

بَابُ بَيَانِ شَيْءٍ مِنْ أَنْوَاعِ السِّحْرِ

What has come regarding the types of magic.

Overview of Chapter

Chapter 25 What has come regarding the types of magic.

Given that “magic” also has a broader linguistic meaning, in this chapter the author (رحمه الله) explained other types of magic that do not entail major disbelief. These types have been mentioned in the aḥādīth of the Messenger (صلى الله عليه وسلم) but without them being judged as major shirk. Given that it is of various forms and manifestations, one of which takes the ruling of shirk and kufr (that which involves seeking assistance of the Jinn), then the author intended to clarify its other types which are not like that.

From those other types mentioned in this chapter:

Speech (bayān) that is powerful, emotional, and can affect and convince, having a strong effect upon the hearts can be considered a type of ‘Siḥr’, and this has come in texts.

Likewise, **astrology** and the belief that the stars have an influence upon the events on the earth is another branch of 'Siḥr'.

The author mentions **tale-carrying** (al-namīmah) as well, since when this affair spreads in the society (which can comprise backbiting and slander), it influences the hearts and minds, with an effect that can be a type of 'Siḥr'.

The author also mentions the **belief in omens** by way of birds i.e., the flight of birds or types of birds, seeing certain types of birds and which way they fly and so on and so forth, and taking that as an evil omen etc.

Likewise, **drawing lines** in the ground (al-ṭarq), which is used for divination (seeking knowledge of the future).

All of these come under the types of magic.

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

Start of the main text

Ahadeeth No. 1 – Imam Ahmed

وَقَالَ أَحْمَدُ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا عَوْفٌ، عَنْ حَيَّانَ بْنِ
الْعَلَاءِ، حَدَّثَنَا قَطْنُ بْنُ قَبِيصَةَ عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ « إِنَّ الْعِيَافَةَ وَالطَّرْقَ وَالطَّيْرَةَ مِنَ الْجِبْتِ »

Imām Ahmad Ibn Hanbal stated: Muhammad Ibn Ja’far narrated to us saying: ‘Awf narrated to us from Hayyān Ibn Al-‘Alā who said: Qatan Ibn Qabeesah narrated to us from his father that he heard Allāh’s Messenger (sallallāhu ‘alayhi wa sallam) say: “The driving away of birds (al-‘iyāfah) and drawing lines in the sand (at–tarq), and believing in evil omens/superstitions (at–tiyarah) are all from the affairs of sorcery (al-jibt).”

قَالَ عَوْفٌ الْعِيَافَةُ زَجْرُ الطَّيْرِ، وَالطَّرْقُ الْخَطُّ يُخَطُّ بِالْأَرْضِ،

وَالجِبْتُ قَالَ الْحَسَنُ رَبُّهُ الشَّيْطَانُ إِسْنَادُهُ جَيِّدٌ

وَلِأَبِي دَاوُدَ وَالسَّائِي، وَابْنِ حَبَّانَ فِي "صَحِيحِهِ" لَهُمُ الْمُسْتَدُّ مِنْهُ

‘Awf said explaining the words in the above hadeeth: “Al-‘iyāfah is the releasing of birds. At-ṭarq is the drawing of [geometric] lines in the sand. As for Al-Jibt, then Hasan stated: ‘It is the scream of Shaytān.’” Its chain of narration is good — also recorded by Abu Dāwood, An-Nasā’i and Ibn Hibbān in his Saheeh with a connected chain. [1]

Ahadeeth No. 2 – Ibn ‘Abbās

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا; قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « مَنْ اقْتَبَسَ شُعْبَةً مِنَ النُّجُومِ; فَقَدْ اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ, زَادَ مَا زَادَ » (2) رَوَاهُ أَبُو دَاوُدَ, وَإِسْنَادُهُ صَحِيحٌ

Ibn ‘Abbās (radiyallāhu ‘anhumā) narrated that Allāh’s Messenger (salallāhu ‘alaihi wa sallam) said: “Whoever acquires a branch [of the knowledge] of astrology has certainly acquired a branch [of the knowledge] of magic. The more one

increases so does the other along with it.”

Reported by Abu Dawood and its chain of narration is authentic.

Ahadeeth No. 3 – Abu Hurayrah

وَلِلنَّسَائِيِّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ « مَنْ عَقَدَ عُقْدَةً ثُمَّ نَفَثَ فِيهَا،
فَقَدْ سَحَرَ، وَمَنْ سَحَرَ؛ فَقَدْ أَشْرَكَ، وَمَنْ تَعَلَّقَ شَيْئًا، وَكَلَّ إِلَيْهِ »

An-Nasā’ee reported from Abu Hurayrah that Allah’s Messenger (salallāhu ‘alaihi wa sallam) said: “Whoever ties a knot and then blows into it has done magic, and whoever does magic has committed idolatry. And whoever ties an amulet is entrusted to it.”

Ahadeeth No. 4 – Ibn Mas’ood

وَعَنْ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « أَلَا
هَلْ أُبْنِتُكُمْ مَا الْعَصَةُ؟ هِيَ التَّعِيمَةُ، الْقَالَةُ بَيْنَ النَّاسِ » (4) رَوَاهُ
مُسْلِمٌ

Ibn Mas’ood narrates that Allah’s Messenger (salallāhu ‘alaihi wa sallam) said: “Shall I not inform you about sorcery? It is tale-carrying and rumour-mongering (nameemah) that creates enmity between the people.” Reported by Muslim

Ahadeeth No. 5 – Ibn ‘Umar

وَلَهُمَا عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « إِنَّ مِنْ الْبَيِّنَاتِ لَسِحْرًا »

Bukhāri and Muslim reported from Ibn ‘Umar (radiyallāhu ‘anhumā) that Allāh’s Messenger (salallāhu ‘alaihi wa sallam) said: “Some eloquent speech is magic.”

Important Points - 6

Important issues of the Chapter:	فِيهِ مَسَائِلُ:
Al-'lyafah, At-Tarq, At-Tiyarah are three kinds of Al-Jibt (sorcery/magic).	الأولى: أَنَّ الْعِيَافَةَ وَالطَّرْقَ وَالطَّيْرَةَ مِنَ الْجِبْتِ.
Al-'lyafah, and At-Tarq are explained.	الثَّانِيَّةُ: تَفْسِيرُ الْعِيَافَةِ وَالطَّرْقِ.
Astrology too is a kind of sorcery.	الثَّالِثَةُ: أَنَّ عِلْمَ النُّجُومِ نَوْعٌ مِنَ السِّحْرِ.
	الرَّابِعَةُ: الْعُقْدُ مَعَ التَّقْثِ مِنْ ذَلِكَ.

Tying knots and blowing over them is also sorcery.

الخَامِسَةُ: أَنَّ التَّعِيمَةَ مِنْ ذَلِكَ.

An-Namimah (tale bearing, backbiting) is also a form of sorcery.

السَّادِسَةُ: أَنَّ مِنْ ذَلِكَ بَعْضُ الْفَصَاحَةِ .

Talking sometimes superfluously and eloquently can too be sorcery.