

MAGIC OR SORcery IS REAL & ALL ITS TYPES ARE FORBIDDEN

Indeed magic or sorcery is real. Magicians and sorcerers, whether knowingly or unknowingly, give servitude to the devils, and it is these devils that help them accomplish what they seek from mischief and corruption. Allaah, from his perfect wisdom and might, has given the devils abilities to do strange things that can cause harm to those afflicted by magic. Allaah mentions in the Qur'aan, **"However it was the devils that disbelieved, teaching mankind magic."** (Soorah al-Baqarah 2:102). He, the Most High, also stated, **"The magician will never be successful, whatever amount of skill he may attain."** (Soorah Taa Haa 20:69). A magician or the one who is pleased with it being practised is considered an unbeliever who has exited the fold of Islaam. Allaah, the Mighty and Majestic, states in Soorah al-Baqarah (2:102), that he sent two angels to test mankind with magic. However they did not teach anyone up until they had clearly warned them saying, **"We are a temptation, so disbelieve not (by learning this magic from us)."** So some of the people learned magic by which they cause separation between a man and his wife. And Allaah concludes this verse by stating that those who partake in magic, **"have no share in the Hereafter, and indeed how evil was that for which they sold their own selves, if they but knew."**

Magic is of two types: real and imaginary. Real magic refers to knots that the magician blows upon, or incantations and spells that he recites, seeking the aid of the devils by way of that, or by hanging of charms and amulets, with mysterious words or cryptic characters containing the names of devils from amongst the *jinn*. This affects the body, heart and soul of the person the magic is directed towards which may result in illness, loss of mental faculty and death. It can also be used to separate a man from his wife. Imaginary magic is that which creates illusions in the mind of the onlooker, so he believes something to be real, but it is not, such as making a rock turn into an animal, killing someone and bringing him back to life, cutting off someone's head and then re-connecting it, walking through fire, eating fire, pushing a knife into the body without causing harm, or swallowing a sword – all of these are illusions of the eyes or mind, not having any reality to them. This is like the illusionary magic of the magicians of Pharaoh when they threw down their sticks and ropes, Allaah said, **"By their magic, appeared to him as though they moved fast."** (Soorah Taa Haa 20:66), and he also said, **"So when they threw, they bewitched the eyes of the people, and struck terror into them."** (Soorah al-A'raaf 7:116). Once the illusion ends, then things return back to normal.

The teaching of magic and learning magic constitutes unbelief in Allaah, and is from the types of apostasy from Islaam. There are many narrations that mention the great sin of partaking in magic. The messenger of Allaah said, **"Keep away from the seven destructive sins."** He was asked, **"What are they?"** He replied, **"Associating partners in worship with Allaah,**

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magic, killing a person whom Allaah has forbidden to be killed, consumption of usury, consuming the wealth of an orphan, turning away from battle (when the armies meet) and to falsely accuse a chaste believing woman of lewdness." (Bukhaaree and Muslim).

Astrology is also from the types of magic. The Messenger of Allaah, may the salutations and peace of Allaah be upon him, stated, **"Whoever acquires a branch of knowledge of astrology has certainly acquired a branch of sorcery, increasing in it as he continues with it."** (Abu Dawood). So this shows that astrology and horoscopes that have become popular in these times are branches of magic, since the writers of horoscopes seek to tell the future, which none knows except for Allaah, and is a right that belongs only to Allaah, the Mighty and Majestic. The more a person learns astrology, the more he enters into sorcery. The astrologers believe that the positions of the planets and stars, the celestial bodies, have an effect on earthly affairs and human occurrences, such as marriages, divorces, births, and deaths.

The respected reader should note here that Allaah, did not divide magic into good magic and evil magic or black magic and white magic as some people think. Rather, magic in all its forms is forbidden. Combating magic by using other forms of magic to remove harm is forbidden. The Prophet, may the salutations and peace of Allaah be upon him, asked about repelling magic using another type of magic, or with the aid of devils from the *Jinn*, so he responded, **"It is from the deeds of the devil."** (Abu Dawood, Ahmad). Muslims should know that magic and its effects are repelled by the recital of certain Qur'anic verses and authentic supplications in a manner that bring about cure; this is known as *'ruqyah'*. *Ruqyah* may involve blowing or light spitting and wiping of the body. The manner in which *ruqyah* is carried out must not involve sin or disobedience such as smoking or drinking of intoxicants; or idolatry (*shirk*), such as slaughtering animals to the *Jinn*, the angels, the prophets or the dead. All of this is to turn away from Allaah and the true worship of Him.

So we ask Allaah, the Most High, to give us security from the evil of magic and magicians. It is important for the Muslim to keep himself safe from the dangers of magic before he is afflicted. One protects himself, and finds cure by way of the remembrance of Allaah (*zikr*), supplications, and the authentically reported recitals. And from the best of cures for the effects of magic is to exert much effort in seeking the location of the source of the magic, as it may be buried in soil, in a house, on a mountain or other than that. And if the object used to bring about the magic is found, it should be removed and destroyed so as to make it ineffective.

Muslims must keep away from soothsayers, so-called 'peers', diviners, astrologers and fortune-tellers and others who claim knowledge of the unseen or the future, regardless of how they claim to have acquired such knowledge. Likewise one must

FROM THE TYPES OF MAGIC IS ASTROLOGY

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avoid amulets (*ta'weez*) and charms in their pursuit of seeking cure, as all of this opposes clear texts of the Qur'aan and *Sunnah*. Allaah's Messenger, may the salutations and peace of Allaah be upon him, stated, **"Whosoever approaches a soothsayer and asks him concerning anything, then his prayer will not be accepted for forty days."** (Saheeh Muslim). He also said, **"Whoever approaches a soothsayer and believes what he says, has indeed disbelieved in whatever was revealed to Muhammad."** (Reported in the Four Sunan and by Ahmad). The Messenger of Allaah also said, **"Whosoever attaches or fastens an amulet has committed idolatry."** (Reported by Ahmad b. Hanbal in his *Musnad*). As for attaching an amulet (or *ta'weez*) to oneself containing Qur'anic verses, then there is no authentic evidence that the Prophet, may the salutations and peace of Allaah be upon him, attached Qur'anic amulets or prescribed them for anyone.

Allaah, the Most Merciful, has given us divine cures that benefit the believers as He, the Most High has said, **"And whoever fears Allaah and keeps his duty to Him, He will make a way out for him from every difficulty. And He will provide for him from sources he could never imagine. And whoever puts his trust in Allaah, then He is sufficient for him. Indeed Allaah will accomplish his purpose"** (Soorah at-Talaaq 65:2-3) So here we present some important means of fortification, protection and cure:

1. From the best words with which to seek refuge from the effects of magic and the *Jinn* is to recite Soorah al-Ikhlaaq, Al-Falaq and an-Naas after each prayer (Saheeh at-Tirmidhee).
2. Also before sleeping to blow into the cupped hands and then recite these same three Soorahs, and then pass the hands over as much of the body as can be reached beginning with the head and face and the front of the body. This should be repeated three times (Bukhaaree and Muslim). The Prophet, may the salutations and peace of Allaah be upon him, said, **"Allaah will protect you from everything by way of it."** And he also said, **"The best words with which one can seek refuge with Allaah are the Mu'awidhatain."** (Saheeh Sunan an-Nasaa'ee). The *Mu'awidhatain* is the recital of Soorah al-Falaq and an-Naas. O reader, know that the most effective method of repelling the effects of the devils and the magic they cast is to turn to Allaah, and seek His aid and seek refuge with Him.

Al-Falaq: 113

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ مِنْ سَرِّ مَا
﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ اللَّهُ الصَّمَدُ
﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ وَلَمْ
﴿خَلَقْ﴾ وَمِنْ سَرِّ عَاسِقٍ إِذَا وَقَبَ
﴿وَمِنْ سَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ﴾
﴿وَمِنْ سَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

Al-Ikhlaaq: 112

3. One should pray the obligatory five prayers on time and sit and remember Allaah with the authentic zikr, followed by reciting *ayatul-kurse* from Soorah al-Baqarah 2:255. (An-Nasaa'ee, Saheeh al-Jaami'). The Prophet, may the salutations and peace of

Allaah be upon him, affirmed that, **“Whoever recites *ayatul-kurse* in the night, there will remain over him a protector from Allaah, and the devil will not come close to him till morning.”** (Bukhaaree)

4. The last two verses of al-Baqarah 2:285-6. Allaah's Messenger said, **“Whoever recites the last two verses of Soorah al-Baqarah in the night, they will suffice him.”** (Bukhaaree and Muslim). Shaikh Ibn Baaz said, “Meaning they will be sufficient to save him from every evil.”

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾
Al-Baqarah:255

﴿وَمَنْ أَرْسَلْنَا بِمَا أَنْزَلْنَا إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفِرُّ مِنْ بَيْنِ يَدَيْهِ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾
﴿اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ كُنَّا مُسِيئِينَ أَوْ نَحْنُ سَاهُونَ 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﴾

Al-Baqarah 2:285-286

5. One should seek refuge in the perfect words of Allaah from the evil of His creation throughout the night and day and when one enters his dwelling or any dwelling for that matter:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ
“I seek refuge with the perfect words of Allaah from the evil of what He has created” (Muslim)

6. One should also say the following three times at the beginning of the day and the beginning of the night:

“In the name of Allaah, with whose name there is nothing that can cause harm in the earth nor in the heavens, and He is the All-Hearing, All-Knowing.” (At-Tirmidhee, Ibn Maajah)

7. The Prophet, may the salutations and peace of Allaah be upon him, recited the following as a healing from every illness, and is also a cure for the effects of magic:

“O Allaah! Lord of mankind! Remove the trouble and heal, for you are the Healer. And there is no healing except yours, a healing that leaves behind no ailment.” Recited 3 times. (Bukhaaree and Muslim)

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ أَشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

8. The angel Jibreel recited the following as a divine cure upon the Prophet Muhammad:

“In the name of Allaah, I seek divine remedy for you from everything that harms you, from every evil soul, or from the envious eye. May Allaah cure you. In the name of Allaah I seek divine remedy for you.” Recited 3 times. (Muslim)

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

9. If a person is affected by magic, then some of the scholars such as Shaikh Ibn Baaz (rahimahullaah) have mentioned a beneficial and proven divine remedy (*ruqyah*), as follows: Take seven green leaves of the lote tree (*sidr*) and grind them with a rock or something similar. Place this in a bowl and pour water over it, sufficient enough to take a bath from, then recite over it the following verses from the Qur'aan: Soorah al-Baqarah 2:255; Soorah al-Kaafiroon: 109; Soorah al-Ikhlāas: 112; Soorah al-Falaq: 113; Soorah an-Naas: 114; The verses related to magic in Soorah al-A'raaf 7:117-119; Soorah Yoonus 10:79-82; Soorah Ta Haa 20:65-69. After this one should take three sips from the vessel and make ghusl from the remainder. Shaikh Ibn Baaz (rahimahullaah) stated, “The affliction will subside, by the permission of Allaah. And if there is a need to repeat the procedure twice or more than that, then that is fine, until the affliction is removed.” This type of *ruqyah* or seeking divine remedy, must never involve incantations or spells that entail polytheism or any aspect of worship or supplication directed to other than Allaah, as this is absolutely forbidden.

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MAGIC

Explained in light of the Qur'an & Sunnah

حكم السحر

WITH AN AUTHENTIC GUIDE TO HELP REPEL THE EFFECTS OF MAGIC

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