

بَابُ مَا جَاءَ فِي النُّشْرَةِ

What Has Been Narrated Concerning An-Nushrah

Overview of Chapter

Chapter 27 What has come regarding al-Nushrah (cure).

This chapter on 'al-Nushrah' is connected to chapters 24 and 25 on magic and its types. This word, 'al-Nushrah', refers to a cure or a healing and literally means to get a man standing back on his feet, removing from him his illness, or his ailment by way of a cure. This can be through legitimate means such as using the Qur'ān, Ruqyah, Adhkār, etc. and this is permissible. Or it can be through unlawful means such as using the jinn and repelling magic with magic which returns to disbelief and is impermissible.

The author placed this chapter here in order to clarify that which is lawful and that which is unlawful with respect to curing one who has been afflicted with magic or other ailments. The one who treats the afflicted could be using magic, or could be using ruqyah and permitted medications and hence, some detail (tafṣīl) is required in the matter.

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

Start of the main text

Ahadeeth No. 1 – Jābir

عَنْ جَابِرٍ : « أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ
النُّشْرَةِ؟ فَقَالَ (هِيَ مِنْ عَمَلِ الشَّيْطَانِ) « رَوَاهُ أَحْمَدُ بِسَنَدٍ
جَيِّدٍ، وَأَبُو دَاوُدَ
وَقَالَ "سُئِلَ أَحْمَدُ عَنْهَا؟ فَقَالَ ابْنُ مَسْعُودٍ يَكْرَهُ هَذَا كُلَّهُ"

Jābir (radiAllahu ‘anhu) reports that the Prophet (salallāhu ‘alaihi wasallam) was asked about an-Nushra so he said, **‘It is from the handiwork of shaytān.’**

Reported by Ahmad in his Musnad (3/294, no. 14167) with a good chain of narration, and also by Abu Dāwud (3868). (Authenticated by Sheikh al-Albāni in Al-Mishkāt, no. 4553).

Abu Dāwud said that Imām Ahmad was asked concerning it (an-Nushrah) and he said: **‘Abdullah ibn Mas’ood would hate all of it.’**

Ahadeeth No. 2 – Al-Bukhāri

وَفِي "الْبُخَارِيِّ" عَنْ قَتَادَةَ قُلْتُ لِابْنِ الْمُسَيَّبِ رَجُلٌ بِهِ طِبُّ أَوْ
يُؤْخَذُ عَنِ امْرَأَتِهِ، أَيَجِلُّ عَنْهُ أَوْ يُنْشَرُ؟ قَالَ لَا بَأْسَ بِهِ، إِنَّمَا
يُرِيدُونَ بِهِ الْإِصْلَاحَ، فَأَمَّا مَا يَنْفَعُ، فَلَمْ يَنْفَعُ عَنْهُ
وَرُويَ عَنِ الْحَسَنِ أَنَّهُ قَالَ لَا يَجِلُّ السِّحْرُ إِلَّا سَاحِرٌ

It is reported by Al-Bukhāri from Qatādah who said: “I asked Sa’eed ibn al-Musayyib, ‘A man is afflicted with magic and is unable to have relations with his wife, should we treat him, or should we use nushrah?’ He replied saying, ‘There is no harm in that because it is used with the intent of rectification. So that which benefits is not forbidden’”.

(Bukharī 7/137, in disconnected form but with assertion, and the chain of narration is connected and saheeh as stated by Shaikh Waleed Aali Faryān: “Ibn Jareer At-Tabari connected the isnād in ‘At-Tahdheeb’ and Al-Athram in ‘As-Sunan’

as cited in ‘Taghleeq at-Ta’leeq’ 5/49 with a saheeh isnād”).)

There occurs in a narration from Hasan that he said: “No one removes magic except a magician”.

(Reported by ibn Jarir at-Tabari in At-Tahdheeb as cited Ibn Hajr in Fath al-Bāri 10/233).

Quote No. 1 – Ibn al-Qayyim

قَالَ ابْنُ الْقَيِّمِ النَّشْرَةُ حَلُّ السِّحْرِ عَنِ الْمُسْحُورِ، وَهِيَ نَوْعَانِ أَحَدُهُمَا حَلُّ سِحْرِ مِثْلِهِ، وَهُوَ الَّذِي مِنْ عَمَلِ الشَّيْطَانِ، وَعَلَيْهِ يُحْمَلُ قَوْلُ الْحَسَنِ، فَيَنْقَرِبُ النَّاسِرُ وَالْمُنْتَشِرُ إِلَى الشَّيْطَانِ، بِمَا يُحِبُّ، فَيَبْطُلُ عَمَلُهُ عَنِ الْمُسْحُورِ، وَالثَّانِي النَّشْرَةُ بِالرُّقِيَّةِ وَالتَّعَوُّدَاتِ وَالْأَدْوِيَةِ وَالدَّعَوَاتِ الْمُبَاحَةِ، فَهَذَا جَائِزٌ

Ibn al-Qayyim (rahimahullah) said, “An-Nushra is to remove magic from the person who is afflicted with it, and it is of two types:

a) to remove the magic by a similar type of magic – this is from the handiwork of shaytān and this is what is understood from the speech of al-Hasan. So both the one performing magic as nushrah and the one afflicted by magic have sought nearness to Shaytān with what he loves, so the shaytān removes his magic from the one afflicted with it.

b) Nushrah by way of ruqyah, seeking refuge with Allah (by reciting the last two Surahs), using medicines, by permissible supplications (du'ā) — all of these are allowed”.

(See Zād Al-Ma'ād (4/124, 181) and Ibn Muflih in Al-Ādāb Ash-Shar'iyah (3/98))

Important Points - 2

Important issues of the Chapter:	فِيهِ مَسَائِلُ:
Prohibition of An-Nushrah.	الأولى: التَّهْيِ عَنِ النَّشْرَةِ.
The difference between the prohibited and what is permitted for the removal of such problems.	الثَّانِيَّةُ: الْفَرْقُ بَيْنَ الْمَنْهِيِّ عَنْهُ وَالْمُرْخَّصِ فِيهِ مِمَّا يُرِيدُ الْأَشْكَالَ .