

حكم السحر والكهانة

**A Treatise on the Ruling of
Magic and Divination and
Related Matters**

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Authored by His Eminence Shaykh ‘Abdul-‘Azīz ibn ‘Abdullah ibn Bāz

(May Allah have mercy on him)

In the Name of Allah, the Most Compassionate, the Most Merciful

The ruling on magic and divination and related matters¹

All praise is due to Allah Alone, and may Allah’s peace and blessings be upon the one after whom there will be no other prophet. To proceed:

Due to the increasing number of charlatans recently who claim to practice medicine and treat through magic or divination, and their spread in some countries, exploiting the naive among the mostly ignorant people, I saw it as a duty of advice to Allah and His servants to clarify the great danger this poses to Islam and Muslims, as it involves reliance on other than Allah Almighty, and contradicts His command and the command of His Messenger—peace be upon him.

I begin by seeking the help of Allah, the Exalted: It is permissible to seek medical treatment by consensus, and a Muslim may go to a doctor of

¹ This testament was published in booklet no. 17 by the General Presidency of the Departments of Scholarly Research, Iftā’, Da’wah, and Guidance in the year 1402 AH.

internal medicine, surgery, neurology, or similar fields to diagnose his illness and treat it with permissible medications according to Islamic law, as known in the science of medicine. This is considered taking ordinary means and does not contradict reliance on Allah. Allah, the Almighty, has sent down the disease and sent down with it the cure; those who know it, know it, and those who are ignorant of it, are ignorant. However, He, the Exalted, has not made the healing of His servants in what He has forbidden to them.

It is not permissible for the sick person to go to the soothsayers who claim to know the unseen to find out about their illness, nor is it permissible for them to believe what they tell them, for they speak conjecturally about the unseen or summon the jinn to assist them in what they want. The ruling on these people is disbelief and misguidance if they claim knowledge of the unseen. Muslim narrated in his Sahīh Collection that the Prophet (ﷺ) said:

(من أتى عَرَّافًا فسأله عن شيء لم تقبل له صلاة أربعين يوماً)

“Whoever goes to a soothsayer and asks him about something, his prayer will not be accepted for forty days.” Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

(من أتى كاهناً فصدقه بما يقول فقد كفر بما أنزل على محمد - صلى الله عليه وسلم -)

“Whoever goes to a Kāhin (soothsayer) and believes what he says has disbelieved in what was revealed to Muhammad.” Narrated by Abu Dāwūd and authenticated by the authors of the four Sunan, and Al-Hākim classified it as Sahīh, from the Prophet (ﷺ) with the wording:

(من أتى عَرَّافاً أو كاهناً فصدّقه بما يقول فقد كفر بما أنزل على محمد -صلى الله عليه وسلم-)

“Whoever goes to a soothsayer or a diviner and believes what he says has disbelieved in what was revealed to Muhammad.” ‘Imrān ibn Husayn (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

(ليس منا من تطير أو تكهن له أو تكهن له أو سحر أو سحر له ومن أتى كاهناً فصدّقه بما يقول فقد كفر بما أنزل على محمد -صلى الله عليه وسلم-)

“He is not one of us who seeks omens or has it done for him, or who practices soothsaying or has it done for him, or who practices sorcery or has it done for him. And whoever goes to a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad (ﷺ).” [Narrated by Al-Bazzār with a good Isnād]

In these noble Hadīths, there is a prohibition against going to diviners, soothsayers, magicians, and their like, asking them questions, and believing them. There is a warning against such actions in Hadīths. It is not permissible to be deceived by their truthfulness in some matters or by the large

number of people who come to them, as they are ignorant, and people should not be misled by them. The Messenger of Allah (ﷺ) has forbidden approaching, asking, or believing them due to the great evil, severe danger, and dire consequences involved, as they are deceitful liars. It is not permissible to be deceived by their truthfulness in some matters or by the large number of people who come to them, as they are ignorant, and people should not be misled by them. The Messenger of Allah (ﷺ) has forbidden approaching, asking, or believing them due to the great evil, severe danger, and dire consequences involved, as they are deceitful liars.

هذا الحقل مكرر (حقل 22-23) (في العربي كذلك، لابد أن يحذف

These Hadīths also provide evidence of the disbelief of the soothsayer and the magician, as they claim knowledge of the unseen, which is disbelief. They achieve their aims only by serving the jinn and worshipping them instead of Allah, which constitutes disbelief in Allah and associating partners with Him, Exalted is He. Whoever believes their claim of knowledge of the unseen is like them. Anyone who receives these matters from those who practice them has been disavowed by the Messenger of Allah (ﷺ). It is not permissible for a Muslim to submit to what they claim as treatment, such as their use of talismans or pouring lead, and

other such superstitions they practice. This is considered soothsaying and deception of the people, and whoever is content with this, has indeed aided them in their falsehood and disbelief. It is also not permissible for any Muslim to go to them to inquire about whom his son or relative will marry, or about matters between spouses and their families, such as love and loyalty or enmity and separation, and the like,

because it is from the knowledge of the unseen that none knows except Allah, Glorified and Exalted is He.

It is incumbent upon those in authority, the people of Hisbah, and others who possess power and authority to denounce the act of going to soothsayers and diviners and their like, to prevent anyone from engaging in such practices in the markets and elsewhere, to express the strongest disapproval of them, and to denounce those who come to them. Magic is among the prohibited acts of disbelief, as Allah Almighty mentioned regarding the two angels.

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ﴾.

{But these two angels did not teach anyone without telling them, "We are only a test, so do not disbelieve." Yet they would learn from them what

would cause separation between a man and his wife. But they could not harm anyone except by Allah's permission. They would learn what harmed them and did not benefit them, although they already knew that whoever gets into it would not have any share in the Hereafter. How terrible was the price for which they sold themselves, if only they knew!}¹

These noble verses indicate that Sihr (magic/sorcery) is disbelief and that sorcerers cause separation between a man and his wife. They also show that magic cannot cause benefit or harm by itself, but is only effective by Allah's universal and predestined will, because Allah, Exalted and Glorified be He, is the One Who created both good and evil. The noble verse indicates that those who learn magic only learn what harms them and does not benefit them, and that they have no share with Allah, meaning: (no portion or share). This is a severe warning that signifies their great loss in this world and the Hereafter, and that they have sold themselves for the lowest price. Thus, Allah Almighty reproached them for this by saying:

﴿وَلَيْسَ مَا شَرُّوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ﴾

¹ Surat al-Baqarah: 102.

{How terrible was the price for which they sold themselves, if only they knew!}¹ Buying here is in the sense of selling.

The harm has indeed become severe, and the calamity has intensified due to these fabricators, who inherited these sciences from the polytheists and confused the weak-minded with them. To Allah we belong and to Him we shall return. Sufficient for us is Allah, and He is the best disposer of affairs. We ask Allah Almighty for well-being and safety from the evils of sorcerers, soothsayers, and all other charlatans. We also implore Him, Glorified be He, to protect Muslims from their harm and to guide the rulers of Muslims to be cautious of them and to implement Allah's judgment upon them so that the people may be relieved of their harm and wicked deeds. Indeed, He is All-Generous, All-Kind.

Allah, the Exalted, has legislated for His servants means to protect themselves from the evil of magic before it occurs, and He, out of His mercy and benevolence towards them, has clarified what cures it after it has occurred, thereby completing His favor upon them.

Below is an exposition of the precautions against the danger of magic before it occurs and the means to treat it after its occurrence, from the actions that

¹ Surat al-Baqarah: 102.

are permissible according to Islamic legislation, detailed as follows:

Firstly: What protects against the danger of magic before it occurs; the most important and beneficial means is fortifying oneself with the prescribed supplications, invocations, and transmitted protective prayers. This includes reciting the verse of Al-Kursi—the greatest verse in the Noble Qur'an—after every obligatory prayer following the Tasleem, and it is Allah Almighty's saying:

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

{Allah: none has the right to be worshiped except Him, the Ever-Living, the All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge except what He wills. His Kursī [i.e., footstool] extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Most High, the Most Great.}¹ Reciting it also before sleeping. It is

¹ Surat al-Baqarah: 255.

authentically reported from the Messenger of Allah (ﷺ) that he said:

(من قرأ آية الكرسي في ليلة لم يزل عليه من الله حافظ ولا يقربه شيطان حتى يصبح).

“Whoever recites the verse of Al-Kursi at night, he will be protected by Allah, and no devil will approach him until the morning.”

Also the recitation of:

قل هو الله أحد،

{Say: “He is Allah, the One}¹

And

قل أعوذ برب الفلق،

{Say, “I seek refuge with the Lord of the daybreak,}²

And

{قل أعوذ برب الناس،}

{Say, “I seek refuge with the Lord of mankind,}”³

After every obligatory prayer, and reciting these three Surahs three times at the beginning of the day after the Fajr prayer, and at the beginning of the night after the Maghrib prayer. Also, among them is reciting the last two verses of Surat Al-Baqarah at the beginning of the night, which are the words of Allah, the Exalted:

¹ Surat al-Ikhlās: 1.

² Surat al-Falaq: 1.

³ Surat an-Nās: 1.

﴿ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّهِ وَمَلَكِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], “We make no distinction between any of His messengers.” And they say, “We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination.”¹ to the end of the Surah.

In an authentic Hadīth, the Prophet (ﷺ) said:

(من قرأ الآيتين من آخر سورة البقرة في ليلة كفتاه)،

“Whoever recites the last two verses of Surat al-Baqarah at night, they will suffice him.” The meaning is, and Allah knows best: they protect him from all harm. And among them is the frequent seeking of refuge in the "Perfect Words of Allah from the evil of what He has created" during the night and day and when settling in any place, whether in a building, the desert, the sky, or the sea, due to the saying of the Prophet (ﷺ):

(من نزل منزلاً فقال: أعوذ بكلمات الله التامات من شر ما خلق لم يضره شيء حتى يرتحل من منزله ذلك).

“Whoever settles somewhere and then says: “a‘udhu bikalimātillahi attāmāti min sharri mā khalaq (I seek refuge in the perfect words of Allah

¹ Surat al-Baqarah: 285]

from the evil of what He has created), nothing will harm him until he leaves that place.” And among them is for the Muslim to say at the beginning of the day and the beginning of the night three times:

(بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم)

“Bismillāhi alladhi la yadurru ma’a ismihi shay’un fi al-ardi wala fi as-samā’i wa huwa as-samī’u al-‘alīm” (In the name of Allah, with Whose name nothing can cause harm on the earth or in heaven and He is the All-Hearing, the All-Knowing). For the validity of encouragement in this matter from the Messenger of Allah (ﷺ), and that it is a means of protection from all evil.

Secondly: The methods of treating magic after it occurs, which also include several actions: First: Frequent supplication to Allah, asking Him to lift the harm and remove the affliction. Second: Exerting efforts to locate the place of magic—whether in the ground, a mountain, or elsewhere. If identified, extracted, and destroyed, the magic will be nullified, and this is among the most effective treatments for magic. Third: The Ruqyah with the prescribed Adhkar and supplications, which are numerous; among them are: It is authentically reported in the saying of the Messenger of Allah (ﷺ):

(اللهم رب الناس أذهب البأس واشف أنت الشافي لا شفاء إلا شفاؤك شفاء لا يغادر سقماً)

“Allahuma rabb annās adhhib alba’s, washfi anta ashshāfi la shifa’ illā shifa’uk, shifa’ alla yughādiru saqaman” (O Allah, the Lord of humankind, remove the disease and heal; You are the Healer; there is no cure but Yours, a cure that leaves behind no illness.) He says it three times. And among that is the Ruqyah that Jibrīl (Gabriel) (peace be upon him) recited over the Prophet (ﷺ), which is as follows:

(بسم الله أرقيك، من كل شيء يؤذيك، ومن شر كل نفس أو عين حاسد الله يشفيك،
بسم الله أرقيك)

“Bismillahi arqīk, min kulli shay’in yu’dhik, wa min shari kulli nafsin aw ‘aynin hāsidiṁ Allahu yashfik, bismillahi arqīk” (In the Name of Allah, I recite a prayer (Ruqyah) over you, from everything that harms you, from the evil of every soul or envious eye. May Allah cure you. In the Name of Allah, I recite a prayer (Ruqyah) over you.) It should be repeated three times.

It is among the remedies, and it is effective for a man who is prevented from being intimate with his wife: to take seven leaves of green lote tree (sidr), crush them with a stone or something similar, place them in a container, and pour water over them enough for a bath. Then he should recite in it: The Verse of Al-Kursi and

{قل يا أيها الكافرون}

{Say, "O disbelievers,"}¹ and

{قل هو الله أحد، {قل أعوذ برب الفلق}

{Say: "He is Allah, the One;"}

{Say, "I seek refuge with the Lord of the daybreak,"}³, and

{قل أعوذ برب الناس،

{Say, "I seek refuge with the Lord of mankind,"}⁴,
And the verses about magic in Surat Al-A'raf, which are:

{وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ. فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ. فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صُغُرِينَ،

{And We inspired Moses, 'Throw your staff,' and behold, it devoured what they falsified. So the truth was established, and what they were doing was nullified. Thus, they were defeated there and became debased.}⁵ And the verses in Surat Yunus, which are:

{وقال فرعون انتوني بكل ساحر عليم. فلما جاء السحرة قال لهم موسى ألقوا ما أنتم ملقون. فلما ألقوا قال موسى ما جئتم به السحر إن الله سيبيطله إن الله لا يصلح عمل المفسدين. ويحق الله الحق بكلماته ولو كره المجرمون،

{Pharaoh said, "Bring me all the learned magicians." When the magicians came, Moses said to them, "Cast what you are going to cast." When

¹ Surat al-Kāfirūn: 1.

² Surat al-Ikhlās: 1.

³ Surat al-Falaq: 1.

⁴ Surat an-Nās: 1.

⁵ Surat al-A'rāf: 117-119.

they cast, Moses said, “What you have brought is magic. Indeed, Allah will nullify it. Indeed, Allah does not amend the work of corrupters. And Allah establishes the truth by His words, even if the criminals dislike it.”¹ And the verses in Surat Taha, which are:

{قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى. قَالَ بَلْ أَلْقُوا فَإِذَا حَبَالَهُمْ وَعَصِيهِمْ يَخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى. فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى. قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى. وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدَ سَاحِرٍ وَلَا يَفْلَحُ السَّاحِرُ حَيْثُ أَتَى}.

{They said, “O Moses, either you throw or shall we be the first to throw!” He said, “Rather, you throw.” And suddenly, their ropes and staffs appeared to him, by their magic, as if they were moving. So Moses felt fear within himself. We said, “Fear not. Indeed, it is you who are superior. And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he may be.”²

After reciting what has been mentioned into the water, he should drink three sips from it and bathe with the remainder. By this, the ailment will be removed, if Allah wills. If the need arises to use it more than once, there is no harm until the ailment is removed. These supplications, invocations, and

¹ Surat Yunus: 79-82.

² Surat Taha: 65-69.

methods are among the greatest means of protection against the evil of magic and other harms. They are also the most powerful remedy for removing magic after it has occurred for those who adhere to them with sincerity, faith, trust in Allah, reliance upon Him, and with an open heart to what they indicate. This sums up how magic is avoided and treated, and Allah is the Guardian of success.

A significant issue arises here, which is the treatment of magic through the practices of sorcerers, involving making offerings or sacrifices to approach the jinn. This is forbidden, as it is considered the work of the devil and amounts to major Shirk. It is also forbidden to seek treatment by approaching soothsayers, diviners, and charlatans, or by following their claims, as they are deceitful liars who deny faith and falsely claim knowledge of the unseen, leading people astray. The Prophet (ﷺ) warned against approaching, asking, or believing them, as was previously explained at the beginning of this message. It is obligatory to be cautious of that, and it has been authentically reported that the Messenger of Allah (ﷺ) was asked about the 'nushrah' (counteracting magic by magic), and he said:

(هي من عمل الشيطان)

“It is from the work of Satan.” [Narrated by Imam Ahmad and Abu Dāwūd, with a good Isnād]

Nushrah is the removal of magic from the bewitched person. What the Prophet (ﷺ) meant by this statement is the 'nushrah' that was practiced by the people of ignorance, which involves asking a sorcerer to remove the magic or removing it with similar magic from another sorcerer.

However, removing it through legitimate Ruqyah, Shar'i Ta'wīdhat (incantations), and permissible remedies is acceptable, as previously mentioned. This was explicitly stated by the erudite scholar Ibn Al-Qayyim and Shaykh 'Abdur-Rahman ibn Hasan in Fat'h Al-Majīd (may Allah have mercy upon them), and it was also affirmed by other scholars.

We ask Allah to grant Muslims well-being from all harm, to preserve their religion for them, to bless them with understanding of it, and to protect them from everything that contradicts His legislation. And may Allah's peace and blessings be upon His slave and Messenger Muhammad, and his family and Companions.

Magic against the Husband¹

From 'Abdul-'Azīz ibn 'Abdullah ibn Bāz to the esteemed brother... Peace and Allah's mercy and blessings be upon you. To proceed:

I have received your undated letter—may Allah guide you with His guidance—detailing the

¹ The response was issued from his Eminence's office on: 9/11/1387 AH.

incident that befell you when you attempted to consummate the marriage with your new wife, your visit to the Shaykh and the fatwa he provided, and the actions of your former wife that prevented you from consummating the marriage with your new wife. Your inquiry regarding the ruling on this matter is noted.

The answer: If the former wife has admitted to this act, or it has been proven against her with evidence, she has committed a grave evil; rather, disbelief and misguidance— because her act constitutes forbidden magic, and the sorcerer is a disbeliever as Allah, the Glorified, said:

﴿وَاتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ ۖ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ ۖ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هُرُوتَ وَمُرُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ﴾

{They followed what was recited by the devils during the time of Solomon's kingdom. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels Hārūt and Mārūt in Babylon. But these two angels did not teach anyone without telling them, “We are only a test, so do not disbelieve.” Yet they would learn from them what would cause separation between a man and his wife. But they could not harm anyone except by

Allah's permission. They would learn what harmed them and did not benefit them, although they already knew that whoever gets into it would not have any share in the Hereafter. How terrible was the price for which they sold themselves, if only they knew!} ¹ This noble verse indicates that magic is disbelief, and that the magician is a disbeliever. The magicians learn what harms them and does not benefit them, and among their objectives is causing separation between a man and his wife. They will have no share with Allah on the Day of Resurrection, meaning they have no share in salvation. In the authentic Hadīth, the Prophet (ﷺ) said:

(اجتنبوا السبع الموبقات) قيل: وما هن يا رسول الله؟ قال: (الشرك بالله، والسحر، وقتل النفس التي حَرَّمَ الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات).

“Avoid the seven destructive sins.” It was said: “O Messenger of Allah, what are they?” He said: “Associating partners with Allah; magic (sorcery); killing a person whom Allah has prohibited except by legal right; consuming usury; devouring the property of an orphan; fleeing from the battlefield; and slandering chaste, innocent, believing women.”

As for the shaykh who gave you the medicine, it appears that he is a magician like the woman, for only magicians are privy to the workings of magic.

¹ Surat al-Baqarah: 102]

He is also among the known fortunetellers and soothsayers who claim knowledge of the unseen in many matters. It is incumbent upon the Muslim to beware of them and not to believe their claims about the unseen, as the Prophet (ﷺ) said:

(من أتى عرافاً فسأله عن شيء لم تقبل له صلاة أربعين ليلة)

“Whoever goes to a diviner and asks him about something, none of his prayers will be accepted for forty nights.”

[Narrated by Muslim in his “Sahīh Collection”], and the Prophet (ﷺ) also said:

(من أتى عرافاً أو كاهناً فصدق به بما يقول فقد كفر بما أنزل على محمد - صلى الله عليه وسلم -).

“Whoever goes to a diviner or a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad.”

It is incumbent upon you to repent and feel remorse for what has occurred, and to inform the head of the authority and the head of the court about the aforementioned shaykh and your former wife, so that the court and the authority may take measures to deter them. If a similar incident arises, consult scholars of Islamic law so they may inform you of the appropriate legal remedy. May Allah grant us and you understanding in the religion and steadfastness upon it, and safeguard us from that which contradicts it; indeed, He is the Most Generous and Most Bounteous.

And may the peace, mercy, and blessings of Allah be upon you.

The ruling on consulting magicians and charlatans¹

Question: Brother S. A. B. from Riyadh asks in his question: In some regions of Yemen, there are people called "the Sayyids." These individuals engage in acts contrary to religion, such as sorcery and the like, and claim they can cure people of incurable diseases. They demonstrate this by stabbing themselves with daggers or cutting their tongues and then restoring them without harm. Among them are some who pray and some who do not. They permit themselves to marry outside their clan, but do not allow anyone to marry from their clan. When supplicating for the sick, they say: "O Allah, O so-and-so," referring to one of their ancestors.

In the past, people revered them and considered them extraordinary individuals, believing they were close to Allah, and even referred to them as "Men of God." Now, people are divided about them: some oppose them, including the youth and some educated individuals, while others still adhere to them, mainly the elderly and the uneducated. We

¹ These questions and answers are from the program: "Noor 'Alā Al-Darb".

kindly request your eminence to clarify the truth on this matter.

Answer: These individuals and their likes are among the Sufis who engage in reprehensible acts and false practices, and they are also among the soothsayers about whom the Prophet (ﷺ) said:

(من أتى عرافاً فسأله عن شيء لم تقبل له صلاة أربعين يوماً)،

“Whoever goes to a diviner and asks him about something, none of his prayers will be accepted for forty days.” Their claim to know the unseen, their service to the jinn, and their worship of them, as well as their deception of people through the various forms of magic, about which Allah Almighty spoke in the story of Musa (Moses) and Pharaoh:

(قَالَ الْفَوْأُ فَلَمَّا الْفَوْأُ سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ)،

{He said, “You throw first.” So when they threw, they enchanted the eyes of the people and struck terror into them, and produced a powerful magic.}¹

It is not permissible to go to them or seek their counsel due to this noble Hadīth, and the Prophet (ﷺ) said:

(من أتى كاهناً فصدقه بما يقول فقد كفر بما أنزل على محمد -صلى الله عليه وسلم-)،

“Whoever goes to a Kāhin (soothsayer) and believes what he says has disbelieved in what was revealed to Muhammad.” In another version:

¹ Surat al-A'raf: 116]

(من أتى عرافاً أو كاهناً فصدقه بما يقول فقد كفر بما أنزل على محمد -صلى الله عليه وسلم-).

“Whoever goes to a diviner or a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad.”

As for calling upon others besides Allah, seeking relief from others besides Allah, or claiming that their forefathers and ancestors have control over the universe, heal the sick, or answer prayers despite their death or absence, all of this constitutes disbelief in Allah Almighty and is major Shirk. It is obligatory to denounce them, avoid approaching them, refrain from asking them, and not believe them, as they combine in their actions the practices of soothsayers and diviners with those of the polytheists who worship others besides Allah, seek help from others besides Allah, and rely on jinn, the dead, and others who claim affiliation with them, asserting they are their forefathers or ancestors, or from other people they claim to have Allah's guardianship or supernatural event. Rather, all of this is from the acts of charlatanism and the condemned practices of soothsaying and divination in the purified Shariah.

As for the reprehensible acts of stabbing themselves with daggers or cutting their tongues, all of this is deception upon the people, and it is all from the types of forbidden magic that the texts from the Qur'an and Sunnah have prohibited and

warned against, as previously mentioned. A sensible person should not be deceived by this, and this is akin to what Allah, the Exalted, said about the magicians of Pharaoh.

﴿يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى﴾

{It appeared to him, owing to their magic, as if they were slithering.}¹ These individuals have combined sorcery with trickery, divination, and fortunetelling, along with major Shirk, seeking help from other than Allah, and claiming knowledge of the unseen and disposing of the affairs of the universe. These are various forms of major Shirk and manifest disbelief, as well as acts of trickery that Allah Almighty has forbidden, and claims of knowledge of the unseen, which only Allah knows, as He, the Exalted, said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

{Say, “No one in the heavens and earth has knowledge of the unseen except Allah.”}² It is incumbent upon all Muslims who are aware of their condition to denounce them and clarify the reprehensibility of their actions, and that they are indeed wrong. They should report their matter to the authorities if they are in Islamic countries so that they may be punished according to what they deserve by Islamic law, to put an end to their evil

¹ Surat Tāha: 66]

² Surat An-Naml: 65.

and protect the Muslims from their falsehoods and deceptions.

And Allah alone is the One Who grants success.

Treatment by a traditional healer who uses the jinn¹

Question: There is a group of people who claim to treat with traditional medicine. When I visited one of them, he asked me to write my name and my mother's name and then return the next day. When a person returns, they tell him that he is afflicted with such and such, and his treatment is such and such. One of them claims to use the words of Allah in his treatment. What is your opinion on such people? And what is the ruling on going to them?

Answer: If someone engages in this practice for treatment, it is evidence that they are using jinn and claiming knowledge of the unseen. Therefore, it is not permissible to seek treatment from them, nor is it permissible to approach or question them, due to the saying of the Prophet (ﷺ) regarding this type of people:

(من أتى عرافاً فسأله عن شيء لم تقبل له صلاة أربعين ليلة)

“Whoever goes to a diviner and asks him about something, none of his prayers will be accepted for forty nights.” Narrated by Muslim in his “Sahīh Collection”.

¹ Majmū‘ Fatāwā Wa Maqālāt Mutanawwi‘ah by Ibn Bāz: (5/418-420).

It has been authentically reported from the Prophet (ﷺ) in several Hadīths the prohibition of approaching soothsayers, diviners, and magicians, and the prohibition of asking them and believing them. The Prophet (ﷺ) said:

(من أتى كاهناً فصدقه بما يقول فقد كفر بما أنزل على محمد - صلى الله عليه وسلم -)،

“Whoever goes to a Kāhin (soothsayer) and believes what he says has disbelieved in what was revealed to Muhammad.” Anyone who claims knowledge of the unseen by using pebbles, shells, drawing lines on the ground, or asking the patient about his name, his mother's name, or the names of his relatives, is indeed among the diviners and soothsayers whom the Prophet (ﷺ) forbade us from asking or believing.

It is obligatory to be cautious of them, to refrain from asking them, and to avoid seeking treatment from them, even if they claim to treat with the Qur'an, as it is the habit of the people of falsehood to deceive and mislead. It is not permissible to believe what they say. It is incumbent upon anyone who knows of such a person is required to report them to the authorities, including judges, leaders, and the relevant committees in every country, so that they may be judged according to the law of Allah, and so that Muslims may be spared of their

evil, corruption, and their unjust consumption of people's wealth.

And Allah is the One to be sought for help, and there is no power nor might except with Allah.

Sharia-approved remedy for magic¹

Question: I heard from one of the scholars that whoever suspects that magic has been done to them should take seven leaves of the lote tree, place them in a bucket of water, and recite over them the two Surahs: Al-Mu‘awwidhatāt (Surat al-Falaq and Surat an-Nās) Ayat Al-Kursi and Surah:

{قُلْ يَا أَيُّهَا الْكَافِرُونَ}

{Say, “O disbelievers,”}, and Allah Almighty's statement:

{وَمَا أَنزَلَ عَلَى الْمَلَكِينَ بِبَابِلَ هَارُوتَ وَمَارُوتَ}

{and that which was revealed to the two angels Hārūt and Mārūt in Babylon,}² And Sūrat al-Fātiḥah, so what is the validity of this? And what should one do if they suspect that they have been bewitched? Please advise us, may Allah benefit you.

Answer: There is no doubt that magic exists, and some of it is illusion, and it occurs and has an effect by the permission of Allah Almighty, as Allah, Exalted and Glorified be He, said regarding the magicians:

¹ From the program Noor 'ala ad-Darb, Tape: 53.

² Surat al-Baqarah: 102]

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ ۖ وَمَا كَفَرَ سُلَيْمٌ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ ۖ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هُرُوتَ وَمُرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ﴾

{They followed what was recited by the devils during the kingdom of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels Hārūt and Mārūt in Babylon. But these two angels did not teach anyone.} i.e., the two angels.

﴿حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجَةٍ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ﴾.

{Until they would say, 'We are only a test, so do not disbelieve.' Yet they would learn from them what would cause separation between a man and his wife. But they could not harm anyone except by Allah's permission.}¹ Magic has an effect, but it is by Allah's preordained universal will, for nothing exists except by Allah's decree and predestination, Exalted and Glorified be He. However, this magic has a remedy and a cure. It was inflicted upon the Prophet (ﷺ), but Allah delivered him from it and saved him from its evil. They found what the magician had done, and it was taken and destroyed, and Allah healed His Prophet (ﷺ) from that. If what the sorcerer has done is found, such as knotting strings or binding nails together, it should be

¹ Surat al-Baqarah: 102]

destroyed. This is because the sorcerers are known to blow on the knots and strike them for their wicked purposes. Their intentions may be fulfilled by Allah's leave, or they may be nullified. Indeed, our Lord is capable of all things, Glorified and Exalted be He. Magic is sometimes treated by recitation, whether it is the bewitched person himself reciting if his mind is sound, or at times, someone else recites over him, blowing upon his chest or any of his limbs, and recite over him: Surat al-Fatiha, the verse of the Kursi (Al-Baqara: 255), Surat al-Ikhlaas, Al-Mu'awwidhatān, and the well-known verses about magic from Surat al-A'rāf, Surat Yunus, and Surat Taha, from Surat Al-A'raf, the words of Allah, the Exalted:

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ. فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ. فَغُلِبُوا هُنَاكَ وَانْقَلَبُوا صَٰغِرِينَ﴾

{And We inspired Moses, 'Throw your staff,' and behold, it devoured what they falsified. So the truth was established, and what they were doing was nullified. Thus, they were defeated there and became debased.}¹ And from Surat Yūnus, His words, exalted be He:

﴿وَقَالَ فِرْعَوْنُ إِنِّي مَلِكٌ أَلَيْسَ لِي بِالسُّحُرِ عَلِيمٌ. فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ. فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يَصْلَحُ عَمَلَ الْمُفْسِدِينَ. وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ﴾

¹ Surat al-A'rāf: 117-119.

{Pharaoh said, "Bring me all learned magicians." When the magicians came, Moses said to them, "Throw what you will throw." When they threw, Moses said, "What you have brought is magic; indeed, Allah will nullify it. Indeed, Allah does not amend the work of corrupters. And Allah will establish the truth by His words, even if the criminals dislike it."}¹ And from Surat Taha, Allah Almighty's saying:

{قالوا يا موسى إما أن تلقي وإما أن نكون أول من ألقى. قال بل ألقوا فإذا حبالهم وعصيهم يخيل إليه من سحرهم أنها تسعى. فأوجس في نفسه خيفة موسى. قلنا لا تخف إنك أنت الأعلى. وألق ما في يمينك تلقف ما صنعوا إنما صنعوا كيد ساحر ولا يفلح الساحر حيث أتى}،

{They said, "O Moses, either you throw or shall we be the first to throw!" He said, "Rather, you throw." And suddenly their ropes and staffs appeared to him, by their magic, as if they were moving. So Moses sensed fear within himself. We said, "Fear not. Indeed, it is you who are superior. And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is."}² And he also recites Surat:

{قل يا أيها الكافرون}

{Say, "O disbelievers,} until its end. And Sūrat:

¹ Surat Yunus: 79-82.

² Surat Tāha: 65, 69]

{قل هو الله أحد}،

{Say: "He is Allah, the One;"} and

{قل أعوذ برب الفلق}،

{Say, "I seek refuge with the Lord of the daybreak,"} and

{قل أعوذ برب الناس}.

{Say, "I seek refuge with the Lord of mankind,"}

It is preferable to repeat Surat al-Ikhlās and the two Mu‘awwidhatayn three times, then supplicate for his healing. "O Allah, Lord of mankind, remove the harm and cure; for You are the Curer, there is no cure but Your cure, a cure that leaves behind no illness." To be repeated three times. Thus, he recites over him, saying: "In the Name of Allah, I recite a prayer (Ruqyah) over you, from everything that harms you, from the evil of every soul or envious eye. May Allah cure you. In the Name of Allah, I recite a prayer (Ruqyah) over you." He repeats it three times and prays for his healing and well-being. If he says in his incantation: "Au‘ūdhuḳa bikalimātillah at-tāmmāt min sharri ma khalaq" (I seek refuge for you with the perfect words of Allah from the evil of what He created) and repeats it three times, it is good.

All of this is among the beneficial remedies. If this Ruqyah and supplication are recited over water, and the bewitched drinks from it and bathes with the remainder, it becomes a means of healing

and well-being by Allah's will. If seven leaves of the green lote tree (sidr) are added to the water after being crushed, this too becomes a means of healing. This has been tried many times, and Allah has benefited people through it. We have done this with many individuals, and Allah benefited them with it. This is a beneficial and effective remedy for those afflicted by magic. Similarly, this remedy is effective for a man who is prevented from being intimate with his wife, as some people may be unable to be intimate with their wives. If he uses this Ruqyah and this supplication, it will benefit him by Allah's permission, whether he recites it upon himself, someone else recites it upon him, or he recites it over water, drinks some of it, and bathes with the rest. All of this is beneficial by Allah's permission for those afflicted by magic and those prevented from being intimate with their wives. These are among the means, and Allah Almighty is the only Healer, and He has power over all things. In His hands, Glorified and Exalted be He, are both the remedy and the ailment, and everything is by His decree and predestination, Exalted be He. It is authentically reported that the Prophet (ﷺ) said:

(ما أنزل الله داء إلا أنزل له شفاء علمه من علمه وجهله من جهله).

“Allah has not sent down a disease without sending down its cure, although some may know it and others may not.”

This is a favor from Him, Glorified and Exalted, and Allah is the One Who grants success and guides to the straight path.

Clarification of the Truth Regarding Jinn Possessing Humans and Refutation of Those Who Deny It¹

Praise be to Allah, and may Allah's peace and blessings be upon the Messenger of Allah, his family, his Companions, and those who are guided by his guidance.

To proceed: Some local newspapers and others published in Sha‘ban of this year, meaning the year 1407 AH, brief and detailed reports about an incident where some jinn—who had possessed a Muslim woman in Riyadh—declared his Islam in my presence after he had declared it before brother ‘Abdullah ibn Mishraf al-‘Amri, residing in Riyadh. This occurred after the aforementioned brother recited [Qur‘an] over the afflicted woman, addressed the jinn, reminded him of Allah, admonished him, informed him that oppression is forbidden and a grave sin, and invited him to Islam when the jinn told him that he was a disbeliever and a Buddhist. He invited him to leave her, and the jinn was convinced by the invitation and declared his Islam before the aforementioned ‘Abdullah.

¹ A reply sent to Shaykh ‘Ali al-Ṭanṭāwī dated 3/11/1408 AH

‘Abdullah, the aforementioned, and the guardians of the woman desired that they come to me with the woman so that I might hear the declaration of Islam by the jinn. They came to me, and I asked him about the reasons for his possession of her. He informed me of the reasons and spoke in the woman's tongue, yet it was the speech of a man, not that of a woman. She was seated on the chair beside me, with her brother, sister, ‘Abdullah ibn Musharraf, the aforementioned, and some of the shaykhs witnessing and hearing the speech of the jinn. He openly declared his conversion to Islam and informed that he was an Indian of Buddhist faith. I advised him and urged him to fear Allah and to leave this woman and refrain from oppressing her. He agreed to that and said: I am convinced of Islam. Then I advised him to call his people to Islam after Allah guided him to it, and he promised to do good. He left the woman, and the last words he said were: Peace be upon you. Then the woman spoke in her usual manner and felt her safety and relief from her distress. A month or more later, she returned to me with her two brothers, her uncle, and her sister, and informed me that she was in good health and well-being, and that it had not returned to her—praise be to Allah. I asked her about what she felt when it was with her, and she replied that she experienced vile thoughts contrary to the Shariah and felt an inclination towards Buddhism and an interest in

reading books authored on it. Then, after Allah delivered her from it, these thoughts vanished, and she returned to her original state, far removed from such deviant thoughts.

It has reached me that the esteemed Shaykh Ali Al-Tantawi denounced the occurrence of such an event. He mentioned that it is deception and lies, and that it could be a recorded speech with the woman, and she had not spoken it. She requested the tape on which his speech was recorded and learned from it what was mentioned. She was greatly astonished at his allowing that it could be recorded, even though I asked the jinn several questions and he answered. This is among the most egregious errors and a justification of falsehood. He also claimed in his statement that the conversion of the jinn to Islam at the hands of a human contradicts the words of Allah Almighty in the story of Solomon.

{وَهَبْ لِي مَلَكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي}،

{“And grant me a kingdom, the like of which will never be granted to anyone after me..”}¹ There is no doubt that this is also a mistake on his part—may Allah guide him—and a false understanding; for there is nothing in the conversion of a jinn at the hands of a human that contradicts the mission of

¹ Surat Sād: 35.

Solomon. A large number of jinn embraced Islam at the hands of the Prophet (ﷺ).

Allah has clarified this in Surat al-Ahqāf and Surat al-Jinn, and it is established in the Two Sahīh Collections from the Hadīth of Abu Hurayra (may Allah be pleased with him) that the Prophet (ﷺ) said:

(إن الشيطان عرض لي فشد علي ليقطع الصلاة علي فأمكنني الله منه فذعته ولقد هممت أن أوثقه إلى سارية حتى تصبحوا فتنظروا إليه ذكرت قول أخي سليمان عليه السلام: {رب اغفر لي وهب لي ملكاً لا ينبغي لأحد من بعدي}، فرده الله خاسئاً)

“Satan confronted me and tried to interrupt my prayer, but Allah gave me power over him, so I subdued him. I even considered tying him to a pillar until morning so you could all see him. But I remembered the supplication of my brother Sulaymān (peace be upon him): 'My Lord, forgive me and grant me a kingdom the like of which will never be granted to anyone after me..' So Allah made him retreat, disgraced.”¹ This is the wording of Al-Bukhāri, and the wording of Muslim reads:

(إن عفريتاً من الجن جعل يتقلت عليّ البارحة ليقطع عليّ الصلاة وإن الله أمكنني منه فذعته فلقد هممت أن أربطه إلى جانب سارية من سواري المسجد حتى تصبحوا تنظرون إليه أجمعون أو كلكم ثم ذكرت قول أخي سليمان: {رب اغفر لي وهب لي ملكاً لا ينبغي لأحد من بعدي}، فرده الله خاسئاً).

“A demon from the jinn tried to disturb me last night to interrupt my prayer, and Allah enabled me

¹ Surat Sād: 35.

to overpower him, so I subdued him. I was about to tie him to one of the pillars of the mosque so that you could all see him in the morning, but then I remembered the words of my brother Solomon: "My Lord, forgive me and grant me a kingdom the like of which will never be granted to anyone after me,"¹ so Allah sent him back humiliated. An-Nasā'ī, according to the conditions of Al-Bukhāri, reported from 'Ā'ishah (may Allah be pleased with her) that the Prophet (ﷺ) was praying when Satan came to him. The Prophet (ﷺ) seized him, threw him down, and strangled him. The Messenger of Allah (ﷺ) said: (حتى وجدت برد لسانه على يدي، ولولا دعوة سليمان لأصبح موثقاً حتى يراه الناس)،

"Until I felt the coolness of his tongue on my hand. Were it not for the supplication of Solomon, he would have been bound for the people to see." [Narrated by Ahmad and Abu Dāwūd from the Hadīth of Abu Sa'id, and it includes:]

(فأهويت بيدي فما زلت أخنقه حتى وجدت برد لعابه بين أصبعي هاتين الإبهام والتي تليها)،

"So I reached out with my hand and continued to strangle him until I felt the coolness of his saliva between these two fingers of mine, the thumb and the one next to it." [Also narrated by Al-Bukhāri as Mu'allaq Hadīth with certainty in Volume 4, page

¹ Surat Sād: 35.

487 of Al-Fath] from Abu Hurayrah (may Allah be pleased with him) who said:

(وكلني رسول الله -صلى الله عليه وسلم- بحفظ زكاة رمضان فأتاني آت فجعل يحثو من الطعام فأخذته فقلت والله لأرفعنك إلى رسول الله -صلى الله عليه وسلم- قال: إني محتاج وعلي عيال ولي حاجة شديدة قال فخليت عنه فأصبحت فقال رسول الله -صلى الله عليه وسلم- : (يا أبا هريرة ما فعل أسيرك البارحة)؟ قلت يا رسول الله شكا حاجة شديدة وعيلاً فرحمته فخليت سبيله. قال: (أما إنه قد كَذَبَكَ وسيعود)، فعرفت أنه سيعود لقول رسول الله -صلى الله عليه وسلم- ، فرصدته فجاء يحثو من الطعام فأخذته فقلت لأرفعنك إلى رسول الله -صلى الله عليه وسلم- قال: دعني فإنني محتاج وعلي عيال ولا أعود فرحمته فخليت سبيله فأصبحت فقال لي رسول الله -صلى الله عليه وسلم- : (يا أبا هريرة ما فعل أسيرك البارحة)؟ قلت يا رسول الله شكا حاجة شديدة وعيلاً فرحمته وخليت سبيله. قال: (أما إنه قد كَذَبَكَ وسيعود)، فرصدته الثالثة فجاء يحثو من الطعام فأخذته فقلت لأرفعنك إلى رسول الله -صلى الله عليه وسلم- ، وهذا آخر ثلاث مرات أنك تزعم لا تعود ثم إنك تعود. قال دعني أعلمك كلمات ينفعك الله بها قلت: ما هي؟ قال إذا أويت إلى فراشك فاقرأ آية الكرسي: {الله لا إله إلا هو الحي القيوم}، حتى تختتم الآية فإنك لن يزال عليك من الله حافظ ولا يقربك شيطان حتى تصبح، فخليت سبيله فأصبحت فقال لي رسول الله -صلى الله عليه وسلم- : (ما فعل أسيرك البارحة) ؟ قلت : يا رسول الله زعم أنه يعلمني كلمات ينفعني الله بها فخليت سبيله ، قال: (ما هي) ؟ قلت : قال لي إذا أويت إلى فراشك فاقرأ آية الكرسي من أولها حتى تختتم الآية: {الله لا إله إلا هو الحي القيوم} ، وقال لي لن يزال عليك من الله حافظ ولا يقربك شيطان حتى تصبح، وكانوا أحرص شيء على الخير ، فقال النبي -صلى الله عليه وسلم- : (أما إنه قد صدقك وهو كذوب تعلم من تخاطب منذ ثلاث ليل يا أبا هريرة)؟ قلت: لا ، قال: (ذاك شيطان).

“The Messenger of Allah (ﷺ) entrusted me with the responsibility of guarding the Zakat of Ramadan. A man came to me and began taking handfuls of food, so I caught him and said, "By Allah, I will take you to the Messenger of Allah (ﷺ)." He said, "I am in need, and I have dependents and am in severe

need." So I let him go. In the morning, the Messenger of Allah (ﷺ) said, "O Abu Hurayrah, what did your prisoner do last night?" I said, "O Messenger of Allah, he complained of severe need and dependents, so I had mercy on him and let him go." He said, "Indeed, he has lied to you, and he will return." I realized he would return because of the Messenger of Allah's (ﷺ) words, so I watched for him. He came and took handfuls of food, so I caught him and said, "I will take you to the Messenger of Allah (ﷺ)." He said, "Leave me, for I am in need and have dependents, and I will not return." So I had mercy on him and let him go. In the morning, the Messenger of Allah (ﷺ) said to me, "O Abu Hurayrah, what did your prisoner do last night?" I said, "O Messenger of Allah, he complained of severe need and dependents, so I had mercy on him and let him go." He said, "Indeed, he has lied to you, and he will return." I watched for him the third time, and he came and took handfuls of food, so I caught him and said, "I will take you to the Messenger of Allah (ﷺ), and this is the third time you claim you will not return, yet you do." He said, "Let me teach you words by which Allah will benefit you." I said, "What are they?" He said, "When you go to bed, recite Ayat al-Kursi: {Allah! There is no deity except Him, the Ever-Living, the Sustainer of existence} until you complete the verse, for there will remain over you a guardian from Allah, and no

devil will approach you until morning." So I let him go. In the morning, the Messenger of Allah (ﷺ) said to me, "What did your prisoner do last night?" I said, "O Messenger of Allah, he claimed he would teach me words by which Allah would benefit me, so I let him go." He said, "What are they?" I said, "He told me, 'When you go to bed, recite Ayat al-Kursi from its beginning until you complete the verse: {Allah! There is no deity except Him, the Ever-Living, the Sustainer of existence}, and he said to me, 'There will remain over you a guardian from Allah, and no devil will approach you until morning.'" They were most eager for good. The Prophet (ﷺ) said, "Indeed, he has told you the truth, though he is a liar. Do you know whom you have been speaking to for the past three nights, O Abu Hurayrah?" I said, "No." He said, "That was a devil.""¹

It is reported in the authentic Hadīth narrated by Al-Bukhārī and Muslim from Safiyyah (may Allah be pleased with her) that the Prophet (ﷺ) said:

(إن الشيطان يجري من ابن آدم مجرى الدم).

"Indeed, the devil flows in the son of Adam like blood."

Imam Ahmad narrated in his Musnad (Vol. 4, p. 216) with an authentic chain of narration that 'Uthmān ibn Abi al-ʿĀs (may Allah be pleased with him) said: "O Messenger of Allah, Satan intervenes

¹ Surat al-Baqarah: 255.

between me and my prayer and my recitation.” The Prophet (ﷺ) said:

(ذاك شيطان يقال له خنزب فإذا أنت حسسته فتعوذ بالله منه واتقل عن يسارك ثلاثاً، قال: ففعلت ذاك فأذهب الله عز وجل عني)،

“That is a devil called Khanzab. If you sense him, seek refuge with Allah from him and spit lightly to your left three times.” He said, “I did that, and Allah, the Mighty and Majestic, took him away from me.” As established in the authentic Hadīths from the Prophet (ﷺ) that every person has a companion from the angels and a companion from the devils, even the Prophet (ﷺ), except that Allah helped him against it, so it submitted and does not command him except with good. It is established by the Qur'an, the Sunnah, and the consensus of the Ummah that jinn may possess humans and overpower them. How can one who claims to be knowledgeable deny this without knowledge or guidance, merely imitating some of the innovators who oppose Ahl-us-Sunnah wal-Jama'ah? Allah is the One Whose help is sought, and there is no power nor strength except with Allah. I present to you, dear reader, what I could gather from the words of the scholars on this matter, if Allah wills.

The explanation of the words of the exegetes (may Allah have mercy on them) regarding His statement:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾.

{Those who consume usury will not stand [on the Day of Resurrection] except like those being beaten by Satan.}¹

Abu Ja'far Ibn Jarīr (may Allah have mercy upon him) said in his Tafsīr regarding the statement of Allah Almighty:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

{Those who consume usury will not stand [on the Day of Resurrection] except like those being beaten by Satan.}² The text states: It means: The devil afflicts him in this world, and it is he who strangles him and causes him to fall {out of possession}, meaning from madness.

Al-Baghawi (may Allah have mercy upon him) said in his Tafsīr regarding the aforementioned verse:

﴿لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

{They will not stand [on the Day of Resurrection] except like those being beaten by Satan.}³ i.e., 'al-Junoon'. It is said: 'massa ar rajulu fa huwa mamsūs' if he is insane. End of quote.

In his Tafsīr, Ibn Kathīr (may Allah have mercy upon him) said regarding the aforementioned verse:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

¹ Surat al-Baqarah: 275]

² Surat al-Baqarah: 275]

³ Surat al-Baqarah: 275]

{Those who consume usury will not stand [on the Day of Resurrection] except like those being beaten by Satan.}¹ i.e., they will not rise from their graves on the Day of Judgment except like one who is possessed by Satan during his seizure, for he rises in a bewildered state. Ibn ‘Abbās (may Allah be pleased with him) said:

(آكل الربا يبعث يوم القيامة مجنوناً يخنق)،

“The consumer of Riba will be resurrected on the Day of Judgment as a madman who is being strangled.” [Narrated by Ibn Abi Hatim,

He said: A similar report was narrated by ‘Awf ibn Mālik, Sa‘īd ibn Jubayr, Al-Suddī, Al-Rabī‘ ibn Anas, Qatādah, and Muqātil ibn Hayyān. This concludes the intended meaning of his words, may Allah have mercy on him.

Al-Qurtubi (may Allah have mercy upon him) said in his Tafsīr regarding the statement of Allah, the Exalted:

(الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ)،

{Those who consume usury will not stand [on the Day of Resurrection] except like those being beaten by Satan.}² This verse provides evidence against those who deny the affliction caused by Jinn possession, claiming it is merely a result of natural causes and that Satan does not influence humans

¹ Surat al-Baqarah: 275]

² Surat al-Baqarah: 275]

nor cause insanity. End quote. The Exegetes spoke extensively on this meaning; whoever seeks it will find it.

In his book, "Clarification of the Indication in the Universality of the Message to Both Humans and Jinn," found in Majmū' al-Fatāwa, vol. 19, pp. 9-65, Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said, after the words mentioned: For this reason, a group from the Mu'tazilah, such as Al-Jubbā'ī and Abū Bakr al-Rāzī and others, denied that jinn enter the body of the possessed, although they did not deny the existence of jinn, as this was not as apparent in the transmitted reports from the Messenger (ﷺ) as this, even though they were mistaken in that. Al-Ash'arī mentioned in the doctrines of Ahl-us-Sunnah wal-Jamā'ah that they assert that jinn do enter the bodies of those seized by jinn, as Allah Almighty says:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

{Those who consume usury will not stand [on the Day of Resurrection] except like those being beaten by Satan.}¹ 'Abdullāh, the son of Ahmad ibn Hanbal, reported: "I said to my father: 'Some people claim that jinn do not enter the bodies of humans.' He replied: 'O my son, they lie as he speaks with his tongue, and this is detailed in its place.' He (may Allah have mercy upon him) also said in volume 24

¹ Surat al-Baqarah: 275]

of the Fatwas, pages 276-277, the following: The existence of the jinn is affirmed by the Book of Allah, the Sunnah of His Messenger, and the consensus of the pious predecessors and their leading scholars. Similarly, the possession of human bodies by jinn is established by the consensus of the Imams of Ahl-us-Sunnah wal-Jamā'ah. Allah Almighty says:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾،

{Those who consume usury will not stand [on the Day of Resurrection] except like those being beaten by Satan.}¹ In the authentic Hadīth, the Prophet (ﷺ) said:

(أَنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ).

“The devil circulates in the son of Adam like blood.”

‘Abdullah ibn Ahmad ibn Hanbal said: I said to my father: "Some people say that jinn do not enter the bodies of those seized by jinn." He replied: O my son, they are lying, for he speaks with his tongue. This statement is well-known, for indeed, a man may be overpowered and speak in a language he does not understand, and he may be struck upon his body with such force that if a camel were struck with it, it would leave a significant impact. Yet, the afflicted person does not feel the beating nor the words he utters. The possessed person may drag

¹ Surat al-Baqarah: 275]

others, as well as the carpet on which he sits, move the instruments, and move them from place to place, and perform other similar actions. Whoever witnesses these events gains certain knowledge that the one speaking through the human tongue and moving these objects is a different kind of being, not a human.

None of the Muslim scholars deny that the jinn possesses the body of a seized person. He who denies this and claims that the Shariah repudiates it has indeed told a lie about the Shariah. There are no Shar'i proofs that dispute this. End quote.

Imam Ibn al-Qayyim (may Allah have mercy on him) said in his book "Zad al-Ma'ad fi Hady Khayr Al-'Ibad" Volume 4, pp 66-69: "Seizure is of two types: seizure from evil earthly spirits and seizure from bad bodily mixtures. The second type is the one that doctors discuss in terms of its cause and treatment."

As for the seizure (possession) by spirits, their leaders and wise ones acknowledge it and do not deny it. They admit that its treatment is by confronting noble, good, and elevated spirits against those evil, malicious spirits to counteract their effects, oppose their actions, and nullify them. Hippocrates mentioned this in some of his books, where he discussed some treatments for seizure and said:

This is only effective for seizure caused by mixtures and substances, whereas seizure caused by spirits is not treated by this method.

As for the ignorant and base physicians, and those who consider heresy a virtue, they deny the possession by spirits and do not acknowledge that they affect the body of the possessed. They have nothing but ignorance, for there is nothing in the medical profession that refutes this, and sensory perception and existence testify to it. Their attribution of such cases to the dominance of certain bodily humors is correct in some instances, but not in all. Until he said: The heretical doctors came forth, affirming only the seizure of mixtures alone. Those endowed with intellect and knowledge of these spirits and their effects would laugh at the ignorance and feeble minds of these individuals.

The treatment of this type involves two aspects: one from the side of the afflicted person, and one from the side of the healer. From the side of the afflicted person, it involves the strength of his spirit, sincere turning towards the Creator of these spirits and their Maker, and the correct invocation that the heart and tongue have agreed upon. For this is a type of warfare, and the warrior cannot achieve victory over his enemy with weapons except through two things: that the weapon itself is sound and good, and that the arm is strong. Whenever one

of them is lacking, the weapon will not be of much use, so how is it if both are absent, and the heart is devoid of monotheism, reliance, piety, and direction, and has no weapon.

The second aspect pertains to the healer, who should also possess these two qualities. Some healers suffice by saying: "Get out of him," or by saying: "In the name of Allah," or by saying: "There is no power nor might except with Allah." The Prophet (ﷺ) used to say:

(اخرج عدو الله أنا رسول الله).

"Get out, O enemy of Allah. I am the Messenger of Allah."

I observed our Shaykh sending someone to address the spirit within the possessed person, saying: "The Shaykh commands you to leave, for this is not permissible for you." Thereupon, the possessed person regains consciousness, and sometimes he addresses it himself. Occasionally, the spirit is obstinate, and he expels it through beating, whereupon the possessed person regains consciousness without feeling any pain. We and others have witnessed this from him many times, until he said: In summary, this type of seizure and its treatment are denied only by those with little knowledge, intellect, and understanding. The dominance of evil spirits over a person often stems from their lack of religiosity, the desolation of their

hearts and tongues from the truths of Dhikr, invocations, and prophetic and faith-based protections. Thus, the evil spirit encounters the person unarmed, perhaps even naked, and this affects him. This is the intended meaning of his words (may Allah have mercy upon him).

Based on the Shar'i proofs and the consensus of the scholars from Ahl-us-Sunnah wal-Jama'ah regarding the possibility of jinn possessing humans, it becomes clear to the readers the falsehood of those who deny this and the error of Shaykh Ali al-Tantāwi in his denial of it.

He promised in his statement to return to the truth whenever he is guided to it. Perhaps he will return to correctness after reading what we have mentioned. We ask Allah for guidance and success for us and him. It is also understood from what we have mentioned that what was reported by the newspaper "Al-Nadwa" in its issue dated 14/10/1407 AH, page 8, from Dr. Muhammad Irfan, claiming that the word "junoon" has disappeared from the medical lexicon, and his assertion that the entry of a jinn into a human and speaking through him is a scientifically incorrect concept one hundred percent. All of this is false, arising from a lack of knowledge of Shariah matters and what has been established by the scholars of Ahl-us-Sunnah wal-Jama'ah. If this matter remains hidden from many physicians, it does not serve as evidence for

its non-existence. Rather, it indicates their great ignorance of what has been known by other renowned scholars for truthfulness, trustworthiness, and insight into religious matters. Indeed, it is a consensus among the people of Ahl-us-Sunnah wal-Jama'ah. Shaykh al-Islam Ibn Taymiyyah reported this from all the scholars, and it was narrated from Abu al-Hasan al-Ash'ari that he reported this from Ahl-us-Sunnah wal-Jama'ah. This was also narrated from Abu al-Hasan al-Ash'ari by the scholar Abu 'Abdullah Muhammad ibn 'Abdullah ash-Shibli al-Hanafi, who passed away in the year 799 AH, in his book "Akām Al-Marjān fi Gharā'ib Al-Akhbār wa Ah-kām Al-Jān" in the fifty-first chapter of the aforementioned book.

It has been previously mentioned in the words of Ibn al-Qayyim (may Allah have mercy upon him) that the leading and wise physicians acknowledge this and do not deny it. It is only the ignorant, base, and heretical among the physicians who reject it. So, know this, dear reader, and hold fast to the truth we have mentioned. Do not be deceived by the ignorance of some physicians or others, nor by those who speak on this matter without knowledge or insight, but merely imitate the ignorant physicians and some of the innovators among the Mu'tazilites and others. And Allah is the One Whose help is sought.

Notification

The authentic Hadīths from the Messenger of Allah (ﷺ) and the words of the scholars indicate that addressing the jinn, admonishing them, reminding them, and inviting them to Islam, and their acceptance of it, is not contrary to what is indicated by the words of Allah Almighty about Solomon (peace be upon him) in Surat Sād, where he said:

﴿رَبِّ اغْفِرْ لِي وَهَبْ لِي مَلَكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ﴾

{My Lord, forgive me and grant me a kingdom, the like of which will never be granted to anyone after me. You are indeed the Bestower.} His enjoining of good and forbidding of evil, and his striking if one refuses to leave, all of this does not contradict the aforementioned verse. Rather, it is obligatory as a means of repelling the aggressor, supporting the oppressed, and enjoining what is right and forbidding what is wrong, just as it is done with humans. And it has been previously mentioned in the authentic Hadīth that the Prophet (ﷺ) said:

(ذعت الشيطان حتى سال لعابه)

“I frightened the devil until his saliva flowed,” on his noble hand (ﷺ), and he said:

(لو لا دعوة أخي سليمان لأصبح موثقاً حتى يراه الناس)،

“If it were not for the supplication of my brother Sulayman, he would have been tied up for people to

see.” In another version by Muslim, Abu al-Darda’ reported from the Prophet (ﷺ) that he said:

(إن عدو الله إبليس جاء بشهاب من نار ليجعله في وجهي فقلت: أعوذ بالله منك ثلاث مرات، ثم قلت ألعنك بلعنة الله التامة - فلم يستأخر - ثلاث مرات، ثم أردت أخذه والله لولا دعوة أخينا سليمان لأصبح موثقا يلعب به ولدان أهل المدينة)،

The enemy of Allah, Iblīs, came with a burning ember to throw it in my face. I said: I seek refuge with Allah from you, three times. Then I said: I curse you with the complete curse of Allah, three times, but he did not retreat. Then I intended to seize him, and by Allah, if it were not for the supplication of our brother Sulaymān (Solomon), he would have been bound, and the children of Madinah would have played with him. There are numerous Hadīths on this subject, as is the speech of the scholars.

I hope that what we have mentioned suffices and convinces the seeker of the truth. I ask Allah by His beautiful names and sublime attributes to grant us and all Muslims understanding of His religion and steadfastness upon it, and to bestow upon us all the attainment of truth in words and deeds, and to protect us and all Muslims from speaking about Him without knowledge and from denying what we have not fully comprehended. Indeed, He is the Guardian of that and capable of it.

May Allah’s peace and blessings be upon His slave and Messenger, our Prophet Muhammad, his

family, his Companions, and those who follow him with righteousness.

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