

Chapter 27

*An-Nushrah*⁹²

It is reported on the authority of Jabir (May Allah be pleased with him) that *Allah's Messenger (peace and blessings be upon him) was asked about An-Nushrah and he said: "It is one of the works of Satan."* (Narrated by Ahmad with a good Chain of Transmission and by Abu Dawud who said: "*Ahmad was asked about these matters and he answered that Ibn Mas`ud detested all such things.*")

It is reported by Al-Bukhari, on the authority of Qatadah that he said: "*I said to Ibn Al-Musayyib: "A man is under the influence of a magic spell, or is unable to have sex with his wife - should we treat him with An-Nushrah or use some other means to cure the spell?" Ibn Al-Musayyib replied: "It is permissible (to use An-Nushrah), since they intend by it restoration or mending. That which is beneficial is not prohibited."*⁹³

It is reported that Al-Hasan Al-Basri said: "Magic is not counteracted by its like except by a magician."

Ibn Al-Qayim said: "*An-Nushrah* is counteracting the effects of magic and it consists of two kinds:

First: Counteracting magic with its like and this is the work of the devil.

Second: *An-Nushrah* by means of *Ar-Ruqyah*, seeking refuge with Allah, Glory be His, permissible medicines and making supplications to Allah, Glory be His - these are all permitted forms of *An-Nushrah*."

⁹²Counteracting magic with magic.

⁹³ This is not a permission to use magic against magic; what is permitted here is the use of *Ar-Ruqyah*, seeking refuge with Allah, Glory be His, using permitted medicines etc. For how could Ibn Al-Musayyib make permissible that which the Prophet (peace and blessings be upon him) had forbidden? (Quoted by Translator)

FURTHER ISSUES:

1. The prohibition of *An-Nushrah*.
2. There is a difference between what is forbidden and that which is permitted in a way to remove suspicions.

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Abu As-Sa`adat said: "*An-Nushrah* is a kind of cure, treatment and *Ruqyah*. It is designed for the one, who is believed to have been harmed or afflicted by the Jinn."

Al-Hasan said: "*An-Nushrah* is a sort of magic or sorcery."

Ibn Al-Jawzi said: "*An-Nushrah* is counteracting magic with magic; no one can practice it but the magicians."

It is reported on the authority of Jabir (May Allah be pleased with him) that *Allah's Messenger (peace and blessings be upon him)* was asked about *An-Nushrah* and he said: "It is one of the works of Satan." (Narrated by Ahmad with a *Good Chain of Transmission* and by Abu Dawud, who said: "Ahmad was asked about these matters and he answered that Ibn Mas`ud detested all such things.")

This Prophetic Hadith was transmitted by Imam Ahmad with a *Good Chain of Transmitters* and Abu Dawud reported it after him (Ahmad) in his *Sunan*. It was also transmitted by Al-Fadl Ibn Ziyad on the authority of `Abdul Razzaq, from `Uqail Ibn Mi`qal Ibn Munabbih, from Jabir Ibn `Abdullah.

The words, '*He was asked about An-Nushrah,*' refers to the well-known practice of the *Jahiliyah*, of which the Companions of the Prophet (peace and blessings be upon him) had no desire or liking for it or any of the other actions of *Jahiliyah*, because it is one of the works of Satan.

The phrase, '*Ahmad was asked about these matters and he answered that Ibn Mas`ud detested all such things,*' means that Ahmad (may Allah be pleased with him) was referring to Ibn Mas`ud, (may Allah be pleased with him) who detested '*An-Nushrah,*' which is one of

the works of Satan, as well as the use of amulets.

"It is reported by Al-Bukhari, on the authority of Qatadah that he said: "I said to Ibn Al-Musayyib: "A man is under the influence of a magic spell, or is unable to have sex with his wife - should we treat him with An-Nushrah or use some other means to cure the spell?" Ibn Al-Musayyib replied: "It is permissible (to use An-Nushrah), since they intend restoration or mending. That which is beneficial is not prohibited."⁹⁴

'Qatadah' was Ibn Di'amah As-Sadusi. He was a trustworthy, jurist and one of the most reliable followers of the Prophet (peace and blessings be upon him). He was said to have been born blind. He died in 113-9 A.H.

'Ar-Ruqyah,' is seeking refuge with Allah (Glorified be He) and the use of all permissible medicines. It is permissible and not from among the works of Satan. The Hadith does not forbid these things. Thus, the saying of Ibn Al-Musayyib here refers to a given sort of 'An-Nushrah' that does not involve magic.

It is reported that Al-Hasan Al-Basri said: "*Magic is not counteracted by its like, except by a magician.*" This narration is mentioned by Ibn Al-Jawzi in *Jami` Al-Masaneed*.

'Al-Hasan,' is Ibn Abu Al-Hasan, whose name was Yasaz Al-Basri Al-Ansari. He was a trustworthy Narrator, a jurist and an Imam from amongst the best of the Followers of the Prophet (peace and blessings be upon him). He died in 110 A.H. during his 90s.

Ibn Al-Qayim said: "*An-Nushrah* is counteracting the effects of magic and it consists of two kinds:

First: Counteracting magic with its like and this is the work of the devil.

⁹⁴ This is not permission to use magic against magic; what is permissible is the use of *Ar-Ruqyah*, seeking refuge with Allah, Glory be His, using permitted medicines etc. For how could Ibn Al-Musayyib make permissible that which the Prophet (peace and blessings be upon him) had forbidden? (Quoted by Translator)

Second: *An-Nushrah* by means of *Ar-Ruqyah*, seeking refuge with Allah, Glory be His, permissible medicines and making supplications to Allah, Glory be His – these are all permitted forms of *An-Nushrah*.”

A description of some permissible forms of *An-Nushrah*: Narrated Ibn Abu Hatim and Abu Ash-Sheikh on the authority of Laith Ibn Abu Sulaim as saying: “I have been told that the following Qur’anic verses cure the affects of magic, with Allah’s Leave. You should recite over a pot full of water, then pour it out on the head of the bewitched, the verses in *Surah Yunus* that read: {*Then when they had cast down, Musa (Moses) 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). And Allah will establish and make apparent the truth by His Words, however much the Mujrimun (criminals, disbelievers, polytheists, sinners) may hate (it)”*}. (*Surah Yunus*: 81-82) and, Allah’s Saying: {*Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced. And the sorcerers fell down prostrate. They said: “We believe in the Lord of the `Alamin (mankind, jinn and all that exists). The Lord of Musa (Moses) and Harun (Aaron)”*}. (*Surah Al-A`raf*: 118-120) And, Allah’s Saying: {*That which they have made is only a magician’s trick, and the magician will never be successful, to whatever amount (of skill) he may attain*}. (*Surah Ta-Ha*: 69)

To conclude, *An-Nushrah* by means of *Ar-Ruqyah*, seeking refuge with Allah, Glory be His, permissible medicines and making supplications to Allah, Glory be His, are all permitted forms of *An-Nushrah*. However, counteracting magic with its like which is – as mentioned earlier – one of the works of Satan is not permissible, as it cannot be performed without committing *Shirk* (polytheism). Allah, the Almighty knows best.