

## CLASS 7

## MAGIC (SIHR)

Definition

Linguistically, it means that which has a hidden cause. From it is the saying of Allah: *“They bewitched the eyes of the people”* Surah al-A’raf, verse 116

Likewise, the saying of the Prophet ﷺ also mentions this: *“Verily in eloquence there is a form of magic”*. (Sahih Bukhari)

The Arabs also use the word ‘sihr’ (magic) for deception, because deception is normally something hidden. Magic is a technique which requires experience and skill. It is a science which is based upon principles and rules; these rules are secret. This is why many of those who claim to be big magicians are impostors who just know how to cheat and deceive.

In the shariah, the word for magic (sihr) refers to knots and phrases which have an effect upon the hearts and bodies, and cause illness, death and separation between a husband and wife.

Allah says:

- *“And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah’s Leave”*. (Surah al-Baqarah, verse 102)
- *“And from the evil of those who practise witchcraft when they blow in the knots”*. (Surah al-Falaq, verse 4)

This refers to the magicians who tie knots in their magic and blow in them. Allah would not have ordered the Muslims to seek refuge from magic were it not a reality.

**Does magic have a reality?**

Magic is real and has a reality, due to the saying of Allah: *“...and they displayed a great magic”*. (Surah al-A’raf, verse 116)

Likewise, the scholars of tafsir have all agreed that the reason Surah Falaq was revealed, was because Labid ibn A'sam placed magic upon the Prophet ﷺ, and the Prophet ﷺ said after he was cured: *“Indeed Allah has cured me.”* A cure requires an illness to be removed. All this shows that magic has a reality; and we do not reject that magicians have the ability to do unnatural things and cause harm.

## The Ruling of learning Magic

Learn magic is disbelief (kufr) because it cannot be achieved except with the assistance of the shayatin, worshipping them, committing unlawful acts, and performing acts which more than likely a person may not understand. So, it is not allowed for one who believes in Allah and the Last Day to learn magic. The evidence for this is much and includes:

The verse: “...but neither of these two (angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us) ”. (Surah al-Baqarah, verse 102)

This verse clearly mentions that the one who learns magic has committed an act of disbelief.

The saying of the Prophet ﷺ: “*Beware of the seven deadly sins....and from them he mentioned magic.*” (Bukhari & Muslim)

There is no benefit in magic, rather it is pure evil; even if certain people believe it is beneficial. The shariah has made unlawful anything which is purely harmful; indeed, it has made unlawful anything which has more harm than good in it.

Ibn Hajar said: “The verse ‘And Sulaymān did not disbelieve...’\* is evidence showing that magic is disbelief (kufr), and that the one who learns it has committed disbelief.

Al-Nawawī said: ‘Magic is unlawful, and from the major sins by agreement; the Prophet ﷺ mentioned it as one of the deadly sins.

## The punishment for the magician

There is a capital punishment for the magicians in Islam. This is due to the following hadith: “*The punishment of the magician is that he be struck with the sword*”. (Malik & Bayhaqi)

## Repentance of the magician

The scholars have differed greatly in this matter; the madhab of Imam Ahmad is that the magician is killed without being asked about his repentance. This is also the saying of Malik, for the companions would not ask about the repentance of the magicians.

Another narration from Imam Ahmad states that the magician is given the chance to repent; if he does so he is allowed to live. This is the saying of al-Shafi‘i, because his sin is not more grave than associating partners with Allah in worship (shirk), and one is allowed to repent from shirk, so likewise one is allowed to repent from magic.

This difference of opinion revolves around whether the repentance of the magician is sufficient in cancelling his punishment. As for the repentance between a person and his Lord, no-one can prevent this; this is between the slave and his Lord, and if it is sincere it will be accepted Insha Allah.

## Ways to protect oneself from magic

Indeed the shari'ah mentions each and every way of attaining good and repelling evil. This includes ways in which to protect oneself from evil. This has already been mentioned. Here, we will mention that which protects one from magic.

### 1. Adhkar (Remembrances)

We mentioned this in the section entitled: Protective Shields.

Ibn al-Qayyim said: "The best way to protect oneself against magic is to fill the heart with Allah's remembrance, duas, adhkar, seeking refuge in Allah and to ensure that the tongue conforms to that which is in the heart. This is from the best means of protecting oneself against magic before it befalls, and that which cures it after it befalls. Even the magicians accept that their magic only has an effect on those whose hearts are weak, and those who follow their desires. Magic most commonly affects those who have little of their religion, rarely trust in Allah, and those who rarely make du'as and remembrance.

### 2. 'Ajwah (a type of date)

The Prophet ﷺ said in the hadith of Sa'd: "*Whosoever awakes with (i.e. eats) seven (ajwah dates) will not be harmed that day by any poison or magic.*" In another narration of the same hadith: "*When a person eats seven dates from between its (i.e. Madinah) two mountain ranges and awakes, he will not be harmed by any poison until the night.*" (Bukhari & Muslim)

Ajwah is a type of date from the dates of Madinah, which is almost black in colour. It was planted by the Prophet ﷺ, and it only has these benefits due to the blessing it received when the Prophet ﷺ planted it. This is like the two branches he placed in the graves of the two who were being punished. It was due to his blessing that their punishment was eased.

Al-Nawawi said: "In this hadith, there is something specific which is only applicable to the dates of Madinah. The reason for the number seven is unknown, just as the reason for a certain number of rak'ahs in a prayer is unknown."

Ibn Hajr said: "It is more likely that it is something exclusive to the ajwah of Madinah. Is it specific to that time only or is it for all time? This is possible, and is known by experience."

What is correct is that it is for all time until the Day of Judgement, due to the general hadith of Sa'd. It is also the case that it is applicable to all the dates of Madinah, and not just ajwah, due to the saying of the Prophet ﷺ: "*..from that which is between its two mountain ranges...*"

## THE CURE TO MAGIC

Magic is cured in two main ways:

1. By utilising means which are unlawful (haram) like going to the magicians and asking them to remove the magic; this is impermissible.
2. Utilising means which are lawful (halal), by using the following methods:
  - i) Extracting and nullifying it - this is the best method.
  - ii) Ejecting the jinns that are responsible for the magic from the body of the afflicted.
  - iii) Removing it (cupping).
  - iv) Permissible forms of incantation (ruqyah).

Firstly: Extracting and nullifying the magic

This is the best cure for magic. Here it may be asked: If it is not permissible to go to the magicians in order to nullify the magic, how is this achieved? The answer - in a number of ways:

1. Turning sincerely to Allah, and asking Him to reveal the place of magic. When the Prophet ﷺ was bewitched, he asked Allah to reveal to him the place of magic. Consequently, he found a comb with his hair in the appearance of a male in a well, so when he removed it, the magic left. (Sahih Muslim)

Ibn al-Qayyim stated: "This is the best way to cure the bewitched; it is like removing the evil from the body."

It may be asked however: The Prophet ﷺ was told about the magic due to revelation, but how are we to know? The answer to this is through the following:

- a) A dream -this includes being shown by the grace of Allah the place of magic. So after a person makes du'a to his Lord, Allah shows him the place of the magic in a dream. This is from the great blessing of Allah upon His slave as it is a simple and easy way.

- b) To be granted success in finding it, after searching for the magic.

2. To learn about its place from the jinn by reciting upon the afflicted. When the jinn speak, they reveal its place. Once, when we recited upon a girl, the jinn spoke and informed us that she was bewitched, so we asked where the magic was. It informed us that it was buried near a tree in their house, so her uncle went and removed it. Likewise, in another incident, when we recited upon a woman who had been bewitched, the jinn informed us that the magic was in her pillow. Her husband went and found it there.

Secondly: Ejecting the jinni that is responsible for the magic from the body of the ill

Sending a jinni into the body of a person to harm it is from the types of magic that magicians use. If it is possible to eject the jinni from the body, the magic will be removed insha Allah. This can be done by using permissible forms of incantations (ruqyah) which we will mention shortly, insha' Allah.

Thirdly: Removing the magic

This is done by removing the magic from the part of the body which has been afflicted. Magic has effects upon a person's nature, and it agitates him, so if its effects are seen in a specific limb and it is possible to remove the evil substance from it, then this is beneficial. One of the most beneficial ways of doing this is by cupping.

Ibn al-Qayyim said: "The ways of removing magic are five: diarrhoea, vomiting, removal of blood, incense and sweating."

### CUPPING

'Cupping' is taken from the Arabic word 'hajm' meaning size. This is due to the skin increasing in size when it is cupped; cupping is the sucking of blood.

### The effects of cupping

It has been reported that the Prophet ﷺ was cupped on his head using a horn when he was treated.

Ibn al-Qayyim said: "Cupping is from the most beneficial of cures so he ﷺ used it. This was before it was revealed to him that it was magic. When he was informed of it being magic, he turned to the cure of extracting it. He asked Allah to show him its place and he removed it."

### The best time for cupping

On the authority of Abu Hurayrah R.A., the Prophet ﷺ said: "Whosoever gets cupped on the seventeenth, nineteenth, and twenty first will be cured from any illness." (Sahih al Jami)

### Cure by 'nashrah'

Nashrah is a form of incantation (ruqyah) with which the ill and insane are cured. It is to sprinkle or pour over them, and it is similar to 'ruqyah',

Abu Sa'dat said: Nashrah is a form of cure which is used on the one who is thought to be

possessed by the jinn; it is so named because it moves the illness away from him.’ Hasan (al-Basr!) said: \*Nashrah is from magic.’

Ibn al-Jawzi’ said: “Nashrah is to remove magic from the bewitched. It is rarely done except by those who know magic.”

### Types of ‘nashrah’ and their rulings

In Sahih al-Bukhari, it is stated that: “Qatadah said: ‘I asked Sa’id ibn al-Musayyib concerning a man who was bewitched, is it better to separate him from his wife or to cure him with nashrah?’ He replied: ‘There is no harm in it (i.e. nashrah). They only wish to benefit him, and that which is beneficial is not forbidden.’”

Ibn al-Qayyim said: “Nashrah is to remove the magic from the bewitched. It is of two types; the first type is to remove it with its likes - this is from the work of shaytan, and this is what is being referred to in the statement of Hasan. So the one performing nashrah and the possessed both perform acts (of worship) to shaytan which please him, and he then removes the magic. The second type is to use incantations, du’as and lawful medicines; this is permissible.”

In Tafsir, it is mentioned that: “This second type is what is being referred to in the statement of Ibn al-Musayyib, and likewise in the narration reported by Imam Ahmad regarding the permissibility of performing nashrah. The one who thinks he is referring to the nashrah of magic is mistaken.”

On the authority of Jabir, the Prophet ﷺ was asked about nashrah. He replied: “*It is from the works of shaytan.*” (Musnad Ahmad)

### The permissible form of nashrah

Shaykh Ibn Baz said: “An effective cure for a person who is bewitched, or is restrained from having marital relations is to take seven leaves of green sidr, grind them, place them in a vessel, and pour enough water on them to bathe in. Then, recite over them Ayat al-Kurst, Surah Kafiroon, Surah Ikhlas, Surah Nas, and the following verses:

- “*And we revealed to Musa (saying): “Throw your stick,” and behold! It swallowed up straight away all the falsehood which they showed. Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced*”. (Surah al-A’raf, verses 117-119)
- “*And Pharaoh said: “Bring me every well-versed sorcerer.” And when the sorcerers came, Musa said to them: “Cast down what you want to cast!” Then when they had cast down, Musa said: “What you have brought is sorcery; Allah will surely make it of no effect. Verily, Allah does not set right the work of the evil-doers. And Allah will establish and make apparent the truth by His Words, however much the Mujrimun (polytheists, criminals, sinners etc.) may hate it.*” Surah Yunus, verses 79-82

- *“They said: “O Musa! Either you throw first or we be the first to throw?” [Musa] said: “Nay, throw you (first)!” Then behold! Their ropes and their sticks, by their magic, appeared to him as though they moved fast. So Musa conceived fear in himself. We (Allah) 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, to whatever amount (of skill) he may attain.” (Surah Ta-Ha, verses 65-69)*

After he recites what has been mentioned, he drinks some of it, and bathes with the rest, and insha’ Allah with that he will be cured. There is no harm in repeating this twice or more if there is a need to do so.”

Ibn al-Qayyim said: “From the most beneficial cures for magic are the divine cures. These are beneficial in and of themselves, for the effects of evil and low spirits are only repelled by that which opposes them from the adhkar, du'as and verses which nullify and weaken their effects.”

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### TIPS OF TEST

1. Do not have to memorise the ayahs or hadeeths word for word and their references, but remember their meanings and the msg being given.
2. Memorise Ayat al Kursi & the last 2 ayahs of Surah Baqarah.
3. This class is for understanding, do not have to memorise the duas mentioned in the file or the ayahs enlisted.

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### ASSIGNMENT

There will be an Assignment Question asked in the Test. Marks will be given based on the following: -

1. Inform a minimum of 15 friends/family about [LEARN ISLAM](http://www.Learn-Islam.org) (we have about 25 courses for adults and along with courses for children, all for free and certificates are also given) **7 Marks**.
2. Talk about any 3 topics from this week’s classes with atleast 3 people. **7 Marks**.
3. **Pray for the Ummah**, pray for the ease of all the poor & oppressed Muslims and pray that Allah make us all strong in imaan and give us the hidayah to work for the aakhirah and to help each other. - **2 Marks**