

The Signs of a
Magician & the
Manner of Treatment
from Magic

By Shaykh ‘Aadil Muqbil

*[Translated & Abridged from the Treatise
entitled: Hum Laysoo bi-Shay’]*

© www.Prophetic-Medicine.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Contents

Translator's Introduction	3
Part 1 - The Signs of the Magician.....	5
Part 2 - The Manner of Treatment from Magic	19
The First Division: Before the Occurrence of Magic	19
The Second Division: After the Occurrence of Magic	26
Appendix 1:	33

Translator's Introduction

All praise is due to Allah, the *Rabb* of all that exists; may He make mention of the final Prophet (in the Loftiest Gathering) and send upon him peace, and upon his family and companions.

As for what follows:

This book is a translation of three sections from a booklet entitled *Hum laysoo bi shay'in* (lit. *They are nothing in the least...*) written by Shaykh 'Aadil bin Taahir al-Muqbil, one of the Heads of the *General Presidency of the Promotion of Virtue and Prevention of Vices* in Riyadh, Saudi Arabia.

In his foreword to the book, 'Allaamah 'Abdullah al-Jibreen, one of the senior scholars of Saudi Arabia wrote, "*...I have read this discourse regarding magic and its performance, and the course of protection from it before it's occurrence and after being afflicted by it, and it is an excellent discourse and proficient, so may Allah recompense him (the author) with good and benefit (the people) with it and its like...*"

The original booklet also contains various photos of objects confiscated by the Shaykh whilst tackling magicians in Saudi Arabia; many of these objects are present in the West and so

I saw it fit to translate parts of the book and include the photos, in order to warn my Muslim brothers and sisters about them. All notes and references that are found in square brackets ([...]) or preceded by [TN] are my additions.

I ask Allah the Owner of the Day of Recompense, that He rewards and protects the Shaykh for his efforts, that He reward my wife and companion Abu Mustafa for their assistance and that He make this translation a source of benefit to all and an expiation of my sins. Indeed He is the All-Hearing, the Responder (to our supplications).

Written by:

Abu Faatimah Azhar Majothi

On behalf of www.Prophetic-Medicine.com

17th *Dhul-Hijjah*, 1429 A.H. (14/12/08 C.E.)

Part 1 - The Signs of the Magician

The Shaykh, Aadil bin Taahir al-Muqbil, said⁽¹⁾:

All praise is due to Allah for the Truth is clear and apparent, and I shall describe to you, if Allah wills, the signs of the magician and the manner of treatment from magic.

Indeed, the signs of the magicians and soothsayers are many, and I will present to you some of their signs, samples and pictures:

1. That he (the magician) asks the sick person about his name and mother's name.
2. That he asks for an animal with a specific attribute.
3. That he requests for the blood of an animal sacrifice which is sacrificed without the utterance (of '*Bismillah*' ['In the Name of Allah']) being pronounced upon it, and smears the blood on the sick person's areas of pain, and commands him to dispose of the sacrificed animal in places of ruin, or besides a rock or tree.

⁽¹⁾ [TN] Pgs. 11-26 in the original text.

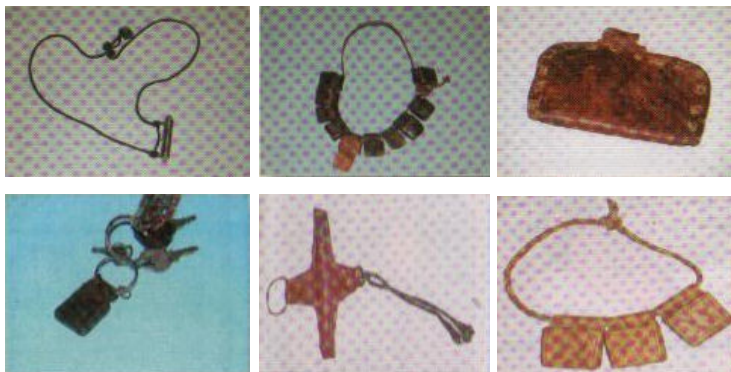
4. That he asks for a trace (of the person who magic is to be performed on or against) from whoever fetches it for him, like a *thawb*, underclothes, a comb, fingernails, hair or a photograph.



5. The writing of talismans, symbols, disconnected letters, numbers or squares and circles.



6. Giving the sick person an amulet, either small or big which is in the shape of a triangle or square, wrapped in leather, a piece of iron or silver, and contains *Istigaathaat Shirkiyyah* (polytheistic supplications seeking relief with other than Allah from affliction and destruction), or numbers, or letters; and the magician commands him (the sick person) that he hangs it (the amulet) on the neck or over a limb or he places it under his pillow.



7. Giving a thread of wool or rope with knots.



8. He gives the sick person something to be buried in the earth.

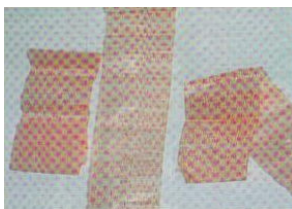


9. He gives the sick person papers with talismans, and incense to burn and fumigate during the time of sunset, *ishbraaq* (sunrise) or *qayloolah* (mid-day)⁽²⁾.

⁽²⁾ [TN] The Shaykh said (pg.9 in the original text): As for the magicians command to burn (papers and incense) at specific times, then there are legislative warnings regarding them: “The first time period (the time of *ishraaq*) - The Prophet ﷺ prohibited (the people) from prayer at this time, he said: “Do not pursue your prayer during the rising of the sun, nor at its setting for indeed it rises between the two horns of Shaytaan.” Reported by al-Bukhaaree [582] and Muslim [1925]. The second time period (*al-qayloolah*) - It is the time (i.e. mid-day) of the spreading out of the *shayaateen*, as the Prophet ﷺ said: “Take the *qayloolah* (i.e. nap during its time) for indeed the *shayaateen* do not nap.” The *Hadeeth* is *Hasan*, At-Tabaraanee reported it in his (book entitled) *al-Awsat* [28]. The third time period (During sunset) - And the Prophet ﷺ had commanded preventing the adolescent (children from going out) during this



10. He writes disconnected letters for the sick person into a vessel, or ceramic dish, or on a piece of wood with a specific substance which dissolves, or with saffron, then commands whoever consults him, to dissolve and drink it.



11. He gives whomsoever consults him from the sick, or other than them, water in which he puts some papers into

time because it is the time of the outbreak of the *shayaateen* for he said: “Prevent your adolescent (children from going out at sunset) until it’s prelim preliminary darkness – or initial darkness – of evening goes, (it is) an hour in which the *shayaateen* disperse.” (Reported in) *Sabeeh al-Adabil-Mufrad* of al-Albaanee, pg.477. These times in which the magician commands (the one who consults him) to burn (papers and incense) in, are the times of their (the *shayaateen*) spreading, and it is a glorification of them, and honouring of them from the magician...” The shaykh was then asked how it is a glorification and honouring of the *shayaateen*, to which he likened it to the guest who the Arabs honour and exalt by feeding him, offering him water and perfuming him with *bukhoor*.

it (a container), which contain talismans and *Istigaathaat Shaytaaniyyah* (polytheistic supplications seeking relief in the *shayaateen* from affliction and destruction), and he (the magician) commands him that he should wash (himself) with it in a deserted ruined place or deserted tomb.



12.Sand writing.



13.Cup reading.



14. Palm-reading.



15. The soothsayer strikes small stones or shells, or date seeds, or barley seeds onto animal skin, or onto a piece of textile cloth specified for this action.



16. Pouring lead⁽³⁾.



17. He gives him a ring, engraved on it are some symbols and talismans.



⁽³⁾ [TN] Signs 12-16 are forms of divination.



18. He stands out with the pretence of a herbal doctor and with (Islamically) legislated recitation, and herbal medicine to the point that he deceives the mass and the ignorant people.



19. He commands him (the one who consults him) that he hang blue beads or shells on his neck, or on his riding beast, or car or entrance of his house.





20. He commands that he (the one who consults him) wears specific clothing on calculated days, and these clothes would be filled with talismans and symbols.



21. The magician writes – and refuge is sought with Allah – on the Qur'an with impurities and menstruation blood, and belittles and abuses the Qur'an; and writes polytheistic phrases, symbols, *istighaathaat* (supplications seeking relief with other than Allah from affliction and

destruction) and filthy drawings – High is Allah above what the *dhaalimoon* (oppressors, disbelievers, sinners) do, by a grand loftiness!



22. The magician or soothsayer gives to whosoever consults him strange things like eggs scribed with talismans or locks wrapped with skins and talismans.



23. He commands him (the one who consults him) to carry wolf skin or it's teeth, or to strap black threads onto his car, and all of this is from clinging to other than Allah and there occurs in the *Hadeeth*: “*Whoever clings (with his heart or actions) to (something) other than Allah, he is entrusted to it.*”⁽⁴⁾



⁽⁴⁾ [TN] Reported by Ahmad, at-Tirmidhee and al-Haakim (in *al-Mustadrak*) and it was graded *Hasan* by al-Sayootee and al-Albaanee due to supporting narrations. See *Takhreej Ahadeeth Muntadah fi Kitab at-Tawbeed* by Fareed al-Bahlal, pg. 25 in which he discusses the *Hadeeth* in greater detail and authenticates a similar *Hadeeth* recorded by an-Nasaa'ee and others in which the Prophet ﷺ said: “*Whoever ties a knot then blows in it then he has performed magic, and whoever performs magic then he has committed Shirk (associated partners to Allah) and whoever clings something (to his heart or by his actions) he is entrusted to it.*” [*Hadeeth* no. 4084, Chapter: The Ruling Regarding Magicians. Note: Imam Suyootee said in his *Haashiyyah* (notes) on *Sunan an-Nasaa'ee* (7/112), regarding the words “*and whoever clings something (to himself or something else)...*”: meaning - whoever clings to a thing from talismans (*taweez*) or amulets or similar to them, believing that it will benefit him or repel harm from him.]

24. He seeks strange things from the aspect of impossibility, to the extent that when the sick person is unable to bring it, the magician seeks from him a huge sum of money, and says to him: “*I will fetch it for you from the king of the Jinns;*” and from the examples in that regard: that he requests 11 rats which are hunted for at the time of *Qayloolah* (mid-day), or requests for an orphaned rat, or a blind monkey, etc.
25. The magician or priest informs the person his name, or his mother’s name, or the land he travelled from or the problem for which reason he came (i.e. before the person can inform him himself).
26. He gives some of the sick, water which he commands that it be placed under the stars and it is what is referred to as ‘*al-maa’ul-munnajjim*’ (the astrologer’s water), and it is from the works of the magician.
27. Muttering and reciting incantations and talismans that are incomprehensible.
28. He commands the sick that he ties a thread or rope on a specific tree.

By these (signs), I hope that they would make clear to you the signs of magic and priest-craft which people cling to instead of Allah, and I ask Allah that He benefit my Muslim brothers in warning them from such things and (in) alerting them of them.

Part 2 - The Manner of Treatment from Magic

And as for the treatment, then it is divided into two divisions:

The First Division: Before the Occurrence of Magic

As for (the treatment) before the occurrence of magic (can take place), then it is as follows:

1. ***Tawakkul* (trust) in Allah ﷻ**; for Allah says: ﴿And Whosoever puts his trust In Allâh, Then He will hasbuhu. Verily, Allah will accomplish his purpose. indeed Allah has set a measure for All things.﴾⁽⁵⁾

And the meaning of “*hasbuhu*” is: Suffice him.

And (as for) the Shaytaan: ﴿Verily! He has no power over those who believe and put their trust Only In their Rabb. His power is Only over those who obey and follow Him (Satan), and those who

⁽⁵⁾ At-Talaq: 3

join partners with Him (Allâh) [i.e. those who are *Mushrikoon* (polytheists)].⁽⁶⁾

2. **Preservation of the *Fajr* prayer in the *Masjid*** along with the Muslims in the *Masjid* for the Messenger of Allah ﷺ said: “*Whoever prays the Subh (Fajr prayer) in congregation then he is in the care of Allah;*”⁽⁷⁾ and whoever is in the care of Allah, then there will not be a way to him for the *Shayaateen*, magicians or soothsayers.

3. **Preservation of the recitation of the *Mu'awwidhaat*** and it is *Surahs al-Falaq* (113) and *an-Naas* (114), for the Prophet ﷺ advised ‘Uqbah bin ‘Aamir by saying: “*Seek protection with them for there is nothing you can seek protection with in comparison to them.*”⁽⁸⁾ So one should read them three times in the morning and evening.⁽⁹⁾

⁽⁶⁾ *An-Nabl*: 3

⁽⁷⁾ Recorded by Muslim. [TN] I found this narration recorded by Muslim twice [1493, 1494], both without the words “*in congregation.*” However, the *Hadeeth* is understood to be in reference to congregational prayer, as indicated in the chapter headings of Muslim, Abu Daawood and at-Tirmidhee.

⁽⁸⁾ Recorded by Abu Daawood [1463, Al-Albaanee graded it *Sabeeh*]

⁽⁹⁾ [TN] As is established in the *Hadeeth* of ‘Abdullah bin Khubayb, in which the Prophet ﷺ said: “(Read) “*Say: He is Allah the One*” (i.e. *Surah al-Ikblaas* [112])

4. **Reciting *Ayaatul-Kursee*** (*Suratul-Baqarah*: 255) **before sleeping** for indeed the Prophet ﷺ said whoever reads it when retiring to his bed, then indeed there will continue to be a guardian over him from Allah and Shaytaan cannot come near him until morning.⁽¹⁰⁾

5. **Reciting *Suratul-Baqarah* (2) in the house**, for indeed the Prophet ﷺ said, “*Read Suratul-Baqarah for indeed taking it is a blessing, and leaving it is sadness, and batlah is not able to (recite) it*” (*batlah*) meaning: a (female) magician⁽¹¹⁾; and he ﷺ said: “*Indeed the Shaytaan flees from the house in which Suratul-Baqarah is recited.*”⁽¹²⁾

and the Mu'awwidhataan when it is evening and morning, you will be sufficed against all things.” Recorded by Abu Daawood (5082).

⁽¹⁰⁾ [TN] I did not find any *Hadeeth* in al-Bukhaaree in which the Prophet ﷺ uttered these words, so perhaps the Shaykh was referring to the *Hadeeth* of Abu Hurayrah and the *Jinn*, in which it said to him: “whenever you retire to your bed, recite *Aayatul-Kursee* (2.:255) for then there will continue to be a guardian over you from Allah and Shaytaan cannot come near you until you wake in the morning.” When Abu Hurayrah related this to the Prophet ﷺ, he affirmed it by saying, “*He (the Jinn) told you the truth (in this particular case) though he is a liar...*” Recorded by al-Bukhaaree (2311)

⁽¹¹⁾ Recorded by Muslim [1874]

⁽¹²⁾ Recorded by Muslim [1824]

6. **Saying:** *بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ* [In the Name of Allah, which with (the pronouncement of) His Name nothing can cause harm in the earth, and nor in the sky and he is the All-Hearing, the All-Knowing] three times in the morning and evening.⁽¹³⁾
7. **Saying:** *(أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ)* [I seek refuge in the complete (and perfect) Words of Allah, from every evil He created] three times in the evening, and when descending into any dwelling, for the Prophet ﷺ said: “Whoever descends into a dwelling then says: ‘I seek refuge in the complete (and perfect) Words of Allah, from every evil He created,’ nothing will harm him until he moves on from that dwelling of his.”⁽¹⁴⁾ And the (following) things enter under this (statement): the *Jinn*, *Shaytaan*, magic and other than them, rather, indeed this *isti’aadhah* (supplication in which Allah’s refuge is sought) counteracts venom because the Prophet ﷺ said to the one who was bitten by a scorpion: “...If you had

⁽¹³⁾ [TN] See Abu Dawood, *Hadeeths* 5088 and 5089 in which the Prophet ﷺ said that the one who says the above statement in the morning and evening will not be struck with a sudden affliction.

⁽¹⁴⁾ Reported by Muslim [6878, 6879]

said, when you went to sleep ,I seek refuge in the complete (and perfect) Words of Allah,' it would not have harmed you.”⁽¹⁵⁾

8. **Saying:** (لا إله إلا الله وحده لا شريك له، له الملك و له الحمد) (و هو على كل شيء قدير [There is nothing worthy of worship in truth except Allah alone, He has no partner, to Him belongs the dominion and to Him is due all praise and He is Able over all things] 100 times, for indeed the Prophet ﷺ said: “Whoever says it 100 times in a day, it would be for him (like) freeing ten slaves, and 100 rewards are written for him, and 100 sins are erased from him, and would be a fortification for him in his day from the Shaytaan, that is up until evening, and no one would not come with better than what he comes with except one who does more than that (i.e. says the dhikr more than 100 times).”⁽¹⁶⁾

9. **The supplication for entering the *khalaa'a* (place one relieves himself) which is that he says:** (أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ وَالرَّجْسِ وَالنَّجَسِ) [I seek refuge

⁽¹⁵⁾ Reported by Muslim [6880, 6881]

⁽¹⁶⁾ Reported by al-Bukhaaree [3293]

with Allah from the male and female shayaateen, filth and impurity]⁽¹⁷⁾, because the *khalaa'a* are places where the *shayaateen* gather.

10. The supplication for leaving from the house, for the Prophet ﷺ said: “When a man leaves from his house and says: *بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ* (*In the Name of Allah, I put my trust in Allah and there is neither movement or power except by (the permission of) Allah*), it is said to him ‘You are sufficed and protected,’ and Shaytaan is distanced from him.”⁽¹⁸⁾

11. Eating seven dates in the morning, for it has been authenticated from the Prophet ﷺ that he said: “Whoever eats seven dates in the morning, from the

⁽¹⁷⁾ Reported by al-Haakim in *al-Mustadrak* [TN: Perhaps the Shaykh combined this supplication from two *Hadeeths* as it occurs in *Hadeeth* 671: “Indeed these grassy areas are inhabited, so when one of you enters the *ghaa’it* (the place he wishes to relieve himself), let him say: I seek refuge in Allah from the filth and impurity of Shaytan ar-Rajeeem (the outcast of Allah’s mercy).” And in the *Hadeeth* that follows (no. 672): “Indeed these grassy areas are inhabited, so when one of you enters them (to relieve himself), let him say: I seek refuge in Allah from the male and female devils.” Allah knows best.]

⁽¹⁸⁾ The *Hadeeth* is *Hasan*, Reported by at-Tirmidhee [3426]

Ajwah⁽¹⁹⁾ of *al-Madeenah* (city), nothing from magic or poison harms him;”⁽²⁰⁾ and eating seven dates in the morning is with any type from the (different) types of dates, as stated by his eminence *ash-Shaykh* ‘Abdul-‘Azeez bin Baaz – may Allah have mercy on him – when he said: “it is hoped that it (the *Hadeeth*) includes the rest of (the different types of) dates, because it occurs in some of the reports: ‘from the dates’ without limitation.”⁽²¹⁾

This is a summary of the path to fortification from magic before it’s occurrence...

⁽¹⁹⁾ [TN] *Ajwah*: It is a type of date from *al-Madeenah* (city) (ref: *An-Nabaayah*, Ibnul Atheer, pg.596)

⁽²⁰⁾ Reported by al-Bukhaaree. [TN] I found this narration reported four times by al-Bukhaaree with slight variations (5445, 5768, 5769 & 5779), none of which contain the words “of *al-Madeenah* (city);” however, there are other narrations which mention *al-Madeenah* implicitly. See *al-Fath*, v.10, pg.293 onwards.

⁽²¹⁾ [TN] *Shaykh* bin Baaz also stated in an article regarding magic: “...and it is has been authenticated that he (the Prophet) ﷺ said: ‘Whoever eats seven dates in the morning, from the *Ajwah* of *al-Madeenah* (city), nothing from magic or poison harms him’ and in one report: ‘between the two lava field (of *al-Madeenah*),’ [Reported by Muslim (5338)] meaning: from any of the dates of *al-Madeenah*, *al-Ajwah* and other than *al-Ajwah*, as is reported by Muslim in his *Sabeeh* [5338]; and it is hoped that Allah benefits it (the treatment) with all types of dates, but *al-Madeenah* was specified due to the virtue of it’s dates and its particularity regarding that...” (Ref: *Ta’leeq ‘alaa aaraa’il ‘Ulamaa’il Mashaarikeen fi nadwatis-Sibr was-Sabrah*)

The Second Division: After the Occurrence of Magic

As for the treatment after the occurrence of magic (takes place), then it is as follows:

- 1) His eminence Shaykh ‘Abdul-‘Azeez bin Baaz, *may Allah have mercy on him*, mentioned that from the most beneficial treatments of magic is learning the place of the magic (i.e. where the object used to harm the patient) is, (buried) in the earth, or on a mountain, etc. So when it is known and it is removed and destroyed, the magic is nullified.⁽²²⁾

- 2) When the place of the magic is unknown then indeed the most successful treatment, without equal, and is great and immediate is *dua*’; for it is established on the authority of the *mother of the believers* ‘Aa’ishah (رضي الله عنها) who said, regarding the Prophet ﷺ: “*the Prophet ﷺ supposed that he had done something which he had not, until one particular day or night, the Messenger of Allah ﷺ supplicated,*

⁽²²⁾ *Kitab Hukm Sibr*. [TN]

then supplicated, then supplicated...” – to the end of the *Hadeeth*.⁽²³⁾

So it is upon the sick person to cling to *dua*’ and persist and abide by the etiquettes of *dua*’, like *wudhu*’, facing the *qiblah*; and seek out the times of *al-ijaabah* (i.e. assured response), for example: the latter third part of the night, for indeed Allah ﷻ says in that time: “*Who is supplicating to Me so that I may respond to him, who asks Me so that I may give to him, who seeks forgiveness from Me so that I may pardon him?*”⁽²⁴⁾

⁽²³⁾ Reported by Muslim [5703 except that ‘Aa’ishah stated: *The Messenger of Allah ﷺ supposed...*, the remainder of the *Hadeeth* reads: *then he said: “O ‘Aa’ishah, do you know that Allah has responded concerning that which I asked Him about? Two men came to me and one of them sat by my head and the other by my feet. The one who was by my head said to the one who was by my feet, or the one who was by my feet said to the one who was by my head: ‘What is ailing the man?’ He said: ‘He has been bewitched.’ He said: ‘Who has bewitched him?’ He said: ‘Labeed bin al-A’sam.’ He said ‘With what?’ He said: ‘With a comb, the hair that is stuck to it, and the pollen of a male date palm.’ He said ‘Where is it?’ He said: ‘In the well of Dhu-Arwaan.’”* She said: “The Messenger of Allah ﷺ went to it, with some of his companions, then he said: ‘O ‘Aa’ishah, by Allah, its water is like an infusion of henna and its date palms are like the heads of devils.’ I (‘Aa’ishah) said: “O Messenger of Allah, why don’t you burn it?” He said: “No. Allah has healed me, and I feared that it might bring evil upon the people. But I ordered that it be filled in.”]

⁽²⁴⁾ Reported by al-Bukhaaree [1145]

And it is upon the sick person that he seeks out the transmitted *duas*' (i.e. via the Qur'an and *Ahadeeth*) during that time, which is a cause from the causes of the responded *dua*', for it is established on the authority of the Prophet ﷺ that he said: "*Whoever wakes up during the night, then says: (لا إله إلا الله وحده) لا شريك له، له الملك وله الحمد و هو على كل شيء قدير، الحمد لله و سبحان الله و لا إله إلا الله والله أكبر ولا حول و لا قوة إلا بالله* [There is nothing worthy of worship in truth except Allah alone, He has no partner, to Him belongs the dominion and to Him is due all praise and He is Able over all things; all praise is due to Allah, high above is Allah from having deficiencies, and there is nothing worthy of worship in truth except Allah alone, and Allah is the Most Great, and there is neither movement or power except by (the permission of) Allah] and then he says: (اللهم اغفر لي) or he supplicates to Him seeking a response from Him, then if he makes wudhu' and performs Salah, his Salah will be accepted."⁽²⁵⁾

- 3) And from the beneficial forms of treatment for magic is clinging to *istighfaar* (seeking forgiveness

⁽²⁵⁾ Reported by al-Bukhaaree [1154]

from Allah) and doing so in abundance, and seeking repentance from sins, due to what is reported from the Prophet ﷺ: “Whoever clings to *istighfaar*, Allah makes for him a relief from every worry, and a way out from every difficulty, and provide him from where he never imagined.”⁽²⁶⁾

- 4) And from the treatments of magic: *an-Nusbrab* (a type of *ar-Ruqyaa*⁽²⁷⁾) and it is to undo the magic from the one afflicted by it, and it is of two types:

⁽²⁶⁾ Reported by Abu Daawood [1518, it was graded weak by al-Albaanee and Shaykh Zubayr ‘Alee] and al-Haakim [7757, al-Haakim authenticated it but adh-Dhahabee disagreed due to the weakness of al-Hakam bin Mus‘ab]

⁽²⁷⁾ [TN] *Ar-Ruqyaa*: (الرقى): A formula (which consists of recitation) employed by the one who is struck by disease like being poisoned or epilepsy (caused by Jinn) and other than that from the various diseases (Ibnul Atheer).

There are two types of *Ruqyah*: Legislative (الرقى الشرعية) and the polytheistic (الرقى الشركية). The legislative *Ruqyah* must fulfil the following conditions: 1) that it is a *Ruqyah* using the Words of Allah the Most High, or by His Names & Attributes [or authentic prophetic formulas]. 2) That it is (recited) in the Arabic language or by what (ever language) it’s meanings are known. 3) that the (the patient) believes that the *Ruqyah* cannot itself effect him but that the effectiveness is from Allah the Most High, and 4) that the *Ruqyah* does not (contain) any prohibited feature, for example the *Ruqyah* being performed during (a state of) *janaabah* (major impurity), or in a grave or toilet. Ibn Hajr said (*Fath* 10/206) “The Scholars have agreed upon the permissibility of *Ruqyah* when these conditions are all met.” (See *Ar-Ruqiyatush-Shar‘eeyah*, by Shaykh Abdullah at-Tayyaar, p.79)

The first type: Undoing the magic with what is like it from the way of any one magician, whereby the magician seeks closeness to the *shayaateen* through what they love, so it nullifies the magic from the one afflicted by magic by the permission of Allah. And this is prohibited as I have made clear to you⁽²⁸⁾, and it is from the magicians co-operation with the *shayaateen*.

The second type: Undoing the magic with *Ruqyah*, (lawful) incantations and permitted *duas*; and his eminence Shaykh bin Baaz, may Allah have mercy on him, had said regarding the treatment of magic after its occurrence: “And the beneficial treatment for the man when he is hindered from having sexual intercourse with his wife: that he takes seven green leaves from the lotus tree⁽²⁹⁾, then he grinds them with a stone or something similar, and he puts them in a container and pours onto it water which would suffice him for a ritual bath, and he recites in it (the container):

- i) *Ayaatul-Kursee* (*Suratul-Baqarah* [2]: *Ayah* 255)

⁽²⁸⁾ i.e. in another part of the same book.

⁽²⁹⁾ It is the Nabk tree which is also commonly known as the Lotus jujube

- ii) *Suratul-Kaafiroon* (109), *al-Ikhlaas* (112), *the mu'awwithataan* [*Suratul-Falaq* (113) and *an-Naas* (114)] three times
- iii) And he reads the statement of the Most High: ﴿And We revealed to Moosaa(saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed...﴾⁽³⁰⁾
- iv) And he reads the statement of the Most High: ﴿And Fir'awn said: "Bring me every well-versed sorcerer" ...﴾⁽³¹⁾
- v) And he reads the statement of the Most High: ﴿They said:"O Moosaa! Either you throw first...﴾⁽³²⁾

And after reciting what was mentioned (above) in the water, he drinks some of it, and he bathes with the remainder of it, and by that the malady will disappear if Allah wills, and when the need calls for its use twice or more, then there is no problem with it, until the malady disappears.⁽³³⁾

⁽³⁰⁾ *Al-A'raaf*: 117-119

⁽³¹⁾ *Yunus*: 79-82

⁽³²⁾ *Taa-Haa*: 65-69

⁽³³⁾ *Kitab Hukm Sibr*. [See Appendix 1 for the Arabic text of the *Suwar* (pl. of *Surah*) and *Aayaat* mentioned]

Here ends the abridgment: *The Signs of A Magician and the Manner of Treatment from Magic*, and all praise is due to Allah alone, and may He bestow His *Salah* and *Salam* on His Prophet Muhammad, his family, Companions and all those who follow them upon righteousness to the Last Day.

Appendix 1:

The following *Suwas* and *Aayaat* may be recited by the patient, or on the patient, or onto water mixed with leaves from a lotus tree, after which the patient may take a bath with that water and drink from it too; all of which was mentioned by Shaykh Bin Baaz as has preceded:

i) *Ayaatul-Kursee* (*Suratul-Baqarah* [2]: *Ayah* 255)

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

ii) *Suratul-Kaafiroon* (109), *al-Ikhlâas* (112), *the mu'awwithataan* [*Suratul-Falaq* (113) and *an-Naas* (114)] three times

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾ ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾ ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾ ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ
شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾ ﴾

iii) And he reads the statement of the Most High: ﴿And We revealed to Moosaa(saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed...﴾⁽³⁴⁾

﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ﴿٣٤﴾ فَإِذَا هِيَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿٣٥﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿٣٦﴾ فَغُلِبُوا
هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿٣٧﴾ ﴾

iv) And he reads the statement of the Most High: ﴿And Fir'awn said: "Bring me every well-versed sorcerer" ...﴾⁽³⁵⁾

⁽³⁴⁾ *Al-A'raaf*: 117-119

⁽³⁵⁾ *Yunus*: 79-82

﴿ وَقَالَ فِرْعَوْنُ أَتْتُونِي بِكُلِّ سِحْرِ عَلِيمٍ ﴿٦٥﴾ فَلَمَّا جَاءَ السَّحَرَةُ
 قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٦٦﴾ فَلَمَّا أَلْقَوْا قَالَ
 مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ ۗ إِنَّ اللَّهَ لَا يُصْلِحُ
 عَمَلَ الْمُفْسِدِينَ ﴿٦٧﴾ وَخُفِيَ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ ۗ وَلَوْ كَرِهَ
 الْمُجْرِمُونَ ﴿٦٨﴾ ﴾

v) And he reads the statement of the Most High: «They said: "O Moosaa! Either you throw first..."»⁽³⁶⁾

﴿ قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ
 بَلْ أَلْقُوا فَإِذَا حِبَاهُمْ وَعَصِيهِمْ تُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنهَا تَسْعَىٰ
 ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ
 أَنْتَ الْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۗ إِنَّمَا صَنَعُوا
 كَيْدٌ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾ ﴾

⁽³⁶⁾ Taa-Haa: 65-69