

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 33 – Is the Magician a Disbeliever?

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The shaykh began with the Khutbatul Haajah.

The shaykh then reviewed last week's dars, and mentioned the hadeeth of Ibn 'Abbaas, who said that the Messenger of Allaah (صلى الله عليه وسلم) said: **((Whoever seeks to acquire knowledge from the stars, has acquired a portion from magic, which increases as his seeking increases)).**

And then he mentioned the definition of astrology, which is defined as looking into the situations and different states of the stars and the planets, and by using and understanding these different states, one predicts future events that happen on the Earth.

IS THE MAGICIAN A DISBELIEVER? (HAL AS-SAAHIR KAAFIR?)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Allaah (ta'aalaa) said:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ 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 خَلَقٍ وَلَبِئْسَ مَا شَرَوْا
بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

They followed what the Shayaateen (devils) gave out (falsely of the magic) in the lifetime of Sulaimaan (Solomon). Sulaimaan did not disbelieve, but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haaroot and Maaroot, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew. (Al-Baqarah 2:102)

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَتُّوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ

And if they had believed, and guarded themselves from evil and kept their duty to Allaah, far better would have been the reward from their Lord, if they but knew! (Al-Baqarah 2:103)

I say:

This noble verse: ((... But neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)" ...)) [Al-Baqarah 2:102], shows with clarity that it is not possible for a person to learn magic except that he commits disbelief (*kufir*), and if he commits *kufir* then he has learnt it, and so on the basis of this noble verse the magician is a *Kaafir*, we seek refuge in Allaah from *Kufir* and heresy (*ilbaad*) and from the actions of the people of the Fire.

And He (ta'aalaa) said:

وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى

And the magician will never be successful, no matter whatever amount (of skill) he may attain." (Ta-Ha 20:69)

And He (ta'aalaa) said:

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ

Moosa (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." (Yunus 10:77)

And Allaah (ta'aalaa) said:

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

Then when they had cast down, Moosa (Moses) said: "What you have brought is sorcery, Allaah will surely make it of no effect. Verily, Allaah does not set right the work of Al-Mufsidoon (the evil-doers, corrupts, etc.)." (Yunus 10:81)

And from Abee Hurayrah (radiyAllaahu 'anhu), who said that the Messenger of Allaah (صلى الله عليه وسلم) said: **((Avoid the seven destructive sins))**. It was said (by the listeners): What are they O Messenger of Allaah? He said: **((To join others in worship along with Allaah, to practice sorcery, to kill the life which Allaah has forbidden except for a just cause (i.e. according to Islaamic law), to eat up Ribaa (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse chaste women, who never even think of anything touching chastity and are good believers))**. Narrated by al-Bukhaaree, no. 2615 and Muslim, no. 89.

A Benefit (Faa'idah):

adh-Dhahabee (rahimahullaah) said:

In *Kitaab al-Kabaa'ir* (The Book of the Major Sins), the third major sin (*al-Kabeerah ath-Thaalithah*): magic (*as-sibr*):

((... The magician, there is no escape for him, except that he disbelieves in Allaah (ta'aalaa): ((*But the Shayateen (devils) disbelieved, teaching men magic*)). And there is no interest for the cursed shayateen in teaching the people magic except that they should associate with Him [subhaana wa ta'aalaa]...))

And you see a large number of the creation, from those who have gone astray, venturing into sorcery, believing that it is only forbidden, and they are not aware that it is disbelief ... and the punishment of a magician is death because it is disbelief in Allaah ... so the servant is to fear his Lord and not enter into that which ruins him in this world and the Hereafter ...))). End of the quote from *Kitaab al-Kabaa'ir* of al-Haafidh adh-Dhahabee (rahimahullaah), pages: 21 and 22.

Second Benefit (Faa'idah Thaaniyyah):

The Permanent Committee for Islaamic Research and Fataawa (al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-'Iftaa') said:

((It is forbidden to learn magic, whether this learning is to work according to it or to be aware of it and to fear from it. For Verily Allaah (subhaanahu) has said in his Noble Book that learning it is disbelief. He (ta'aalaa) said: ((*Teaching men magic and such things that came down at Babylon to the two angels, Haaroot and Maaroot, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."*)) And the clear statement of the Prophet (صلى الله عليه وسلم) that magic is from the great major sins, and he has ordered that it be avoided, so he said: ((**Avoid the seven destructive sins**)) and he mentioned magic amongst them. And [it is reported] in the Sunan of an-Nisaa'ee ((**Whoever ties a knot and then blows in it, then Verily he done magic, and Verily the one who has done magic has associated**)).

And what has been mentioned in the statement ((**Learn magic and do not work according to it**)), then this is not an authentic (*sabeel*) hadeeth and nor is it weak (*da'eef*) according to our knowledge, Verily this is a fabricated (*mawdoo'*) report. And with Allaah lies all success and may Allaah send prayers and salutations upon our Prophet Muhammad (صلى الله عليه وسلم) and his family and his companions))). End of quote from Fataawaa al-Lajnah 1/367-368, no. 6289 and 6970.

Third Benefit (Faa'idah Thaalithah):

And The Permanent Committee said:

((If a magician, whilst doing his action of sorcery, comes with that which takes him outside of the fold of al-Islaam, then he is killed according to his apostation as a penalty/punishment. And if it is the case that he killed a forbidden soul with his sorcery, then he is killed in retribution (*qisaas*). And if his sorcery does not come with that which takes him outside of the fold of al-Islaam, and he does not kill a forbidden soul, then there is a disagreement [amongst the scholars] in killing him due to his *sibr*. And the correct statement from the scholars is that he is killed as a punishment because of his apostation from al-Islaam, and this is the statement of Abee Haneefah, and Maalik, and Ahmed

(rahimahumullaah), and it is that he is to be killed because of his disbelief and his sorcery. And the proof of this is the aayah ((*They followed what the Shayaateen (devils) gave out (falsely of the magic) in the lifetime of Sulaimaan (Solomon). Sulaimaan did not disbelieve, but the Shayaateen (devils) disbelieved, teaching men magic...*)) This verse is clear with regards to the disbelief of the magician without any stipulation. And another proof is mentioned in Saheeh al-Bukhaaree from the narration of Bajaalah ibn ‘Abdah, that he said: (‘Umar ibnul-Khattaab (radiyAllaahu ‘anhu) wrote that every male and female sorcerer should be killed. So we killed three sorcerers).

And what is authentically reported from Hafsaah, Ummul-Mu’mineen (radiyAllaahu ‘anhaa) (That she ordered one of her slave girls be killed because she put sorcery on her). So she was killed. Narrated by Maalik in al-Muwatta’. And also what is authentically reported from Jundub, that he said: (The penalty of the sorcerer is striking by the sword). Narrated by at-Tirmidhee, and he said: It is authentic (*sahheeh*) and it is from the actions of Jundub (radiyAllaahu ‘anhu) (*marqooif*).

So according to this, the ruling of the sorcerer that has been asked about by the questioner, is that he is to be killed according to the correct statements of the ‘Ullemaa’. And the one who carries out the affirmation and certainty of sorcery, then his punishment is up to the ruling leader of the muslims, the one who runs their affairs, so that he avoid any chaos and harm amongst the muslims.

And may Allaah send prayers and salutations upon our Prophet Muhammad (صلى الله عليه وسلم) and his family and his companions)). End of quote from Fataawaa al-Lajnah 1/369, no. 4804.

Notification (Tanbeeh): And from here it becomes clear the risk and the great hazard of reading the following books:

1. Shams al-Ma’aarif.
2. al-Mandal as-Sulaymaanee.
3. as-Saba’ah al-‘Auhood.
4. Harz al-Jawshan.
5. Aboo Ma’shar al-Falakee.
6. Nateejah Falakee Bayt al-Faqeeh.

And other than these from the books of magic (*as-sibr*) and misguidance.

We seek refuge in Allaah from being forsaken, and we ask Him for safety from misguidance.

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

We have covered the chapter of an-Nawaaqidhul-Islam (the Nullifiers of al-Islam) in the previous lessons, and from the nullifiers is *sibr* (magic). And we also examined the ruling of the Sahaabah regarding the magician. And then Shaykh Ahmed mentioned that the one who studies and learns *sibr* becomes a disbeliever; and this is the *fatwa* (ruling) of the Ahlul ‘Ilm, rahimahumullaahu ta’aalaa.

And the people who use *sibr* and delve into *sibr* the most are the jews. And during the time of the Prophet (صلى الله عليه وسلم), they put sorcery on the Prophet (صلى الله عليه وسلم). So Allaah (subhaana wa ta’aalaa) sent Jibreel (‘alayhis salaam) to the Prophet (صلى الله عليه وسلم), informing him that sorcery had been put on him and also informing who had done the sorcery and where it was done. And Allaah

(subhaana wa ta'aalaa) was sufficient for his servant and He protected him from this *sibr*. Allaah (ta'aalaa) said:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

O Messenger (Muhammad (صلى الله عليه وسلم))! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allaah will protect you from mankind. (Al-Maa'idah 5:67)

So Allaah (subhaana wa ta'aalaa) protected the Prophet (صلى الله عليه وسلم) from the sorcery of the jews at his time.

Shaykh Ahmed (hafidhahullaah) then went on and mentioned the statement of the scholars concerning the one who studies and learns magic, and that there is an agreement and consensus (*ijmaa'*) amongst the scholars that studying and learning sorcery is disbelief. And there are some scholars who make distinction between certain types of sorcery, and say that some types of sorcery make a person a disbeliever and other types do not.

Then Shaykh Ahmed read to us from the book *Sharh Nawaqidh at-Tawbeed Laa ilaaha illaAllaah*, by Abee Usaamah Hasan ibn 'Alee al Hawaajee, who is a teacher in Jaamiyyah al-Islaamiyyah fee Madeenatin-Nabawiyyah (the Islaamic University of Madeenah):

“And by this it is known that the salaf did not disagree in the fact that the magician is a disbeliever. Verily, the difference of opinion only occurs regarding the one who does actions which are similar to the actions of the sorcerer. And some of them mention about this person that he has done sorcery, however this is not from the sorcery that we are talking about. And for an explanation of this, we shall mention some of what has been mentioned by the scholars regarding the explanation of the differences between these two types of sorcery.

It has been narrated from some of the companions of Abee Haneefah the statement that the one who believes that the shayateen are the ones who do the actions for him, then he has disbelieved because of this belief of his. And if he believes that it is hallucination, then he does not disbelieve. And it has been transmitted from Imaam ash-Shaafi'ee his statement that the person who believes what necessitates disbelief, for example making supplication to the seven stars and seeking closeness to them, or believing in the allowance of sorcery (i.e. believing that sorcery is allowable), then this is a disbeliever. And if he does not believe in this, then this is a great sin and he does not disbelieve because of this. And it has been narrated from some of the companions of Imaam Ahmed that if the sorcerer is the one whose sorcery is by apparatus and by using incenses and evaporating smoke, then this type of sorcery is not disbelief.”

And then Shaykh Ahmed mentioned that the meaning of the above is that some of the scholars have included into sorcery (i.e. the sorcery that necessitates that a person disbelief as has been mentioned in the Kitaab-ullaah in the context of Sulaimaan [alayhis salaam]), they included into this type of sorcery that which is not from it. And the principle of the sorcery which takes a person outside of the fold of al-Islaam and renders him a disbeliever is the sorcery that includes in it the worship of other than Allaah (subhaana wa ta'aalaa). Verily the scholars have said that a sorcerer does not achieve his sorcery except by worshipping the evil spirits and the shayateen, and when this

is done, the evil spirits and shayateen serve him and carry out his orders. As for other issues which are not from this type of *sibr* that takes a person outside of the fold of al-Islam, then these are actions which do not include the worship of other than Allaah (subhaana wa ta'aalaa) and seeking to be close to the shayateen so they may serve them (i.e. the sorcerers). Examples of these types of actions are the actions of some of the magicians who do hallucinations and who fool the people with visual tricks. And also the Prophet (صلى الله عليه وسلم) has mentioned that *balaaghah* and *bayaan* from the speech is a form of sorcery because it can affect the people, some way that they do not understand¹. And also the person who carries *nameemah*, one people's statements to other people, in order to cause havoc between them, then this also has been called sorcery. But this is not considered to be sorcery from the categories of sorcery which take a person outside of the fold of al-Islam, and this is because this type of sorcery does not contain in it the worship of other than Allaah (subhaana wa ta'aalaa).

Shaykh Ahmed then spoke regarding the consensus of the scholars that the one who studies and learns sorcery has committed disbelief, and he said that this sorcery is that type of sorcery which takes a person outside of the fold of al-Islam.

And from the excuses of the people who learn sorcery is that they find their fellow brothers and Muslims have sorcery done upon them, so in order to help them and cure them, they learn sorcery and try to cure sorcery by sorcery other than it. And this is not allowed, and it is called *nashra*, which is the healing of sorcery by sorcery like it. And this is forbidden by the consensus of the scholars.

And the Prophet (صلى الله عليه وسلم) said, when certain Companions came to him, and started speaking with him and mentioned to him certain ways that they cured and healed themselves, and Prophet (صلى الله عليه وسلم) said: **“Turn away from me your different types of healing, there is no problem with healing and recitation as long as it is free from shirk. Whoever can help and benefit his brother, then let him do so.”** (A hadeeth).

So it is not an excuse for the people to learn sorcery so that they may help those who have had sorcery put upon them. And the legal and sanctioned way from the Sharee'ah of curing people from sorcery is by reading from the Qur'aan, and by reading the authentic supplications from the Sunnah.

Q&A

1. Are there any particular Aayaat or Soorah's from the Qur'aan that one should recite in order to cure sorcery?

Ans: All of the Qur'aan is a *shifaa'* (cure) for the believers. Allaah (subhaana wa ta'aalaa) said:

¹ Narrated Ibn 'Umar that two men came from the east and delivered speeches, and the Prophet (صلى الله عليه وسلم) said, **“Some eloquent speech has the influence of magic (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech).”** (al-Bukhaaree, no. 4806).

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً

Say: "It is for those who believe, a guide and a healing." (Fussilat 41:44)

And Allaah (ta'aalaa) said:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

And We send down from the Qur'aan that which is a healing and a mercy to those who believe (in Islaamic Monotheism and act on it). (Al-Isra 17:82)

Narrated Abu Umama, who said that he heard Allaah's Messenger (صلى الله عليه وسلم) say: **"Recite the Qur'aan, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqarah and Soorah Al 'Imraan, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Soorah al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it."** Muslim, no. 1757.

So reading Sooratul-Baqarah before sorcery may fall on a person is a prevention from sorcery. And also reading Sooratul-Baqarah in the house makes the shayateen flee from the house. In addition, reciting Aayat-ul-Kursi (2:255) is also a protection, as comes in the following hadeeth:

Narrated Abu Hurayrah (radiyAllaahu 'anhu) who said: Allaah's Messenger ordered me to guard the Zakaat revenue of Ramadaan. Then somebody came to me and started stealing from the foodstuff. I caught him and said, "I will take you to Allaah's Messenger!" Then Abu Hurayrah described the whole narration and said: That person said (to me), "Please don't take me to Allaah's Messenger and I will tell you a few words by which Allaah will benefit you. When you go to your bed, recite Aayat-ul-Kursi (2:255), for then there will be a guard from Allaah who will protect you all night long, and shaytaan will not be able to come near you till dawn." (When the Prophet heard the story) he said (to me), **"He (who came to you at night) told you the truth although he is a liar; and it was shaytaan."** al-Bukhaaree, no. 4678.

So this verse, Aayat-ul-Kursi, is a protection from the shayateen. And the sorcerers use the shayateen to carry out their evil acts, so the various ways mentioned above protect the Believer from the shayateen, so the shayateen cannot get close to him and nor can they pass on the sorcery of the sorcerer onto him (i.e. the Believer).

Narrated Abu Hurayrah (radiyAllaahu 'anhu) that Allaah's Messenger (صلى الله عليه وسلم) said, **"He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."** al-Bukhaaree, no. 5086.

And one should also recite *adbkaar* (remembrances) in the day and in the night. And Shaykh Ahmed mentioned to us certain books that deal specifically with the different types of

adhkaar, and which *adhkaar* should be said at certain times and in certain situations, and amongst such books is *'Amr al-Yawm al-Laylaa* (The Actions of the Day and Night), by Imaam an-Nisaa'ee, and *Kitaab-ul-Adhkaar* (The Book of Remembrances), by Imaam an-Nawawee.