



RUQYAH & HEALING

Is the Treatment of Sihr with Sihr Lawful?

Ibn Qudama stated: "If sihr is treated with the recitation of some of verses of the Qur'an or some invocations, then there is nothing wrong with it. As for the treatment of sihr with sihr, Imam Ahmad never went beyond this issue. 2

Al-Hafiz Ibn Hajar reported: "According to the Prophet's (Peace and Blessing upon Him) hadith, 'An-nushra is a work of Satan,' an-nushra is a reference to the purpose for which it is sought. For instance, if it is intended for something good, then it is good, but if it is intended for something bad, then it is bad. However, an-nushra may be two types, and this is, according to Al-Hafiz Ibn Hajar, is the correct view:

1. Lawful Nushra. Treating sihr with the Qur'an or permissible invocations.
2. Unlawful Nushra. Treating sihr with sihr, which entails seeking the assistance of demons, befriending, or seeking refuge in them or pleasing them. Perhaps this is the type intended in the hadith, 'An-nushra is a work of Satan.' More to the point, how can this type of nushra be lawful, while the Prophet (Peace and Blessing upon Him) warned in more than one hadith that going to the Sahara and soothsayers and believing in what they say is disbelieving in what has been sent to Muhammad (Peace and Blessing upon Him).

According to Ibn Al-Qayyim: "An-nushra is curing a person of sihr, and it is two types:

1. Treating sihr with sihr, which is a work of Satan. This is supported by Al-Hasan Al-Basri's view; that through it, both an-nashir (the one who uses nushra) and al-muntashir (the one who has it done for him) befriend the demon by answering to his needs. In return, the demon invalidates the sihr.
2. Treating sihr with ruqyah (words of seeking refuge in Allah from evil) and invocations) is permitted.

[TOP](#)



RUQYAH AND HEALING

2008 © Ruqyah and Healing