

the Most High says:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿And indeed We have sent Messengers before you (O Muhammad ﷺ): Of some of them We have related to you their story, and some of them We have not related to you their story. And it was not given to any Messenger that he should bring a Sign except by the leave of Allāh.﴾^[1]

Based upon this Verse, it is plain that every Prophet mentioned in the Qur'an is a Messenger. ✓✱

Ibn 'Uthaimin

The Ruling on Countering Magic with Magic

Q I have a friend whose wife was subjected to magic and no medicine has helped her. So another person pointed out a man to us who treats magic with magic... is this man guilty of any sin, since he is using magic in order to benefit others and he is not harming anyone by it? And is there any sin upon my friend for going to this magician in order to cure his wife from what is afflicting her?

A I would like to make clear that magic is one of the major sins; indeed, it is *Kufr* if the magician seeks help from the devils or commits *Shirk* thereby. Teaching magic is also *Kufr* and it is incumbent to avoid it and beware of it so one does not fall victim to the kind of *Kufr* which takes one out of the fold of Islam. As for removing the spell of one affected by magic, it may be divided into two categories. The first category is through the use of permitted invocations from the Qur'an; this is allowed and there is no objection to it. One of the best things to be recited against magic is:

[1] Ghafir 40:78.

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

﴿Say: "I seek refuge with the Lord of the daybreak."﴾^[1]

And:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

﴿Say: "I seek refuge with the Lord of mankind."﴾^[2]

The second category is curing magic by magic; in this matter there is a difference of opinion, both among the early scholars and later scholars. Some of them permit it because of the removal of evil entailed in it for the one who is under its spell and others have forbidden it. The Prophet ﷺ was asked about *An-Nushrah*^[3] and he said:


«هِيَ مِنْ عَمَلِ الشَّيْطَانِ»

«It is from the deeds of Satan.»^[4]

And the deeds of Satan are those which contain magic. As for that which uses permitted invocations, there is neither objection nor opposition to it, until such times as Allāh cures him of that (which ails him). As for belief in magic, it is of two types: The first is that one believes that it has an effect, and there is no objection to this, because it is a matter of fact. The second type is to believe in it and to accept it; this is forbidden and not permitted.

Ibn 'Uthaimin

The Destination of *Ahlul-Fitrah*

 What is the final destination of those who lived during the period the Messenger of Allāh, 'Isa, upon him be

[1] *Surah Al-Falaq*.

[2] *Surah An-Nus*.

[3] *An-Nushrah*: Treatment of magic, often involving counteractive magic.

[4] Abu Dawud, no. 3868.