

**AN ANALYTICAL STUDY OF THE RULINGS OF ISLAM  
ON MAGIC, SOOTHSAYING AND FORTUNE-TELLING AND  
THEIR IMPLICATIONS ON MUSLIMS' BELIEF**

**BY**

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## **DECLARATION**

I hereby strongly declare that this thesis has been produced by me. The topic has not been presented on any previous application for a Higher Degree. All direct quotations are indicated by way of quotation marks or indentation and the sources of information are duly acknowledged.

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**NUHU SHAFI'U**

## CERTIFICATION

The research work entitled “An Analytical Study of the Rulings of Islam on Magic, Soothsaying and Fortune-Telling and their implications on Muslims Belief by Nuhu Shafiu has been read and approved as meeting the requirements governing the award of Master of Education Degree in Islamic Studies, Ahmadu Bello University, Zaria.

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## **DEDICATION**

I wholeheartedly dedicated this work to my father Late Nuhu Alhaji, my Mother Late Karimatu Abdullahi Shika and my uncle Late Mudi Salihu. May Allah forgive them and admit them into Firdausi.

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## TABLE OF CONTENTS

Title page - - - - -	i
Declaration - - - - -	ii
Certification - - - - -	iii
Dedication - - - - -	iv
Acknowledgement - - - - -	v
Table of content - - - - -	vii
Abbreviation - - - - -	xi
Table of Transliteration - - - - -	xii
Operational Definition of Terms - - - - -	xiii
Abstract - - - - -	xv

### Chapter One: Introduction

1.0 Introduction - - - - -	1
1.1 Background of the Study- - - - -	1
1.2 Statement of the Problem - - - - -	3
1.3 Objectives of the Study - - - - -	4
1.4 Research Questions - - - - -	5
1.6 Significance of the Study - - - - -	5
1.7 Scope and Delimitation of the Study - - - - -	6

### Chapter Two: Literature Review

2.0 Introduction - - - - -	7
2.1 The Concept of Magic, Soothsaying and Fortune-Telling - - - - -	7
2.2 Ways of Breaking the <u>Sih</u> r (sorcery) in Islam - - - - -	9

2.3	Position of <u>Sih</u> r in Islam	-	-	-	-	-	-	19
2.3.1	The ruling of the Sorcerer in Islamic Jurisprudence	-	-	-	-	-	-	20
2.3.2	Islamic Ruling on the Sorcerer (Sahir)	-	-	-	-	-	-	23
2.3.3	Position of Islam in Breaking the <u>Sih</u> r with <u>Sih</u> r	-	-	-	-	-	-	24
2.3.4	Position of Learning Sorcery or Soothsaying in Islam	-	-	-	-	-	-	27
2.3.5	The Distinction between Sorcery and a Miracle	-	-	-	-	-	-	29
2.3.6	The Position of Islam on Consultation of Sorcerer and Soothsayer:	-	-	-	-	-	-	30
2.4	Evidential Values on the Existence of <u>Sih</u> r	-	-	-	-	-	-	32
2.4.1	Evidence from the Qur'an that <u>Sih</u> r Exists	-	-	-	-	-	-	32
2.4.2	Evidence from the <u>Sunnah</u> on the Existence of <u>Sih</u> r:	-	-	-	-	-	-	35
2.5	Types of <u>Sih</u> r	-	-	-	-	-	-	42
2.5.1	Types of <u>Sih</u> r According to Imam al-Razi	-	-	-	-	-	-	42
2.5.2	Types of Shir Accoridng to Imam Al-Asfahani:	-	-	-	-	-	-	44
2.5.3	Types of Sorcery (Sih	-	-	-	-	-	-	45
2.5.4	Other Types of <u>Sih</u> r	-	-	-	-	-	-	47

### **CHAPTER THREE: METHODOLOGY OF THE RESEARCH**

3.0	Introduction	-	-	-	-	-	-	53
3.1	Research Design	-	-	-	-	-	-	53
3.2	Methodology of Research in Islamic Studies	-	-	-	-	-	-	54
3.3	Instrumentation	-	-	-	-	-	-	56

## CHAPTER FOUR: DATA ANALYSIS

4.0	Introduction - - - - -	57
4.1	Causes that Lead Some Muslims to Consult Magicians, Soothsayers or Fortune-tellers in their Daily Life - - - - -	57
4.2	The Views of Scholars on the Existence of <u>Sih</u> r - - - - -	58
4.3	Signs by which a Person can identify a Sorcerer - - - - -	60
4.4	Method Devised by Magicians (Sorcerers), Soothsayers or Fortune Tellers to have Contact with Jinn - - - - -	62
4.5.1	The Implications of Magic and Soothsaying on Muslims' Belief in Allah (SWT)- - - - -	67
4.5.2	The Implication of Magic and -Soothsaying on Muslims' Belief in Angels- - - - -	75
4.5.3	The Implication of Magic and Soothsaying on Muslim Belief: in the Revealed Books - - - - -	78
4.5.4	The Implication of Magic and Soothsaying on Muslim Belief in Messenger- Allah (S.W.T) - - - - -	83
4.5.5	The Implication of Magic and Soothsaying in the Muslim Belief of the Last Day - - - - -	90
4.6	Major findings - - - - -	100

**CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS**

5.0	Introduction	-	-	-	-	-	-	-	103
5.1	Summary	-	-	-	-	-	-	-	103
5.2	Recommendations	-	-	-	-	-	-	-	104
5.3	Conclusion	-	--	-	-	-	-	-	105
	Bibliography-	-	--	-	-	-	-	-	108

## ABBREVIATIONS

A.H.:	After <u>Hijrah</u> . (Migration of the Prophet (S.A.W) from Makkah to Madinah).
A.S:	Alaihis - Salam (May Allah's Peace be upon him),
d.:	died,
n.d.:	No date,
e.t.c ;	And so forth
i.e ,	That is
S.A.W:	<u>Sallal-Lahu Alaihi Wassalam</u> (May the peace and Blessings of Allah are upon him).
S.W.T ,	<u>Subhanahu Wa Ta'ala</u> (The Exalted, the Most High)

## TABLE OF TRANSLITERATION

Arabic Letters	Names	Transliteration
ا	Alif	'a
ب	Ba	b
ت	Ta	t
ث	Tha'	th
ج	Jim	j
ح	Ha'	h
خ	Kha'	kh
د	Dal	d
ذ	Dhal	dh
ر	Ra'	r
ز	Zay	z
س	Sin	s
ش	Shin	sh
ص	Sad	s
ض	Dad	d
ط	Ta'	t
ظ	Za	z
ع	'Ayn	'a
غ	Ghayn	gh
ف	Fa	F
ق	Qaf	q
ك	Kaf	k
ل	Lam	l
م	Mim	m
ن	Nun	N
هـ	Ha	H
و	Waw	W
ي	Ya'	y

## OPERATIONAL DEFINITION OF TERMS

<b>WORDS</b>	<b>DEFINITION</b>
1. <i>Ahadith</i>	Report of Prophet's Traditions
2. <i>Auliya</i>	Saints a plural form of waliy
3. <i>Adhkar</i>	Plural of the word dhikr
4. <i>al salat</i>	Prayer
5. <i>Ayah</i>	A sign, a verse
6. <i>Alamin</i>	Mankind; jinn; all that exists
7. <i>Burhan</i>	Signs, Miracles, evidences, proof
8. <i>Da'awa</i>	Inviting people to Islam
9. <i>Dhikr</i>	Recitation of Qur'anic verses or other Recommended supplications.
10. <i>Fasiq</i>	Disobedient person
11. <i>Fatihah</i>	The opening chapter of the Qur'an
12. Fortune telling	an act of foretelling the future
13. <i>Hadith</i>	A report of the Prophet (S.A.W)'s tradition.
14. <i>Hadith_Mutawatir</i>	A well known Hadith
15. <i>Hadith_Hasssan li Ghairihi</i>	it is initially a weak hadith but supported with other Narrations
16. <i>Haram</i>	Unlawful act
17. <i>Al-Hikmah</i>	The power of understanding; wisdom
18. <i>Hijab</i>	A close piece of paper
19. <i>Hijrah</i>	Migration of the Prophet (S.A.W) From Makkah to Madinah
20. <i>Ijma</i>	Consensus of the scholars
21. <i>Ikhlas</i>	Sincerity
22. <i>Ihwatun</i>	Two brothers or more
23. <i>Iman</i>	Faith, belief
24. <i>Iqamat al-salat</i>	Establish regular prayers
25. <i>Ismul-Lahil'A Zam</i>	The highest name of Allah (S.W.T)
26. <i>Jabariyya</i>	It is an Islamic set
27. <i>Jahiliyyah</i>	Pre-Islamic period
28. <i>Jibt</i>	sorcerer
29. <i>Jihad</i>	strive in Allah's cause, or holy war
30. <i>Junub</i>	A state of impurity before taking ritual Bath
31. <i>Kaba'ir</i>	Gravious sins
32. <i>Karamah</i>	Miracle displayed by Allah in the hand of a pious person
33. <i>Kafir</i>	Disbeliever or infidel
34. <i>Kuffar</i>	disbelievers or infidels
35. <i>Kufr</i>	Disbelief or infidelity
36. <i>Lailaha illa Ana</i>	None has the right to be worship but I
37. <i>Lailaha illa Huwa</i>	There is none who has the right to be worshipped but He

38. <i>La ya'lamul ghaiba illal-Lahu</i>	None has the knowledge of unseen except Allah (S.W.T)
39. <i>al-lauhul-mahfuz</i>	The book of decree
40. Magic	an act in which how it is operated is known
41. <i>al-muttaqin</i>	Pious or righteous persons
42. <i>Mu'awwidhat</i>	The chapters recited for protection
43. <i>Mu'Jizah</i>	A miracle displayed by a Prophet of Allah
44. <i>Mu'utalilah</i>	A group of Muslim that disagree with the existence of <u>Sih</u> r as it is real.
45. <i>Al-mufsidun</i>	The evil doers, corrupted persons.
46. <i>Al- muttaqun</i>	Pious persons
47. <i>Nashrah</i>	Arabic treatment of <u>Sih</u> r
48. <i>Nifaq</i>	Hypocrisy
49. <i>Qaddar</i>	An event that is in proportion or measured
50. <i>Qadr</i>	Predestination, destiny
51. <i>Ruhul-Qudus</i>	Jibril (Gabriel)
52. <i>Ruqyah</i>	Exorcism
53. <i>Sahir</i>	Sorcerer
54. <i>Sahih</i>	A sound Hadith
55. <i>Sih</i> r	Sorcery
56. <i>Shariah</i>	Islamic law
57. <i>Shayatin</i>	Devils
58. <i>Shirk</i>	Polytheism
59. Soothsaying	an act of giving information of the past event
60. <i>Sunnah</i>	A way of life of the Prophet (S.A.W)
61. <i>Taghut</i>	Anything that is worshipped beside Allah (S.W.T)
62. <i>Tatayur</i>	Pessimism
63. <i>Ummah</i>	A community; nation
64. <i>Yijing</i>	A set of stick used for fortune-telling in China
65. <i>Zulm</i>	Wrong doing; shirk.

## ABSTRACT

This research is on the Analysis of Islamic Rulings on Magic, Soothsaying and Fortune Telling and their Implications on Muslim Belief. In the introductory part of this research an attempt was made to examine how magic, soothsaying and fortune telling became order of the day in a Muslim society and the need to call Muslims on to order to Islamic monotheism. The researcher further analyzed the Islamic stand on magic, soothsaying and fortune telling. It equally pointed out the acceptability or otherwise of learning or teaching magic, soothsaying, and fortune telling by a Muslim. The characteristics of magicians, soothsayers or fortune tellers were revealed in the study. Similarly, the position of whoever practices or believes in magic soothsaying or fortune telling was equally highlighted in the study. The implications of magic soothsaying and fortune telling were examined by using the references from Qur'an, Hadith and the views of the prominent Islamic scholars. Belief in magic, soothsaying or fortune telling or their practices make a Muslim to commit shirk or to disbelieve in Allah, and reject other articles of faith. From the findings of the study, it has been understood that a sorcerer who kills with his sorcery can be killed as upheld by Shafi'I but Abu Hanifa, Malik and Ahmad agree that a Muslim sorcerer can be sentenced to death by performing sorcery as Kafir. In addition, to that any person who goes to the sorcerer or soothsayer and believe in him has disbelieved in the revelation of the Glorious Qur'an. Similarly to treat sorcery with sorcery is unlawful. Some people visit the sorcerer or soothsayer just to get their worldly benefit i.e. winning election, getting an appointment somewhere they go to such people so that they have total power over their husband or to dominate his wealth. Finally, ways on how to safeguard the Muslim belief and to reduce or wipeout the practice of magic, soothsaying and fortune telling were suggested.



(Sulomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels Harut and Marut, 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 Allah's leave. And indeed they know that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownelves, if they but know.

The issue of sorcery and soothsaying is not new in the life of the Muslim. It has been happening for long. Even the Prophet (S.A.W) was once charmed by Labid Ibn A'sam. So, magic, soothsaying and fortune-telling has great effect in the life of a Muslim. This led the Prophet (S.A.W) to say: Whoever consults a soothsayer or fortuneteller and he believes in what he says, such a person has disbelieved in what was revealed to Muhammad (S.A.W) (Bukhari).

Beside this, the activities of magicians and soothsayers clearly exist in Nigeria. Some Muslim politicians, traditional rulers and those who occupy high position in office visit magicians, soothsayers or fortune-tellers in their regular activities. Some Muslim women are not excluded. Some of them consult maticians and soothsayers either to have total control over their husband or to charm the other wife or wives of the husband. In most cases, such magicians or soothsayers have to collect large amount of money from them. At the end, what they need will not necessarily be achieved.

Magic, soothsaying or fortune-telling are practices that create series of problems among the Muslims. A Muslim is expected to have absolute belief and total trust upon Allah (S.W.T.) in all that befall them. Some of them further consider magicians as their gods because they believe in whatever comes from them as the absolute truth.

## **1.2 Statement of the Problem**

Political era in Nigeria witnesses the rampant reports of ritual killings ordered by magicians for politicians to win position at all cost. This shows that among the Muslim politicians some believe in magic. They are also ready to commit any kind of atrocity just to achieve their aim. As a result many innocent lives are missing on daily basis reports.

Muslim women who visit magicians, soothsayers or fortunetellers to have total control over their husband a bound in the Muslim community. This shows that they believe in magic whether their aims are achieved or otherwise.

As a result of magical practices, magicians require their accomplices to commit various atrocities and spend a lot of money. In some cases, create enmity among relatives of such people who consult them by associating the magical practices to the closed relative or a neighbour. Some western educated Muslims also have absolute belief in magic and soothsaying. It leads them move from one magician to another in order to seek assistance from them, instead of

Allah (S.W.T).

In addition to that you may hear a person saying to his partner "you will see what will happen" Does he mean to consult magician or soothsayer to charm him or her or will he kill him or her physically? You may equally see a patient who is diagnosed by medical doctors and nothing is detected in him or her. Can that be an act of magic?

Further more, the activities of some Muslims change from Islamic monotheism to otherwise. This problem even leads some Muslim unable to distinguish real Islamic scholars from magicians or soothsayers. The above stated problems encourage the researcher to carry on this research in order to answer some questions based on the view of Islam that will come in the subsequent sections.

### **1.3 Objectives of the Study**

The major aim of the study is to analyze the implications of magic and soothsaying on Muslim belief. Specifically, the objectives of the study are:

- i. To state the causes that lead Muslims to consult magicians or Soothsayers.
- ii. To analyse the views of Islamic scholars on the existence of Sihr.
- iii. Examine the characteristics of magicians, soothsayers or fortune-tellers.
- iv. To examine some of the methods devised by the magicians, soothsayers

or fortune tellers to have contact with Jinn.

- v. To analyse the implication of magic and soothsaying on Muslims belief and to provide recommendations based on the finding of the research.

#### **1.4 Research Questions**

The following research questions were applied in this study.

1. What are the reasons that lead some Muslims to consult magicians, soothsayers or fortune-tellers in their daily life?
2. What are the opinions of Islamic shalars on the existence of sihr?
3. What are the characteristics of magicians?
4. What methods do magicians, soothsayers or fortune-tellers devise to have contact with jinn?
5. What are the implications of magic and soothsaying on Muslims' Belief?

#### **1.5 Significance of the Study**

This study will be useful for a number of reasons;

- i. It educates Muslims on the identification of magicians or soothsayers;
- ii. It helps Muslims to distinguish between genuine and non-genuine Islamic scholars;
- iii. It provides an insight of who magicians are and how they operate;
- iv. It guides Muslim on the specific implication of magic, soothsaying and fotune

telling on their iman and to train them to Islamic monotheism;

- v. And it would provide Islamic scholars with literature that can be used to educate Muslims in general.

## **1.6 Scope and Delimitation of the Study**

This topic “An Analytical Study of the Islamic Rulings on Magic, Soothsaying and Fortune-telling and their Implications on Muslims' Belief” will cover the following area: The concept of magic, soothsaying and fortune-telling, types of Sihr in the views of Islamic scholars, evidential values on the existence of Sihr, relationship among magicians, soothsayers and fortune-tellers, methods devised by magicians to have contact with jinn who assist them in carrying out their activities, and ways of identifying magicians, soothsayers or fortune-tellers.

The study also covers only the implication of magic or fortune-telling on Muslim Belief in Allah and other articles of faith.

The study covers only the forms of Sihr in which magicians, soothsayers or fortune-tellers connived or join hands with jinn for its results.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

From the first chapter of this work, it is clearly shown that Sihr is a combination of actions caused by evil spirits that influence the outcome of the natural power. In this chapter, the types of sihr according to some Islamic scholars will be explained. Other things in this chapter include ways of breaking Sihr in Islam, position of Sihr in Islam, what Qur'an and Sunnah say about the existence of Sihr, and the relationship among magicians, soothsayers and fortune-tellers will be explained.

#### 2.1 The Concept of Magic, Soothsaying and Fortune-Telling

The word 'magic' has been defined in several ways. According to John (1992:701) "magic is the art of performing tricks to entertain people, for example by seeming to make things appear and disappear" al-Baqi (2001:821) views magic to refer to any act in which the real technique of performing it does not become explicitly revealed and it takes the form of trick. Encarta Encyclopedia (2004) stated that magic (sorcery) refers to 'the act of influencing the course of events or gaining knowledge by supernatural means which is linked to alchemy, occultism, spiritualism, superstition and witchcraft'. Another simple and clear definition of the word 'magic' is stated by Oxford Advanced Learner's Dictionary (2000:711) that: "magic is related to a secret power used to control events or do impossible thing, by saying special words or performing special action".

Imam al-Azhari in ibn Munzir (2003:509) said: "Sihr is an act whereby

one gets closer to Satan and seeks assistance from him". According to Shu 'mar as he narrated from ibn Abu Aisah in ibn Munzir (2003:509) said "The Arabs called Sihr by that name because it can cause sickness". Another explanation to the word Sihr is the one given by ibn Faris in Unais, al-Sawahih, Muntasir and Khalafullah (1972:1:445) where he Opines that "Sorcery is to show evil in the image of the good". He equally added that: "It is the transparency of detailed things. And it also means to demonstrate something in the best manner in order to seduce the one who sees it."The above quoted definitions of the word Sihr are part of its linguistic definition. The technical meaning of the word Sihr is given by al-Razi as in al-Muqri (2000:162) where he said: Sihr according to the religion is any attach thing of which the cause of it is unseen, and what is seen is only an illusion. It is religiously considered cheating and deceit". Ibn Qudama (1984:10:104) added that.

It is knotting, Ruqyah (the bad type), and words that spoken or written. Those things could indirectly influence the bewitched person in his body, mind, or heart. In some instances, they can cause the person's death. Otherwise, they cause sickness, and impotence in men. Some magic spells can cause problem between the man and his wife and cause them to separate. Other can make someone fall in love with a specific person or make someone hate a person he loves.

In addition to that, al-Jawziyyah (1998:153) said, "Sihr is a combination of actions cause by evil spirits that influence the outcome of the natural power". Bali (n.d:13) gave a comprehension definition of the word Sihr as "a deal struck between a sorcerer and a Satan. The Sorcerer's part of the deal is to

commit Shirk (acts against believing in Allah) and other unlawful action. In return, Satan will offer assistance and obedience to the sorcerer for whatever he asks".

To the word "soothsaying" Webster's II New Collage Dictionary (1989:656) defined it as "the art of practice of Fore-telling events or predict the future". It is synonymous to fortune telling.

Fortune-telling also includes the practice of predicting the interpretation of sign or communication with supernatural forces. According to the Encarta Encyclopedia (2004) many people use astrology as a method of fortune-telling which include: palmistry (the practice of interpreting the lines in hands), cartomany, (the prediction of the future by using special cards such as tarot cards) and necromancy, in which people predict the future through communication with spirits of the dead person.

People have been practicing various forms of fortune-telling for thousands of years. It becomes widespread practice in many ancient societies particularly, among rulers who often sought advice from fortune-tellers. According to Encarta Encyclopedia (2004) in ancient China the emperor had court astrologers and special diviners, who predicted the future using a set of sticks called the Yijing.

## **2.2 Ways of Breaking the Sihr (Sorcery) in Islam**

Sorcery Sihr has its origin from Devils (Shayatin) as it is mentioned by Allah (S.W.T.) in the Holy Qur'an, Surah al-Baqarah. 2:102



Another evidence that Qur'an can be used as a cure to various types of disease can be seen in a Hadith narrated by A'isha (R.A.) and the Hadith was authenticated by Albani in Bali (n.d:55) that the Prophet (S.W.T.) entered her room while she was treating a woman with ruqya (exorcism) and said, "treat her with the Book of Allah." When we critically observed the above Hadith, it is clearly indicating that the Prophet (S.A.W.) generalized here and he did not specify which verses or how to do it, indicating that all of the Qur'an is a cure. From the experience of what is happening in the Muslims life. We are sure that Qur'an to cures psychological, sorcery, envy, biological and physical problems.

Whatever happens in the world is under the command of Allah (S.W.T.). A sorcerer can cast his spell to a person and the spell cannot affect the person unless Allah (S.W.T.) wishes that to happen. Therefore, Allah's word is capable to cure everything in this world. It is an obvious thing that if Qur'anic verses are read on a sick person he will be cured from the disease; there is no doubt about that.

Additional evidence that Qur'an is a cure to all problems can be seen from a Hadith narrated by Imam Muslim that:

Abu Sa'id al-Khudri (R.A.) reported that he was traveling with a group of the companions when they reached the land of a tribe that refused to offer them a place to stay until the next morning. At that time their tribal leaders was bitten. The tribesmen came to the companions and asked them if there was among them a person who knew how to perform Ruqya on their leader.

They gave the companions a hard of sheep for a fee. By the time they











Lord Allah (S.W.T.).

### 2.3 Position of Sihr in Islam

Sihr is something obvious and people from various ethnic groups and cultures practice it. The method they employ in doing it may differ. Whatever method is used in carrying it, it will not be acceptable in Islam. Some of the Islamic scholars view it as a sin while others view it as Shirk. Ibn Jarir (d. 310:405) views sorcery (Sihr) as a wrong thing which misleads people astray. To Ibn Arabi (1407 A.H.:44) sorcery (Sihr) is nothing but an act of disbelief (Kufr) and it is unlawful (haram) to practice it. He added that "it consists the honouring of others than Allah (S.W.T.)."

According to Ibn Kathir (2002:4:138) the origin of sorcery (Sihr) is from devils (Shayatin). They were first to teach men sorcery (magic) and they claim it to be from Sulaiman (A.S.). Qur'an came to exonerate Sulaiman (A.S.) from such allegation in Surah al-Baqarah, 2:102.

... البقرة: ١٠٢  
... Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic...

He concluded that magic (sorcery) is nothing but infidelity (Kufr).

Imam Dhahabi (2004:12) said many people joined sorcery (magic) with the thinking that it is only a prohibited act without knowing that it is an act of disbelief (Kuf), and all activities related to it are also acts of disbelief (Kufr). Similarly, Imam Khazin (n.d.:1 :88) agrees that sorcery is among the gravious sins (Kaba'ir). Munajjid (1999:30) shares the same opinion with Khazin. In his view, he said: "sorcery is as a result of lack of faith (Kufr) and it is one of the seven gravious" sins in Islam. It harms believers and is of no benefit".

And lastly, Abdurrahman in al-Faqihi (2002:52) and Sulaiman (1979: 383) stated that, sorcery is unlawful in all revealed religion.

### **2.3.1 The Ruling of the Sorcerer in Islamic Jurisprudence**

Islamic scholars have discussed extensively on the ruling of the sorcerers.

Imam Malik (R.A.) (n.d.:628) said:

The sorcerer that performs magic that no one else can perform is like the one describes by Allah (S.W.T.) in Qur'an al-Baqarah 2:102 "...And indeed they knew that the buyers of it (sorcery) would have no share in the hereafter. And how bad indeed was that for which they have sold their own selves if they but knew". Thus I believe that the sorcerer should be killed for committing that crime.

Ibn Qudamah in Bali (n.d.: 46) shares similar opinion with Imam Malik (R.A.) and said: "The ruling of Islam is to kill the sorcerer. It is also the saying of Umar, Uthman ibn Affan, ibn Umar, Hafsa, Jundub ibn Abdullah, Jundub ibn Ka'ab, Qais ibn Sa'ad, Umar ibn Abdul-aziz, Abu Hanifa and Malik."

Imam al-Qurtabi (1993:2:48) opined that scholars have differed on the Islamic ruling on the Muslim and dhimmi (Christian or Jewish) sorcerer. According to him, Malik is of the opinion that if the Muslim sorcerer is performing the sorcery himself, then he should be killed as unbeliever (Kafir) and he will not be given the chance to repent. He further stated that, "If he (the sorcerer) claims that he has repented, then that repentance would not be accepted because it is one of the acts that can be performed in secret like adultery". According to him also, Allah (S.W.T.) has called sorcery Kufr Disbelieve when he said in Surah al-

Baqarah. 2:102

ث ت ث ث ت ت ث ف ف ف ف ف ف ف ج ج ج البقرة:

...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)".

Imam Shafi'i in al-Faqihi (2002:335) does not believe that the sorcerer should be killed just for performing Sihr. However, if he kills with his magic, then he is to be killed for committing a homicide.

Ibn Munzir in Qurtabi (1993 : 2 :48) said:

If a man confessed to reading a spell containing Kufr statements, then he must be killed provided that he did not declare his repentance. Similarly, if it was proved that he says Shirk statements when performing his Sihr, He should be killed too. However, if the statements made were not Kufr statements then he cannot be killed. But if he had committed a certain crime *by* harming the bewitched, then he has to be punished for that crime.

Ibn Kathir in Bali (n.d :47) said:

Those who ruled for killing the sorcerer have based their ruling on the verse, 'Had they believed and been pious and that is the opinion of Ahmad ibn Hanbal and a group of our forefathers. Others said that he is not kafir but still should be killed as a punishment. The basis of this opinion, which is the opinion of al-Shaff'i and Ahmad, is the narration of Sufyan ibn Ayaynah from Amr ibn Dinar who he heard Bajla ibn Abdah says, 'Umar ibn Khattab wrote to the rulers ordering them to kill every male and female witch: we killed three witches.

The Hadith reported by Umar ibn Khattab as contained in what ibn

Kathir said above is reported by Imam Bukhari as in ibn Hajar (n.d.:6:57) ibn Kathir also said in the same source as above that "It was also reported that a slave girl bewitched Hafsah, (the mother of the Believers (R.A) and Hafsah ordered her to be killed".

In addition to the above, ibn Hajar (n.d.: 10: 236) is of the view that, "According to Malik, the ruling on the sorcerer is the same as the ruling of the kafir whose repentance is not accepted. If one indicated with the crime of sorcery, then he should be killed, and this is also the opinion of Ahmad ibn Hanbal.

Imam Shafi'I in ibn Arabi (n.d.:1:48) and in Khazin (n.d :87) said "Sihr is a sin. If a sorcerer (sahir) kills with his magic (sorcery) he should be killed. But if he cheats with it he should be punished accordingly".

From the above stated discussions, it is clearly seen that the consensus of the scholars is that the sorcerer should be killed, with the exception of Shafi'i who says a sorcerer is only killed if he had killed someone with his magic.

al-Munajjid (1999:31) concluded that:

The legal ruling concerning a magician is that he should be killed. His earning is futile. He equally worried that ignorant, tyrants and people of weak-faith go to magicians so as to oppress other people or take revenge and some individuals commit unlawful acts by taking refuge in magicians for ruqyah.

Khazin (n.d :88) is of the view that whoever chooses magic and practices it and he dies on it will never enter paradise because of the saying of Allah (S.W.T.)

in Qur'an Surah, al-Baqarah, 102

...would have no share in the Hereafter

Al-Faqihi (2002:344 - 351) agrees that a sorcerer becomes a kafir and part of astrology is Sihir. But to ibn al-Qayyum in Faqih whoever practices magic is a polytheist (Mushrik) because magic cannot be realized without associating Allah with something or somebody". Faqih (2002: 349) also commented that ibn al-Qayyum based his argument by using a Hadith reported by Nasa'i in volume 2- 112 of his Sunan and the Hadith was weak according to Dhahabi in al-Mizan: 378 and al-Bani in "Daiful-Jami'I" Hadith number 5714.

### **2.3.2 Islamic Ruling on the Sorcerer (Sahir) who is from the People of the Book**

Scholars have different opinions with regard to the sorcerer from people of the Book. Abu Hanifa in ibn Hajar (n.d.: 10:236) said, "He should be killed since there is consensus about killing the Muslim sorcerer, so similarly the sorcerer of the people of the book should be equally killed. Imam Malik in ibn Hajar (n.d.: 10: 237) stated that, such person cannot be killed by merely practicing or performing sorcery. He can be killed only if he kills someone with his magic".

In addition, he said:

If the Christian or Jewish sorcerer inflicted harm on a Muslim with his sorcery, and there is no mention of such harm in the treaty between them, then it is permissible to kill him for breaking the treaty". With regard to the case of Labid ibn al-A'asam who

bewitched the Prophet (S.A.W.), further lamented that, "the Prophet (S.A.W.) in fact did not order his killing, this is because He (the Prophet (S.A.W.)) never took revenge for himself and because he did not want troublemaking to take place between the Muslim.

He further said that:

Imam Shafi'i in ibn Hajar (n.d.: 10 236) stated that: "the sorcerer of the people of the book cannot be killed as a consequence of Practicing witchcraft unless he kills someone by it, then he is to be killed." He further stated that Shirk is more severe crime and it is not punishable by death".

He further said that:

The above rulings are concerning the Muslim sorcerers mainly because a Muslim sorcerer mainly because a Muslim has committed apostasy by practicing sorcery whereas the Christian or the Jew is already considered Kafir. They based their ruling on the fact that a dhimmi (from the people of the Book) cannot be killed if he committed adultery, whereas the Muslim is punished by death when he commits the same crime.

Ibn Qudamah shared the same opinion with Imam Shafi'i where as Malik and others are of the view that he should be killed.

### **2.3.3 Rulings of Islam in Breaking the Sihr with Sihr**

With regard to the issue whether Sihr can be used to treat the spell as a result of Sihr (sorcery), many Islamic scholars disagree on it. Qatada in ibn Hajar (n.d 10: 232) said, "I asked Sa'id ibn al-Musayyib if it is permissible to treat a man with sorcery who is under a spell and cannot have relations with his wife. He said, 'it is permissible since the intention is reformation. There is no prohibition

since there is benefit".

But Imam Qurtabi (1998:2:49) opined that, "there is disagreement among the scholars on whether the sorcerer can be asked to break the spell of the bewitched".

Imam Bukhari in Qurtabi (1993:2:49) stated that ibn Musayyib allowed it and this is also the opinion of al-Muzani, and al-Sha'abi who said that the Arabic Nashrah treatment of the spell is permissible. But Hassan al-Basri hated that. According to him, the sorcerer would be the one to be asked to break the spell.

ibn Qudamah (n.d. : 10:114) said, "If the spell is broken by reciting the Qur'an, by making dhikr (remembrance) of Allah, or any other talk that does not contain Kufr statements, then it is permissible. As for using sorcery to break a spell, Ahmad ibn Hanbal refrained from giving an opinion".

ibn Hajar (n.d : 10:233) said: "The answer to that is the Hadith of the Prophet (S.A.W.) when he said "al-Nashrah (the Arabic treatment), is from the works of Satan.' The talk here is about the intention of the Nashrah; if it is for good purpose, then it is fine and vice versa".

He also agreed that Nashrah is of two types. The first one is the one which is permissible use of Arabic that is used in breaking a spell by the Qur'an and the lawful adkhar and supplications. The second one is the unlawful use of Arabic that consists of breaking a spell by an act of sorcery where Satans are asked for help and thus having to get closer to them and to please them. This

type of Nashrah is what the Prophet (S.A.W.) referred to,' "Nashrah is from the works of Satan". How can this kind of treatment be permissible when the Prophet (S.A.W.) has clearly ordered us not to go to sorcerers or soothsayers and stated that whoever believes what they say has denounced what was revealed to him (S.A.W).

Ibn al-Qayyum in Bali (n.d. -50) in his opinion said:

Al-Nashrah is to break the spell cast on a bewitched person, and it consists of two types. First, there is the breaking of a spell with sorcery, and this is from the works of Satan and that is what al-Hassan al-Basr: considered unlawful. The person treating will have to be closed to Satan in order for him to help him break the spell. Secondly, there is the al-Nashrah that is done by ruqya and reciting the mu'awwidhat (Surah al-Ikhlās, al-Falaq and al-Nas) and lawful supplications. All of them are permissible.

Khitabi (d. 388) in Dhahabi (2005:13) said, "It is acceptable to treat a person with ruqya of the Qur'an or with any of the names of Allah (S.W.T.) because the Prophet (S.A.W.) treat Hassan and Hussain with ruqya which says: U'izukuma bi Kalimatul-Lahi Tammat min kulli Saitan Wa Hammah Wa min Kulli ainin Lamah. Ibn Baz (1995:28) stated that "It is unlawful to treat any kind of sickness or illness as well as any spell from the sorcerer, soothsayer or fortune teller or any person who claim to have the knowledge of unseen". Each and every kind of spell casted by a sorcerer or soothsayer cannot have effect on the intended person without the knowledge and permission of Allah. And Allah (S.W.T.) has knowledge over all

things. For this reason, by reciting some divine verses as a treatment to any kind of spell in a form of ruqya is allowed in Islam. And it is used in our daily life. Its effectiveness has been witnessed by many in our society.

#### **2.3.4 Position of Learning Sorcery or Soothsaying in Islam**

As regard to the learning of sorcery, scholars in Islam have divergent views. Some said it was totally unlawful while others view it as lawful, ibn Hajar (n.d:10:225) opined that, since Allah (S.W.T.) says in Qur'an Surah al-Baqarah, 2:102 that:

فَقَدْ جَاءَ جِجَّ جِجَّ البقرة:

...we are only for trial, so disbelieve not (by learning this magic form us), so to learn sorcery is an act of Kufr.

Therefore, learning sorcery is lawful.

Ibn Qudamah (n.d: 10:107) said, "Learning sorcery and teaching it is unlawful and we do not know of anyone who says otherwise". He further lamented that scholars of Hanbali school of law agree that the sorcerer commits Kufr by learning it and practicing it whether he believed it was unlawful or not.

Al-Razi in ibn Kathir (2002: 1: 145) stated that: "Learning sorcery by attach (it self) is neither ugly nor restricted." The researcher agreed on that because as a science, sorcery is a branch of knowledge. Allah said in the Qur'an,

Surah al- Zumar, 39:9"- "are those who know equal to those who know not? If we did not know what sorcery was how would we know how to differentiate between it and true miracle? It is compulsory on us to know whether a certain act is miraculous or not. Therefore, since that is compulsory on us, then learning how to recognize it is also compulsory. Therefore learning sorcery is compulsory and what is religiously compulsory can neither be bad nor unlawful.

Ibn Kathir (2002:1:145) criticized what Razi said. By stating that since the Prophet Muhammad (S.A.W) prevented Muslims from going to sorcerer in Hadith which says whoever goes to a soothsayer or a fortune-teller denounced what was revealed to Muhammad (S.A.W.) it cannot be permitted for a Muslim to learn sorcery. He also maintained that majority of the scholars agreed that to learn sorcery is not permissible. Therefore, since a person cannot discard what the majority agreed upon without genuine reason. The 9<sup>th</sup> verse of Surah al-Zumar, that says.

Are those who know equal to those who know not?

Was used out of context, the verse refers to those who seek the religious knowledge not sorcery. Ibn Kathir concluded that the companion of the first generation and the generation of the scholars after them including other scholars of the Muslim Ummah in general, all knew a miracle whenever they saw one and they did not need a sorcerer or sorcery to recognize it, and neither did they learn or teach sorcery.

Abu Hayyan in Bali (n.d: 51) stated that, "As for the ruling learning sorcery, it is Kufr if it includes glorifying any other than Allah such as the planets or Satans. It is unlawful to learn it or to practice it. Similarly, it is anything that could cause bloodshed or separation of families or friends". In his continuation, Abu Hayyan equally stated that, "As for the type of sorcery where one does not learn Kufr or commit any of the above crimes, the clear opinion is that it is still unlawful to learn or practice". Bali (n.d:51) in respect to what ibn Hayan said, he lamented that, "This is the best saying in respect to this matter and it should be considered as a ruling". The researcher equally agreed with what ibn Hayyan said as best ruling.

### **2.3.5 The Distinction between Sorcery and Miracle**

In respect to what Razi said in the necessity of learning sorcery in order to be able to distinguish between a sorcery and a miracle, the researcher realize that there is need to categorically state the major differences as stated by some of the Islamic scholars. Al-Maziri, in ibn Hajar (n.d:10:223) said:

The distinguishing feature between sorcery and a miracle whether performed by a Prophet, (Mu'jizah) or by a pious man, (karamah) is that sorcery needs specific sayings and certain actions to be performed. On the other hand, the miracle (Karamah) performed by a pious man does not need certain words or actions to take place. And the miracle performed by a Prophet (mu'jizah), is normally carried out by him to challenge the people.

Ibn Hajar in response to this issue (differences between sorcery and a miracle) added that, "Even the Imam of the two Holy Shrines related the

consensus of the scholars that concludes that sorcery is only performed by Fasiq, while miracle (Karamah) could not be performed by a Fasiq". He also added that: "In regards to the person who performs something extra ordinary, if he is a pious man who is adhering to the teachings of the religion then it is Karamah. Otherwise, he is a sorcerer who he is performing the extra ordinary things by the help of jinn and Satan".

Bali (n.d:52) opines that in a case where a person performs extra ordinary things and he is not a sorcerer and not a practicing Muslim. He is equally not adhering to the teachings of the religion; He could even be a grave worshipper or one of the innovators in the religion. About that, he could be assisted by the devils to embellish their innovations for people and to think they are doing the right thing. As a result, those people will get deeper into their innovation and leave the Sunnah completely.

### **2.3.6 The Opinion of Muslims Scholars on Consultation of Sorcerer and Soothsayer:**

The position of Muslim scholars in respect to the consultation of sorcerer or soothsayer is clear because there is a Hadith reported by Imam Muslim in Bali (n.d :51) which says' "The prayers of a person who consults a soothsayers about anything, will not be accepted for forty days". It is also narrated by Muawiyah ibn al-Hakam as-Salami that the Prophet (S.A.W.) prohibited consultation with soothsayers. The compilers of 'Sunan' in ibn Baz (2000:29) stated that the Prophet (S.A.W.) said, "He

who believes in what a soothsayer says becomes an unbeliever in what has been revealed to Prophet Muhammad (S.A.W.)." There are several sayings of the Prophet (S.A.W.) in this context.

The above mentioned category of people also claim the knowledge of the unseen in the name of medicine; they also claim knowledge of the condition of a sick person by smelling his turban or the veil in case of a woman and so on. Infact, such people seek only to deceive and confuse the minds of the innocent people so that they describe him as a person well-informed in medicine which may perhaps cure the sick person: the cure is by the will of Allah (S.W.T.) - but the sick persons believes that he was cured because of the medicine. It is quite possible that the illness is caused by some of the jinn and evil spirits which work for that person who claims himself the knowledge of medicine, and they provide him with knowledge of the unseen which they are able to perceive. On the basis of that knowledge the sorcerer performs certain act of worship in order to please the jinn and the evil spirits so that they may withdraw from the sick persons. But they invariably leave behind certain harmful effects. This is something well known about the jinn and evil spirits and those who employ them.

It is for this reasons, the duty of the Muslims to be on their guard against and practices and to rely and depend on Allah only on all matters. However, it is not objectionable to perform "ruqya" and the permissible medicines and treatment given by doctors on the basis of physical examination as recommended by ibn



man and his wife, but they could not thus harm any one except by Allah'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 not share in the hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

The above stated verse is clear evidence that Sihr exists and it is even taught and learnt.

The second evidence is in Surah Yunus, 10'7 where Allah (S.W.T.)

says:

ذٰلِكَ الَّذِي كَفَرْتُمْ بِمَا كُفَرْتُمْ فَاَنْتُمْ كٰفِرٰتٌ  
 ٨١

Musa said: 'Say you (this) about the truth when it has come to you? is this magic? But the magicians will never be successful"

This verse is evidence that magic exist since Musa (A.S.) in the verse he was wonder about magic and he equally assured that magicians will never successful. If to say magic is not real how do we get magicians?

The third evidence is in Surah Yunus, 10-81 where Allah (S.W.T.) says:

ذٰلِكَ الَّذِي كَفَرْتُمْ بِمَا كُفَرْتُمْ فَاَنْتُمْ كٰفِرٰتٌ  
 ٨١

Then when they cast down, Musa said: "what you have brought is sorcery; 'Allah will surely make it of no effect. Verily, Allah does not set right the work of al-Mufsidun (the evil-doers, corrupters): Musa (A.S) confirmed that in this verse that the people of Fir'aun had brought a sorcery. This show that sorcery is strongly exists.

The fourth evidence is the saying of Allah (S.W.T.) in Surah Ta-Ha





'It is in the well of Dharwan'. Then the Prophet (S.A.W.) went to the well with a group of his companions. When he (S.A.W.) came back, he (S.A.W.) said, "Oh A'isha, the water of the well was as red as if it was mixed with henna and the palm trees around it were like the heads of serpents". She said, "Why did you not bring the spell up from the well?" He (S.A.W.) said, "Allah (S.W.T.) has cured me from it, and I hated that people would fight over what happened, so I ordered that it should be filled.

Bali (n.d.. 22 - 23) gave a comprehensive meaning to the above Stated Hadith. For this, he stated that Jews had a deal with Labid ibn al- A asan who was one of their greatest sorcerers to cast an evil spell on the Prophet (S.A.W.) for three dinars. The evil sorcerer did the spell through a few hairs of the Prophet (S.A.W.) that w<sup>r</sup>ere taken from a little girl who used to go to the houses of the Prophet (S.A.W.). He casts the spell on the hair and placed in the Dharwan well.

Bali also added that by adding up the different narrations of the same Hadith, it was concluded that the spell was a spell from knots that keeps a man from his wife. The Prophet (S.A.W.) would be under the impression that he wanted to sleep with one of his wives, but when he approached her, he could not be able to do anything with her. That spell did not affect his behaviour or conduct in any other way; it only affected what was mentioned earlier.

He further stated that there were many accounts about the period of time when he was under the influence of that spell. Some said forty days and some said differently, Allah (S.W.T.) knows best. Afterwards the Prophet (S.A.W.) supplicated a lot to Allah, and Allah

(S.W.T.) answered his supplication by sending two angels in form of two men; one standing by his head and the other by his feet. The first one asked, "Who cast that spell?" The other person said, "Labid ibn al-'A asam, the Jewish man". Then he explained the way that the sorcerer cast the spell using his hair and comb which he placed inside a small branch of a male palm tree. He then placed it under a rock inside the Well of Dharwan.

Bali concluded that in other accounts, as soon as the two angels diagnosed the problem, the Prophet (S.A.W.) ordered that the witchcraft to dig out and buried it somewhere else. Some said he burned it. And all the different narrations of the Hadith indicate that the Jews were behind this evil spell which was considered very powerful magic. Their goal was to kill the Prophet (S.A.W.). It is known that some magic kill. However, the Prophet (S.A.W.) was protected from the plotting of men. That is why the influence of that spell was reduced to only a sihr blown on knot.

Some scholars, according to al-Maziri in Bali (n.d. : 23) casted doubt about this Hadith by claiming that it reduces the status of the Prophethood of Muhammad (S.A.W.). They also claimed that it was possible that the Prophet (S.A.W.) did not really see angel Jibril (A.S.). That he was only imaging seeing him and that revelation was not coming down on him but he was only imaging that too.

Al-Maziri in Kredly (2006) disputed their arguments by giving the following answer: The answer to those casting such doubts is that there is



magicians will never be successful, to whatever amount (of skill) he may attain'. So the magicians fell down prostrate. They said: 'We believe in the Lord of Harun and Musa.

Al-Yusufi concluded that there was no any scholar among the people of wisdom that ever said that the illusion that Musa (A.S.) saw affected his Prophethood or affected his message. On the contrary, events like that strengthen the Prophet and increase his conviction since he sees Allah's support for him that He makes him victorious over his enemies. The Prophet Musa (A.S) defeated the magicians and the sorcerers.

What has been discussed above is indisputable evidence that Sihir exists. Another evidence is in Hadith reported by Buhari in ibn Hajar (n.d.:5:393) which says:

On the authority of Abu Hurairah (R.A.) who said the Prophet (S.A.W) Said: "They said, "what could they be, oh Prophet of Allah "He (S.A.W) said, "Associating idols with Allah, sorcery, killing the soul that Allah has made sacred except according to the true law, dealing with usury, wasting the orphan's money, escaping the battlefield, and accusing the pious and chaste women with adultery.

From above stated Hadith we can understand that sorcery is considered a grievous sin in Islam that could lead to Kufr (disbelief in Allah). It equally indicates that sorcery is a fact not a fiction.

The third evidence is the one that has been authenticated by Albani in Hadith number 793 of his book of authentic AHadith (Sislah - al"Sahihat). The Hadith reads: "ibn Abbas (R.A.) narrated that the

Prophet (S.A.W) said, "Whoever seeks the knowledge of astrology is actually seeking sorcery, and the closer he learns, the more he is to sorcery". In the above stated Hadith, the Prophet (S.A.W.) had explained one of the methods of teaching sorcery in an indirect way. The fourth Hadith was narrated by Bazzar and it was authenticated by Munziri (1987:4:32):

Imran ibn Hussain narrated that the Prophet (S.A.W) said "He is not one of us who believes pessimism (tattayyur) and the pessimist the one who goes to a fortune teller and the fortune teller and the one who goes to a sorcerer and the sorcerer. Moreover, whoever goes to a soothsayer and believes what he said, then he has disbelieved in what was revealed to Muhammad (S.A.W), ie. Islam.

The word Tattayyur (pessimism) refers to a practice among the Arabs during jahilliyyah (pre-Islamic period). A person intending to travel would ask someone to release a bird from the cage; if the bird flew to the right then he would travel. If the bird flew to the left, he would not travel.

The Hadith stated above shows that sorcery exists; otherwise the Prophet (S.A.W.) could not have made something unlawful that does not exist.

The fifth Hadith was reported by ibn Hibban and al-'Albani authenticated it to the position of Hassan Li ghairihi with that of Abi Sa'id. The Hadith says: "Abu Musa al-Ash'ari (R.A.) narrated that the Prophet (S.A.W.) said, "A man who is addicted to drinking wine (alcohol) will not enter paradise, nor will a believer in sorcery, or one who has cut off his relationships with his Kin"

Bali (n.d.:27) gave the meaning of this Hadith as follows:

The meaning of the Hadith is that there are three types of people who do not enter paradise until they serve their terms in the Hellfire for committing these sins:

- a. The one addicted to drinking: He is the one who is drinking constantly.
- b. A believer in sorcery: He is the one who believes that sorcery in itself and by itself affects people.
- c. The one who cut his relationships with his kin: He does not visit his relatives.

The Hadith stated above, teaches that it is unlawful to believe that sorcery affects somebody by itself. It is Allah (S.W.T.) who influences and causes the effects. For this, Allah (S.W.T.) said in Surah al-Baqarah, 2:102 “--- But they could not thus harm anyone except by Allah’s leave.”

The sixth Hadith for this topic is the Hadith reported by Bazzar and Abu Va'ala with good chain of transmission according to al-Munziri (1987:4:37). The Hadith says: "ibn Mas'ud (R.A.) said: 'Whoever goes to a soothsayer, a sorcerer or a fortune teller and believes in what he tells him, then he denounces what was revealed to Muhammad (S.A.W)".

This Hadith also indicated that sorcery is real and does exist.

## **2.5 Types of Sihr**

Some Islamic scholars made an effort to bring various types of Sihr that are in existence in this world. Among them are Imam al-Razi (d. 925AC), Imam al-Raghib (d. 1008AC) and Wahib Abdussalam Bali.

### 2.5.1 Types of Sihr According to Imam al-Razi

Imam al-Razi (1981:2:244) has Sihr into eight different types. They are arranged in Kredly (2006:29-31) They are as followings:

- i. The sorcery of the Kildanis and the Kishdamis who were two nations that worshipped the seven moving planets. They believed that those planets were in charge of the world and that they caused the good and evil. These were the people to whom Allah sent the Prophet Ibrahim (A.S).
- ii. This category is the type where the person is under delusions even though the persons might have a strong personality. He added that delusion can affect the person in such a way that he can walk on a tree trunk when it is on the ground, but not if it is over a running river. He further stated that the doctors agree that delusions in some people prevent them from looking at the red color for example. Some cannot look at things that shine or rotate and that human soul can easily fall under the influence of such delusions.
- iii. This kind of sorcery where the sorcerer seeks help from earthly, spiritual world; the jinn who are of two kinds, the believing ones and the non-believing ones who are the Satan. He added that some people see a good business opportunity in getting in touch with the spiritual world. They could make buck by writing rugya (the type of rugya that carries Shirk, or Kufr and a great loss in the end) on scrapes of papers by which they cast their spell and take control of people. This kind of spell according to him is called al-A 'zam.
- iv. This type of Sihr is not a true Sihr; it is, only illusion and magic tricks. The illusionist here uses his smartness to perform his trick while the eye is busy concentrating on another thing. A good illusionist does the kind of trick that will

take the breathe away and make the audience concentrate on watching one thing while he is doing something else. Had it not been that the illusionist tricked the audience into looking other things or objects than the real deception, he would have been exposed and people would then know the reality of his illusion.

- v. This type of Sihr is amazing machinery that some people can put together based on geometrical rules like the knight sitting on his horse, carrying a horn every hour he blows his horn without anyone touching it. In this way according to him clocks are made. Bali (n.d: 31) in his commentary on what al-Razi said in this type of Sihr, added that “this type is not an act of sorcery and it is familiar thing in modern times due to the great advancement in technology. It is also the reason behide the creation of many wonders”.
- vi. This type is the one that consists of some medicines or ointments that have strange influence on man. Razi also maintained that one must know that this kind of effect on people is undeniable, and the influence of magnets on people has been seen by many people.
- vii. This type is the one that control the mind of the person when the sorcerer claims that he knows the Great Name (Ism al-A ‘azam) and the jinn obey him in every thing he orders them to do. If that person happens to have a weak personality and a narrow mind, then he will believe the sorcerer. That belief will charge in to fear and later to a total submission to the sorcerer who can then do anything he wants to that person who consults him.
- Viii. This type of Sihr is to walk among people with calumny and to get closer to many people.

Ibn Kathir (2002:1:17) is of the view that “al-Razi his claaification of Sihr

included things that are not Sihir. However, he used the linguistic definition of Sihir which includes anything that depended on tricks, smartness or anything else that its cause or how it works is unknown.

### **2.5.2 Types of Sihir According to Imam Al-Asfahani:**

Imam al-Asfahani in ibn Hajar (n.d:10:225) divided the word “Sihir” into four types. They are as follow:

- i. The type of sorcery or magic is anything considered transparent and light. One can say that he cast a spell on somebody and really mean that he had attracted him or her. Another meaning is what the poet described as enchanted or magical. He gave example with the saying of Allah (S.W.T) where He (S.W.T) described people who think they have no choice, in Surah al-Hijr:15:

Nay, we are people bewitched. This according to al-Asfahani means that they are taken away from believing in Allah. He equally quoted the saying of the Arab, “He is saying magical words.

- ii. The type of sorcery which included anything that is connected to illusions and fastness of the hands.
- iii. This type consists of extra-ordinary thing as a result of the cooperation between a sorcery and a jinn, it is stated by Allah (S.W.T) in al-Baqarah, 2:102:

...But the Satan have disbelieved by teaching people magic (sorcery)...

- iv. The sorcery that deals with addressing the planets and claiming to seek spirituality from them.

Al-Asfahani is like al-Razi in his classification of Sihir. He included all the possible linguistic meaning of the word ‘magic’. In view of that, he included acrobatics and illusion. Both of them also considered the spreading of slander and lies as a sort of magic since it is an unseen thing that could make people become enemies.

However, my major concern in this research is the true sorcery where the sorcerer, soothsayer or fortune – teller depends on the jinn to perform his magic and cast his spells.

### **2.5.3 Types of Sorcery (Sihr) According to Bali:**

Bali (n.d.53-54) itemizes nine types of Sihr. In each of the nine types, a sorcerer or a soothsayer depends on the jinn to perform his magic and cast his spell. The eight types according to him are as follows:

- a) The spell of separation (Sihr al- Tafriq): this spell is a type of sorcery that is cast to separate a man and his wife or hatred between two friends or partners. It includes the separation between a man and his mother, a man and his father or a man and his brother (s) or sister (s) or any of his or her relations.
- b) The spell of love (Sihr al- Mahibbah): this spell is a type of sorcery in which the sorcerer used to make a husband to love his wife and obey her in whatever she says. The husband as a result of this type of spell gives the wife whatever she requires from him.
- c) The spell of imagination of things (Sihr al-Takhayil): this spell is the type of sorcery where the sorcerer brings something that is known to people and he will say his Shirk spell and his Kufr statements and then seeks help from Satan to make people see something that does not really exist. Example, to see the fixed thing as something moving and the moving thing as something fixed or to see little thing as something big and the big thing as something little; just like when the people saw the sticks and the ropes move as if they were snakes in the case of Musa A.S. and the people of Fir'aun.
- d) The spell of madness (Sihr al-Junun): in this type of sorcery the sorcerer requires

the devil to cast it. He does that by entering the body of the person to be bewitched and takes a place inside the drains as the tissues in the brain that are the center of thinking and remembering.

- e) The spell of laziness (Sihr al-Khamul): in this spell, the sorcerer sends a devil to the person he wants to bewitch and orders him to reside in the man's brains. The sorcerer orders the jinn to cause the man to isolate himself from people. The devil will reside in the brain and would do his best to make the bewitched show the symptom of the sickness. These symptoms vary depending on how strong the devil is.
- f) The spell of nightmares, hallucinations and suspicion (Sihr al-Hawatif): this spell is a type of sorcery in which the sorcerer sends a devil and orders him to keep the person busy with seeing things while awake and asleep. The devil will reveal himself to that person in different shapes or forms. At night, he would come to the man in his dreams in the shape of a wild animal attacking him. When the person awakes, the devil will make the patient hear the voice of people that he recognizes. The devil will then make him lose the sense of what is near and what is far.
- g) The spell of illness (Sihr al-Marad): this spell is a type in which the sorcerer sends a devil who is in charge of the act, he spells to take a position in the brain the center of hearing, vision, or in the sense of touch in the hand or in the leg. In that sense organ is under three of the following states:
  - a) The devil prevents the signals from the brain from researching the specified organ. Then, the brain may develop speech impairment, speech is impaired, blindness, deaf, or partial paralysis of the devil.
  - b) The devil prevents, with the power of Allah (S.W.T.) the signals from the

brain but not all the time. Thus the specified organ will sometimes function properly and sometime not.

- c) The devil gives repetitive signals to the organ leading to stiffness in the organ, and the patient will be like a paralyzed person.
- h) The spell of Hemorrhage (Sihr al-Nazif) (al-Istihadah): this kind of spell is only cast on women. The sorcerer sends a devil to a certain woman to cause her to bleed. The devil enters the women's body and runs in her veins.

#### **2.5.4 Other Types of Sihr**

In addition to what Bali itemized Manshawi (2000:73) added that there is a spell of infertility or barrenness. Infertility is of two types natural one and the one resulted from the effort of jinn or Sihr. The natural infertility can be referred to medical practitioners for its treatment. But the one resulted from an act of jinn, refers to a situation where the woman may have pregnancy and after a time, then the devil will cause her to be aborted. The infertility which is resulted from an act of Sihr, Manshawi (2000:93) explains that it has the following symptoms:

- i. Pain in backbone.
- ii. Bad dreams that cannot be even explained by the patient thi can be treated y way of exorcism.

In other hand, Audi (2004) categorized Sihr into three: real Sihr (Sihr al-Haqiqi) allegorical or figurative magic (Sihr al-mazaj) and imaginative magic (Sihr al-Takhyil)

Abdullah (2003) added some forms of Sihr such as the spell of enmity and hatred, spell of iamination (tasfih), spell of hypnosis, epileptics magic etc.

#### **2.6 Existing Relationship among Magicians, Soothsayers and Fortune-Tellers**

Magicians are those who practice magic. Magic is divided into two: the first type is what is simply referred to as sorcery. al-Jawziyyah (1998:3:153) said, Sorcery is a combination of actions caused by evil spirit that influence the outcome of the nature powers". The second aspect of magic is derived from the linguistic meaning of the word which includes a trick and illusion, but these researches are concerned with the real magic which is termed as 'sorcery'. Bali (n.d.) defined it as a deal struck between a sorcerer and Satan. The sorcerer's part is to commit Shirk (acts of disbelieving in Allah) and other unlawful actions. In return, Satan will offer assistance and obedience to the sorcerer for his request. Both categories of magic are unlawful to act them in Islam but only the sorcery that expels the person from Islam as it was already explained earlier.

In relation to soothsayers and fortune-tellers, some scholars view them as synonymous. Example, Farah et al (2006:569) agreed that soothsaying and fortune-telling are the same which is the act of fortune telling. Al-Salami (1998: 138) stated that: "Some scholars were of the view that soothsaying and fortune telling are the same for each of them claims to have the knowledge of unseen". He equally added that some scholars, they differentiate between soothsayers and fortune tellers where they say, "Soothsayers are those claim to know what was in the past while fortune-tellers claims to explain what will come in future". He further stated that some scholars, view fortune telling to be a generic noun which comprises soothsayers, astrologists and their like who claim to know something that

had happened (or will happen).

The existing relationship among the magicians (sorcerers), soothsayers or fortune-tellers is that they are related in the disobedience of Allah (S.W.T.). None of their activities is acceptable in Islam. All of them are infidels and unbelievers in the Almighty Allah (S.W.T.) since they claim to know the hidden which none knows except Allah (S.W.T.).

To consult any one of them for something is unlawful. Evidence to this is the saying of the Prophet (S.A.W.) in a Hadith reported by Imam Ahmad which says: "Whoever goes to a diviner or a soothsayer and believes his words, has disbelieved in that which was revealed to Muhammad (S.A.W.)".

But if the one going to the sorcerer or fortune-teller does not believe what they say concerning the unseen but attends from curiosity, he does not go out of the fold of Islam. Instead, his prayers for forty days will be rejected. The Prophet (S.A.W.) says "whoever goes to the diviner and asks him of anything will have his prayers for forty days unaccepted".

Both magicians and fortune tellers or soothsayers are equally related to sorcery as in Tukhi (n.d.). They practice it, but at times their method of executing their activities may differ from one person to another.

All of them in many cases tell a lot of lies. Therefore, they are liars. All of them use jinn to assist them in carrying out their activities. This is contrary to the purpose of human and jinn creation.

Allah (S.W.T.) has created the human being and jinns in order to worship Him and to abstain from worshipping, invoking, seeking help and giving offerings and sacrifice and offer all other worship to more others than Him. Allah (S.W.T.) has sent the Messengers to guide the people to -this task and He revealed the heavenly Books for that purpose. The greatest of which is the Qur'an. It was revealed in order to convey this message and to preach and to work for it, besides cautioning the people against Shirk with Allah (S.W.T.) and against the worshipping of anyone other than Him. This is the purport of the statement of faith: There is no God except Allah (S.W.T.) This clearly sets out the principle that there is -no one else to be worshipped except Allah; thus it negates the concept of Godliness to anyone other than Allah (SAW.) and it affirms that Allah (S.W.T.) Alone and none other than Him is to be worshipped.

Sorcery or Sihr is an act of which one gets closer to Satan and seeks assistance from him. Another area discussed in the chapter is the ways of breaking the Sihr in Islam as stated by Bali where Qur'anic verses are used accordingly. The chapter also explained the position of Sihr in Islam which is an act of Kufr and it is prohibited. It is prohibited and is a grivious sin. The chapter also stated the ruling on the sorcerer in Islamic jurisprudence. Some jurist like ibn Qudamah agrees to kill the sorcerer when he performs sorcery. To imam al-Qurtabi, the sorcerer should be killed even if he repents because sorcery can be practiced in secret like adultery. But to imam al-Shafi'i, the sorcerer should not be killed by

performing sorcery unless he kills with his sorcery, then he is to be killed for committing homicide. Similarly, the sorcerers should be punished if he cheats with it.

The chapter continued and explained the position of Islam in breaking the Sihr with Sihr. Majority of the scholars like ibn Baz disagree with it. While few like Ahmad ibn Hambal was silence on it. Sihr can be treated with ruqya from Qur'an as stated by Khitabi.

More so, the chapter extrapolates the position of learning sorcery or soothsaying in Islam, To Razi, and sorcery can be learnt as a field or branch of knowledge but ibn Kathir criticized him by upholding that since going to sorcerer is unlawful, likewise the learning of it is equally unlawful. Abu Hayyan stated that to learn sorcery is an act of Kufr.

In addition to the distinction between sorcery and a miracle, the position of Islam on consultation of sorcerer and soothsayer, evidential values on the existence of Sihr, views of scholars on the existence of Sihr were all explained in the chapter. Lastly, the existing relationship among the magicians, soothsayers and fortune-tellers was established in the chapter. They are related in seeking the assistance of jinn in their activities, the disobedience to Allah (S.W.T) or claiming to know al-ghaib (unseen).

## CHAPTER THREE: METHODOLOGY OF THE RESEARCH

### 3.0 Introduction

In this chapter, the research design, general methodologies of research in Islamic Studies are highlighted. And lastly the methodology adopted by the researcher in this study is explained.

### 3.1 Research Design

Bichi (2004: 61) describes research design as a general plan for conducting the research. In addition to that, Olomolaiye in Tukur (1999:191) states that "a research design is usually the plan, structure and strategy of investigation which guide the collection and analysis of data in any research." A well-developed design provides the structure and strategy that controls the investigation. It equally suggests how the data is collected and how it is going to be analyzed. This shows that a research design is a conceptual framework within which the research is conducted. Tukur (1991:191) furthermore stated that a research design includes an outline of what the researcher intends to do from the beginning to the end of the research in order to achieve the objectives of the research.

This research is descriptive in nature. Therefore, descriptive research design is adopted to analyse magic, soothsaying and fortune-telling and their implications on Muslim belief. The researcher in this study carefully examines the references from Glorious Qur'an and Ahadith of the Prophet (S.A.W) to arrive at a conclusion on how magic, soothsaying influence the belief of a Muslim. Only genuine (Sahih) and sound (Hassan) Ahadith are used in the study. The Qur'anic interpretation

commonly used in this research is as understood by the early Muslim scholars and some scholars from our contemporary time.

The researcher also consulted some related sources written by early Muslim scholars who explained such concepts in line of the Glorious Qur'an and Sunnah. Consensus (Ijma'i) of the scholars was another issue considered in the conduct of the research more especially in the analysis of data collected. For the purpose of this research, the researcher adopted the descriptive research methodology to arrive at the conclusion.

### **3.2 Methodology of Research in Islamic Studies**

Research in Islamic Studies can be basically divided into three areas. Tukur (1999:192-195) has extensively explained them: as stated below area is the area of the first jurisprudence is an area of research where the researcher will arrive at a conclusion to explain a religious duties as Wajib (obligatory), Haram (Prohibited) or Ja'iz (Permissible) e.t.c. Therefore, the precepts of the Qur'an and Sunnah as understood by the Sahaba (companions) must be combined to base his legal decision. Therefore the following procedure must be strictly followed:

- a) Studying the problem, issue or case at hand (al-mas'alah).
- b) Understanding the nature of the case.
- c) Identification of the effective cause.
- d) Understanding the relevant text and its relationship with the case.
- e) Consultation of the texts (Qur'an and Sunnah).
- f) Searching for the consensus of the companions (Sahaba).
- g) Searching for the popular opinion among the legal views expressed by the early Muslim scholars,

h) Resorting to limited analogical deduction (Qiyas).

The second area of Islamic studies is fundamental of the religion ('Usul al-Din). It concerns mostly on Qur'an and Hadith Mutawatir and Ijma' in their decision. The reason for this is that scholars of this field Usul al-Din depend on clear-cut evidence and what was reported from reliable sources. It is not permissible to take decision related to faith (Iman), unbelief (Kufr) Polytheism (Shirk), sincerity of intention (Ikhlas) hypocrisy (Nifaq) etc. on hypothetical reports (Zaniyyat)

This researcher falls under the domain of Usul-al-Din because the Researcher is related to certain acts that are associated to Kufr and Shirk. The researcher cannot use experiment to establish the implication of magic and soothsaying on the Muslim belief. Likewise he cannot conduct an interview because the magicians, soothsayers or victims of magic or soothsaying cannot reveal the truth in greater percentage. The topic is not the type that the researcher can distribute questionnaires to get information for him to arrive at the conclusion. Therefore, he depends on what Qur'an and Sunnah say in relation to the subject matter. He also depends on what Islamic scholars observed as the implication of such acts on the Muslim belief. In addition, the researcher used his personal observation to explain certain items as required by the study.

Lastly, Tukur (1999:195) explains the third area of research in Islamic Studies as Hadith and civilization in which the researcher in the field deals with authentication

### **3.3 Methodology of Data Collection**

The primary source of data in this research is the clear cut evidence from Qur'an and the Hadith as understood by the early Muslim scholars. While the secondary source of data is the interpretation of the prominent Islamic scholars. The validity, reliability and authenticity of each and every Hadith used in the research have to be verified and explained in the research. This undoubtedly enhances the quality of the report. The researcher also used personal interview with some of the soothsayers and them the following questions:

What should I do to get a job somewhere? I see a lady and I want to marry her what should I do?, I have a brother who is reach but miserly enough not to assist anybody. What should I do to get something from him?, In the process of answering the quentions, the researcher observes certain characteristics which will confirm that such person is a magician or soothsayer.

## CHAPTER FOUR

### DATA ANALYSIS

#### 4.0 Introduction

The purpose of this chapter is to analyse the data in order to answer the five research questions as already stated in the introductory chapter. Therefore, the causes that lead some Muslims to consult magicians, soothsayers or fortune tellers, different types of magic, characteristics of magicians, and some methods they devise to have contact with the Jinn are going to be analyzed. And finally the analysis will be based on Qur'an and Sunnah as well as the views of Islamic scholars.

#### 4.1 Causes that Lead Some Muslims to Consult Magicians, Soothsayers or Fortune-tellers in their Daily Life

There are various causes that can lead an individual to consult magicians, soothsayers or fortune-teller in their daily life this depends upon an individual Abdullahi (2003) listed four of them.

- i. Envy: if an individual is envious to the favor of Allah in somebody, he or she can consult such people to do Sihr against other person.
- ii. The need to remain in a position or power: A person can do Sihr in order to remain in a particular position for many years.
- iii. The need to achieve a missing goal by an individual: A person can miss something that he wanted as a result of that he or she can consult magicians or soothsayer to know the causes of his or her missing.
- iv. The need to achieve something needed by an individual: If an individual

wants to get something or to embark on a business he or she can consult a soothsayer to know if it is possible or otherwise.

Other causes of sihr in addition to what Abdullahi (2003) says include: The need to get remedy to an illness or demonic disease, the need for protection against devilish act, the need to prosper in one's business or to remain in a position of an office, the need to win election in politics, the abject poverty, the preparation for worldly life, the seeking of marriage, the need to obtain something from somebody, an ignorance of who is magician, soothsayer or fortune-teller, the need to separate lovers or friends and the need to close the mouth of an individual over an issue. Similarly, if a person wants to expel somebody from a place he can consult magician or soothsayer for the achievement of his goal. Another reason why some people consult a magician can be seen from what al-Munajjid confirmed. It is that ignorants, tyrants and people of the weak faith go to magician so as to oppress other people or take revenge on something done to them.

#### **4.2 The Views of Scholars on the Existence of Sihr**

Some of the Islamic scholars discuss extensively on the existence and reality of Sihr as a result of some group of Mu'tazilah who claimed that it did not exist. It was only tricks and illusions. Among the scholars who agree that Sihr is real is al-Qurtabi (1987:2:46) who said:

The Sunnis have agreed that sorcery does exist and that it has a true nature. However, the Mu'tazilites and Ishaq al-Istirbadi, who is one of the companions of al-Shafi'i, said that sorcery does not have true nature. To them sorcery is only magic tricks and

illusions which give false impressions. They also said that sorcery is only fast moves and delusions just like what Allah (S.W.T.) described in the Qur'an in the case of Musa (A.S.) and magicians, 'He (Musa was under the illusion of their magic and that he thought that it was really slithering, but Musa (A.S.) only thought, so. He (Allah S.W.T.) also said, 'they bewitched the eyes of the people.

Al-Qurtabi also continued that: These claims were not valid proof because magic tricks and illusions are part of sorcery. However there were other things that go beyond tricks and delusions, and reasons do not contradict that they have been seen or heard. This is what the Qur'anic verse is talking about when it mentions sorcery and the conditions that are put on the person who wants to learn about it. If it had not been a science with a true and existing nature, then it would not have been something to be learned, and Allah (S.W.T.) would not have told us about those who teach it to people.

He further stated that the scholars have agreed that the reason behind the revelation of Surah al-Falaq is the spell that Labid ibn al-Aa'sam, cast on the Prophet (S.A.W.) as it was contained in Bukhari and Muslim. A'isha said a Jewish person called Labid ibn A'asam bewitched the Prophet (S.A.W.) in the Hadith A'isha (R.A.) said, 'the Prophet (S.A.W.) when the spell was broken, the prophet (S.A.W) said: 'Allah has cured me'. Cure can only be after sickness, thus indicating that sorcery is real and it can causes illness. So, it is an indisputable fact since Allah (S.W.T.) and the Prophet (S.A.W.) said it existed. The consensus of Muslims is of

that opinion. Whoever says otherwise like Mu'tazilites is going against the truthful consensus of the Muslims. Imam al-Nawawi in *ibn Hajar* (n.d. : 10:222) stated that sorcery has a true nature and that is the opinion of the consensus of the scholars in addition to the proof from the Qur'an and the Sunnah.

Ibn Qudamah (n.d: IO: 106) has stated that sorcery has a true nature. Some kinds of sorcery cause death, or sickness, or prevent the man from sleeping with his wife (impotency), or serve to separate them. Ibn abul Izzi al-Hanafi (n.d.:505) said "the scholars have debated extensively about the reality of sorcery and its different kinds. The majority of the scholars say that its effect could lead to the death of the one under the spell or his illness without seeing any outside marks on his body".

Islamic scholars who have sound knowledge are of the view that since both Qur'an and Sunnah have established the reality and true nature of Sihr, agreed that it happens in almost each and every human society.

#### **4.3 Signs by which a Person can identify a Sorcerer**

A sorcerer can be identified, *by* so many signs in him. For this reason Bali (n.d.:43) identified thirteen signs by which a sorcerer can be identified. They are arranged as following Kredly (2006:43).

- 1) If he asks about the name of the patient and his mother's name.
- 2) If he asks for something with traces of the patient such as his garment, hat, handkerchief, undershirt, etc.

- 3) If he asks for specific animal to slaughter, if he slaughters it without mentioning the Name of Allah (S.W.T) if he wipes the body of the patient with its blood, or if he throws the slaughtered animal in deserted place.
- 4) If he writes spells.
- 5) If he reads spells which cannot be understood.
- 6) If he gives the patient a closed pieces of paper (Hijab) which contains a square with words or numbers written in it.
- 7) If he asks the patient to isolate himself from other people in a dark room by himself for a specific period of time. They call this methods seclusion (al-Hijbah).
- 8) If he asks the patient not to take bath for forty days. This request indicates that the jinni serving the sorcerer is a Christian.
- 9) If he asks the patient to bury certain things in the ground.
- 10) If he gives the patient certain papers to burn and breath its smoke
- 11) If he mumbles words that are not understood.
- 12) If the sorcerer tells the patient his name and the country from which he originally came and the problem of which he came.
- 13) If the sorcerer writes separate letters on a piece of paper or a small platter made of white ceramic and orders the patient to soak it in water and

drink that water.

In addition to what Bali summarized, the reserche observed the following: in identifying a soothsayer or magician:

- i. If he claims to work with Jinni
- ii. If he asks to slaughter an animal with specification,
- iii. If he keeps parts of dead animals,
- iv. If he stays in an isolated place away from people.
- v. If he claims to know something that happened in the past or it will happened.
- vi. If he uses cowries and other items in his activities.
- vii. If he asks you to bring an item that is difficult or impossible to obtain
- viii. If he appears in abnormal or in deviant dresses.
- ix. If he asks to bring a human part ie eye. Heart, etc.
- x. If he asks to give alms of a specific items to a specific group of people ie children on a specific clay and.
- xi. If he uses astrology to predict something reactions to human life not related to weather.

Bali war ned that whoever knows that a person whom he consults is a sorcerer he should stop consulting him. Otherwise he (or she) will be considered as an unbeliever (Kafir). This becomes possible because of the sound Hadith reported

by Bazzar in Bali (n.d.'43) which says: "Whoever went to a soothsayer and believed what he said, then he denounced what was revealed to Muhammad (S.A.W.).

#### **4.4 Method Devised by Magicians (Sorcerers), Soothsayers or Fortune Tellers to have Contact with Jinn**

Before a sorcerer or a soothsayer has contact with jinn he must commit certain acts that are either Shirk or Kufr. The act may be one of the grievous sins. Bali (n.d:14) shades light on some of these means. He says:

Some sorcerers will wear the Qur'an on his feet and enter the bathroom while wearing it. Others will write verse (of the Qur'an) with menstrual blood. Others will write down Surah al-Fatiha in the opposite direction. Some will pray without making ablution or stay in the state of junub (not bathing after sexual intercourse). Some will sacrifice animals for Satan and not mention the Name of Allah (S.W.T.) when slaughtering and then throw the slaughtered animal in a place specified by Satan. Some will address the planets, and prostrate to other than Allah (S.W.T.). Some will sleep with their mothers or daughters. Some will make a charm which carries Kufr (disbelief) meanings.

Generally speaking Satan will not help any of the sorcerer or soothsayer freely. He must inculcate him to commit unlawful acts. In a situation where the sorcerer or soothsayer does not execute the act of such Kufr, the Satan will seize to serve him properly. But if he (the sorcerer or soothsayer) commits it properly the Satan will carry all his commands urgently. The Satan, the sorcerer or soothsayer are very close friends in the disobedience of Allah

(S.W.T.)

Sorcerers and soothsayers run a very miserable life. None of them have a good sleep or have a complete health. This happens because the jinn at times touch them or touch their families by different types of harm. Their status is described in Qur'an Surah Ta-Ha 20:124

Where Allah (S.W.T.) says;

يٰۤاَيُّهَا الَّذِيْنَ كَفَرَآ اِنَّ اِلٰهَكُمْۤ اِلٰهًاۢ وَاحِدًاۙ لَّاۤ اِلٰهَ اِلَّا هُوَۙ سَخَّرَ لَكُمْۤ اَنْۢ بَدَّ اِلَيْهِۙ اَشْيَآءًاۙ لَّا تَنْفَعُكُمْۚ اِلٰهِيۡكُمْۚ اِلٰهًاۙ لَّا يَخۡشَوۡنَ اِلٰهَ رَبِّ الْعٰلَمِيۡنَ ۙ ۱۲۴

But whoever turns away from my reminder (i.e. neither believes in this Qur'an nor acts on its teaching) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.

After the first contact between a sorcerer or a soothsayer with jinn any time one of them wants to call a jinn in order to assign him a job, he has to commit an act of Shirk of Kufr. Bali (n.d 38 - 43) in kredly (2006: 37-40) summarized eight methods in his effort to explain how a sorceres summons jinn as follows:

### **1. The Method of swearing (al- Tawkil)**

The sorcerer or soothsayer will enter a dark room, lights a fire and sprinkles on the fire the kind of incense that is appropriate to the request either the incense with good or bad smell depending on the need of the sorcerer. After that the sorcerer will start his chant where he says some statements containing Kufr and statements that glorify the master jinn and seek help from

him.

During the act, the ghost appears before him in the shape of dog or otherwise. The sorcerer or soothsayers will order him to carry his assignment. At to him.

## **2. The Method of Slaughtering**

The sorcerer used a bird or chicken or dove with certain characteristics that the jinnj has specified. In so many cases, black colors are chosen. The sorcerer will slaughter it without mentioning the Name of Allah (S.W.T.) and throw it in a place he will then return to this Place and command the jinn to carry his commands. The end, the jinn will request the sorecere or soothsayer to do something to secret.

## **3. The Lowlife Method**

The sorcerer in this method may wear Qur'an on his feet, enters the toilet and starts reading his chant of Kufr. After that he returns to his room and sits to order the devil to execute his commands. The devil will execute the assignment hurriedly as a result of great Shirk committed by either the sorcerer or soothsayer. The sorcerer commits such atrocities just to please the jinn in order to carry out his commands.

## **4. The Filth**

The sorcerer may write a chapter of the Qur'an with menstruation blood or other filth and then he says his chant of Shirk. Then the devil appears to him and

carries his order. This is the worst type of Kufr.

#### **5. The Writing from Left**

The sorcerer in this method writes a chapter of the Qur'an inversely (i.e. in reverse from end to the beginning). He then returns and orders the devil to carry the assignment intended by the sorcerer.

#### **6. The Method of Astrology:**

This method is also called the observatory method since the sorcerer waits on a certain star to shine then he addresses that star through chants that contain Shirk. Then he performs certain acts and claims that he is summoning the spirit of the star. In fact what he is doing is nothing than performing act of worship for the star. By worshiping such stars, the Satan then assists the sorcerer by carrying out his order. The sorcerer in this case may think that it is the star that helps him.

#### **7. The Method of Reading the Palm of Hand**

This method is mainly used to find out the lost items. In it, the sorcerer will get a young boy who has not reached the age of puberty and has not made ablution. He takes the boy's hand and draws a square on it. He then writes around the four sides of the square an incomprehensible code that is made up of words that contain Shirk. He then adds other items on a paper and places it on the palm of the boy and put it on the face of the boy like an umbrella. He places a small hat on the boy's head in order to keep the paper from falling. After that he

covers the boy with a heavy piece of cloth. During the exercise, the boy does not know what is happening since it is in a dark room. By the time the sorcerer starts reciting his spell of Kufr, the boy starts seeing light and figure, moving in the palm of his hand. A devil will appear in a shape of man. The sorcerer will then ask the boy about what he has seen. He would say that he has seen a man. Then at that time, he told him (the boy) what he likes and orders him to tell that person whom he had seen in his palm.

#### **8. The Method of the Traces:**

In this method the sorcerer asks the patient for something that contain the "traces" of himself such as a handkerchief, turban, shirt, or anything that carries the sweat (or hair, odor etc) of the person. He then measures the length of four fingers in the item, cuts it out, and holds tightly on to it. He then recites Surah al-Takathur or any other short Surah from the Qur'an loudly. Then he will read Shirk chant in secret. After that he calls on the devil and will tell him about the illness. If the illness was caused by the envious eye, then the piece will get longer. If it stays four-fingers long, then the illness is medical and the sorcerer will tell the patient to go to the regular doctor.

In all of the above eight methods, none of them is carried out without committing Shirk and Kufr. That is why Imam Dhahbi, (2005:12)

Says: "There is no way that sorcery can be carried out, without committing an act of either Shirk or Kufr". For this, Abdurrahman in

Faqihi (2003:335) and Sulaiman 1979:383 say "sorcery is unlawful in all

revealed religions"

#### 4.5.1 The Implications of Magic and Soothsaying on Muslims' Belief in Allah (SWT)

The first and the most important article of faith in Islam is to believe in Allah (S.W.T) as the Creator of the universe and to believe in Him as the Lord of the Universe. It is the highest of all the articles of faith. Its absence leads the other articles to be of no avail. So, a Muslim should believe in Allah (S.W.T).

Allah (S.W.T) is the only Creator who originates the creation of all things.

Surah al-Rum. 30:11 says:

كُلُّ شَيْءٍ خُلِقَ مِنْ عِنْدِهِ وَرُجِعَ إِلَيْهِ  
كُلُّ شَيْءٍ خُلِقَ مِنْ عِنْدِهِ وَرُجِعَ إِلَيْهِ

Allah (Alone) originates the Creation, then He will repeat it, then to Him you will be returned.

A Muslim must believe in Allah as the only Sustaner of the universe. Allah is responsible to provide everything required by his creatures.

This can be clearly seen in Surah al-Rum, 30:40 where Allah says:

يَوْمَ نَسْفَعُ بِالنَّفَسِ كُلَّ جُنَّةٍ فَإِنَّ الشَّامِتِ يُؤْتِي أَمْرَهُمْ  
يَوْمَ نَسْفَعُ بِالنَّفَسِ كُلَّ جُنَّةٍ فَإِنَّ الشَّامِتِ يُؤْتِي أَمْرَهُمْ

If Allah is He who created you then provided food for you. Then will cause you to die, then (again) he will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allah) that do anything of that? Glory is to Him! And exalted is He above all that (evil) they associate with Him).

By merely observing the nature of Allah's creation one has to





those who were before you so that you may become pious (al-muttaqun). Who has made the earth a resting place for you, and the sky as a canopy; and sent down water (rain) from the sky and brought forth there with fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).

The greatest sin on earth is to associate anything in worshipping Allah (S.W.T). No matter little it is Allah will reject such worship. Bukhari in volume 6, Hadith reported that:

Narrated Abdullah (R.A): I asked the Prophet (S.A.W) "what is the greatest sin in consideration with Allah?" He said "that you set up a rival unto Allah though He Alone created you." I said, "that is indeed a great sin". Then I asked, "what is next He said, "to kill your son lest he should share your food with you", I asked, "what is next"? He said, "to commit illegal: 'sexual intercourse with the wife of your neighbour".

Belief in Allah (S.W.T) is the best deed. This can be seen in another report of Bukhari in volume 1 Hadith no. 25 that: Narrated Abu Hurairah (R.A) Allah's Messenger (S.A.W) was asked, "What is the best deed"? He replied. "To believe in Allah (S.W.T) and His Messenger Muhammad...

Belief in Allah must be followed with good deed in order to get sweetness of faith by a Muslim. This belief in Allah has condition that it should not be mixed up with any form of Shirk. In respect to this Allah (S.W.T) in Surah al-Anam 6:82 says:

أَلَمْ يَجْعَلْ لَكُمْ الشِّرْكَاءَ الَّذِينَ يَكْفُرُونَ سِوَا اللَّهِ الَّذِينَ كَفَرُوا ۚ إِنَّ اللَّهَ يُبْغِضُ الْمُشْرِكِينَ ۚ

It is those who believe (in the Oneness of Allah and worship none but Him alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.

Bukhari in volume 1, Hadith no. 31 reported that when the above mentioned verse was revealed the companions of Allah's Messenger (S.A.W) said "who is amongst us who had not done zulin (wrong)?" then Allah (S.W.T) revealed Surah Luqman 31:13 of the Holy Qur'an which says:

ط ط ڈ ڈ ف ف ف ف ف ف ف ف ج ج ج ج  
لقمان: ۱۳

...verily joining others in worship with Allah is a great Zulm (wrong) indeed.

The Iman of a Muslim can increase or decrease depending on his activities. This therefore depends on the level of good deeds (action) performed by a believer. If he does much of good deeds his faith will increase. Likewise, when he commits evil deeds his level of faith will decrease to the lower level.

The above clarity constitutes the view of Shariah regarding the implication of magic and soothsaying on Muslim belief. Magic and soothsaying are among the gravious sins which Allah (S.W.T) prohibited a Muslim to practice. This can be seen in a hadith reported by Bukhari in (Hadith no. 5764) that: abu Hurairah (RA) narrated that the messenger of Allah (S.W.T) said: "save yourself from the seven destroyers". The companions (RA) asked "O messenger of Allah, what are those seven things"? He said: to associate anything with Allah, sorcery (magic), killing a life without due process of the Shariah. Usury, usurping the wealth of orphan,

turning back from the battlefield and false accusation to women.

Another reason that indicates that adhering to magic and soothsaying renders a Muslim to disbelieve in Allah is in Surah al-Baqarah 2:102 where Allah says:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَلْمِزُوْا الَّذِيْنَ يَدْعُوْنَ بِالْبَقَرَةِ: ١٠٢

...but the devils disbelieved, teaching mankind magic.

Practicing magic or soothsaying for the sake of harming people is totally forbidden.

Based on this, it is a form of disbelief to torture people with a magic spell or subject them to the evil of jinn. According to Surah al-Baqarah 2:102) as quoted above, any person who believes in magic as part of divinity or Karamah has disbelief in Allah (S.W.T). The direction of influence here is that believing in magic and soothsaying is denial of perfect power of Allah (S.W.T) to do what He decides or to satisfies the need of His slaves and ascribes it to magicians or soothsayers. In shading light to this, Allah (S.W.T) in Surah al-Nisa'i, said:

Have you not seen those who were given a portion of the scripture? They believe in jibt and Taghut and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

As reaged to the word jibt and taghut. There are so many interpretations given by Islamic scholars Ibn Abdulwahab (1986) said al-Jibt is magic (sorcery) while Surah al-Taghut is Shaitan. Jabir in the same source as mentioned above was reported to have said that al-Taghut are soothsayers upon whom

the devil alights and every tribe has one. Ibn Kathir (d. 774 A.M) agreed with the aforementioned views about the words jibt and Taghut by reporting the same from Abdullahi Ibn Abbas, Abul-Alia, Mujahid, Ad'a'u, Sa'id Ibn Jubair, Al-Sha'bi, Alhasan and Atiyya. Al-Jawhari in Ibn Kathir (2003:634) asserted that Jibt is a word that is applied to the idols, soothsayers, magicians and their like."

The above reason is enough to prove that those who believe in magic and soothsaying or its practice are infidels, but some common Muslims deem that magic and soothsaying is a favour of Allah which He grants whom He wills among His slaves. That is why they associate some magicians and soothsayers as auliya who have Ism-Allah-al-A'zam (the greatest name of Allah). This happens to them because of their ignorance of the process or procedures that those people pursue to acquire the skill. They also ignore the stands or position of such activities in Islam. This even leads them to consider it as humanitarian services. May Allah guides us.

#### **4.5.2 The Implication of Magic and -Soothsaying on Muslims' Belief in**

##### **Angels**

It is essential on Muslim to belief in the Oneness and Uniqueness of Allah (S.W.T) in His nature, His control, His names and attributes, thus it is equally the same to believe in the existence of angels. Despite the fact that angles are invisible in nature in their original shape, a Muslim has to believe in them as the servants of Allah (S.W.T). They are obedient servants to all kind of



hear, and we obey, (we seek) your Forgiveness, our Lord,  
and to You is the return (of all).

Only Allah (S.W.T) knows the exact number of angels Muslim is expected to believe in them. With regard to this, Allah in Surah al-Mudaththir 74:31 says:

زُرُّوْهُ لِيُبَيِّنَ لَكُمْ  
 آيَاتِهِ وَيُخْرِجَكُم مِّنْهَا  
 إِلَىٰ مَقَدَرٍ مَّعْدُودٍ  
 قَلِيلٍ ۗ أَلَمْ تَكُن مِّنْ قَبْلُ  
 مِّنْ دُونِ الْغَاثِ وَالْغَابِثِ  
 الْمَدَّثِرِ: ٣١

And we have set none but angels as guardians of the fire. And we have fixed their number (19) only as a trial for disbelievers, in order that the People of the Scripture (Jews and Christians), may arrive at a certainty (that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurat (Torah) and the Injeel (Gospel) and that the believers may increase in faith (as this Qur'an is the truth), and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: what Allah intends by this (curious) example. Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He.

And this (Hell) is nothing else than a (warning) reminder to mankind.

In respect to the implication of magic and soothsaying on Muslim belief in Angel, there are some groups of Muslims who have deviated from the teaching of Islam and believe that the origin of magic is from the two angels in which Allah narrated their story in Surah al-Baqarah 2:102. This group is actually influenced by Israelite interpretation of the verse. According to ibn Kathir (2003) scholars were divided in relation to the position of Harut and Marut. Some did not agree with

that view. Among them are: Abdul-Rahman. Abul-Ali'a Adiyya and Imam al-Qurtubi. On the other hand, ibn Jarir agreed that the event of two angels is real. He claimed that Harut and Marut were the two angels who Allah (S.W.T) sent them down to the earth and permitted them to teach Sihr in order to try and test people after he had already explained to them that it through the mission of his apostles.

Ibn Kathir finally resorted to the view of the first group that upheld that Jews pretended that the magic was revealed to Jibril and Mika'il. Then Allah (S.W.T) belied them and rendered His saying: "Harut and Marut as a substitute to the initial work "al Shayatin". This indicates that the Satans mentioned in the first statement are also the Harut and Marut.

Ibn Kathir in one of his view stated that the word Shayatin refers to Harut and Marut because of their distinction and excessiveness in magical practices.

#### **4.5.3 The Implication of Magic and Soothsaying on Muslim Belie: in the Revealed Books**

Belief in the revealed Books is in the third position in the articles of faith as it is already mentioned in al-Baqarah. 2:285. the belief in the revealed books is to bear in mind that they are truly sent down by Allah (S.W.T) and they are eternal speech for the guidance of mankind and jinn to the straight path. The final revelation revealed by Allah is the Qur'an for the ownpliment of such objective. This is clearly stated in Surah al-Baqarah. 2:2

بِذِكْرِ الرَّسُولِ إِذْ يَقُولُ بِحُكْمِ اللَّهِ أَلَمْ يَكُن لَكُمْ آيَاتُهُ أَنْ تَقُولُوا بِهِ لَوْلَا أُوحِيَ بِنُوحٍ إِذْ دَعَا إِلَىٰ رِبِّهِ وَلَمْ يُكْرَمُوا بِهِ أَفَجَاءَ يَهُودُوعِيسَىٰ بِبُرْهَانٍ بَارِئٍ مِّنْهُم مَّا يَتَّبِعُونَ آيَاتَ اللَّهِ لِيُعْلَمَ أَنَّكَ مُسْلِمٌ لِّحُكْمِ اللَّهِ وَكَلَّمَ اللَّهُ مُوسَىٰ تَلَوًّا مُّجِيدًا ۚ

This is the Book (the Qur'an). Where of their is no doubt, guidance to those who are al-Muttaqun. [The pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].

Muslims are expected to strongly build this belief in their mind and to work with all that are in the Qur'an. The implication of these acts (magic and soothsaying) on some Muslims concerning the scriptures is evident because each of the revealed books calls people to shun away the practice of magic and soothsaying. Not only to shun them away but makes them prohibited. If a Muslim embarks on such practices, he defies apparently the prohibition of the acts. Hence he or she had denied the revelation of the Prophet Muhammad (S.A.W). This can be clearly seen in a Hadith reported by Abu dawud and other four Hadith collectors and al-Hakim as in Al-Shaik (2003:546) which says: "Abu Hurairah narrated that the Prophet (S.A.W.) said. Whoever visited a soothsayer and believed in his words, has denied the revelation revealed to Muhammad (S.A.W) (i.e. Qur'an)". And this Hadith has been classified as Sahih by its reporters. In another Hadith, reported by al-Bazzar from the same source mentioned above.

The Holy Prophet (S.A.W) said: 'He is not of us who seeks omens or an omen interpretation has done for him. Or who practices fortune telling or the practice of fortune telling has done for him: or practices Sorcery (magic) or the practices has done for him. Whoever goes to a fortuneteller and believes in what he says has disbelieved in what was revealed to Muhammad (S.A.W.)

From the above stated Hadith, it is clearly seen (hat Whoever

believes in the acts has disbelieved in the message revealed to the Prophet Muhammad (SAW).

Uthaimin (2003:547) in relation to these issues views that whoever believes that a magician or a soothsayer knows al-gyaib he has apparently denounced the Islam for only Allah knows al-gyaib (the concept of unseen). This can be seen in Qur'an, Surah al-Namli, 27:65 that says;

ط ط ط ف ف ف ف ف ف ف ف ف ج ج ج ج النمل:  
٦٥

Say; none in the heavens and the earth knows the Ghaib (unseen) except Allah.

Uthaimin continued explaining that any person, who has the knowledge of the above mentioned verse, yet believes that a magician or soothsayer knows unseen is a Kafir. But whoever believe that out of ignorance of the verse, he is still Kafir but his Kufr does not remove him from Islam.

Al-Shaikh (2000:549) in his commentary on the Hadith that says, “whoever believes in what a soothsayer says is a disbeliever in Qur'an” He further stated that there is reason for this assertion is that claiming to know al-Ghaib is Kufr. And to believe in their claims is another act of Kufr. Therefore, whoever believes that magicians or soothsayers have the knowledge of al-Ghaib has believe in the part of the Qur'an and disbelieves in the part as it is mentioned in Surah al-Baqarah, 2:85:

ذ ذ ذ ط ط ط ف ف ف ف ف ف ف ج ج ج







(O Muhammad SAW) of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any messenger that he should bring except by the leave of Allah. But when the commandment of Allah, the matter comes will be decided with truth, and the followers of falsehood will then be lost.

Another verse that supports the above mentioned one in this issue of sending messenger to each and every Ummah is in Surah al-Nahl, 16:36 where Allah (SWT) says:

﴿ وَبَشِّرِ كُلَّ أُمَّةٍ بِرَسُولٍ مِّنْ لَّدُنَّ يُؤْتِيهِمْ آيَاتِهِ وَتُؤْتِيهِمْ لِقَاءَهُمْ يُنصَرُونَ ۗ وَلَقَدْ أَنزَلْنَا إِلَيْكَ الْكِتَابَ فَتُبَيِّنْ لَهُمُ الْآيَاتِ اللَّاتِي بَدَأْنَا بَشْرَهُنَّ لِيُحِزَّنَ الَّذِينَ كَفَرُوا لَافْتِنًا ۗ إِنَّهُنَّ يُكْفَرْنَ ۗ وَلَقَدْ أَنزَلْنَا إِلَيْكَ الْكِتَابَ فَتُبَيِّنْ لَهُمُ الْآيَاتِ اللَّاتِي بَدَأْنَا بَشْرَهُنَّ لِيُحِزَّنَ الَّذِينَ كَفَرُوا لَافْتِنًا ۗ إِنَّهُنَّ يُكْفَرْنَ ۗ ﴾  
 ﴿ وَبَشِّرِ كُلَّ أُمَّةٍ بِرَسُولٍ مِّنْ لَّدُنَّ يُؤْتِيهِمْ آيَاتِهِ وَتُؤْتِيهِمْ لِقَاءَهُمْ يُنصَرُونَ ۗ ﴾

And verily, we have sent among every Ummah (community, nation) a messenger (proclaiming)! “Worship Allah (S.W.T) (alone) and avoid (or keep away from) Taghut (all False deities i.e do not worship Taghut besides Allah) then of them were some whom Allah guided and of them were some upon whome the straying was justified. So, travel through the land and see what was the end of those who denied (the truth).

From the context of the above mentioned verse, it is deduced that any person who believes in magic or soothsaying or he believes in what soothsayers or magicians say or do he is worshipping nothing but Taghut. Many things are included in the meaning of Taghut. Al-Hilali and khan (2004:58) included satan and devils in its meaning.

After believing that all Messengers of Allah is true and their messages are authentic from Allah (S.W.T), then a Muslim must believe that Prophet Muhammad (S.A.W) is the final Messenger sent by Allah (S.W.T) As every Messenger brings Mu'jizah (Miracle) to challenge his people Isa (AS) performed miraculous acts so that people may believe in him. These acts are



Surah al-Qasas, 28: 31-32 where Allah (S.W.T) says:

ذٰلِكَ الَّذِي يُضِلُّ الْبَصَرَ  
 كَمَا يُضِلُّ السَّبِيلَ ۗ وَذٰلِكَ  
 الَّذِي يَخْلُقُ السَّحَابَ  
 مِثْلَ الْبَدْرِ لَيْلًا  
 وَذٰلِكَ الَّذِي يُرْسِلُ  
 الرِّيحَ كَمَا يَسُوقُ  
 السَّحَابَ ۗ وَذٰلِكَ  
 الَّذِي يُرْسِلُ الْمَطَرَ  
 وَذٰلِكَ الَّذِي يُخْرِجُ  
 الْخَبْثَاتِ مِنَ الْغُيُوبِ  
 ذٰلِكَ الَّذِي يُرْسِلُ  
 الرِّيحَ كَمَا يَسُوقُ  
 السَّحَابَ ۗ وَذٰلِكَ  
 الَّذِي يُرْسِلُ الْمَطَرَ  
 وَذٰلِكَ الَّذِي يُخْرِجُ  
 الْخَبْثَاتِ مِنَ الْغُيُوبِ

And throw your stick! But when he saw it moving as if it were a snake, he turned in flight, and looked not back (it was said:) "() Musa (Moses)' Draw near, and fear not erily you are of those who are secure.

The next verse says:

ذٰلِكَ الَّذِي يُرْسِلُ  
 الرِّيحَ كَمَا يَسُوقُ  
 السَّحَابَ ۗ وَذٰلِكَ  
 الَّذِي يُرْسِلُ الْمَطَرَ  
 وَذٰلِكَ الَّذِي يُخْرِجُ  
 الْخَبْثَاتِ مِنَ الْغُيُوبِ  
 ذٰلِكَ الَّذِي يُرْسِلُ  
 الرِّيحَ كَمَا يَسُوقُ  
 السَّحَابَ ۗ وَذٰلِكَ  
 الَّذِي يُرْسِلُ الْمَطَرَ  
 وَذٰلِكَ الَّذِي يُخْرِجُ  
 الْخَبْثَاتِ مِنَ الْغُيُوبِ

Put your hand in your bosom, it will come forth white without a disease: and draw your hand close to your side to be freed from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two Burhans (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are fasiqun (rebellions, disobedient to Allah).

From the above mentioned verses, it is clearly stated that whenever a Messenger displays a miracle, his people usually ascribes usch thing to Sihir as it is explained in surah al-Ma'idah 6: 110, in respect to Prophet Isa (A.S). This is obvious in the case of Musa (A.S) when he displayed the miracles to Fir'aun and s people. Musa (A.S) throws his stick and it swallowed up all which made. So the magicians fell down prostrated and believed in Allah (S.W.T), Fir'aun in his response to their action said as in Surah Ta-Ha 20: 71.

ذٰلِكَ الَّذِي يُرْسِلُ  
 الرِّيحَ كَمَا يَسُوقُ  
 السَّحَابَ ۗ وَذٰلِكَ  
 الَّذِي يُرْسِلُ الْمَطَرَ  
 وَذٰلِكَ الَّذِي يُخْرِجُ  
 الْخَبْثَاتِ مِنَ الْغُيُوبِ  
 ذٰلِكَ الَّذِي يُرْسِلُ  
 الرِّيحَ كَمَا يَسُوقُ  
 السَّحَابَ ۗ وَذٰلِكَ  
 الَّذِي يُرْسِلُ الْمَطَرَ  
 وَذٰلِكَ الَّذِي يُخْرِجُ  
 الْخَبْثَاتِ مِنَ الْغُيُوبِ

“Believe you in him (Moses) before I give you permission? Verily he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us (Fir’aun-pharaoh) or the lord of Musa (Moses) Allah can give the severe and more lasting torment.

Fir’aun ascribed Sihir to Musa (AS) because he knew that Sihir is defective. As a result of that defect of the Sihir the people of Musa (A.S) did not believe in him. This is clear in Surah al-A’raf 7:132 where Allah says:

فَ قُ قُ قُ قُ قُ قُ قُ قُ قُ قُ قُ قُ قُ قُ قُ  
الأعراف: ١٣٢

They said (to Musa (Moses))  
"whatever Ayat (proofs) you may bring  
to us to work there with your sorcery on  
us. We shall never believe in you."

Whatever miracle or ayah manifested by a prophet, some of his people may deny it. All prophets and Messengers of Allah manifested miracles (Mujizah) in order to challenge their people. So that they may believe in them and their messenger Prophet Muhammad (SAW) as in a Hadith reported by Bukhari and Muslim indicate that Abu Hurairah reported that "The Messenger of Allah (S.W.T) said: ‘there is no any prophet except he was given a miracle.

One of the miracles performed by Prophet Muhammad (SAW) when the people of Makkah requested him (S.AW) to show them a miracle was that shows them the splitting of the moon into two. This is clearly Stated in a



a soothsayer Cor a fortune teller)! Little is that you remember! This is the Revelation sent down from the Lord of the 'Alamin (Mankind Jinn and all that exists.)

The implication of magic and soothsaying to Muslims belief is that any person who believes in magic has disbelieved in the Messenger of Allah. Similarly whoever associate magic or soothsaying to the Messengers of Allah has disbelieved in the entire messages of Allah brought by those Messengers. Only unbelievers relate the miracles perform by the Messengers to the act of Sihr and soothsaying. This can be clearly seen in the story of some Messengers of Allah in the Qur'an. In the story of Isa (A.S), he had performed the miraculous activities by the will of Allah (S.W.T) as in Surah al-Ma'ida. 5:110, the disbelievers say:

This is nothing but evident magic.

The same issue is in the story of Musa (A.S) when he brought them the ayat from Allah, the unbelievers related him to magicians. This can be seen in Surah al-Qasas 28: 36 where Allah (S.W.T) says:

أَبْهَتُوا بِمَدْعُومَاتِنَا بَعْضُنَا بِبَعْضٍ أَتَتْهُمْ آيَاتُنَا فَأَنكَّرُوا بِهَا  
القصص: ٣٦

Then when Musa (Moses) came to them with our clear ayat (proofs evidences verses lessons signs, revelations, etc.), they said: "this is nothing but invented magic. Never did we hear of this among our fathers of old.

In relation to this Bukhari reported a Hadith no. 3210 and 5762. The same Hadith was reported by Muslim in Hadith number 2228 thus:

Aisha (R.A) narrated that: "people asked the Messenger of Allah (S.A.W) about soothsaying and He (S.A.W) said: they are nothing and the people said: 'O Messenger of Allah, they sometimes foretell something and it really happens the Messenger of Allah (S.A.W) then said: it is the jinn that grasps the true words and mixed it with more than one hundred lies before he informs the soothsayer'.

In response, to this issue al-Hanafi (n. d:434) advised that: 'we should not believe in soothsayer or fortune-teller or anybody who claims something that disagree with Qur'an, Sunnah and the consensus of the Muslim scholars."

#### **4.5.5 The Implication of Magic and Soothsaying in the Muslim Belief of the Last Day**

Belief in the Last Day is part of the sixth articles of faith in Islam. The concept of Last Day is part of the concept of the unseen in which every Muslim is expected to belief in. The unseen that is related to the Last Day is known to Allah (S.W.T) alone. Our own is lo belief only. This belief is the characteristics and quality of a pious and righteous person as Allah (S.W.T) stated in Surah al Baqarah 2 :3:

پ ن ن ن ذ ن ت ت ذ ذ چ البقرة: ۳

Who believe in the Ghaib and perform as-Salat (iqamat-as-salat) spend out of what we have provided for them (i.e. give zakat, spend on themselves, their parent, their children, their wives. etc., and also give charity to the poor and also in Allah's cause – Jihad).

These pious Muslims also believe in the Qur'an and the Sunnah as it is mentioned in Surah al-Baqarah. 2: 4











no. 19 that:

Narrated ibn Abbas R.A: Once I was behind the Prophet (S.A.W) and he said: "O boy. I will teach you a few words: Be loyal and obedient to Allah (worship Him (Alone), remember Him always, obey His orders, He will save you from every evil and take care of you in all the spheres of life. Be loyal and obedient to Allah, you will find Him near (in front of you) i.e. He will respond in your requests. If you ask, ask Allah, If you seek help, seek help from Allah. Know that if all the people Met together in order to benefit you with something, they will not be able to benefit you in anything except what Allah has decreed for you. And if they all get together in order to harm you with something: they will not be able to harm you in anything except what Allah has decreed for you. The pens have stopped writings [divine (Allah's) preordainments]. And (the ink is over) the papers (Book of Decrees) have dried.

This issue of predestination in Islam shows that nothing will happen without prior knowledge of Allah (S.A.W) about it. Allah knows that it will happen. This does not mean that a person should commit or perform wrong deeds and claims that it is from Allah (S.A.W). It is true that Allah (S.W.T) created man and his actions as it is stated in Surah al-Saffat, 37 : 97 where Allah says:

While Allah has created you and what you make.

The above stated verse does not mean that if a man does what he likes is free from punishment and what they do. He (S.W.T) has also created everything. Therefore, they associated both good and evil to Him (S.W.T). This is wrong to associate evil to Allah. Man is created with free will. He has the right choose what he thinks is better for him to do whether good or bad. Man is also bestowed with the faculty of thinking which assists him to distinguish good from

bad. Clear proof on this issue is slated in Surah al-Insan. 76:3 where Allah said:

چ الإنسان: ۳ □ □ □ □ □ □ □

Verily, we showed him the way, whether he be grateful or ungrateful

Therefore, if a person performs good deed he will earn its rewards. Similarly, if he performs bad deeds, he will get its punishment. Allah (S.W.T) in Surah al-Najm, 53:39: stated that:

چ النجم: ۳۹ □ □ □ □ □ □ □

And that man can have nothing but what he does (good or bad).

In the Hereafter, whatever a person sees it is from what he has done in this world.

In relation to the implication of magic and soothsaying in the belief in predestination is that lack of relating everything to Allah (S.W.T) by a Muslim will lead him to consult magicians or soothsayers to practice magic for him in order to get worldly benefit. By implication any person who practice magic or soothsaying does not belief in predestination. It is the same to any person who consult magicians, soothsayers for anything does not belief in predestination, if to say he believes in it, he could have referred whatever befalls him to Allah (S.W.T). May Allah (S.W.T) guides us.

Zayd (n.d: 100-105) in his effort to analyse the implication of Sihir. soothsaying and fortune telling views that all of them are satanic related

activities which are apparently forbidden. They defect the Aqidah or oppose it because none of them can be performed without committing an act of Shirk. We further compare it to Shirk because the sorcerer uses Shayatin and depend upon them by putting trust on them. This is done by making sacrifices or performing an act of sacrifice to them before the devil serves the sorcerer.

Another reason forwarded by Zayd in his comparison of Shirk and is that the sorcerer claims to know al-ghaib which is clear act disbelief and misguide. For this reason Sihr opposed strongly the Muslim belief. Soothsaying and fortune telling have the same implication in Muslim belief with Sihr the soothsayer or fortune teller claims to know something which is not present or foretell something which is going to happen later through the use of Shayatin after making an act of sacrifice to them.

Al-Jazairi (1999: 299-300) clearly stated that belief in Allah assists a Muslim to seek the knowledge about Allah His names and His attributes. It also helps a person to love Allah (SWT) to respect Him and to make obedience to all commands and prohibitions as it is slated in Surah al-Anfal:8 1

ذُنُوبَكُمْ وَأَنْتُمْ مَسْكُونُونَ

...obey Allah and His Messenger if you are believers.

Belief in angels helps a Muslim to understand that angels do not disobey Allah. A person can also understand that there are angles with him recording both his good and bad deeds so as to feel shy of himself whenever he commits a bad

deed. Belief in the scriptures will lead one to know Allah (SWT) His Messengers to mankind, His names, his rewards and punishment. It also leads a person to belief in the Messengers of Allah (SWT) it also leads a person to know the laws of Allah (SWT) and the totality of what He likes and dislike.

Belief in the messengers of Allah (SWT) leads a person to know how the laws of Allah (SWT) can be actually practiced for the perfect obedience to His commands and to shun away all His prohibitions. It also leads a person to know the concept of the Day of Judgement.

Belief in the last day leads a person to increase the level of his good deeds and to decrease the level of his bad deeds thereby strengthening his Iman. It also helps a person to fear the punishment of Allah (S.W.T) and hope his rewards or exoneration from the Hell-fire.

Finally, belief in the Qadr leads a Muslim to be comforted and free from any form of sadness that comes as a result of the lost any worldly thing. Belief in Qadr directs a Muslim to desist from being proud as a result of any worldly achievement. It also inculcates the spirit of patience endurance and firmness in the heart of a Muslim.

Any person who believes in magic, soothsaying or fortune telling will definitely lose of the above stated fruitfulness and benefits a Muslim sets as a result of his beliefs.

#### **4.6 Major Findings**

1. A close study of the glorious Qur'an and Sunnah of the prophet (S.AW) reveals that Sihir exists and it is real. Some people practice it and teach it to other people.

2. It has also been understood that belief in sihr leads a person to dwell permanently in the Hellfire.
3. It has been understood that from the views of the Islamic scholars that a sorcerer who performs sorcery and kills can be killed as upheld by Shafi'i but Abu Hanifa Malik and Ahmad agree that a Muslim sorcerer can be sentenced to death by performing sorcery as a Kafir. A Jew or Christian sorcerer can be killed if he kills a Muslim by his sorcery according to Ahmad. Malik and Shafi'i. to Abu Hanifa he can be killed since there is consensus to kill a Muslim sorcerer.
4. Similarly, from the views of the Muslim scholars it has been understood that learning sorcery is an act of Kufr only Imam Razi view it as an honorable branch of knowledge.
5. It is also understood from the views of the scholars that to treat any kind of sickness or illness with an act of sorcery is unlawful.
6. Learning and or teaching sorcery has been understood to be totally unlawful.
7. It has also been understood that from the practices of some Islamic scholars that any sickness or illness as a result of the spells of Sihr can be treated by the use of Qur'anic verses and other Sunnah recommendable supplications.
8. From the close study of some AHadith of the Holy prophet (SAW), it has been understood that to visit or consult a magician a soothsayer or fortune

teller is unlawful and totally forbidden in Islam.

9. It has also been clearly understood that from the analysis that magic. Soothsaying and fortune telling are related to forms of Shirk or kufr because a sorcerer can never be practiced any without associating something to Allah (SWT) they perform and act of Ibadah to the Jinn or to recite some chants that contain an act of Shirk or Kufr.
10. It has also been understood from close study of the views of some Muslim scholars that a magician, soothsayer or fortune teller have peculiar characteristic such as asking the name of a patient and the name of mother or to ask something that has the traces of the patient such as garment, hat, cap etc. If he claims to work with the jinn, if he asks the patient or client to bury something on the grave etc.
11. From the analysis also it has been understood that there is nobody that knows al-ghaib except Allah (S.W.T).
12. Sihir, soothsaying and fortune telling has a serious implication on the muslim belief in Allah and other beliefs among the articles of faith. Any of these act render a Muslim to cast a doubt in the belief in all the articles of faith which can lead him to died as a Kafir.
13. From the analysis it is clearly understood that a believer in Allah, His Messengers, His Angels His Scriptures, the last Day and Qadr have some special

benefits which a person may not get as a result of his belief in magic, soothsaying or fortune telling.

14. been discovered that some act of Sihr are on trick while in other forms the sorceres join hands with shayatin to make them effective.

15. It has also been understood that from the Sihr in which the sorcerer connive with jinn for its proper implication. They are as follows: spell of separation love imagination of things, madness, laziness, nightmares, hallucination and suspicion, Hemorrhage, etc.

It has also been understood that Sihr soothsaying and fortunetelling are acts of Shirk and disbelief.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.0 Introduction

This chapter attempts to present a summary of the work and to conclude it. It also outlines some recommendations based on the findings of the study.

#### 5.1 Summary

This study has come out with some contributions to Islamic knowledge by explaining the meaning of Sihr. Soothsaying and fortune telling and it further states the implication such activities to Muslim belief. Sihr is an act that can be performed by a Sahir in which how it is performed cannot be identified or traced. It is called Sihr because it is perpetrated secretly and how it works cannot be visualized. It has effect in human mind or human body. It makes man to hate or love something, it makes a person to be sick or cause to his death. It also expels somebody or separates the couples. Sihr can only be effective by the permission of Allah (S.W.T) through the concept of predestination.

Soothsaying and fortune telling are nothing but to claim the knowledge of unseen such as to know what will happen on earth, when it will happen and in which place it will happen. It is also used to trace the place of a lost property or what will happen to a particular person.

In Islam, Sihr, Soothsaying and fortune telling are acts of Shirk and kufr that render a Muslim to disbelieve in all the articles of faith. These acts

will lead its doer to dwell permanently in the Hell fire if he or she did not repent before his or her death.

### **Summary to the major findings**

In this research the major findings are summarized to the following:

1. Magic, soothsaying or fortune telling do exist in our society and whoever believe in them or he or she practices any of them can dwell permanently in the Hell fire.
2. Islamic ruling on magical practices or soothsaying is unlawful and the sorcerer or soothsaying can be killed a result of his practices or if he kills with it.
3. In all the methods in which the sorcerers used to have contract with Jins, none of them is done with out committing an act of either Shirk or Kufr.
4. Teaching sorcery is unlawful and to treat a spell as result of sorcery with sorcery some scholars disagree with it while others upheld that it can be done.

### **5.2 Conclusion**

The significance of this study is that it acquaints the readers with the ways on how to identify an act of magic or soothsaying and to identify people who practice such activities in a Muslim societies. Readers also through this work can understand that magic, soothsaying and fortune telling are enimical to ones belief system in Islam. Belief in Qadr assist a Muslim to be in perfect peace in this world by relating anything to Allah (SWT). In Islam, the level of Iman of a person increases and decreases

according to the commitment of a person to practice good or otherwise.

A person with strong belief in Last Day will be found doing much more good deeds. But belief or the practice of magic or soothsaying causes nothing but degrading and humiliation to a person both here and the hereafter.

### **5.3 Recommendations**

The Analytical Study of the View Points of Islam on Magic, Soothsaying and Fortune Telling and their Implications on Muslim Belief has confirmed that there is much to be desired if the actual teachings of Islam on magic and its related vices are instilled in the minds of contemporary Nigerians through education. The researcher therefore recommends the following suggestions, which if followed would strongly go along way in reviving the minds of mankind and to instill morality in the minds of the Muslims.

1. Muslim scholars should commit themselves writing of books in various languages of the society with motive of guiding the general Ummah against Sihr soothsaying and fortune telling. Strong emphasis should be made to reveal all the characteristics and signs of every magicians. Soothsayers and fortune tellers that are in existence a Muslim society.
2. The research also appeals to the Islamic preachers to calls the attention of each and every magician. Soothsayer or fortune teller to stop from their activities that are related to magic soothsaying and fortune telling. They should get a

lawful means of livelihood and seek the forgiveness of the Almighty Allah (S.W.T). He is ever waiting to forgive his servants. This need to be observed today for tomorrow it may be too late. The people who practice magic or any form of soothsaying should desist from such actions and allow Islamic monotheism (Tauhid) to fill the mind of every Muslim.

3. To instill the knowledge of the actual implication of magic, soothsaying and fortune telling, the researcher recommends that a committee should be inaugurated for the purpose of (Da'awah) teachers in all the stages of the educational levels should come up with the actual characteristics of magicians, Soothsayers and fortune tellers and guide the society by using the available means of communication.
4. The researcher also recommends that characteristics and how to identify magicians, soothsayers and fortune tellers and the implication of such acts should be adequately taught by the Islamic studies teachers.
5. Muslims therefore, should be on their guard against soothsayers, sorcerers and habalists who claim knowledge of the unseen and deceive Muslims on the pretext of medical treatment or any other excuse. Muslims should beware of such people as forbidden and cautioned by the Prophet (S.A.W.).
6. Islamic centers should be established to treat magical demonic sychical and

other illness with a treatment approve b Islam. This can prevent many Muslims from falling into the hands of magicians or soothsayers.

7. Finally, the spirit of patience endurance and strong belief in Qadr should be inculcated in to the heart of every Muslims by Muslim scholars at all level of educational hierarchy.

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