

The Cure For Magic

Shaikh Mash'hoor Hasan Salmaan

Source: His treatise Al-Ma'thoor fee 'Ilaaj Al-Marboot wal-Ma'yoona wal-Mas'hoor (pg. 1-7) [An appendix to his checking on Imaam Al-Haitamee's (d. 974H) book Al-Adhkaar alatee tahrus Qa'iluhaa min Kaid-il-Jinn

Translator: Isma'eel Alarcon

The source for the prescription of removing and abolishing magic is what has been authentically related from the Prophet (Sallallahu 'alaihi wa sallam) in Saheeh Al-Bukhaaree (no. 5765) when he (Sallallahu 'alaihi wa sallam) removed the magic that was placed on him by Lubaid Ibn A'sam, a man from Banoo Zuraiq who was an ally to the Jews, while being amongst the Muslims as a hypocrite. The magic was put on his (Sallallahu 'alaihi wa sallam) comb and the hairs on the comb - which is the hair that falls from the head or beard while combing - in a skin of pollen of a male date-palm tree under a well-stone - which is a rock that is placed at the top of a well and cannot be uprooted, and sometimes it is found in the bottom of a well - in the well of Dharwaan. So the Prophet (Sallallahu 'alaihi wa sallam) proceeded to the well until he removed it. And he (Sallallahu 'alaihi wa sallam) said:

"This is the well which I was shown (in a dream). Its water looked like the infusion of henna leaves and its date-palm trees looked like the heads of devils."

Magic can also be cured by vomiting in the place where its harm is found, for that has an effect on one's physical nature and it has an effect in agitating the body's components and disturbing its substances. So if traces of the magic appear in an organ (i.e. such as the stomach), and the harmful substance can be vomited or ejected from that organ, then that would be very effective.

From the most effective cures for it, as stated by Ibn Al-Qayyim, is what exists from An-Nushra, which is a type of ruqyah (incantation). This type of remedy is given such a name since the sickness that is harming the afflicted person is caused to scatter. This means that the strength of this magic, which is from the effects of the evil and wicked souls, is uplifted and terminated by the divinely cures, such as dhikr (words of remembrance), du'aa (supplication) and qiraa'ah (recitation of the Qur'an). So if the heart is filled with Allaah and flowing with His Remembrance, and it is has a permanent place for the dhikr, du'aa and consciousness (of Allaah), which is not forsaken, then this is from the greatest of means that prevent magic from affecting the person. He (Ibn Al-Qayyim) said:

"The most strongest effect that magic has is on weak hearts. This is why a majority of the people that are affected by it are women, children and people who are ignorant (of the Religion). This is since the wicked and evil souls are only active and effective against souls that readily accept them and which are inclined to what confirms to them."

But the magic that was placed by Lubaid troubled and disturbed the Prophet (Sallallahu 'alaihi wa sallam), in spite of his great position, true consciousness of Allaah and strong heart. However, perhaps he (Sallallahu 'alaihi wa sallam) can be separated from that in that what he (Ibn Al-Qayyim) mentioned referred to the majority case, while what happened to the Prophet (Sallallahu 'alaihi wa sallam) was an exception to that. And Allaah knows best. This was stated by Al-Haafidh Ibn Hajr.

Nushrah is of two types:

The First: Undoing magic with magic just like it. This is from the acts of the devils and the following statement of Al-Hasan (Al-Basree) refers to it: "No one undoes magic except for one who does magic (himself)." So the one who does this type of Nushrah and the one he does it to both get closer to the devil by something that he loves. So his work on the one who is under the magic is of no use.

The Second: Nushrah by making incantation (ruqyah), ta'awudhaat and the allowed supplications. This is all legislated in the Religion. From the reports that have been transmitted describing the legislated type of Nushrah is:

First: What has been reported by Ibn Abee Haatim and Abu Ash-Shaikh on the authority of Ibn Abee Sulaim, who said: "It has been conveyed to me that these verses are a cure for magic, by the permission of Allaah. They are to be recited in a bowl in which there is water, then that is to be poured over the head of the one afflicted with magic:"

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَابِطُهُ ۗ
 إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيَجْعَلُ اللَّهُ الْحَقَّ
 يَكَلِمَتِهِ ۖ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

"Then when they (i.e. the sorcerers) cast down, Musa said: 'What you have brought is sorcery. Allaah will surely make it of no effect. Verily, Allaah does not set right the works of corrupt evildoers.'"
 [Surah Yoonus: 81-82]

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَغَلِبُوا هنَالِكَ وَأَنْقَلَبُوا
 صَغِيرِينَ ﴿١١٩﴾ وَأَلْقَى السَّحْرَةَ سَاجِدِينَ ﴿١٢٠﴾ قَالُوا ءَأَمَّا رَبِّ
 الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾ قَالَ فِرْعَوْنُ ءَأَمَنْتُمْ بِهِ قَبْلَ
 أَنْ ءَاذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَّكْرَتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا
 أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ
 ثُمَّ لَأَضْلِبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾ قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

"Thus, the truth was confirmed, and all that they did (of magic) was made of no effect. So they were defeated there and returned disgraced. And the sorcerers fell down prostrate. They said: 'We believe in the Lord of the 'Alameen (different worlds of jinn, mankind, etc.) - the Lord of Musa and Haroon.' Pharaoh said: 'You have believed in Musa before I gave you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.' Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all.' They said: 'Verily, we are returning to our Lord.'"
 [Surah Al-A'araaf: 118-125]

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَحِرٌ وَلَا يُفْلِحُ

السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾

"And throw down what is in your right hand! It will swallow up that which they have made. What they have made is only a magician's trick, and the magician will never be successful, to whatever amount of skill he may attain." [Surah Taha: 69]

Al-Haafidh Ibn Katheer mentioned this narration in his Tafseer (2/443) but did not follow it up with anything (i.e. he did not grade it's authenticity)!

Muhammad Haamid Al-Fiqee, may Allaah have mercy on him, opposed him by saying:

"Such a thing should not be acted upon, whether it is from the opinion of Laith Ibn Abee Sulaim or from the opinion of Ibn Al-Qayyim or anyone else. Rather only the Sunnah that has been established from Allaah's Messenger (Sallallahu 'alaihi wa sallam) must be acted upon. And nothing has been reported on him (Sallallahu 'alaihi wa sallam) from what Ibn Abee Sualim or Ibn Al-Qayyim said, nor from what has been quoted from Wahb Ibn Munabbih. So it based on the ways of the Jews and not the guidance of the best of messengers (Sallallahu 'alaihi wa sallam). And from the door of this slackness has entered many innovations and then major shirk. So it is upon the Muslim that is sincere to himself to bite with his molar teeth onto the Sunnah of Allaah's Messenger (Sallallahu 'alaihi wa sallam) and the rightly guided Khaleefahs. And he must avoid the newly invented matters (i.e. innovations), no matter who it is coming from. For everyone can either have his saying accepted or rejected, except the Messenger of Allaah (Sallallahu 'alaihi wa sallam)"

Shaikh 'Abdul-'Azeez Ibn Baaz, may Allaah have mercy on him, refuted him and clarified that nothing that goes against the Religion was mentioned in what was stated by Ibn Abee Sulaim, and that his words fall under the general principles. He said:

"I say that Shaikh Haamid's opposition to what was stated by the commentator relating from Ibn Abee Sulaim, Ibn Al-Qayyim and Wahb Ibn Munabbih is not proper, but rather a mistake on the part of the Shaikh Haamid. This is because curing oneself by means of the Noble Qur'aan, sidr (herbs) and its types from the allowed forms of cures is not from the area of innovations, but rather from the area of medicine and healing remedies. And the Prophet (Sallallahu 'alaihi wa sallam) said: 'O Servants (of Allaah)! Heal yourselves and do not heal yourselves with (things that are) Haraam (unlawful).'

And it is established in Sunan Abee Dawood, in the Book of Medicine, that the Prophet (Sallallahu 'alaihi wa sallam) recited Qur'aan in a bowl of water and then poured it over a sick person.

So from this it is known that healing oneself with sidr (herbs) and reciting Qur'aan in water and then pouring it on a sick person do not have any prohibition with respect to the Religion. This is so long as the recitation of the Qur'aan is pure (i.e. void of incorrect pronunciation or deviations, etc) and the healing remedy is allowed (in the Religion, i.e. not alcohol). And Allaah grants success."

And he (Ibn Baz) added to the narration of Laith in his treatise entitled "The Ruling on Magic and Sorcery" the following: "After reciting what (verses were) previously mentioned in water, some of it is to be drunk and the person should wash himself with the rest of it. By doing this, the sickness will come to an end."

Second: What has been reported by Imaam Maalik in his Muwatta (2/951-952) (no. 12) on the authority of Sumaiyy, the servant of Abu Bakr from Al-Qa'aa' Ibn Hakeem that Ka'ab Al-Ahbaar said:

"If it were not for certain words that I say, the Jews would have made me a donkey." So it was said to him: "What are they?" He said:

**[`Aa'udhu bi-wajhillaahil-'Adheem. Alladhee laisa shay'un
a'adhama minhu. Wa bi-kalimaat-illaahit-Taammaat allatee laa
yujawwizuhunnaa barrun wa laa faajir. Wa bi-asmaa'ihil-husnaa
kullihaa, ma `alimtu minhaa wa ma lam a'alam - min sharri ma
khalaaqa wa bara'a wa dhara'a.]**

["I seek refuge in the Face of Allaah, the Most Great, of which there is nothing greater than it. And (I seek refuge) in the perfect words of Allaah, which no righteous nor wicked person can transgress. And (I seek refuge) in all of His best names, those which I know and those which I don't know" from the evil of what He has created, brought into existence and produced."]

The meaning of "...the Jews would have made me a donkey" is due to their performing magic on him. Perhaps he means by it, and Allaah knows best, that they would have confused me and misled me away from my guidance (of Islaam) until I became like the donkey that doesn't know and understand anything. This expression is used to refer to stupidity and little comprehension.

A similar supplication to this was mentioned by the great scholar Ibn Hajr (Al-Haitamee) in his previous treatise, and it is useful against the plotting of the jinn. We have listed its sources of reference and spoken on them there.