

بَابُ مَا جَاءَ فِي السِّحْرِ

What has come regarding magic.

Overview of Chapter

Chapter 24 What has come regarding magic.

After having addressed major forms of shirk, such as sacrificing to other than Allāh, vowing to other than Allāh, seeking refuge and rescue in other than Allāh, such as inhabitants of the graves, and the causes and avenues leading to grave and idol-worship, the author (رحمه الله) brings this chapter on magic, and the five or six chapters that follow it, which all come under it. Magic is shirk and kufr as it involves obeying and worshipping the Jinn for their assistance, but it also has a broader meaning and various other forms that are not disbelief. The general theme of these chapters is hidden and subtle effects (real or imaginary) upon the hearts, upon feelings, and behaviours that emanate from them. This includes superstition, omens, belief in soothsayers, in astrology, in contagion and its effects and what is similar.

Verses: (2:102-👉) (4:51-👉)

The word **al-jibt** refers to magic and **al-ṭāghūt**, to Satan (and the devils).

Magic is to employ the service of the Jinn to bring about effects which are true and real such as, causing harm, illness and death. It is not possible for the magician to execute his magic except through worshipping and obeying the Jinn, making offerings to them and doing actions of kufr. Magicians appear and are rampant when Tawḥīd is absent or weak in a society, and when Tawḥīd is present and strong, they disappear or go underground. They benefit financially from the jealousies, fears, hatreds, vengeance, lusts, desires and the likes, selling themselves and their hereafter for a miserable price. The ruling on this magic is that it is shirk and kufr that expels from Islām.

Magic is from the destructive sins, alongside shirk, murder, usury, consuming wealth of the orphan, deserting the battlefield, and accusing chaste women of fornication.

As for what has the appearance of magic, but does not involve the use of the Jinn, but the use of substances, chemicals and drugs which harm, or intoxicate or alter perception and imagination, then this is a different type of magic, and it is unlawful and constitutes sin, it is not major disbelief. This type is historically known as **pharmakeia**, which is the Greek word for sorcery, magical arts, poisoning and administering drugs.

Figure 1 Screenshot from <https://abuiyaad.com/a/kitaab-tawhid>

Start of the main text

Quranic Ayah No.1 - Al-Baqarah: 102

وَقَوْلِ اللَّهِ تَعَالَى ﴿وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ﴾

Allah, the Most High, stated: **“And verily, they knew that whoever traffics in magic has no share in the Hereafter.”**

Quranic Ayah No.2 - An-Nisā': 51

﴿يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ﴾

He also stated: “They believed in Jibt and Tāghoot.” (An-Nisā: 51)

قَالَ عُمَرُ "الْجِبْتُ السِّحْرُ، وَالطَّاغُوتُ الشَّيْطَانُ"

‘Umar (may Allah be pleased with him) said:
“Jibt is magic and Tāghoot is the Shaytān (the Devil).”

وَقَالَ جَابِرٌ "الطَّوَاعِثُ كُهَّانٌ، كَانَ يَنْزِلُ عَلَيْهِمُ الشَّيْطَانُ، فِي كُلِّ حَيٍّ وَاحِدٍ"

Jābir (may Allah be pleased with him) said: “The tāghhoots are the soothsayers upon who the devils descend [with false information]. And in every district, there is one [of these soothsayers].”

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ « اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ قَالُوا يَا رَسُولَ اللَّهِ! وَمَا هُنَّ؟ قَالَ الشِّرْكَ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْعَافِيَّاتِ الْمُؤْمِنَاتِ »

Abu Hurayrah said that Allah’s Messenger (salallāhu ‘alaihi wasallam) said: “Keep away from the seven destructive sins.” They asked him: “What are they, O Allah’s Messenger?” He replied: “Associating partners with Allah, magic, killing a person whom Allah has made impermissible to kill, consuming usury (interest), taking the wealth of the orphan, to turn away on the day of battle, to falsely accuse the chaste believing woman (or man) of fornication.”

Ahadeeth No. 1 – Jundub

وَعَنْ جُنْدَبٍ مَرْفُوعًا « حَدُّ السَّاحِرِ صَرْبُهُ بِالسَّيْفِ » (2) رَوَاهُ
التِّرْمِذِيُّ وَقَالَ "الصَّحِيحُ أَنَّهُ مَوْقُوفٌ"

Jundub (radiyallāhu ‘anhu) narrated what is ascribed to the Messenger of Allah (salallāhu ‘alaihi wasallam): “The punishment of the magician is that [the judge rules] he struck with the sword.” Reported by Tirmidhi who said: “What is correct is that it is the saying of the Companion.”

Ahadeeth No. 2 – Bajālah Ibn ‘Abdah

وَفِي "صَحِيحِ الْبُخَارِيِّ" عَنْ بَجَالَةَ بْنِ عَبْدِةَ قَالَ "كَتَبَ عُمَرُ بْنُ
الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنْ أُقْتَلُوا كُلُّ سَاحِرٍ وَسَاحِرَةٍ" قَالَ
فَقَتَلْنَا ثَلَاثَ سَوَاحِرٍ"

It is reported in Saheeh Al-Bukhāri from Bajālah Ibn ‘Abdah who said: “[The Caliph] Umar Ibn Al-Khattāb (radiyallāhu ‘anhu) wrote: “Execute every male and female magician.” So we executed [upon his command] three magicians.”

وَصَحَّ عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا "أَمَّا أَمْرٌ بِقَتْلِ جَارِيَةٍ لَهَا
 سَحَرْتَهَا فَقِيلَتْ " وَكَذَلِكَ صَحَّ عَنْ جُنْدُبٍ
 قَالَ أَحْمَدُ عَنْ ثَلَاثَةٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It is reported authentically from the wife of the Prophet, Hafsa (radiyallāhu ‘anhumā) that she commanded that a female servant of her’s should be executed because she performed magic on Hafsa, so she was executed. [5] Similar has been reported from Jundub (radiyallāhu ‘anhu) . Imām Ahmad stated: “This is reported from three Companions of the Prophet (salallāhu ‘alaihi wasallam).”

Important Points - 8

Important issues of the Chapter:	فِيهِ مَسَائِلُ:
Explanation of the verse in Al-Baqarah (2:102)	الأولى: تَفْسِيرُ آيَةِ الْبَقَرَةِ.
Explanation of the verse in An-Nisa (4:51).	الثَّانِيَةُ: تَفْسِيرُ آيَةِ الْمَائِدَةِ.

<p>التَّالِثَةُ: تَفْسِيرُ الْجِبْتِ وَالطَّاغُوتِ وَالْفَرَقُ بَيْنَهُمَا.</p> <p>Meaning of Al-Jibt and At-Taghut and the difference between the two.</p>
<p>الرَّابِعَةُ: أَنَّ الطَّاغُوتَ قَدْ يَكُونُ مِنَ الْجِنِّ وَقَدْ يَكُونُ مِنَ الْإِنْسِ.</p> <p>At- Taghut could be among jinns or humans</p>
<p>الخَامِسَةُ: مَعْرِفَةُ السَّبْعِ الْمُؤَبَقَاتِ الْمُخْصُوصَاتِ بِالنَّبِيِّ</p> <p>Details of seven grave destroyers which are strictly forbidden.</p>
<p>السَّادِسَةُ: أَنَّ السَّاحِرَ يَكْفُرُ.</p> <p>Sorcerers or magicians are disbelievers (Kafir).</p>
<p>السَّابِعَةُ: أَنَّهُ يُقْتَلُ وَلَا يُسْتَتَابُ.</p> <p>That the sorcerers/magicians should be executed and no repentance is accepted.</p>
<p>الثَّامِنَةُ: وُجُودُ هَذَا فِي الْمُسْلِمِينَ عَلَى عَهْدِ عُمَرَ، فَكَيْفَ بَعْدَهُ؟! </p> <p>Sorcerers were found among the Muslims during the period of Umar (May Allah be pleased with him). So how about thereafter?</p>