my feet. Then one said to the other:

‘What is the illness of this man?’

The other said:

‘Magic.’

He then asked:

‘Who did the magic?’

The other replied:

‘Labīd bin Al-A’sam Al-Yahūdi from the tribe of Zuraiq.’

He asked:

‘With what did he make magic?’

He replied:

‘With hair wrapped around a comb and a skin of pollen of a male date palm tree.’

He asked:

‘Where is it now?’

He answered:

‘In the well of Dhī Arwān.’”

After that, Allāh’s Messenger (صلى الله عليه وسلم) went with some of his Companions to the well. When he reached it, he saw that it was surrounded by date-palm trees.

Then he returned to Ā’ishah (رضي الله عنها) and said to her:

“By Allāh, its water was red as if infused by henna leaves, and its date palms were like the heads of devils.”

Ā’ishah asked:

“O Allāh’s Messenger, did you take it out?”

He replied:

“No. As for me, Allāh has already cured me, healed me and given me well-being. But I feared that evil would come upon the Muslims from it.”

Then he ordered that the well be filled up with earth, and so it was done.¹⁵

A point of benefit that some people fail to recognise is that this hadīth proves that cure from magic can be achieved through ruqyah alone without locating the source of the magic and destroying it, due to the

¹⁵ Bukhari (5766) and Muslim (2189).

statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

“As for me, Allāh has already cured me, healed me and given me well-being. And I feared that evil would come upon the Muslims from it.”

Then he ordered that the well be filled to safeguard the rest of the Muslims from its evil. However, if one can locate the object of magic in order to destroy it, then that is also a legislated means of ending the magic.

So, magic in its various forms is unbelief. Allāh (تَبَارَكَ وَتَعَالَى) said:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۗ

“They followed that which the devils recited [of magic] during the reign of Sulaimān.”

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ
عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۗ

“And Sulaimān did not disbelieve but it was the devils who disbelieved by teaching the people magic that was revealed to the two angels, Hārūt and Mārūt, at Babylon.”

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ

“They did not teach it to anyone until they had said, ‘Indeed we are but a test, so do not disbelieve [by learning it].’”

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۗ

“So, they went forth and learned from the angels

the sorcery which causes separation between a man and his wife.”

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ

“But they cannot harm anyone with it except by Allāh’s leave, and the evil-doers only learn that which harms them and does not benefit them.”

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۗ وَلَبِئْسَ مَا شَرَوْا بِهِ
أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

“And verily, they knew that whoever traffics in magic has no share in the Hereafter. Evil indeed is the price for which they sold their souls, if only they knew.”¹⁶

From this verse, we ascertain the following benefits and rulings:

1. Allāh (تَبَارَكَ وَتَعَالَى) informs us that it was the devils who disbelieved due to their teaching the people magic — and they fabricated a lie upon the Prophet Sulaimān (عَلَيْهِ السَّلَام) in claiming that he disbelieved.
2. Allāh informs us that the two angels at Babylon did not teach anyone until they had said,

إِنَّمَا خُنْ فِتْنَةً فَلَا تَكْفُرُ

“Indeed, we are but a test, so do not disbelieve by learning it.”

¹⁶ Sūrah Al-Baqarah 2:102.

3. Allāh (تَبَارَكَ وَتَعَالَى) stated:

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

“And verily, they knew that whoever traffics in magic has no share in the Hereafter.”

Meaning that whoever exchanges his faith for magic, then he has no share in the Hereafter — no share of happiness and no Paradise.

MAGICIANS, JINN, DEVILS AND FORTUNE-TELLERS

The author (Muhammad bin Abdul-Wahhāb) continued:

Allāh (سُبْحَانَهُ وَتَعَالَى) stated:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا هَلْؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا

“Have you not seen those who were given a portion of the Scripture? They believe in Jibt (Magic) and Tāghūt (Devils) and say to the disbelievers that they are better guided as regards the straight path than the believers.”¹⁷

‘Umar (رَضِيَ اللَّهُ عَنْهُ) stated:

“Al-jibt is magic and At-Tāghūt are the devils.”¹⁸

Jābir (رَضِيَ اللَّهُ عَنْهُ) said:

“The Tawāghīt¹⁹ are the soothsayers upon who the

¹⁷ Sūrah An-Nisā: 51. The Jews who practiced magic would say to the idolaters that they (the idolaters) are better guided than the Muslims.

¹⁸ Al-Bukhāri (2/45) in disconnected form. Ibn Hajr stated in *Fathul-Bāri* (8/252), “‘Abd bin Humayd connected its chain in his *Tafseer*, and Musaddad in his *Musnad* and Abdur-Rahmān bin Rastah in *Kitāb Al-Imān* — and its chain of transmission is strong (i.e. authentic).”

¹⁹ Tawāghīt is the plural of Taghūt — these are objects and

devils descend [with false information]. And in every district, there is one [of these soothsayers].”²⁰

EXPLANATION

Whoever studies the state of affairs in the times of pre-Islamic ignorance (Jāhiliyyah) and what the people were involved in, knows these affairs of visiting soothsayers well. The Tawāghīt are the fortune-tellers or soothsayers upon whom the devils descend. And in every district, there was one whom the people would fear.

The devils would come to the soothsayer or fortune-teller with murmurings which they heard from the angels. However, after the sending of the Prophet Muhammad (ﷺ) the devils were prevented from listening in.

The devils from the jinn in the time of the Prophet (ﷺ) said:

وَأَتْنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مَلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا

“And we have sought to reach the heaven but found it filled with stern guards and flaming fires (shooting stars and meteors).”

beings people devote themselves to instead of Allāh.

²⁰ Al-Bukhāri 6/45, in disconnected form; and declared hasan (authentic) by Muqbil Al-Wādi’i in his checking of the *Tafseer* of Ibn Katheer, 2/402.

وَأَتَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا

**“And we used to sit there in stations to listen in.
But anyone who listens in now will find a flaming
fire waiting on him in ambush.”**

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

**“And we know not whether evil is intended for
those on earth or whether their Lord intended for
them a right path.”²¹**

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) said:

قَالَتْ عَائِشَةُ سَأَلَ أَنَسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْكُهَّانِ فَقَالَ
لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسُوا بِشَيْءٍ ۖ قَالُوا يَا رَسُولَ اللَّهِ فَإِنَّهُمْ
يُحَدِّثُونَ أَحْيَانًا بِالشَّيْءِ ۖ يَكُونُ حَقًّا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَحْطِفُهَا الْحَيُّ فَيَقْرُهَا فِي أُذُنِ وَلِيِّهِ قَرَّ الدَّجَاجَةِ
فَيَخْلِطُونَ فِيهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ

Some people asked the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about the soothsayers and fortune-tellers. So, the Prophet replied,

“They are upon nothing.”

They said,

**“O Messenger of Allāh, sometimes they speak
about things that come true.”**

²¹ Al-Jinn: 8-10.

So, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) explained,

“Those are the words snatched by a jinni, who whispers it into the ear of his companion (the soothsayer), and it is mixed with more than one hundred lies.”²²

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said:

“An eavesdropper [from the jinn] hears a word which he will convey to one who is below him, and then the second will convey it to the one below him, until the last of them will convey it to the tongue of the magician. Sometimes a shooting star may strike the devil before he can convey it, and sometimes he may convey it before the shooting star strikes him — whereupon the magician adds to it a hundred lies. Then it is said, ‘Did he not tell us such-and-such a thing on such-and-such a day?’ So, they are believed due to that statement that was heard from the heaven.”²³

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Whoever goes to a soothsayer or fortune-teller and believes in what he says has disbelieved in that which was revealed to Muhammad.”²⁴

And Allah commanded His Messenger to say:

²² Al-Bukhāri (5859), Muslim (2228).

²³ Al-Bukhāri (4701).

²⁴ Abu Dāwūd (3904), see Saḥīḥ Ibn Mājah (522).

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ
مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

“Say: I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.”²⁵

From these verses in Sūrah Al-Jinn, several matters become clear:

1. The devils from the Jinn used to be seated in stations in the sky for the purpose of listening in to the speech of the angels and then to use that information to misguide the people by claiming knowledge of the unseen.
2. Then they were prevented from that after the sending of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So, they were no longer able to listen in. And the skies are defended and guarded by shooting stars that are thrown at the devils (among the jinn) that set them ablaze.
3. This verse proves that the jinn know nothing of the unseen and that is why they stated: **“And we know not whether evil is intended for those on earth or whether their Lord intended for them a right path.”**
4. The devils (shayātīn) believe in their Lord yet that does not enter them into Islam. And that is the same for the unbelievers from the humans who believe in their

²⁵ Sūrah Al-A'rāf: 188.

Lord (Allāh), but that does not enter them into Islam — that is because they refuse to submit to Him and worship Him alone.

As for the term Tāghūt, then it is derived from tu-ghān which is to transgress and go beyond bounds in disobedience. And what is apparent is the “tā” (ت) at the end indicates an increase. Meaning that they are Tāghūt because they are excessive and commit many transgressions. At-Tughyān is to increase in a matter that causes one to exceed and go beyond bounds.

MAGIC IS FROM THE DEADLIEST OF SINS

The author continued:

Abu Hurairah (رضي الله عنه) narrated that Allāh’s Messenger (صلى الله عليه وسلم) said:

“Keep away from the seven deadly sins.”

They asked him: “What are they, O Allāh’s Messenger?”

He replied:

“Associating partners with Allāh in worship, magic, killing a person whom Allāh has made impermissible to kill, consuming usury (interest), taking the wealth of the orphan, to turn away on the day of battle, to falsely accuse a chaste believing woman (or man) of fornication.”²⁶

It is reported from Jundub (رضي الله عنه) and ascribed to the Prophet (صلى الله عليه وسلم) that he said:

“The punishment of the magician is to strike him with the sword.”

Reported by At-Tirmidhi who said: “What is correct is that it is the saying of the Companion.”²⁷

²⁶ Al-Bukhāri (2767), Muslim (89).

²⁷ At-Tirmidhi (1460) and it was graded as weak in its ascription to the Messenger (صلى الله عليه وسلم) by Al-Albāni in *Ad-Da’ifah* (1446).

EXPLANATION

The hadīth of Abu Hurairah (رضي الله عنه) proves that magic is from the gravest of sins, and it is mentioned after idolatry, and before murder. That is because magic constitutes unbelief whereas killing a person is a major sin, but it does not exit a Muslim from Islam.

The Companion is Jundub Al-Khair (رضي الله عنه) who watched the activities of a magician who cut off the head of a boy and then returned it back. So, then Jundub came with his sheathed sword and when the magician started his tricks once more, Jundub removed the magician's head and it fell to the ground. He then said:

“If he was truthful, he will return his own head back.”

Then he said,

“The legislated punishment for the magician is a strike with a sword.”²⁸

²⁸ Al-Bukhāri in *At-Tārīkh Al-Kabīr* (2/222) in his biography of Jundub entitled, “Jundub Ibn Ka’b, the executor of the magician.” He narrated with a connected chain of narration to Abu ‘Uthmān,

“In the presence of Walīd bin ‘Uqbah, there was a magician who would behead a man and separate his head from his body. Then he returned his head back to his body, so we were amazed. Then Jundub came along and killed the magician.”

Reported by Al-Bayhaqi in *Al-Kubrā*, 8136.

The legal punishments can only be carried out by those in authority, and Jundub (رضي الله عنه) had that authority.

THE RULER COMMANDS WITH THE EXECUTION OF THE MAGICIAN NOT THE GENERAL PEOPLE

The author continued:

It is reported in *Sahīh Al-Bukhāri* from Bajālah bin ‘Abdah who said: “Umar bin Al-Khattāb (رضي الله عنه) wrote:

‘Execute every male and female magician.’ So, we executed [upon his command] three magicians.”²⁹

It is reported authentically from the wife of the Prophet (صلى الله عليه وسلم), Hafsa (رضي الله عنها) that she commanded that a female servant of hers should be executed because she performed magic on Hafsa (رضي الله عنها), so she was executed.³⁰ A similar narration has been reported from Jundub (رضي الله عنه).³¹

Imām Ahmad (رضي الله عنه) stated: “This has been reported from three Companions of the Prophet (صلى الله عليه وسلم).”

²⁹ Al-Bukhāri (3156), this wording is reported by Abu Dāwūd (3043).

³⁰ This was after the servant confessed as reported by Mālik in *Al-Muwatta* (no. 14), Al-Bayhaqi in *Al-Kubrā* (8/136 no. 16941).

³¹ Jundub Al-Bajali (رضي الله عنه) executed a magician that was in front of Walīd bin ‘Uqbah. See Ad-Dāruqutni in his *As-Sunan* (3/114, no. 113). Al-Albāni stated that the chain of narration is saḥīḥ as a statement of Jundub (i.e. it is mawqūf). See *Ad-Da’īfah* (1446).

EXPLANATION

So, these texts prove that the magician or sorcerer is an unbeliever and magic itself is unbelief. And the one who is found guilty of magic is to be executed by the strike of the sword through the Islamic legislation by the law of the land.³² So, the magician should repent from his conduct and renew his testimony of Islam (i.e. by uttering the Shahādah).

So, if it is the case that magic and sorcery were being practised in the time of ‘Umar (رضي الله عنه), then what about today?!

Magic in the time of ‘Umar was a remnant from the days of Jāhiliyyah. In today’s world, magic is practised and revered, and given an elevated station in literature, film and art. It is important that Muslims and all right-minded people keep away from these irreligious and satanic practices, and especially important is to steer children well-away from these harmful matters. The practice of magic as described above nullifies Tawhīd and exerts a Muslim from Islam. That is because magic cannot be practiced except by way of seeking help from the devils, and due the verses:

وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

“But it was the devils who disbelieved by teaching

³² In Islam, the law is dispensed through courts established by the those in authority, through a legal process, and not by individual citizens.

the people magic...” And regarding the two angels at Babylon, Allāh (ﻋﺰﻩ ﻭﺟﻞ) stated:

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ³³

“They did not teach it to anyone until they had said, ‘Indeed we are but a test, so do not disbelieve.’”

To teach, learn and practice magic is disbelief. Shaikh Muhammad bin Ibrāhīm (ﻣﺤﻤﺪ ﺑﻦ ﺇﺑﺮﺍﻫﻴﻢ) said: “The magician will not complete his magic, and the devils will not give him information regarding the unseen, and they will not help him to kill a person unless he offers worship to other than Allāh by drawing close to the devils with what they love such as sacrificing something for them and so on. This may go as far as some devils performing lewd acts with the magician — and this is their using one another for mutual benefit that is mentioned in the verse: “The Day when Allāh will gather them together, ‘O company of jinn, you have misled many people.’ And their allies for the people will say, ‘Our Lord, some of us made use of others, and we have now reached our term, which you appointed for us.’ Allāh will say: The Fire is your residence, wherein you will abide eternally.”³³ So, magic is unbelief (kufr).”³⁴

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³³ Sūrah Al-An’ām: 128.

³⁴ See *Al-Fatāwa* of Shaikh Muhammad bin Ibrāhīm Aalush-Shaikh (1/163).

Fatwā with Imām Ibn Bāz (رَحِمَهُ اللهُ) at the head, was asked:

“A woman has been afflicted by magic. The magic was performed by a magician to harm her marriage. She has now become insane. One of the officers of the court in Madinah apprehended the magician, and he confessed after questioning that the accusation against him was true. So, what is the correct punishment for him?”

Answer: “If the magician performs magic that involves kufr, then he is executed for his apostasy. If it is established that he killed someone through his magic, then he is executed as retribution. If he performed magic that did not involve kufr³⁵ and no one died as a result of it, then the scholars differ concerning him. The correct position is that he is executed as a prescribed punishment upon him for his apostasy.³⁶ This was the saying of Abu Hanīfah, Mālik and Ahmad (may Allāh’s mercy be upon them), due to the fact that he is an unbeliever based on his magic in line with the saying of Allāh:

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ^ط

“They followed that which the devils recited [of magic] during the reign of Sulaimān.”

وَمَا كَفَرَ سُلَيْمَانُ وَلَا كَانَتِ الشَّيَاطِينُ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

³⁵ That is because some magicians claim they do not engage in kufr (unbelief).

³⁶ Meaning: by performing magic, he has committed kufr which has led him to apostate.

“And Sulaimān did not disbelieve but it was the devils who disbelieved by teaching the people magic...”

Showing that the unbelief of the magician is general. And due to the narration established in *Sahīh Al-Bukhāri* from Bajālah bin ‘Abdah who said: “Umar Ibn Al-Khattāb (رضي الله عنه) wrote: **‘Execute every male and female magician.’** So, we executed three magicians.”³⁷

And due to what is authentically established from Haf-sah, the mother of the believers (رضي الله عنها), ‘She commanded the execution of a female servant of hers who had confessed to performing magic on her. So, she was executed.’ This was reported by Mālik in his *Al-Muwatta*. And likewise, it is established from Jundub (رضي الله عنه). So, this is what is correct concerning the questioner who sought a fatwā: the magician is executed according to the most correct saying of the scholars.”³⁸

As for non-Muslims who practice magic, then likewise, the sin is that of unbelief. However, the punishment is not execution since they are already unbelievers.

Imām Ahmad bin Hanbal (died 241H. رضي الله عنه) was asked about the magician (male or female) who ascribe themselves to Islam. Should they be executed? He replied, “Yes, if that is proven and known.”³⁹ Then he was asked,

³⁷ Bukhāri (3156), this wording is recorded by Abu Dāwūd (3043).

³⁸ *Fatāwa Al-Lajnah Ad-Dā’imah* (1/369).

³⁹ So, a person is not accused based upon tales and rumours

“What if the magician is from the People of the Book⁴⁰, a magician from the non-Muslims?” He replied, “That which he possesses of unbelief is greater than magic.” When he was asked about a Jewish magician, he said, “Their unbelief is greater [than the magic].” And he would not sanction their execution on the grounds of magic.⁴¹ Meaning, they are not to be executed since what they possess of other beliefs is even greater kufr. In a narration he said, “The Muslim magician is to be executed, but not a magician among the polytheists.”⁴²

without clear evidence or a willing, uncoerced confession.

⁴⁰ Jew or Christian.

⁴¹ *Ahkām Ahlil-Milal of Al-Khallāl*, Chapter on Apostacy and the Ruling on the Magicians (p. 466-467, no. 1359).

⁴² *Ahkām Ahlil-Milal of Al-Khallāl*, (p. 468).

EVIL OMENS, THE FLIGHT OF BIRDS AND DRAWING LINES IN THE GROUND

The author (رحمة الله) said:

Imām Ahmad bin Hanbal stated: Muhammad Ibn Ja'far narrated to us saying: 'Awf narrated to us from Hayyān bin Al-'Alā who said: Qatan bin Qabeesah narrated from his father (رضي الله عنه) that he heard Allāh's Messenger (صلى الله عليه وسلم) say:

“The releasing of birds for superstition (‘Iyāfah), the drawing of lines on the ground (Tarq) for superstition and believing in evil omens (Tiyarah) are all from the types of magic (Jibt).”

In explanation, 'Awf said:

“Al-'Iyāfah is the releasing of birds. At-Tarq is the drawing of lines in the ground. As for Al-Jibt, then Hasan stated: ‘It is the noise of Shaytān.’”⁴³

EXPLANATION

Al-'Iyāfah is the releasing of birds for superstitious reasons. Some of the pagans in the times of pre-Islamic ignorance would practice this. They would say: If the bird flies towards you, from right to left, then it means such-and-such. And if it comes directly at you, then it means

⁴³ Also recorded by Abu Dāwūd, An-Nasā'i and Ibn Hibbān in his *Sahīh* with a connected chain. Reported by Ahmad in *Al-Musnad* (60/5) (20623), Abu Dawūd (3907) – declared weak by Al-Albāni in *Da'īf Al-Jāmi'* (3900).

such-and-such will occur. If it comes to you from behind you, then such-and-such will happen. They would deduce knowledge of the unseen from the flight of the birds and would believe things actually happen due to that. For this reason, it is counted as a type of magic.

Drawing of lines with stones on the ground was for the purpose of attaining knowledge of the conditions of those who were absent — and they claimed to have the ability to deduce when a person would arrive. Through this practice, they claimed they had the ability to foretell future events — and they would seek omens by the names of birds, the sounds they made and by the direction in which they flew.

As for the term Al-Jibt, then Al-Hasan Al-Basri (رَحْمَةُ اللَّهِ) said: “It is the noise of Shaytān.” This was the explanation given by some of the scholars for a type of or sorcery. Included in this is every noise that is incited by the devils such as the sounds of musical instruments.⁴⁴

So, this hadith proves the following points:

1. It is not allowed to claim knowledge of the unseen or the future because this negates Tawhīd⁴⁵ due to the fact that only Allāh knows the unseen, and He only revealed

⁴⁴ See Shaikh Al-Fawzān’s *Al-Mulakhkhas* (p. 205).

⁴⁵ A person’s belief in the sole right of Allāh’s Lordship, and His right to be worshipped alone, and belief in His beautiful Names and lofty Attributes. These rights cannot be shared with any of the creation.

whatever He willed to His Prophets (عَلَيْهِمُ السَّلَام).

2. It is prohibited to believe in evil omens and superstitions (tiyarah) because that negates Tawhīd due to the fact it is Allāh who decrees the affairs and controls them— and He alone is All-Capable and All-Powerful over everything.

These superstitious beliefs are prevalent in western societies too, such as their sayings:

- “It is bad luck to walk under a ladder.”
- “Never let a black cat cross your path.”
- “Never break a mirror otherwise it will bring you seven years of bad luck.”⁴⁶

3. Musical instruments are forbidden in all their forms because playing and listening to them entails disobedience to Allāh and being beguiled by the Shaytān — this includes singing songs, flutes, guitars, drums, pianos, etc. These are from the noises of Shaytān that divert people away from the Path of Allāh. The only occasions where singing and the use of a simple drum is permitted is for women at weddings or on the days of ‘Eid — this is due to a specific allowance in the Sunnah.

⁴⁶ This superstition goes back to ancient Roman times, when it was thought that the reflection of a person in the mirror was actually his or her soul. Breaking a mirror would damage the soul or trap it inside.

ASTROLOGY IS A BRANCH OF MAGIC

The author (رَحْمَةُ اللَّهِ) said:

Abdullāh bin ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Whoever acquires a branch of astrology has certainly acquired a branch of magic. The more one increases so does the other along with it.”⁴⁷

EXPLANATION

Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has made it clear in this hadīth that astrology is a type of magic. So, a person increases in magic with every increase astrology. That is because the practice of astrology (tanjīm) is to claim knowledge of the unseen and the future which Allāh has kept to Himself, and He has not shared it with these devils.

⁴⁷ Abu Dāwūd (3905), declared hasan (authentic) by Al-Albāni in *Sahīh Ibn Mājah* (2002).

BLOWING INTO KNOTS TO CAST MAGIC

The author (Shaikh Muhammad ibn ‘Abdul-Wahhāb) said:

An-Nasā’ī reported from Abu Hurayrah that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Whoever ties a knot and then blows into it has done magic, and whoever does magic has committed idolatry. And whoever hangs an amulet is entrusted to it.”⁴⁸

EXPLANATION

Though the above narration is weak, Allāh mentions the affair of magicians blowing into knots in Sūrah Al-Falaq:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
مِنْ شَرِّ مَا خَلَقَ
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

“Say: I seek refuge with (Allāh) the Lord of the day-break. From the evil of what He has created. And from the evil of the darkening night as it comes with its darkness. And from the evil of the witchcrafts when they blow in the knots. And from the

⁴⁸ An-Nasā’ī (4079), declared weak by Al-Albāni in *Da’if At-Tarhīb wat-Tarhīb* (1788).

evil of the envier when he envies.”⁴⁹

The blowing on knots is for the purpose of performing magic. So, the magician is considered to be a mushrik (polytheist) because he depends on satanic spirits in his performance of magic, and he seeks their help. And he cannot make his magic complete except by seeking the aid of the devils and showing them devotion of some sort, such as calling out to them for assistance.

Shaikh Al-Fawzān stated:

“From the types of magic is to tie a knot in a thread or something similar. Then to blow onto it with spit. So, when the magicians wish to cast their magic, they make knots onto some thread and then they spit on each knot until they achieve the magic they desire—they offer up their wicked souls to evil and they seek the help of the Shayātīn. So, their emanates from his foul soul a breath accompanied with saliva and mixed with evil—and by seeking assistance from the devils, a person gets afflicted by magic. And this only happens by the universally decreed Will of Allāh.”⁵⁰

And if Allāh (سُبْحَانَهُ وَتَعَالَى) wills, He can prevent the magic taking effect. That is why a person must constantly remember Allāh and worship Him—and Allāh will protect him from harm (inshā’-Allāh).

The wearing of amulets (Tamā’im) for protection and averting evil is not reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

⁴⁹ Sūrah Al-Falaq: 1-5.

⁵⁰ See *Al-Mulakhkhas* (p. 208-209).

or his Companions. Rather what is reported from him is the performance of ruqyah. It is well-known that when people wear amulets, their hearts get attached to them — so one believes that that it is this amulet that protects him from dangers and keep him safe from fear and harm — and this is a form of polytheism (Shirk) for sure. The Prophet (ﷺ) said: **“Whoever wears something [as an amulet] is entrusted to it.”**⁵¹ And Sa’id bin Jubair (رضي الله عنه) said: **“Whoever cuts an amulet from a person, it is like freeing a slave.”**⁵²

⁵¹ An-Nasā’ī in *Al-Mujtabā* (no. 4079), and in his *Sunan Al-Kubrā* (no. 3542), *Sunan al-Kubrā* of Al-Bayhaqi (no. 19395), *At-Tirmidhi* (no. 2072) and others. Al-Albānī graded it saḥīḥ in *Saḥīḥ At-Tirmidhi*.

⁵² Ibn Abī Shaybah in *Al-Musannaf* (no. 23473).

RUMOURMONGERING IS A FORM OF SORCERY

The author of *Kitāb At-Tawhīd* (Shaikhul-Islām Muhammad ibn ‘Abdul-Wahhāb) said:

Abdullāh bin Mas’ūd (رضي الله عنه) narrated that Allāh’s Messenger (صلى الله عليه وسلم) said:

“Shall I not inform you about sorcery? It is rumourmongering (namīmah) that creates enmity between the people.”⁵³

EXPLANATION

Rumourmongering is referred to as a type of sorcery — and it involves slander and lying in order to cause corruption in the hearts of the people just like the corruption caused by magic, or even worse. So, rumourmongering is to carry tales that lead to corruption and discord. So, the one who carries a tale from one person to another with the intention of causing discord enters into the meaning of this hadīth.

They manage to achieve what the sorcerer desires to achieve of harm and destroying the love that exists between people — filling the hearts with bitterness, malice and rancour, to the extent that a man erupts with anger and rage towards his brother. So, this is the great harm that results from rumourmongering — just like what is achieved through magic, if not worse! Shaikh Al-Fawzān stated: “Rumourmongering is a form of magic because

⁵³ Muslim (2606).

the one who engages in it does what the magician does, which is to create discord between the hearts of the people and corruption. This does not mean that the rumour-monger takes the same ruling as the magician in terms of unbelief and so on.”⁵⁴

⁵⁴ See *Al-Mulakhkhas* (p. 211).

SOME SPEECH CAN BE MAGIC

The author said:

Abdullāh bin ‘Umar (رضي الله عنهما) narrated that Allāh’s Messenger (صلى الله عليه وسلم) said:

“Some eloquent speech is magic.”⁵⁵

EXPLANATION

Al-Bayān or eloquent speech is permissible “magic”. So, if a person is well-spoken, eloquent and can speak powerfully, then he has an effect upon the hearts and is able to persuade people in the right way.

The reason why the Prophet (صلى الله عليه وسلم) said, **“Some eloquent speech is magic”** was because a man criticised an individual from the tribe of At-Tamīm and then praised him.

The man said:

**“I was angry, so I said the worst of what I knew.
And then I was pleased, so I said the best of what I
could find.”**

Upon that, the Prophet (صلى الله عليه وسلم) said:

“Some eloquent speech (al-bayān) is magic.”⁵⁶

So, speech in this context was referred to as “magic”

⁵⁵ Bukhāri (5146), Muslim (869).

⁵⁶ Al-Hākim in *Al-Mustadrak* (3/710, no. 6569).

because of its effect in turning the hearts and due to its persuasive nature. This is the allowable “magic”, inshā’-Allāh.⁵⁷

Eloquent speech affects the hearts and the hearing to the extent that truth can be portrayed as falsehood and falsehood as the truth. So, an ignorant person may be easily affected by eloquent speech that causes him to abandon the truth. So, this type of eloquent speech is dispraised and is deserving of criticism.

As for eloquent speech that aids the truth and clarifies it— and it is used to repudiate and refute falsehood, then it is praiseworthy.⁵⁸

However, eloquence in speech may sometimes contain oppression where the person of falsehood may be more eloquent than the truthful and deserving person. So, he adorns his falsehood with embellished speech and eloquence so that he is successful in front of the judge or the people. He is an oppressor, a wrongdoer and a deceiver. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) alluded to that in his saying:

“I am but a human being and you present your disputes to me. Perhaps some of you are more eloquent and persuasive than others in presenting your arguments. And I judge in accordance with

⁵⁷ See, *Sharh Al-Mūjaz Al-Mumahhad li-Tawhīd Al-Khāliq Al-Mumajjad* of Shaikh Ahmad An-Najmī (رَحِمَهُ اللهُ), (p. 203). A book I kept returning to when compiling this work.

⁵⁸ See *Al-Mulakhkhas* (p. 212).

what I hear. So, if I give someone's right to another then do not take it, because in truth I am giving him a portion of the Fire."⁵⁹

⁵⁹ Al-Bukhāri (2680), Muslim (1813).

THE CURE FOR MAGIC ONCE AFFLICTED

There is not an illness that Allāh (عَزَّوَجَلَّ) has sent except that along with it, He sent its cure — some people know it and others do not. Allāh has shown the believers how to cure magic — and praise is for Allāh who has made the cure easy for the one to whom Allāh gives ease.

The cure is achievable for the pious Muslim who fears Allāh (سُبْحَانَهُ وَتَعَالَى) and worships Him — for the one who establishes the daily Prayers, pays the Zakāh, fasts Ramadān, performs Hajj (when he is able), obeys Allāh in what He has commanded and keeps away from what He (سُبْحَانَهُ وَتَعَالَى) has prohibited, protecting himself from the major sins.⁶⁰ The following are from the means to cure magic after a person is afflicted:

1. LOCATE IT IF YOU ARE ABLE, TEAR IT APART AND BURN IT TO NULLIFY ITS EFFECT

Whoever finds the object of magic should take it apart, undo the knots, and tear it to shreds whilst reciting Surah Al-Falaq and An-Nās. Then it should be destroyed by burning and its effect will come to an end, inshā'-Allāh.

You must steadfastly worship Allāh alone and supplicate to Him that He guides you to the place of the magic. It is established that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was

⁶⁰ Sinners are more prone to being afflicted with magic and possession than the righteous and likewise, it is the righteous who are cured more readily than the sinful.

afflicted with magic, he called upon Allāh (سُبْحَانَكَ وَبِحَمْدِكَ): **“He asked his Lord concerning it (the magic), so He guided the Messenger to it, and he extracted it.”**⁶¹

So, when the afflicted person supplicates to Allāh to show him where the object of magic is located, it is very possible that Allāh will guide him in one of the following ways:

- a. Allāh may show him the location in a dream just as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was shown in a dream.
- b. Or he is shown the general location in a dream, so when he searches that location, he comes across the object of magic.
- c. It is possible that whilst he is making ruqyah⁶² for himself — or when another is making ruqyah over him, a jinni speaks upon the tongue of the afflicted and informs him where the object used in the magic is located. However, we know that the devils among the jinn usually lie, so it is a must that one does not jump to conclusions based on their words without thorough verification.
- d. It is possible through ruqyah to nullify the magic by extracting the jinni that is guarding the magic from the body of the person — this is only if there is a jinni that was used to guard the magic. So, the one performing the ruqyah extracts the jinni and that

⁶¹ Al-Bukhāri (5765).

⁶² i.e. supplicating to Allāh, glorifying Him, seeking His aid, His refuge and reciting the Qur’ān — all as a cure.

nullifies the magic by the permission of Allāh.

2. MAGIC IS EXPELLED THROUGH RUQYAH⁶³ BASED ON REVELATION

كُنَّا نَرُقِي فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي ذَلِكَ فَقَالَ اَعْرِضُوا
عَنِّي رُقَاكُمْ لَا بَأْسَ بِالرُّقِيِّ مَا لَمْ تَكُنْ بِشِرْكَ

‘Awf bin Mālik (رضي الله عنه) said: We used to make ruqyah in the days of Jāhiliyyah (before Islam), so we said:

“O Allāh’s Messenger, how do you look upon that?”

He replied:

“Present your ruqyahs to me — there is no harm in ruqyahs so long as there is no polytheism involved.”⁶⁴

ONE: Crush Sidr Leaves, Add Water and Recite

Grind some green Sidr leaves⁶⁵ between two stones (or something similar). Then pour water over it, enough to wash the body with. Then recite over that water mixture

⁶³ Ruqyah (plural, ruqā): Sometimes translated as ‘divine incantations.’ It refers to reciting the Qur’ān, supplicating to Allāh, glorifying Him, wiping the body along with recitation, or blowing while reciting upon water which is drunk and so on, in order to cure the person who is sick.

⁶⁴ Abu Dāwūd (3886), saḥīh.

⁶⁵ From the Lote tree.

the following words:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ⁶⁶
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ^ط
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ^ط
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

“Allāh — there is no deity worthy of worship except Him, the Ever-Living, the Sustainer of all existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is presently happening to them and what will happen to them afterwards, and they encompass nothing of His knowledge except for what He wills. His Kursi (Footstool) extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.”⁶⁷

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ^ط فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ
فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ

⁶⁶ “I seek refuge with Allāh, the All-Hearing, the All-Knowing from the outcast accursed Shaytān.”

⁶⁷ Al-Baqarah: 255.

فَعَلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ
وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ
قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ
رَبِّ مُوسَى وَهَارُونَ

“And We inspired Mūsā saying: ‘Throw your stick,’ and behold, it swallowed up straight away all the falsehoods which they showed. Thus, the truth was confirmed, and all that they did was made of no effect. So, they were defeated there and then, and were returned disgraced. And the sorcerers fell down prostrate. They said: ‘We believe in the Lord of all creation. The Lord of Mūsā and Hārūn.’”⁶⁸

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ
فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ
فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ
عَمَلَ الْمُفْسِدِينَ
وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

“And Pharaoh said: ‘Bring to me every well-versed sorcerer.’ And when the sorcerers came, Mūsā said to them: ‘Cast down what you want to cast!’ Then when they had cast down, Mūsā said: ‘What you have brought is sorcery, Allāh will surely make it of no

⁶⁸ Al-A’rāf: 117-122.

effect. Verily, Allāh does not set right the work of corrupt ones. And Allāh will establish and make apparent the truth by His words, however much the criminals may hate that.”⁶⁹

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى
 قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى
 فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى
 قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى
 وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا يُفْلِحُ السَّاحِرُ
 حَيْثُ أَتَى
 فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى

“They said: ‘O Mūsā! Either you throw first or we be the first to throw?’ Mūsā said: ‘Nay, throw you first!’ Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast [like snakes]. So, Mūsā felt a fear in himself. We (Allāh) said: Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount of skill he may attain. So, the magicians fell down prostrate. They said: ‘We believe in the Lord

⁶⁹ Yūnus: 79-82.

of Hārūn and Mūsā.”⁷⁰

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ يَا أَيُّهَا الْكَافِرُونَ
لَا أَعْبُدُ مَا تَعْبُدُونَ
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

“Say: O disbelievers in Allāh! I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion.”⁷¹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“Say: He is Allāh, the One. The Self-Sufficient Master, whom all creatures need. He begets not, nor was He

⁷⁰ Tāhā: 65-70.

⁷¹ Sūrah Al-Kāfirūn.

begotten. And there is none co-equal or comparable unto Him.”⁷²

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
مِنْ شَرِّ مَا خَلَقَ
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

“Say: I seek refuge with (Allāh) the Lord of the day-break. From the evil of what He has created. And from the evil of the darkening (night) as it comes with its darkness. And from the evil of the witchcrafts when they blow in the knots. And from the evil of the envier when he envies.”⁷³

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ
مَلِكِ النَّاسِ
إِلَهِ النَّاسِ
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ

⁷² Sūrah Al-Ikhlās.

⁷³ Sūrah Al-Falaq.

“Say: I seek refuge with (Allāh) the Lord of mankind, the King of mankind, the God of mankind from the evil of the whisperer who withdraws — who whispers in the breasts of mankind, from among the jinn and men.”⁷⁴

After reciting all of this over the water, the afflicted person should take three drinks from it and then pour the rest over his body (ghusl). And through this, the affliction will come to an end, by the will of Allāh and His Mercy. There is no problem in repeating this again, twice or more times as the need arises or until the illness abates. Many Muslims have used this method, and Allāh has brought them relief and cure — especially the one who is prevented from their spouse.⁷⁵

TWO: Blow and Wipe with Ruqyah

Someone can recite over the afflicted person or the afflicted person can recite for himself — and reciting for oneself is far more preferable for the one who is able. This has a tremendous effect in removing the effect of magic and possession. So, you should perform ruqyah for

⁷⁴ Sūrah An-Nās.

⁷⁵ See *Majmū’ Fatāwā Ibn Bāz* (3/279), *Fatāwa Nūr ‘Alād-Darb* (3/305) and *Hukm As-Sihr wal-Kahānah wa mā Yata’alaq Bihā* of Al-Imām Ibn Bāz (p. 29). There is not a problem in taking the water that has been recited over into the bathroom — nor is there any issue in saying “*Bismillāh*” in the bath before pouring the water over one’s body.

yourself or for the afflicted person alongside blowing on their head or chest after reciting following:

1. Sūrah Al-Fātihah.
2. Āyat Al-Kursī (Al-Baqarah 2:255). See above.
3. The verses dealing with magic that are present in Sūrah Al-A'rāf (117-122), Sūrah Yūnus (79-82), Sūrah Tāhā (65-70). See above.
4. Sūrah Al-Kāfirūn. See above.
5. Sūrah Al-Ikhlās. See above.
6. Sūrah Al-Falaq. See above.
7. Sūrah An-Nās. See above.

THREE: Supplications and Verses

1. Supplications seeking cure and wellbeing for the sick person:

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ وَأَشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا

“O Lord of mankind! Remove the harm and heal, for You are The Healer. There is no healing that avails except your healing. A healing that leaves behind no ailment.”⁷⁶

بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ

⁷⁶ Bukhāri (5742), Muslim (2191).

يَشْفِيكَ بِاسْمِ اللَّهِ أَرْفِيكَ

“In the name of Allāh, I perform ruqyah upon you to safeguard you from everything that may harm you, from every evil soul and from every envious eye. May Allāh cure you; I invoke the name of Allāh for you.”⁷⁷

2. A person recites the following if performing ruqyah on themselves:

بِسْمِ اللَّهِ أَرْقِي نَفْسِي مِنْ كُلِّ شَيْءٍ يُؤْذِينِي وَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ
اللَّهُ يَشْفِينِي

“In the name of Allāh, I perform ruqyah upon myself from everything that harms me and from the evil of every soul, or from every envious eye, may Allāh cure me.”⁷⁸

3. One should recite Sūrah Al-Ikhlās, Sūrah Al-Falaq and Sūrah An-Nās three times.⁷⁹

4. Recite Sūrah Al-Fātihah, Āyatul-Kursi (2:255), the last two Āyahs of Sūrah Al-Baqarah:

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ

⁷⁷ Muslim (2186).

⁷⁸ Muslim (2186).

⁷⁹ See *Majmū' Fatāwā Ibn Bāz* (5/311-313).

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ
أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“The Messenger believes in what has been sent down to him from his Lord, and so do the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. They say, ‘We make no distinction between one another of His Messengers’ and they say, ‘We hear, and we obey. We seek your forgiveness, our Lord, and to You is the return.’ Allāh burdens not a person beyond his scope. He gets reward for the good which he has earned, and he is punished for the evil which he has earned. ‘Our Lord, punish us not if we forget or fall into error. Our Lord, lay not on us a burden like that which You did lay on those before us. Our Lord, put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Patron, Supporter and Protector— give us victory over the disbelieving people.’⁸⁰

5. Also, Sūrah Al-Ikhlās, Sūrah Al-Falaq, Sūrah An-Nās — three times or more, along with blowing and wiping the area of pain with the right hand.⁸¹

FOUR: More Supplications and Ruqyah

⁸⁰ Al-Baqarah: 285-286.

⁸¹ Al-Bukhāri, *Fathul-Bāri* (9/62), Muslim (4/1723).

Other supplications that are reported in the Sunnah.

1. Recite the following seven times in the presence of the sick person and Allāh will cure him (inshā'-Allāh):

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

“I ask Allāh, the Mighty, the Lord of the mighty Throne, to cure you.”⁸²

2. A person recites the following in performing ruqyah on himself or herself:

بِاسْمِ اللَّهِ أَرْقِي نَفْسِي مِنْ كُلِّ شَيْءٍ يُؤْذِينِي وَمِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ
اللَّهُ يَشْفِينِي

“In the name of Allāh I perform Ruqyah upon myself from everything that harms me and from the evil of every soul, or from every envious eye, may Allāh cure me.”⁸³

3. Place your hand at the place where you feel pain in your body and say:

بِاسْمِ اللَّهِ

“**In the name of Allāh**” three times. Then recite seven times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

⁸² Abu Dawūd (3106).

⁸³ Muslim (2186).

“I seek refuge with Allāh and with His Power from the evil that I find and fear.”⁸⁴

4. A person puts some of his saliva on his finger, then puts his finger into the soil then wipes the sick person with it during ruqyah. Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) said that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to read in his ruqyah:

بِاسْمِ اللَّهِ
تُرْبَةُ أَرْضِنَا وَرَيْقَةُ بَعْضِنَا يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا

“In the name of Allāh. The earth of our land and the saliva of some of us, cures our sick ones by the permission of our Lord.”⁸⁵

5. Spitting lightly after reciting. ‘Alqamah passed by a people who had a man fettered because he was overcome by madness. The people said to ‘Alqamah, “Have you something with which you can cure him?” So, he recited Sūrah Al-Fātihah and he was cured. In a narration, “He recited Sūrah Al-Fātihah over him for three days, morning and evening. Whenever he finished it, he collected some of his saliva and spat it out, and he seemed as if he were set free from a bond. They gave him one hundred sheep as payment.”⁸⁶

6. A person can recite Quranic verses into some water. Then the sick person drinks from it and then pours the

⁸⁴ Muslim (2202).

⁸⁵ Bukhari (5746).

⁸⁶ Abu Dāwūd (3896, 3897), saḥīh.

rest of it over himself whilst bathing, “Just as the Prophet (ﷺ) did for Thābit bin Qais bin Shammās (رضي الله عنه).”⁸⁷ If one can recite into Zamzam water, then that is better due to the saying of the Prophet (ﷺ),

“Indeed it is a blessed water, and a food that feeds, and a cure for illnesses.”⁸⁸

7. Recite:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

“I seek refuge with the perfect words of Allāh from every devil, poisonous pests and from every envious evil eye.”⁸⁹

8. Recite:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ

“I seek refuge with the perfect words of Allāh from the evil of what He has created.”⁹⁰

9. Recite:

⁸⁷ Abu Dawūd (3885) and cited as hasan (good) by Shaikh Ibn Bāz (رحمته الله) in *Majmū' Fatāwa* (9/408, 409) however declared weak by Shaikh Al-Albāni (رحمته الله).

⁸⁸ Muslim (2473). See *Sahīh At-Targhīb wat-Tarhīb* of Al-Albāni (1161).

⁸⁹ Al-Bukhāri (3371).

⁹⁰ Muslim (2708).

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ عَضْبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ
يَحْضُرُونِ

“I seek refuge in Allāh’s perfect words from His anger, the evil of His servants, the evil suggestions of the devils and their presence.”⁹¹

10. Recite:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

“I seek refuge in Allāh, the All-Hearing and All-Knowing from the outcast accursed devil, from his evil suggestion (hamz), from his puffing up (nafkh), and from his spitting (nafth).”⁹²

11. Recite over the afflicted person:

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ حَسَدِ حَاسِدٍ وَمِنْ كُلِّ عَيْنٍ اللَّهُ
يُشْفِيكَ

“In the name of Allāh, I perform ruqyah for you, from everything that is harming you, from the envy of the envier, and from every evil eye, may Allāh heal you.”⁹³

These words of refuge, supplications and ruqyah will cure the one afflicted by magic, evil-eye, possession from jinn and every illness, if Allāh (سُبْحَانَهُ وَتَعَالَى) wills, because

⁹¹ Abu Dāwūd (3893), hasan.

⁹² Abu Dāwūd (775), sahih.

⁹³ Ibn Mājah (3527), hasan.

they comprehensive and beneficial.

GIVING IN SADAQAH, HELPING THOSE IN NEED AND THE POOR

Allāh's Messenger (ﷺ) said:

“Giving charity in secret removes the anger of the Lord.”⁹⁴

He (ﷺ) also said:

“Doing good for others protects from an evil death, afflictions and ruination.”⁹⁵

And he (ﷺ) made charity a type of remedy:

“Cure your sick by giving charity.”⁹⁶

⁹⁴ At-Tabarāni in *Al-Mu'jam As-Saghīr* (p. 214) and *Al-Awsat* (1/93/1), see *Sahīh Al-Jāmi'* (no. 3760).

⁹⁵ Al-Hākim (3/568), see *Sahīh Al-Jāmi'* (3795).

⁹⁶ Tabarāni and Al-Bayhaqi, see *Sahīh At-Targhīb wat-Tarhīb* (744) and *Sahīh Al-Jāmi'* (3358).

HIJĀMAH (CUPPING)

If the effect of the magic is in the head of the victim, then it is possible to remove the harmful blood through an expert cupper as Ibn Al-Qayyim (رحمة الله) mentioned.⁹⁷

The Benefits Of Hijāmah

The Prophet (صلى الله عليه وسلم) said:

“The best of that which you cure with is Hijāmah.”⁹⁸

The Messenger of Allāh (صلى الله عليه وسلم) used to have himself cupped at the front of his head and between his shoulders.⁹⁹

The Prophet (صلى الله عليه وسلم) said:

“Whoever has himself cupped on the 17th, 19th and 21st of the month, it will be a remedy for every disease.”¹⁰⁰

The Messenger (صلى الله عليه وسلم) also stated:

“Cupping on an empty stomach is better, and in it there is healing and blessing, and it increases one’s intellect and memory.

So, have yourselves cupped for the blessing of Allāh,

⁹⁷ *Zād Al-Ma’ād* (4/125). One should never have hijāmah done except by a qualified (even certified) cupper.

⁹⁸ Abu Dāwūd (3857), saḥīḥ.

⁹⁹ Abu Dāwūd (3859), saḥīḥ.

¹⁰⁰ Abu Dāwūd (3861), hasan.

on Thursdays. And avoid cupping on Wednesdays, Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays; for Tuesday is the day on which Allāh relieved Ayyūb from his affliction; and He afflicted him with a trial on a Wednesday — and leprosy only appears on Wednesdays, or on the night before Wednesday.”¹⁰¹

¹⁰¹ Ibn Mājah (3487). See *As-Sahīhah* (766).

PROPHETIC AND NATURAL REMEDIES

Honey

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ
ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۗ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ
مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

“And your Lord inspired the bee, saying: ‘Take your habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy for you.’ There comes forth from their bellies, a drink of varying colours wherein is healing for the people. Verily, in this is indeed a sign for people who think.”¹⁰²

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“If there is any good in your remedies, then it is in the cup of the copper, or in the gulp of honey, or branding with fire (cauterization) that suits the ailment, but I do not like to be branded with fire.”¹⁰³

And the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would enjoy drinking honey mixed with cold water.

Honey and Water as a Remedy

“Honey should be drunk on an empty stomach each day, and in the evening. So, a cup of warm water is sweetened with honey over which one recites Sūrah Al-Jinn and

¹⁰² Sūrah An-Nahl: 68-69.

¹⁰³ AL-Bukhāri (5683), Muslim (2205).

then he drinks it. After that the sick person sleeps (or rests). He does this for a week. His epilepsy (and the other ailments) will come to an end by the Power of Allāh (and trust in Him).”¹⁰⁴

Black Seed

Allāh’s Messenger (ﷺ) said:

“In the Black Seed there is the cure for every sickness except death.”¹⁰⁵

Eat Seven Dates from Madinah in the Morning

The Prophet (ﷺ) said:

مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمْرَاتٍ عَجْوَةٍ لَمْ يَضُرَّهُ فِي ذَلِكَ الْيَوْمِ سُمٌّ وَلَا سِحْرٌ

“Whoever eats everyday seven ‘Ajwa dates in the morning, will not be harmed on that day by poison or magic.”¹⁰⁶

Imām Ibn Bāz (رحمته الله) held the view that this narration applied to all of the dates of Madinah due to the saying of the Messenger (ﷺ):

“He who ate seven dates of the land situated between these two lava plains (i.e., Madinah) in the morning,

¹⁰⁴ Mu’jizāt Ash-Shifā (p.32), *Fathul-Mubīn Fi ‘Ilāj as-Sar’i was-Sihr wal-‘Ayn* (p.141) with an introduction by Imām Ibn Bāz (رحمته الله).

¹⁰⁵ Al-Bukhāri (5688), Muslim (2215).

¹⁰⁶ Al-Bukhāri (5445, 5769).

no poison will harm him until the evening.”¹⁰⁷

Zamzam Water

The Prophet (ﷺ) said:

“Indeed it is a blessed water, and a food that feeds, and a cure for illnesses.”¹⁰⁸

He (ﷺ) said,

“The water of Zamzam is for whatever a person drinks it.”¹⁰⁹

In a narration he said,

“If you drink it, you will be cured by it, may Allāh cure you.”¹¹⁰

It is reported from the Prophet (ﷺ) that,

“He would carry Zamzam water in water containers and he would pour it over the sick and give it to them to drink.”¹¹¹

And he said,

“The best water on the face of the earth is Zamzam. It

¹⁰⁷ Hadīth reported by Muslim (2047). See *Majmū Fatāwā Ibn Bāz* (3/288).

¹⁰⁸ Muslim (2473).

¹⁰⁹ Ibn Mājah (3062).

¹¹⁰ Authenticated by Al-Hākim (1/473)

¹¹¹ See *As-Sahīhah* (883).

is a type of food and a healing for sickness.”¹¹²

Al-Imām Ibn Al-Qayyim (رَحْمَةُ اللَّهِ) mentioned that he spent some time in Makkah and fell ill without any physicians or medicine available, so he cured himself by reciting Sūrah Al-Fātihah. He would take some Zamzam water and recite Sūrah Al-Fātihah over it several times and drink it — and he would be completely cured. After that, he would rely on that for many ailments and found this remedy to be of utmost benefit.¹¹³

The committee of major scholars with Imām Ibn Bāz (رَحْمَةُ اللَّهِ) at the head stated:

“There is no harm in reciting into Zamzam for the purpose of seeking cure just as one does with other types of water. Rather, Zamzam water is more deserving due to what it has of blessings, remedy and cure based on the narrations.”¹¹⁴

Shaikh Ibn Bāz also said:

“It is recommended to drink Zamzam water, and there is no harm in making wudū from it, or to wash one’s garment with it, or to wash oneself after visiting the toilet with it or to take a bath with it after sexual relations.”¹¹⁵

¹¹² See *Sahīh Al-Jāmi’* (3302).

¹¹³ *Zād Al-Ma’ād* (4/178).

¹¹⁴ *Fatawa of Al-Lajnah Ad-Dā’imah* (1/310, no. 992).

¹¹⁵ *Nūr ‘alad-Darb* program with Ibn Bāz dated 11/11/1414AH.

Rainwater

This is in accordance with saying of Allāh (سُبْحَانَہُ وَتَعَالَى):

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ

“And We have sent down from the sky blessed water and made gardens and grains of the harvest grow by way of it.”¹¹⁶

Olive Oil

Recite the Qur’ān into olive oil and blow into it, then use it to massage. Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated,

“Eat olives and use the oil [to anoint] for indeed it is a blessed tree.”¹¹⁷

Taking Baths, Maintaining Hygiene and Using Perfume

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

“Indeed, Allāh loves those who constantly repent and those who purify themselves.”¹¹⁸

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

“O children of Adam, take your adornment [by

¹¹⁶ Sūrah Qāf: 9

¹¹⁷ At-Tirmidhi (1851), declared saḥīḥ by Al-Albānī.

¹¹⁸ Sūrah Al-Baqarah: 222.

wearing clean clothes] at every masjid...”¹¹⁹

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Indeed Allāh is Beautiful, and He loves beauty.”¹²⁰

And ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) said:

“Allāh’s Messenger would love a fine fragrance.”¹²¹

Anas (رَضِيَ اللهُ عَنْهُ) said:

“Allāh’s Messenger would be recognised by his fine fragrance as he approached.”¹²²

Ibn Al-Qayyim (رَحِمَهُ اللهُ) stated:

“From the special qualities of perfume is that it is loved by the angels—and the devils flee from it. What the devils love most are foul odours. And good souls love fine fragrances. And vile souls love foul odours. So, a soul inclines to that which suits it.

So, vile women are for vile men, and vile men are for vile women—and good women are for good men, and good men are for good women. And if this is the case with women and men, then it also applies to actions, speech, food, drink, clothes and perfume.”¹²³

¹¹⁹ Sūrah Al-A’rāf: 31.

¹²⁰ Muslim (91).

¹²¹ Abu Dāwūd (4074).

¹²² See *As-Sahīhah* (2137).

¹²³ See *At-Tibb An-Nabawiyy* of Ibn Al-Qayyim (p. 509).

Meaning, good men and women perform good deeds,
speak with fine speech, eat good halāl food and so on.

THE JEWISH AND CHRISTIAN BIBLE ON MAGIC, WITCHCRAFT, FORTUNE-TELLING AND SORCERY

1. “Do not turn to **mediums or necromancers**. Do not seek them out and so make yourselves unclean by them. I am the Lord, your God.” (Leviticus 19:31)

A person who practises necromancy is a wizard or magician, and a medium is a soothsayer or fortune-teller.

2. “But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, **sorcerers**, idolaters, and all liars, their portion will be in the lake that burns with fire and sulphur, which is the second death.” (Revelation 21:8)

3. “And he burned his son as an offering and used fortune-telling and omens and dealt with **mediums (soothsayers) and with necromancers (sorcerers)**. He did much evil in the sight of the Lord, provoking him to anger.” (2 Kings 21:6)

4. “There shall not be found among you anyone who burns his son or his daughter as an offering, anyone who practices **divination or tells fortunes or interprets omens, or a sorcerer or a charmer or a medium or a necromancer or one who inquires of the dead**, for whoever does these things is an abomination to the Lord. And because of these abominations the Lord your God is driving them out before you.” (Deuteronomy 18:10-12)

5. “Therefore thus says the Lord God: Behold, **I am against your magic bands with which you hunt the**

souls like birds, and I will tear them from your arms, and I will let the souls whom you hunt go free, the souls like birds.” (Ezekiel 13:20)

6. “You shall not permit a sorceress to live.” (Exodus 22:18)

7. “A man or a woman who is a medium or a necromancer shall surely be put to death. They shall be stoned with stones; their blood shall be upon them.” (Leviticus 20:27)

8. “Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, **sorcery**, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.” (Galatians 5:19-21)

10. “And I will cut off sorceries from your hand, and you shall have no more tellers of fortunes.” (Micah 5:12)

11. “If a person turns to **mediums and necromancers, whoring after them**, I will set my face against that person and will cut him off from among his people.” (Leviticus 20:6)

12. “And he burned his sons as an offering in the Valley of the Son of Hinnom, **and used fortune-telling and omens and sorcery, and dealt with mediums and with necromancers. He did much evil in the sight of the Lord, provoking him to anger.**” (2 Chronicles 33:6)

13. “Outside are the dogs and **sorcerers and the sexually immoral** and murderers and idolaters, and everyone who loves and practices falsehood.” (Revelation 22:15)

CONCLUSION

Magic (and sorcery) is the work of the devils and it is performed by those who seek nearness to them. It is forbidden by the Qur'ān, Sunnah and consensus. It is also clearly prohibited for the People of the Book (the Jews and Christians) in their scriptures.

And to finish, I say: All praise is due to Allāh, the Lord of all creation. May Allāh extol the Messenger in the highest company of Angels and grant him peace; and likewise, his family, his Companions and all those who truly follow him until the Day of Resurrection.

Abu Khadeejah 'Abdul-Wāhid Alam

4th January 2020 CE / 9th Jumāda Al-Ūlā 1441 AH