

# ANSWERING THE DENIERS OF MAGIC UPON THE PROPHET

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The following answers and commentaries mainly have been taken from but not limited to Shaykh Irshad ul-Haq Athari hafidhahullah work "Ahadees e Saheeh Bukhaari wa Muslim mai Parvezi Tashkeek ka Ilmi Jayeza"

This is not a word to word translation rather some points of benefits have been extracted to suit the subject of this paper. The arguments reflected in this treatise are framed and arranged in a manner that is desirable to answer the English speaking audience and to answer the Matrudi<sup>1</sup> Jahmi who, in their blind following of their post-salafus salihien era scholars have made similar attacks and thrown similar tantrums on the topic of magic . Shaykh Irshadul-Haq (may allah preserve him) in his second book mentioned above refutes the famous shaykh habibur rahman kandhelwi (rahimahullah) for having a biased and eventually a prejudiced attack on the hadeeth of magic on the prophet. So I have abridged and modified, and arranged the content in accordance to the theme of this paper because this aims at a broader scope than merely shaykh habibur rahman's work.

Apart from shaykh irshad, I have also inserted some fawaid I learnt from shaykh anwar shah rashidi hafidhahullah and other shuyukh from the subcontinent and kuwait whom I have taken from in this paper. Apart from the takhreej and adding extra answers to the objections raised, I have also appended some of my notes and study from time to time in the Footnotes for supplementary information to the reader. Such objections in the past were answered by quoting what Ibn Hajar said and so have many other brothers and websites quoting the fatawa of scholars , yet nevertheless the Matrudi/Jahmi/Mu` tazili – disregarding centuries of scholarship , being the blind followers they are, have now persisted and eventually become accustomed to throwing utterly foolish and sectarian objections on prophetic traditions to the extent that this has become a tawatur custom in their religion of objecting to saheeh ahadeeth because their "akabireen" didn't have the intellect to gauge or understand it properly. We complain to Allah, try our best to fulfil the obligation of refuting falsehood And Allah is the source of strength.

My approach in this article is in accordance to what Imamul-Muslimeen, Imam of Ahlus sunnah, Ahmad ibn Hanbal rahimahullah said:

وَالنَّاسُ يَخْتَاوُونَ إِلَى مُدَارَاةٍ وَرَفَقٍ، الْأَمْرُ بِالْمَعْرُوفِ بِلَا عِظَةِ إِلَّا رَجُلٌ مُعَلَّنٌ بِالْفُسْقِ فَقَدْ وَجِبَ عَلَيْكَ نَهْيُهُ وَإِعْلَامُهُ

**"People need politeness and kindness, and enjoining what is good without harshness, except a man who does (or propagates) evil openly, who must be told and stopped (harshly)"** [Ref: Al-Adaab al-Shar'iyyah (1/191); See here 30+ narrations and verses that **obligate** the refutation of such ideologies and individuals: <http://the-finalrevelation.blogspot.com/2014/08/proofs-for-forbidding-or-refuting-evil.html>]

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<sup>1</sup> وقوله - عَزَّ وَجَلَّ -: (فَإِذَا جَبَّالَهُمْ وَعَصِيَّهُمْ يُخَيَّلُ إِلَيْهِ (66) إِلَى مُوسَى (مِنْ سِحْرِهِمْ أَنَّهُ تَسْعَى (66) فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى (67) أَي: 1 وقع في قلبه الخوف، وخاف إذ صنع القوم ما صنعوا من السحر، ثم يحتمل ذلك الخوف منه وجهين أحدهما: خاف على ما طبع البشر عليه من خوف الطبع، لا خوف غلبة؛ لأنه قال لهم: (مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ)، كان يعلم - صلوات الله عليه - أن تمويهات السحر لا تبطل حجج الله وآياته، فدل ذلك أنه خاف خوف الطبع والجيلة، لا خوف القهر والغلبة. أو أن يكون خوفه لما أخذ سحر أولئك أعين الناس؛ خاف موسى أن يمنعه ذلك عن أن يبصروا ما جاءه من الآية والبرهان وَقَالَ بَعْضُهُمْ: خَافَ أَنْ يَشْكُوا فِيهِ فَلَا يَتَابِعُوهُ، وَيَشْكُ فِيهِ مَنْ تَابَعَهُ، وَهُوَ مَا ذَكَرْنَا

[Ref: Tafseer Abu Mansur Maturudi (d. 333 A.H and his madhab was formulated not before 400 A.H); 7/292 shamela]

# A) Was the prophet bewitched ?

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The hadeeth in discussion is :

It was narrated that 'Aa'ishah (may Allaah be pleased with her) said: A spell was put on the Prophet (peace and blessings of Allaah be upon him) until he imagined that he had done a thing when he had not done it. One day he made du'aa' then he said: "Do you know that Allaah has shown me in what lies my cure? Two men came to me and one of them sat at my head and the other at my feet. One of them said to the other, 'What is ailing the man?' He said: 'He has been bewitched.' He said: "Who has bewitched him?" He said: 'Labeed ibn al-A'sam.' He said, 'With what?' He said: 'With a comb, the hair that is stuck to it, and the skin of pollen of a male date palm. He said: 'Where is it?' He said, 'In the well of Dharwaan.'" The Prophet (peace and blessings of Allaah be upon him) went out to the well, then he came back and said to 'Aa'ishah when he came back: "Its date palms are like the heads of devils." I said: "Did you take it out?" He said: "No. Allaah has healed me, and I feared that that might bring evil upon the people." Then the well was filled in.

'A comb and the hairs stuck to it and.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwan.' " So Allah's Apostle along with some of his companions went there and came back saying, "O 'Aisha, the color of its water is like the infusion of Henna leaves. The tops of the date-palm trees near it are like the heads of the devils." I asked. "O Allah's Apostle? Why did you not show it (to the people)?" He said, "Since Allah cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth [Translation taken from sunnah.com]

Imam Bukhari has brought the hadeeth on topic which has been narrated via our mother `Aisha (radhiallahu `anha) not in one, but under many chapters (emphasizing how authentic and acceptable it was near him) in his al-Jami` as-saheeh al-Musnad al-Mukhtasar min Umoori Rasoolallah [aka saheeh bukhaari].

It has come under

- 1- Kitab al-Jihad
- 2- Kitabu Badi' al-Khalq [59 - كِتَابُ بَدِئِ الْخَلْقِ -]
- 3- Kitaab at-tibb (كتاب الطب) – Baab as-sihr (باب السِّحْرِ)
- 4- Kitaab at-tibb (كتاب الطب) – [Should a bewitched person be treated? - بَابُ هَلْ يَسْتَخْرُجُ السِّحْرُ -]
- 5- Kitab al-Adab
- 6- Kitab al-da`wat [كتاب الدعوات] – Baab to repeat the invocation [باب تَكَرِّرِ الدُّعَاءِ]

Apart from Saheeh al-Bukhaari, it has also come in Saheeh Muslim (2/221); Sunan an-Nasa'ee; Ibn Abi Shaybah, Musnad Ahmad, Hakim , Bayhaqi and many others. And it has been accepted both in authenticity and application for centuries. The only ones who rejected this hadeeth were also the ones who rejected magic altogether or a small strand of deviated beings who rejected only this

narration and not magic altogether. This is why Ibn Hajar rahimahullah in his fath ul-Bari began answering by quoting the saying “ The Innovators rejected this....”

هذا الحديث ثابت عن اهل العلم بالحديث  
متلقى بالقبول بينهم لا يختلفون في صحته  
وقد اعتاض على كثير من اهل الكلام وغيرهم  
وانكروه اشد الانكار وقابلوه بالتكذيب ..... وهذا  
الذي قاله هولاء مردود عند اهل العم فان هشام من  
اوثق الناس واعلمهم ولم يقدر فيه احد من الائمة  
بما يوجب رد حديثه فما للمتكلمين ومال هذا  
الشان وقد رواه غير هشام عن عائشة وقد اتفق  
اصحاب الصحيحين على تصحيح هذا  
الحديث ولم يتكلم فيه احد من اهل الحديث  
بكلمه واحدة والقصة مشهورة عند اهل  
التفسير والسنن والحديث والتاريخ والفقهاء و  
هولاء اعلم باحوال رسول الله ﷺ وايامه من  
المتكلمين...الخ

To summarize its strength, before we begin here is what Ibn al-Qayyim (rahimahullah) said :

This hadeeth is authentically established and enjoys the status of widespread acceptance near the people of knowledge. No one (among the actual scholars or people of knowledge) objected to its authenticity. The only ones to argue against it are (the ones against whom scholars of almost every era have penned down harsh voluminous criticism i.e.) the people of kalam. They have spoken against its authenticity and rejected its existence. But in accordance to the principle of hadeeth their objections are null and void because Hisham who is one of the narrators of this hadeeth is a rigorously authentic narrator along with being a great scholar and no one among the scholars of

hadeeth ever considered his narration to be problematic. The mutakallimeen (people of kalaam or theology such as Mu` tazili and ilk) have nothing to do with this field (of uloom al-hadeeth) and many more narrators have narrated this except Hisham. The agreed upon decision of Bukhari and Muslim is that this narration is authentic and no one among the Ahl ul-Hadeeth pointed any flaw in it. This incident (of magic being cast upon the prophet) is famous and well known (established) near all the mufasireen, Ahlul-Hadeeth, fuqaha and muwarrakheen and in comparison to the people of kalaam, these scholars are more informed regarding the life events of the prophet (sallallahu `alayhi wa sallam).

[Ref: Tafseer ibn al-Qayyim or الجامع لتفسير ابن القيم ، بدائع التفسير ، 2/223-224]

## 1) ARGUMENT # 1 : QUOTING ABU BAKR AL-JASSAS al-Hanafi al-mu` tazili (D. 370 A.H) IN DEFENCE

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`Allamah Abu Bakr al-Jassas <sup>2</sup> (rahimahullah) whom they take support from happened to deny magic altogether <sup>3</sup> . He said that if there was any reality to magic then these magicians would have by long

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<sup>2</sup> The famous work of him is Mukhtasar of Abu Bakr al-Jassas al-Razi (died 370 a.h.). His sharh for Imam tahawi (rahimahullah)'s Mukhtasar has been verified and published by 4 students of Umm al-Qura university in Saudi.

<sup>3</sup> Imaam Abdullaah Qutaibah cites the incidence of the woman who came to ask concerning the ruling pertaining to magic in his monumental book in defence of hadeeth, 'Taaweel Mukhtalif al-Hadeeth.' He goes onto say whoever does not believe in the existence and reality of magic and sorcery then he opposes that which has been revealed in the Qur'an because the Messenger of Allaah (Sallallahu Alayhee Wasallam) ordered us to seek refuge in it. "And from the evil of the blowers in knots." (Soorah al-Falaq:4)

Shaikh Abdur Rahman bin Hassan Aal-Shaikh said, "Umar (Radhiallaahu `anhu) said Jibt means magic and Taghoot means and refers to Shaytaan." Imaam Ibn Abee Haatim has also transmitted this report .

[Ref: Bukhaari has referenced it in note form in his Saheeh 8/251, Haafidh Ibn Hajr said its chain is strong in Fath ul-Baaree 8/252, Imaam Tabaree also cited it no.9766 and said its narrators are trustworthy, as also cited in Sharh Aqeedah Tahaawiyah pg.568 and Fath ul-Majeed pg.222]

Shaikh ul-Islam Ibn Taymiyyah said, "Whosoever rejects the existence of jinns, shayateen and magic, or rejects the possession of people by jinns, or the reciting and reading of incantations or chants In order to call and communicate with jinns, then he has denied something that he has no knowledge of." [Ref: Majmoo al-Fataawa (24/280)].

Read More: Yes the Jinns can harm humans : <http://the-finalrevelation.blogspot.fr/2012/09/yes-jinns-can-possess-and-harm-humans.html>

toppled rulers and discovered immense treasures and they would never fall into calamities (or troubles) and be invisible to others.<sup>4</sup>

So those among Muslims (not Non Muslims like Hadeeth rejector sect) who reject this tradition due to whatsoever sectarian reasons and quote Allamah Abu Bakr al-Jassas in their support, why then take half of what he says and leave the other half? Why not deny magic or Jinn possession all together?

Allamah Abu Bakr al-Jassas undoubtedly is accounted within the top rankings of Hanafi scholars. But he also happens to be a Mu`tazili in his creed (which eventually affects and reflects in many of his other non-creedal topics). Mansoor Billah has put him among the tabaqatul-Mu`tazila.

Dr. Muhammad Hussain Dhahabi of Jamiatul Azhar says under the sub-chapter titled

“تأثير الجصاص بمذهب المعتزلة”

كذلك نجد الجصاص يميل إلى عقيدة المعتزلة، ويتأثر بها في تفسيره، فمثلاً عندما تعرّض لقوله تعالى في الآية [102] من سورة البقرة: ﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ﴾ ... الآية، نجده يذكر حقيقة السحر ويقول إنه: "متى أطلق فهو اسم لكل أمر هو باطل لا حقيقة له ولا ثبات"، كما ينكر حديث البخاري في سحر رسول الله صلى الله عليه وسلم، ويقر أنه من وضع الملاحدة

[RT] We find Jassas to traverse upon the creed of Mu`tazila and he is (strongly) influenced by it in his Tafseer too. For example under Surah Baqarah (Verse 102) “And they followed [instead] what the devils had recited during the reign of Solomon...” He mentioning the reality of magic says that this is a generalized name for every false act and there is no reality (to magic) nor is it proven . And due to this he also rejects the hadeeth of magic being cast upon the prophet that has come in Bukhaari and claims that narration is the fabrication of godless (or atheists) people...”

[Ref: Tafseer wal-Mufasssiroon 2/326 Shamela]

Likewise Allamah Jassas (rahimahullah) ascribing to this `Itizaa also denied the proven stance as per the Ijmaa` of Ahlus-sunnah<sup>5</sup> of seeing Allah on the day of Judgement. Under the verse

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ [٧٥:٢٢] إِلَىٰ رَبِّهَا نَاظِرَةٌ [٧٥:٢٣]

“On that day some faces will be bright, looking at their Lord.” (Quran 75:22-23)

<sup>4</sup> Ahkam ul-Qur’an 1/54

<sup>5</sup> The `Aqeedah Book : Shi`ar Ashabil –Hadeeth by Imam Abu Ahmad Muhammad Hakimul Kabeer an-Naysapuri (d. 378 A.H before the hakim of Mustadrak) : <http://fahmalhadeeth.blogspot.fr/2015/04/e-book-distinctive-signs-of-companions.html>

Al-Hujjah - `Aqeedah of Ahlus sunnah by Imam Isma`el al-Ashabani (D. 535 A.H): <http://fahmalhadeeth.blogspot.fr/2015/05/al-hujjah-aeedah-ahlus-sunnah-by.html>

He says regarding the term “Nadhira” that this means waiting for the reward<sup>6</sup> and regarding the countless ahadeeth which mention looking at the lord (ruwiya) he (rahimahullah) does ta’weel and says this in the Arabic language means knowledge.<sup>7</sup> [Ref: See his Ahkam ul-Qur’an 3/6 Shamela]

And likewise his Mu`tazili affiliations are reflected even when he said about a hadeeth coming from Abu Huraira (radhiallahu `anhu) :

**“...This narration is from the narration of Abu Huraira which will be rejected as it opposes (our) usool. “**

[Ref: Ahkam ul-Qur’an 3/385]

I seek Allah’s refuge from such statements. So if Allamah Jassas is taken as an ideal then why not follow him in his stance regarding magic and jinn altogether? More so, even if he did happen to reject the prophetic tradition of magic he did so not because of the reasons modern day matrudi hanfis claim. But because Abu Bakr al-Jassas (D. 370 A.H) simply didn’t believe in magic to be true. So you quote him as a reference yet your line of reasoning is different from his in rejecting the hadeeth of prophet being done magic upon.

More so, it is not known if any prominent muhaqqiq senior scholars among the Ahnaf rejected the hadeeth of Sihr being done upon the prophet. Even the modern version of Hanafis in fiqh such as the deobandhi and even barelvi scholars do not reject this tradition such as Mufti Taqi Uthmani , Mufti Ebrahim Desai, Shaykh Riyad ul-Haq and many others in the subcontinent affirm this narration.

## 2) ARGUMENT # 2 : THIS REPORT HAS ONLY COME FROM AISHA<sup>8</sup>

No it doesn’t. Ibn Hajar `asqalani rahimahullah says :

**“And this report has come from Ibn `Abbas and Zayd ibn Arqam and other than them too”**

[Ref: Fath ul-Bari 10/226]

The hadeeth of Zaid ibn Arqam is recorded in Sunan an-Nasa’ee (2/175); Musnad Ahmad (4/322); Musnad `abd ibn Hamid (1/247); Mustadrak al-Hakim (4/360); Ibn Sa`eed (2/199). Imam Hakim (D. 403 A.H) authenticated this narration.

<sup>6</sup> وَلَا يَجُوزُ أَنْ يَكُونَ مَخْصُوصًا بِقَوْلِهِ تَعَالَى {وَجُودٌ يُؤْمِنُ بِنَاصِرَةٍ إِلَى رَبِّهَا نَاطِرَةٌ} لِأَنَّ النَّظَرَ مُحْتَمَلٌ لِمَعَانٍ، مِنْهُ انْتِظَارُ التَّوَابِ

وَالْأَخْبَارُ الْمَرْوِيَّةُ فِي الرَّوِيَّةِ إِنَّمَا الْمُرَادُ بِهَا الْعِلْمُ لَوْ صَحَّحَتْ، وَهُوَ عِلْمُ الصَّرْوَرَةِ الَّذِي لَا تَسْوِيَةُ شَيْئَهُ وَلَا تَعَرُّضٌ فِيهِ الشُّكُوكُ؛ لِأَنَّ الرَّوِيَّةَ بِمَعْنَى الْعِلْمِ مَشْهُورَةٌ فِي اللُّغَةِ

<sup>8</sup> First of All this argument is not an argument, rather an excuse. So what if `Aisha were to be the only sahabi in narrating this? It was not only accepted by centuries of scholars but also by other taba`een . More so, In the earlier mentioned chapters of Bukhari, some of the narrators bukhari cites these reports from are all different in each narration.

`Abdullah ibn `Abbas's narration has come in Dalail an-Nabuwwa of Bayhaqi (6/248); Ibn Sa`eed (2/198); and Ibn Mardawi.

In fact in Ibn al-Mardawi's work it has also come via Anas ibn Malik (radhiallahu `anhu). Also from Imam Zuhri , `umro ibn hakam, Sa`eed ibn al-Mussayab (from Madinah), `urwah ibn Zubayr as mursalan.

How sad it is that Mawlana Habibur-rahman kandhelwi and others among the blind followers couldn't find this narration except through `Aisha bint siddiq (radhiallahu `anha).

More so the claim that since it is narrated by a single sahabi we reject it is an absurd rule that opposes the actual scholars of hadeeth – the muhadditheen . Also there are countless examples wherein narrations that have only one sahabi reporting them being accepted. To make the fault of the deniers more lame we'll take the example of the very bukhari in which the very first narration "actions are by intentions" is reported as ahad in its initial stage by `Umar (radhiallahu `anhu). Moreover a vast number of Muhadditheen have claimed that authentically this wording cannot be traced back to any other sahabi except `Umar.

`Umar (radhiallahu `anhu) is known to say this during a khutbah on the minbar from whom amongst everyone only Ibn Waqqas from whom Muhammad ibn Ibrahim only narrates this. And only Yahya ibn sa`eed narrates this from Muhammad ibn Ibrahim. Likewise in saheeh Bukhaari 2/1000 and in Saheeh Muslim the narration of `Abdullah ibn `Umar that states

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْأَوْلَاءِ وَعَنْ هَبْتِهِ

**"...the Messenger of Allah, may Allah bless him and grant him peace, forbade selling or giving away the wala'.."**<sup>9</sup>

And only `Abdullah ibn Deenr narrates this from him (radhiallahu `anhu yet we accept it)

Likewise the very last hadeeth of Saheeh al-Bukhaari that says

“كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ،”

“ (There are) two words which are dear to ar-rahman....”

Is reported by Abu Huraira (radhiallahu `anhu) alone and only `umarata ibnal-Qa`qa reports this and from him only Muhammad ibn Fudhayl reports this and there is no other authentic mutabi` for this report so do we now reject these (and many more) reports based on them being alone (tafarrd)?!!<sup>10</sup>

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<sup>9</sup> This is also reported in many other books but via ibn `Umar only such as see Muwatta Malik; Sunan an-Nasa'ee; Sunan Abi Dawood; Jami` at-tirmidhi; Ibn Majah and others.

<sup>10</sup> The funny yet sad thing is that even a child when studying uloom al-hadeeth comes across books that enlist many such ahad or many munfarid narrations but no one ever says that merely them being munfarid from one sahabi poses a valid justification to reject it

## 3) ARGUMENT # 3: Objections revolving around Hisham

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*The argument states that*

*3.1) Hisham's mental health deteriorated in 132 hijri after he reached iraq. Hafidh `Uqayli said that he had lost it (meaning gone crazy or become delusional) in Iraq.*

*3.2) This narration of his is not from madeenah but iraq in his last days.*

*3.3) More so all the narrators who narrated from him were `Iraqi only.*

### Answering Allegation 3.3

First of All, to embarrass the deniers of saheeh al-Bukhaari and those who allege that all those who narrated this are from Kufa, the example we give is from Saheeh Bukhaari itself.

In saheeh bukhaari, Kitab ud-da`wat, Baab : Takreerid-du`ai , Muhammad ibn Isma`eel al-Khorasani brings a chain (in hadeeth 6391) wherein Anas ibn `lyadh narrates from (`an) Hisham. Now to the argument that all the narrators who narrated this report or otherwise were Iraqi only falls right here because Anas ibn `lyadh himself is Madani and is thiqah by the ittefaq of Muhadditheen.

Ibn Hajar says the same thing about Anas ibn `lyadh being thiqah :

**-564- أنس ابن عياض ابن ضمرة أو عبد الرحمن الليثي أبو ضمرة المدني ثقة**

..... من الثامنة

[Ref: Taqreeb 1/115; shamela]

Further to embarrass the audacious deniers of this hadeeth we give another example from the same book saheeh al-Bukhaari. In the book of medicine where Imam bukhari narrated this hadeeth as well, after reporting the narration (which came via Hisham btw) he says :

تَابِعَهُ أَبُو أُسَامَةَ وَأَبُو ضَمْرَةَ وَابْنُ أَبِي الزُّنَادِ عَنْ هِشَامٍ. وَقَالَ اللَّيْثُ وَابْنُ عُيَيْنَةَ عَنْ هِشَامٍ فِي مُشِطٍ وَمُشَاقَّةٍ. يُقَالُ الْمُشَاقَّةُ....  
”مَا يَخْرُجُ مِنَ الشَّعْرِ إِذَا مُشِطَ، وَالْمُشَاقَّةُ مِنْ مُشَاقَّةِ الْكَتَّانِ.

**And Abu Usamah, Abu damrah and ibn abi zinad have corroborated the same (report of magic) via Hisham (via `aisha). And (Imam) Layth (ibn sa`d) and (Sufyan) ibn Uyaynah narrated via (the same) Hisham with the wording “a comb having wide gaps (in its teeth)”. .....**

[Ref: Saheeh al-Bukhaari, under hadeeth 5763]

Abu Usama Hammad ibn Usama is Kufi whereas Abu Damra Anas ibn `Iyadh is a Madani (narrator) and even Ibn Abi Zinad whose name is `Abdur rahman he is also Madani. The giant Imam Layth ibn Sa`d who narrated from hisham as well was Egyptian . And to further show the place of the amazing “research ability” of our opponent once again we will quote from Bukhari’s own book where Imam Bukhari himself says regarding this great faqeeh and Muhaddith of his time who said :

وَقَالَ اللَّيْثُ كَتَبَ إِلَيَّ هِشَامٌ أَنَّهُ سَمِعَهُ وَوَعَاهُ عَنْ أَبِيهِ عَنْ عَائِشَةَ

**“And Layth said , Hisham (himself) wrote (this hadeeth to me) saying that he heard from his father and preserved it who narrated and heard it from `Aisha (radhiallahu `anha). “**

[Ref: Saheeh Bukhaari 3268]

Also Ibn Uyaynah mentioned above (under 5763) earlier was in Kufa but later resided in Makkah al-Mukarramah<sup>11</sup> so he also isn’t merely an `Iraqi narrator as alleged by the hadeeth rejectors.

The above proves that from within the covers of Saheeh al-Bukhaari itself, we have Makki, Madani and Egyptian narrators narrating this hadeeth of magic via Hisham. More so, the often quoted by them – Imam ibn Hajar `asqalani – himself said that this report via Hashim is also narrated from Ma`mar, al-Qattan, Ibn Raja’, Hammad ibn salamah (d. 169 a.h) , عبدالله بن نمير and many others<sup>12</sup>

So here Imam Ma`mar ibn Rashid is Basri, Imam Yahya ibn sa`eed al-Qattan and Ibn Raja’ and Hammad ibn Salamah are also Basri but عبدالله بن نمير is Kufi. So in conclusion we see that Makki, Madani, Basri, Kufi, Misri narrators narrate this narration of magic from Imam Hisham .

So the claim that only Iraqi narrators from Iraq narrated this is devoid of any substantial proofs whatsoever and reflects the desperation of the hadeeth rejectors to deny a prophetic tradition. How silly of those who make such drastic claims without even having the decency to at least go through the very book they take their main argument (hadeeth) from.

### **Answering Allegation 3.1**

*3.1) Hisham’s mental health deteriorated in 132 hijri after he reached iraq. Hafidh `Uqayli said that he had lost it (meaning gone crazy or become delusional) in Iraq*

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<sup>11</sup> See Tahdheeb 4/122

<sup>12</sup> Tagleeq wa-Ta`leeq 5/49

Shaykh Irshad ul-Haq Athari says : “We have not found such a statement from Imam `Uqayli. More so Mawlana Habibur rahman kandhelwi hasn’t given any reference to Uqayli’s work. We couldn’t find such a statement or claim coming from al-`Uqayli in Tahdheeb ut-tahdheeb, Meezan ul-`Itidaal and many other works. In fact if what Habib sahib says were to be true then why hasn’t Uqayli brought Hisham in his Kitab ad-dhu`afa? Let alone the claim attributed to `uqayli that Hisham had “lost it”. This points out towards Habibur rahman’s wrong speech (a polite word used by the shaykh as a synonym to deception). However Imam Abul-Hasan ibn al-qattan (D. 628 A.H) did say that Hisham’s memory deteriorated before his death but Ibn Hajar refuting this wide and clear said “ We haven’t found anyone preceding him (Abul Hasan) in that (claim of his)” [Ref: Tahdheeb 11/51]

In fact Adh-Dhababi says “ Hisham was never weak or deteriorated in his preservation and the statement of Abul-Hasan ibnul Qattan is not reliable “ [Ref: Meezan ul-`Itidaal 4/301]<sup>13</sup>

## Answering Allegation 3.2

### *3.2) This narration of his is not from madeenah but iraq in his last days.*

The prophet (sallallahu `alayhi wa sallam) said :

عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ كُنْتُ قَاضِيًا لِابْنِ الزُّبَيْرِ عَلَى الطَّائِفِ فَذَكَرَ قِصَّةَ الْمَرَاتِينِ قَالَ فَكَتَبْتُ إِلَى ابْنِ عَبَّاسٍ فَكَتَبَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ وَلَكِنَّ النَّبِيَّةَ عَلَى الْمُدَّعِي وَالْيَمِينِ عَلَى مَنْ أَنْكَرَ

**“...If people were given in accordance with their claims, then men would claim the wealth and lives of other people; rather, the burden of proof is on the claimant,...”**

[Ref: Sunan al-Kubra lil-Bayhaqi (20604)]

<sup>13</sup> Imam dhahabi’s sayings about hisham includes considering him a shaykh ul-Islam, considering him and his hadeeth a Hujjah and evidence and that he was reported by in the mutawattat, the books of saheeh and even sunan.

قال الذهبي رحمه الله ( الرجل- اي هشام - حجة مطلقة ولا عبرة بما قاله الحافظ ابو الحسن القطان من انه هو وسهيل بن ابي صالح اختلطوا وتغيرا )

In Siyar `Alam 6/36 , Dhahabi said “ Hisham was never a victim of ikhtilaat ....”

ثم قال (وهشام لم يختلط قط هذا امر مقطوع به وحديثه محتج به في الموطأ والصحاح والسنن)

( وقال الذهبي ايضا (فهشام شيخ الاسلام ولكن احسن الله عزاءنا فيك ياابن القطان )

The answers to accusation 3.1 and 3.3 clarify that this allegation is also baseless. Also the sad part is that even though there is a sort of unanimous agreement upon Hisham being an authority yet this “excuse” of “fabricating” him being weak or mentally unstable is not used only for this hadeeth. It is used by the same set of deviants to even try disproving `Aisha’s age of marriage<sup>14</sup>. Books and articles have been written on this titled

شبهة زواج عائشة رضي الله عنها وما يتعلق به من حكم زواج الصغيرات

And surprisingly if this attitude which the deviants adopt to cast away Hisham’s narration then how many a narration have come from Hisham in the books of Hadeeth upon which the 4 madhahib and Ahl al-Hadeeth have deduced fiqhi and non fiqhi rulings? Why not have them all rejected too?!!

Wallahul-Must`an

## 4) ARGUMENT # 4: THE HADEETH IS CONFLICTING AND MUDTARIB

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*There are a variety of passages reported from different narrators such as in one narration it has come wherein it says the comb and other things upon which magic was cast had been removed but in another it says that `Aisha (radhiallahu `anha) asked the prophet why he didn’t remove them?*

*Yet in another narration a narrator reports “why didn’t you expose labid?” and in another narration it says that he (`alayhi salatu was salaam) got ( information) in his dream immediately/unknowingly but in another narration it says that he stressed in his supplication to Allah in the night and then Allah showed him the dream.*

*In one narration it states that he used to forget if he met his wives or not and one narrator says him forgetting was not only with regards to the dealings with his wife but in everything (including wudu)*

It is surprising that the shurah of ahadeeth i.e. those who explain narrations have already answered this objection and yet people stick to this objection mostly due to them hallucinating that their interpretation (self-interpretation) of hadeeth is superior to centuries of dedicated scholarship of this field. I don’t know if the action of them not allowing a carpenter interfere in the expertise of an automobile engineer but laymen interfering in the sciences of hadeeth should be termed as hypocrisy (in the literal meaning) or sheer ignorance.

Ibn Hajar (rahimahullah says)

[Summarized translation] **The matter of the fact is that the hadeeth speaks about “istakhraj” i.e. the exiting or removing of the magic and its affect. But that which is not broken or decomposed is the “نشرة” meaning the (materials of) possession. So when it was asked why the prophet (sallallahu `alayhi wa sallam) did not decompose or break/separate the materials of possession he replied**

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<sup>14</sup> Refuting the claim that `Aisha married the prophet when she was 17 or 18 : <http://the-finalrevelation.blogspot.com/2012/09/refuting-claims-of-aisha-marrying-the-prophet-afer-9years.html>

**that Allah had cured him but in another narration it states that the combined material of the skin of pollen seed combined with the comb that had prophet's hair was removed (from the site of magic) but the hair was not removed per say from the comb teeth.**

[Ref: Fath ul-Bari 10/234-235]

Ibn al-Qayyim also explained the hadeeth saying that the meaning of not removing the contents of the magic meant to remove it and show it to the people or display it in public. The prophet didn't do this as he said he feared the people would be harmed by its fitnah (as even imparting wrong knowledge could be harmful <sup>15</sup>) and thus there is no such idhtiraab in these riwayat.

As for the objection wherein a narrator reported the saying " why didn't you shame Labid for his deed" then this is not found in Bukhari nor Muslim.

As for the argument that

*Since in one narration it says he saw a dream instantly and in other it says he persisted and supplicated to Allah in the night so thereafter Allah showed him the dream thus this also shows the idhtiraab<sup>16</sup>*

Then this is simply very silly [refer to the footnote no. 15 to understand why] . We have two narrations. One in which it merely says the prophet described the dream and in another it says he supplicated a lot in the night and then Allah showed him the dream. How on earth do these two even contradict each other (see the definition of mudhtarib under footnote 15)?

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<sup>15</sup> `Abdullah ibn Mas`ood (radhiallahu `anhu) said : ""No one relates something to a people which they do not understand, except that it puts some of them into trial and discord (fitnah)."" [Ref: Sahih Muslim Introduction 14]. The sahaaba hid some information that was not important to the religion but had extra information regarding the politics of the time such as sa`d ibn abi waqqas, Hudhayfa ibn Yaman and many others. And the advice of Ibn Mas`ood radhiallahu `anhu is also echoed in what Abu Huraira and `Ali ibn Abi Talib radhiallahu `anhum ajma`een said.

Al-Haafidh Ibn Hajar, (rahimahullaah), said:

"In this is a lesson that knowledge is not to be taken from other than the people of knowledge; nor to relate, except to one who has understanding; and not to relate (advanced or sensitive matters) to one who has little understanding, due to him not being able to comprehend." [Ref: Fathul Barea 12/188]

Imam al-Bukharee (rahimahullah) therefore, established a great chapter based upon this Hadeeth and he called it, "Those who abandon something fearing that it will not be understood by the people and as a result will fall into something worse."

More so there are many instances wherein the prophet sallallahu `alayhi wa sallam himself asked the sahabi not to relate certain things out in public such as to Ibn Mas`ood himself. And this is also found in the Qur'an in Surah Hujarat that gives the lesson that if a rebellious man comes with an information then verify it with the authorities of that field lest you regret spreading it in the people and harming them

<sup>16</sup> Idhtiraab is the action whereas the category of this narration is called Mudhtarib which linguistically in Arabic translates to "something being disturbed or shaky" but technically it means contradictory reports being narrated of equal or more or less similar strength.

If one narration does not mention an “additional” detail (not a contradictory one) then how is this mudtarib? Where is the contradiction? The scenario is more of one being mujmal and the other mukhassas i.e. one being general while the other specifying some details which aren’t found in the previous narration. Such examples are too numerous to even count in the books of hadeeth which have been accepted.

More so even a basic student of hadeeth knows that it is agreed upon by the scholars of hadeeth that a narration is declared mudtarib only when

- (i) Its narrations contradict and
- (ii) cannot be reconciled and
- (iii) and all of its differing narrations are of equal strength so tarjeeh or preference cannot be given to either.<sup>17</sup>

Had it been the case that if one narration denied that the prophet ever made a supplication for this and the other supported the prophet making supplication then a case would have been possible to analyse if it falls into mudtarib or not. As of now there is no idtiraab. Rather the Maxim that one hadeeth explains the other or ahadeeth explains or elaborates each other is into play.

“الحديث يفسر بعضه بعضا”

As for the argument that

*one narration says he used to forget if he visited his wives or not and another narrator reports he used to forget in other things as well thus this is mudtarib*

then again this is like before. One is Mujmal the other is mufassar. Forgetting about visiting or having relations with your wife falls within the “other things” or matters which the prophet forgot.

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<sup>17</sup> To explain : there is something called as Mudtarib us-sanad for e.g the hadeeth via Abu Bakr in Tirmidhi “ (surah) Hood and its sisters have turned my hair white”. Imam daraqutni the specialist in `Ilal findings said it is mudtarib since it is not reported except by way of Abu Ishaq and almost 10 narrators relate this from him all in different routes (sanad) with one being mursal, the other mawsool, the other from sa`d , some from `aisha and etc. and all of the narrators are reliable and it is not POSSIBLE to prefer one over the other

Another is mudtarib ul-matan : e.g the hadeeth of Fatima bint Qays in Tirmidhi when she says “ Verily there is a right due upon the wealth (of a person) other than zakat “ and in Ibn Majah it says “ There is NO right due upon the ....” Hafidh al-`Iraqi says “ so this is an idhtiraab that cannot be explained/reconciled “

I advise the victims of Self interpretations and inferiority complex caused due to the inability to convince the Non Muslims about this magic issue to refer to the work titled “Al-Muqtarib fee Bayanil Mudtarib” by Ibn Hajar `asqalani rahimahullah before beating the drums about what is mudtarib and what is not.

## 5) Argument #5 : Magic affected the status of prophethood of the Messenger of Allah

They argue that

*The magic casted affected the prophets memory and his actions. He used to forget things. It may be argued by the Non Muslims <sup>18</sup> that under the influence of magic the prophet (sallallahu `alayhi wa sallam) must have issued unislamic commands or might have himself opposed the divine commandments so how are we to rely on what he said is from God or not? The Non Muslims would say **لَإِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا**—سورة الفرقان 8 [The Kuffaar say that you do not follow but a person who is bewitched (Mahsoor) – Qur'an]*

The scholars of hadeeth, tafseer and others have explained away this doubt long back. I will first quote some of them here

قال الحافظ ابن حجر رحمه الله :

قال المازري : أنكر **المبتدعة** هذا الحديث ، وزعموا أنه يحط منصب النبوة ويشكك فيها ، قالوا : وكل ما أدى إلى ذلك فهو باطل " وزعموا أن تجويز هذا يعدم الثقة بما شرعه من الشرائع إذ يحتمل على هذا أن يخيل إليه أنه يرى جبريل وليس هو ثم ( هناك ) ، وأنه يوحى إليه بشيء ولم يوح إليه بشيء ، قال المازري : وهذا كله مردود ؛ لأن الدليل قد قام على صدق النبي صلى الله عليه وسلم فيما يبلغه عن الله تعالى وعلى عصمته في التبليغ ، والمعجزات شهادات بتصديقه ، فتجويز ما قام الدليل على خلافه باطل ، وأما ما يتعلق ببعض الأمور الدنيا التي لم يبعث لأجلها ولا كانت الرسالة من أجلها فهو في ذلك عرضة لما يعترض البشر . كالأعراض ، فغير بعيد أن يخيل إليه في أمر من أمور الدنيا ما لا حقيقة له مع عصمته عن مثل ذلك في أمور الدين .

قال : وقد قال بعض الناس : إن المراد بالحديث أنه كان صلى الله عليه وسلم يخيل إليه أنه وطئ زوجته ولم يكن وطأهن ، وهذا كثيراً ما يقع تخيله للإنسان في المنام فلا يبعد أن يخيل إليه في اليقظة .

<sup>18</sup> As I commented above that the insecurity and inability of some individuals to convince their Non Muslim counterparts about this event leads them to outrightly reject this narration, (self) awarding themselves the liberty to jump centuries of agreed upon scholarship , rules and principles only to achieve the “Nod” of Non Muslims. This procedure is the direct outcome of the hallucination that somehow has succeeded in having them believe that every Islamic command or affair was revealed in “accordance” to the Non Muslim’s intellect. And the Qur’an repeatedly even clarifies that a vast majority will not believe and a vast majority does not understand. A very good example for this is a phd holder scientist who despite his decades of mastery bown down to a man-made clay idol whereas an illiterate labourer worships Allah alone and rejects these man made and shaped Idols thereby having more intellect in fitrah than the other phd scientist. So the mere need to impress or even convince the Non Muslims of OUR Islamic interpretations drives them to pull such stunts. Reminds me of the verse that says

“And know that among you is the Messenger of Allah. If he were to obey you in much of the matter (you suggest or want or opine), you (all) would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, **defiance and disobedience (to Allah and his established prophetic traditions)**. Those are the [rightly] guided. [Qur’an 49:6]

قلت – أي : ابن حجر - : وهذا قد ورد صريحاً في رواية ابن عيينة عند البخاري ، ولفظه : ( حتى كان يرى ( أي : يظن ) أنه ( يأتي النساء ولا يأتيهن ) وفي رواية الحميدي : ( أنه يأتي أهله ولا يأتيهم

... قال عياض : فظهر بهذا أن السحر إنما تسلط على جسده وظواهر جوارحه لا على تمييزه ومعتقده

وقال المهلب : صون النبي صلى الله عليه وسلم من الشياطين لا يمنع إرادتهم كيده ، ففي الصحيح أن شيطاناً أراد أن يفسد عليه صلاته فأمكنه الله منه ، فكذلك السحر ، ما ناله من ضرره لا يدخل نقصاً على ما يتعلق بالتبليغ ، بل هو من جنس ما كان يناله من ضرر سائر الأمراض من ضعف عن الكلام ، أو عجز عن بعض الفعل ، أو حدوث تخيل لا يستمر ، بل يزول ويبطل الله كيد الشياطين .

Al-Haafidh Ibn Hajar (rahimahullah) said:

Al-Maazari said: **The innovators** rejected this hadeeth and claimed that it detracted from the status of Prophethood and cast aspersions upon it. They said: Everything that leads to that is false. And they said that accepting that meant that we could not be sure of the laws that he prescribed, because it is possible that he imagined that he was seeing Jibreel when he was not there, and that something had been revealed to him when nothing had been revealed. Al-Maazari said: All of this is to be rejected, because the evidence that the Prophet (peace and blessings of Allaah be upon him) was truthful in what he conveyed from Allaah and that he was infallible in conveying it is well established. The miracles bear witness to his truthfulness and accepting something when there is evidence to the contrary is false. With regard to some worldly matters for which he was not sent and which have nothing to do with his message, then he was exposed to the same as all other human beings, such as sickness. It is not far-fetched to say that he could be made to imagine something with regard to worldly matters that was not true, whilst at the same time he was protected against such things with regard to matters of religion.

Some people said that what is meant by this hadeeth is that he (peace and blessings of Allaah be upon him) imagined that he had had intercourse with his wives when he had not done so. This is something that people frequently imagine in their dreams, so it is not far-fetched to say that he could have imagined that when he was awake.

I ( Ibn Hajar ) say: This is what is stated clearly in the report of (Sufyan) Ibn `Uyaynah that is narrated by al-Bukhaari, which says: "until he thought that he had had intercourse with his wives when he had not done so."

'Iyaad said: Thus it is clear that the witchcraft prevailed over his body and physical faculties, not over his discernment and beliefs...

Al-Mahlab said: The protection of the Prophet (peace and blessings of Allaah be upon him) against the devils does not mean that they would not try to harm him. In al-Saheeh it is narrated that a devil wanted to spoil his prayer (*by physically trying to harm the prophet*)<sup>19</sup> but Allaah protected him

<sup>19</sup> on the authority of 'A'ishah (radhiallahu `anha) that, while the Prophet (sallallahu `alayhi wa sallam) was praying, Satan came to him and (the Prophet) grabbed him, wrestled him to the ground and choked him. The Prophet (sallallahu `alayhi wa sallam) said, "(I choked him) until I felt the coldness of his tongue on my hand. And if it were not for Sulayman's prayer, he would have been tied up so the people could see him." Ahmad and

against him. The same applies to witchcraft; the harm that affected him did not have any impact on his conveying of the message, rather it was akin to any other kind of sickness that afflicted him, such as having difficulty in speaking or doing certain things, or experiencing illusions that did not last. Rather it passed and Allaah foiled the plots of the devils.

[Ref: Fath al-Baari, 10/226, 227]

Imam ibn al-qayyim in his magnificent book of seerah<sup>20</sup> says the same thing that some innovators objected to this hadeeth and also gives an additional example that it comes under the heading of sickness and pain that befell him; it is a kind of illness which befell him just as he was also affected by poison. [Ref: Zaad al-Ma'ad, 4/124]

More so, Why the scholars say that it is far-fetched for the prophet to have issued a command against the divine guidance is because Allah himself said in the Qur'an the **He has revealed this dhikr and He will protect it .**

As for their argument

**﴿إِنْ تَشْفَعُونَ إِلَّا رَجُلًا مَسْحُورًا﴾--سورة الفرقان 8**

**i.e. The Kuffaar say that you do not follow but a person who is bewitched (Mahsoor)**

Then the answer is that there is no contradiction between the verse and the hadeeth. The meaning of Kuffaar by saying "Mahsoor (Bewitched)" was the one whose Aql is not in control i.e. an insane person. And in the hadeeth of Bukhaari, the effect in his memory is what is meant. The hadeeth explains itself by saying:

«حتى انه ليخل اليه انه فعل الشئى وما فعله»

Meaning: **"Until the Prophet (peace be upon him) would not remember whether he did an act, whereas, in reality he had not done it.**

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Abu Dawood also reported this incident on the authority of the Companion, Abu Sa'eed. In their narration the Prophet (sallallahu 'alayhi wa sallam) said, "I grabbed him with my hands and continued to strangle him until I felt the coldness of his spittle between these two fingers of mine; the thumb and the one next to it

[Ref: Musnad Ahmad 3/82; Nasa'ee and Abu Dawood; <http://the-finalrevelation.blogspot.fr/2012/09/yes-jinns-can-possess-and-harm-humans.html> ]

: هديه صلى الله عليه وسلم في علاج السحر الذي سحرته اليهود به " 20

قد أنكر هذا طائفة من الناس ، وقالوا : لا يجوز هذا عليه ، وظنوه نقصاً وعبياً ، وليس الأمر كما زعموا ، بل هو من جنس ما كان يعتره من الأسقام والأوجاع ، وهو مرض من الأمراض ، وإصابته به كإصابته بالسقم لا فرق بينهما ، وقد ثبت في الصحيحين عن عائشة رضي الله عنها أنها قالت : ( سَجِر رسول الله حتى إن كان ليخيلُ إليه أنه يأتي نساءه ولم يأتهم ، وذلك أشد ما يكون من السحر ) قال القاضي عياض : والسحر مرض من الأمراض ، وعارض من العلل ، يجوز عليه أنواع الأمراض مما لا يُنكر ، ولا يُقدح في نبوته .

وأما كونه يخيلُ إليه أنه فعل الشيء ولم يفعله : فليس في هذا ما يُدخل عليه داخله في شيء من صدقه ؛ لقيام الدليل والإجماع على عصمته من هذا ، وإنما هذا فيما يجوز أن يطرأ عليه في أمر دنياه التي لم يُبعث لسببها ، ولا فُضِّلَ من أجلها ، وهو فيها عرضة للآفات كسائر البشر ، فغير " بعيد أنه يخيلُ إليه من أمور ما لا حقيقة له ثم ينجلي عنه كما كان

## These words make two things clear:

**First:** that the effect of Magic was on his Memory (Hifdh) not on his Aql (intellect). Because not remembering whether one did something or not, is an act of Memory. And Hifdh (memory) and Aql (intellect) are two different senses.

**Like, for example, During the childhood, a child has a strong memory but less Aql, and as the age grows, his intellect (Aql) increases, while his memory gets weaker.**

Thus, the effect on Hifdh (Memory) does not necessitate an effect on Aql (Intellect).

**The second thing** that is made clear from these words is that: Even the effect on his Memory was not such that he (na'uzubillah) forgot the Qur'aan or some other big loss occurred. Rather this was only up to the limit that he would sometime forget about meticulous and small daily actions. And forgetfulness in small daily actions is common even in a normal person, such as: The Prophet (peace be upon him) sometimes used to forget the number of Rak'ahs he had prayed, and he would say:

انسى كمانسون

### **"I forget things, just like you do"**

Now, is such forgetfulness any harmful to the Deen? Thus, if with the effect of Magic, he had started forgetting even a slight more than a normal person, it would still have not been any harmful to the Deen. In fact, in some narrations the specifications of these small things (that he would forget) are also narrated. It is said in Fath ul-Baari:

قدقال بعض الناس ان المرادبالحديث انه كان ﷺ يخيل انه وطى زوجاته ولم يكن وطنهن وبذاكثيراً مايقع يخيله فى الانسان فى « المنام فلايبعدان يخيل اليه فى اليقظة قلت وهذاقورصريحاً فى رواية ابن عيينة فى الباب الذى يلى هذاولفظه حتى كان يرى انه يأتى (النساء ولاياتيهن وفى رواية الحميدى انه يأتى اهله ولاياتيهم - « (فتح البارى باب السحر جزء 24ص 435

Some people say that what is meant in the hadeeth (of Magic) is that he (peace be upon him) would think that he had met his wives, whereas, he had not done so, and such imagination comes a lot in the dreams, thus it is not far-fetched in the state of awareness as well. I (Ibn Hajar) say that this has clearly been narrated in the narrations that the Prophet (peace be upon him) would think of meeting his wives, whereas he had not done so.

And in the same page of Fath ul-Baari, it is said:

(وفى حديث ابن عباس رضى الله عنه عنابن سعدمرض النبى ﷺ واخذعن النساء والطعام والشراب فهبط عليه ملكان) (الحديث

Ibn Abbaas said that the Messenger of Allaah (peace be upon him) became sick and was stopped from his wives, food, and drink. Thus two angels descended to him (who informed him of who did the magic, with what did he do magic, and where he buried it etc. Upon which the Prophet had those things taken out and Allaah gave him Shifa).

And a few passages before this in Fath ul-Baari, it is said:

«حتى اكاينكر بصره»

i.e. With the effect of this Magic, it was not far that he would lose his eye-sight.

These narrations clearly inform us that the effect of magic on the body of the Prophet (peace be upon him) was just like the effect of apparent diseases on the body which cause weakness, and body parts get loosened etc.

**As for Aql, understanding, and the Silsilah of propagation of revelation then there did not come any change in that. This is why the angels descended and informed him of everything until Allaah gave him health. If there had been any effect on the wahy (revelation), then how would angels have descended? Thus this incidence is not against the Nabuwwah, rather this supports the Nabuwwah even more and the very Non Muslims you try so hard to appease themselves testified to this.**

It is said in Fath ul-Baari:

« وقع في مرسل عبدالرحمن بن كعب عند ابن سعد قتالت اخت لبيد بن الاعصم ان يكون نبيا فسيخبروا الانسيذهله هذا السحر حتى يذهب « (فتح الباري جزء 24 ص 435 عقه).

**Abdur Rahmaan bin Ka'b said that the sister of Ba'eed bin A'sam (the jew who did the magic) said: If this person is a Prophet then he would be informed of this (Magic) by the God (that so-and-so did this magic, and it is buried at so-and-so place). And if he is not a Prophet then this would affect him until he will be completely deprived of Aql (i.e. will become an Insane).**

And we know that the supposed effect which the jew wanted was not made on the Prophet by this magic which is a proof of his Nabuwwah and not otherwise

Mawlana Mawdoodi (rahimahullah) in his tafseer said :

[Summarised Translation] “ As for the incident of magic then it happened upon our prophet (sallallahu `alayhi wa sallam) and its affect was restricted to some issues such as the prophet forgetting to do somethings, him forgetting if he visited his wives or not and at times some reports show that he happened to doubt seeing some things . This was restricted to his zaat (essence) such that even the people or public did not know what he felt . As for the doubt (casted by some) if it affected his status of prophethood **then no there was no interference in his obligatory duties of religion. There is no report that suggests during this event the prophet happened to forget a verse or read a verse wrongly, or he happened to give a command in some of his meetings with companions or sermon or otherwise that was wrong. Or that he happened to utter something that he shouldn't have or he happened to claim some revelation which didn't reveal at that time or that he misunderstood some verse ma`adhallah. Nothing of this sort is proven and had it been proven then there would have been an outcry in the lands of Arabia and everyone would know and use this against him saying that no one managed to harm this prophet but a magician, but nothing of this sort is ever reported. Rather the magic did not have any influence or cause any obstruction in his religious duties and commitments but only with regards to his personal life matters he remained stressed and forgetful.**

[Ref: Tafheem ul-Qur'an 6/554-555]

Moreover it is known in the Qur'an that the prophets did forget such as Musa `alayhis salaam

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا [١٨:٧٣]

[Moses] said, "Do not blame me for what I **forgot** and do not cover me in my matter with difficulty."

In another verse "And We had already taken a promise from Adam before, but he forgot; and We found not in him determination. (Taa-Haa: 115) "

He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me **forget it except Satan** - that I should mention it. And it took its course into the sea amazingly". (Al-Kahf: 63)

Allah himself said

سَنُقْرُوكَ فَلَا تَنْسَى [٨٧:٦]

**We will make you recite, [O Muhammad], and you will not forget,**

Then how do they even deduce that having magic being cast as reported by many companions, taba`een and centuries of scholars would make the prophet delusional or compromise his responsibility?!! ma`adhAllah

Would these Muslims now reject such verses wherein other prophets forgot as well? Will they use it to doubt upon their status of prophethood? The notion of a prophet's infallibility is not with regards to him never forgetting or never falling sick. It is with regards to other matters of religion. One should avoid mixing the personalities of a Walt-Disney representation of a never falling sick or never having his robe scratched or never forgetting super-hero with the Messengers of Allah . The Messengers of Allah are infallible but in a specific way . Infallibility does not make them immune to diseases (e.g Ayyoub `alayhis salaam) or incurring injuries in battle field or forgetting or making some minor mistakes in worldly affairs.

The Non Muslims opposing Islam in their papers can come up and do come up with a million absurd reasons to reject Islam. Will you then start rejecting everything your limited intellect cannot fathom? Will you start trespassing the Islamic scholarship to install your personal preferred and desired interpretation of Islamic texts? We seek refuge in Allah from the deception of Satan

That is why, the great disciple of Abu Hurairah and Anas, the esteemed Tab`ee, Muhammad ibn Sireen (d. 110 A.H) said:

أول من قاس إبليس ، وما عُبِدت الشمس والقمر إلا بالمقاييس

**“The first one to analogize was Iblees, and people did not start worshipping the Sun and Moon except because of analogies”<sup>21</sup>.**

[Ref: Narrated by Ad-Darimee, Ibn Abi Shaibah, and others; Hasan]

And if some people argue that some Mu`tazili or other deviated personality whom they cherish as scholar happened to agree with this stance of theirs or even an actual scholar did happen to agree with it then I present this as a reminder to those whose hearts are open and eyes can see.

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ قَالَ: سَمِعْتُ أَبَا الْوَلِيدِ يَقُولُ: سَمِعْتُ أَبَا الْعَبَّاسِ بْنَ سُرَيْجٍ يَقُولُ: سَمِعْتُ إِسْمَاعِيلَ بْنَ إِسْحَاقَ - 20921 - الْقَاضِي يَقُولُ: دَخَلْتُ عَلَى الْمُعْتَصِدِ , فَدَفَعَ إِلَيَّ كِتَابًا نَظَرْتُ فِيهِ , وَكَانَ قَدْ جَمَعَ لَهُ الرَّحْصَنَ مِنَ زَلَّلِ الْعُلَمَاءِ , وَمَا اخْتَجَّ بِهِ [ص:357] كُلُّ مِنْهُمْ لِنَفْسِهِ , فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ , مُصَيِّفٌ هَذَا الْكِتَابِ زَنْدِيقٌ , فَقَالَ: أَلَمْ تَصِحَّ هَذِهِ الْأَحَادِيثُ؟ قُلْتُ: " الْأَحَادِيثُ عَلَى مَا رُوِيَتْ , وَلَكِنَّ مَنْ أَبَاحَ الْمُسْكِرَ لَمْ يُبِحِ الْمُتَعَةَ , وَمَنْ أَبَاحَ الْمُتَعَةَ لَمْ يُبِحِ الْغِنَاءَ وَالْمُسْكِرَ , وَمَا مِنْ عَالِمٍ إِلَّا وَلَهُ زَلَّةٌ , " وَمَنْ جَمَعَ زَلَّلَ الْعُلَمَاءِ ثُمَّ أَخَذَ بِهَا ذَهَبَ دِينُهُ " , فَأَمَرَ الْمُعْتَصِدُ فَأَحْرَقَ ذَلِكَ الْكِتَابَ

Al-Qaadhi Isma`il ibn Ishaq [d. 282 AH] mentions:

**I came to (the then ruler) al-Mu`tadid, and he gave me a book wherein the concessions from the isolated opinions of the scholars and their evidences were gathered. I said, “Oh Ameer ul-Mumineen, the compiler of this book is a heretic! He asked, “Are these narrations [i.e. the proofs for those opinions] unauthentic? I replied, “These narrations are as they were transmitted; however, those who regard intoxicants [i.e. Nabidh] as lawful, prohibit the practice of Mut`ah. Conversely, those who regard the practice of Mut`ah as lawful, prohibit listening to music and consuming intoxicants. Every scholar has blunders; whoever gathers these blunders will lose his religion” Then, al-Mu`tadid (then) instructed that the book be burnt**

[Ref: Sunan al-Kubra lil Bayhaqi 20921]

Imam al-`Awza`ee said :

مَنْ أَخَذَ بِتَوَائِرِ الْعُلَمَاءِ خَرَجَ مِنَ الْإِسْلَامِ

**Whoever takes the strange(ghareeb or isolated) opinions of the `Ulema would (eventually) exit the fold of islam**

[Ref: Sunan al-Bayhaqi 10/356 or 20918]

Ibn Hazam truly said: **"What indicates a person's weak religion and fear of God, is that he seeks for an opinion that suits his desire."**

[Ref: al-Ihkam 5/64]

<sup>21</sup> And another famous disciple of the Sahaba, the unparalleled Faqeeh of Kufah in his times, the reputable Tabi`ee, 'Aamir ibn Sharaheel Ash-Sha`bee (d. 105 a.h) stated:

والله لئن أخذتم بالمقاييس لثحرتم من الحلال ولثحن الحرام

"By Allah, if you were to start using analogies you'll surely end up making Halal Haram, and Haram Halal!"

[Ref: Ad-Darimee with a fair chain]

In some cases many of these Muslims happen to adopt such stances to gain a favour with their Non Muslim colleague or counterpart. Reminds me of the verse wherein Allah rebuked the jews for selling by changing their scriptures for a small or meagre gain. Thus the Arabic proverb fits in

جُبِلَتْ الْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا ، وَبُغْضِ مَنْ أَسَاءَ إِلَيْهَا "

**The hearts are made such that they love (or incline) towards those who benefit them and hate those who harm them**

How strange that all of this commotion and accusation hurled by the deniers is based on nothing except bad thoughts about the preservation of prophetic traditions and wishful thinking. To impress and convince the very Islamophobic Non Muslims they turned out to adopt their strategy of doubting and suspecting Islamic events with an eye of bad-thoughts and suspicion instead of proofs and rational argument.

## 6) Argument #6 : Magic upon the Prophet is an `Itiqadi issue (i.e. an issue of creed)

This is not right. The mas'ala of the **existence** of magic is a creedal issue<sup>22</sup> and not magic having its effect on the prophet or someone else per say.

[Ref: Sharh `Aqeedah Tahawiyyah (page 568 and 569); Sharh Fiqhul-Akbar (page 145); Sharh Usool al-`Itiqaad La'lakai (7/1209) and other works of aqeedah. Also See Fath ul-Majeed page 222]

More so when it is proven above that the effect of magic didn't challenge or compromise the status of the prophet then why is this so troublesome? As explained by the shaariheen the effect of magic, poison, the prophet enduring bruises and etc is almost the same.

Also it is known that magic does have an effect on the messengers too but not on their status. For example

قَالَ بَلْ أَلْقُوا ۗ فَإِذَا حِبَاهُمْ وَعَصِيئُهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى

[٢٠:٦٦]

<sup>22</sup> Here is an article that enlists the fatawa of scholars on the same : <http://the-finalrevelation.blogspot.fr/2012/07/duas-to-protect-from-evil-eye-buri.html>

He said, "Rather, you throw." And suddenly their ropes and staffs **seemed to him** from their magic that they were moving [like snakes]. And he sensed within himself apprehension, did Moses. Allah said, "**Fear not**. Indeed, it is you who are superior."<sup>23</sup>

**Translation of Abullah Yusuf `Ali :** He said, "Nay, throw ye first!" Then behold their ropes and their rods-so it seemed to him on account of their magic - began to be in lively motion

**Translation of Mufti Taqi Uthmani (may Allah preserve him):** "He said, :Rather, you throw. Then, suddenly their ropes and sticks **seemed to him, due to their magic**, as if they were running"

Here Yukhayyal implies to Musa `alayhis salaam and the effect of magic on the eyes of the people also engulfed Musa `alayhis salaam. He began to perceive those ropes as snakes and got scared to which Allah responded do not fear. Why would Musa `alayhis salaam fear if he didn't see the snakes ? And how come he saw the snakes if the effect of magic was not on him as well? This proves from the Qur'an itself that magic's affect can be seen on the Prophets and it does not diminish their status because as seen in this verse and others after it Allah is still communicating and musa `alayhis salaam is still receiving wahi and responding and obeying without any khalal.

**Some strangely claim that for magic to occur, the hulool of jinn is a necessity.**

(i) not true because the shayateen may harm or affect a person by hitting or sitting on a man's head, hand etc. he may appear in forms and therefore affects a man's vision .

(ii) when musa `alayhis salaam threw the stick Allah clearly said

سَحَرُوا أَعْيُنَ النَّاسِ

they bewitched the eyes of the people

here Allah himself says they bewitched the eyes and there is no "hulool" of Jinn here.

## 7) Argument # 7 : This is an Ahad narration so we reject it

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<sup>23</sup> Imam tabari in his Tafseer asserts this point by saying :

وفي خبر عائشة عن رسول الله صلى الله عليه وسلم أنه كان إذ سحر **يخيل** إليه أنه يفعل الشيء ولا يفعله، أوضح الدلالة على بطول دعوى المدعين = أن الساحر ينشئ أعيان الأشياء بسحره، ويستسخر ما يتعذر استسخاره على غيره من بني آدم، كالموات والجماد والحيوان = وصحة ما قلنا

He also said (18/336) :

أول ما اختطفوا بسحرهم بصر موسى وبصر فرعون، ثم أبصار الناس بعد، ثم ألقى كل رجل منهم ما في يده من العصي والحبال، فإذا هي حيات كأمثال الحبال، قد ملأت الوادي يركب بعضها بعضا

First of all it has been proven under Argument # 2 that this is not an Ahad narration. And even if it were then :

Hafidh ibn Hajar rahimahullah said :

**The Sahaaba and the Taba`een used to very widely and clearly enact (or follow) the (authority) of khabarul-wahid and thus this is evidence from them that they accepted khabarul-wahid as an authority**

[Ref: Fath ul-Bari 13/234; Taken from <http://fahmalhadeeth.blogspot.fr/2015/04/the-authority-of-khabar-wahid-and.html> ]

Ibn Abil-`Izz al-Hanafi (rahimahullah) said in Sharh `Aqeedah at-tahawiyah on page 307-8-9 :

An ahad hadeeth, when accepted, believed in and acted upon by the ummah produces certain knowledge according to the majority of scholars of all the ages. [1] It is treated as a type of mutawatir hadeeth. There is no difference among the Elders on this point. Examples of this kind of hadeeth are many. One is reported by `Umar Ibn Al-Khattab. Its opening words are, "Actions will be judged according to their motives." Another which is reported by Ibn `Umar says, "The Prophet prohibited the sale of client age as well as its donation." A third, which is reported by Abu Hurayrah, says, "A woman is not to be married along with her paternal or maternal aunt." A fourth hadeeth says, "All those marriages which are forbidden because of blood relations are also forbidden on the ground of fostering." There are many more of this nature. These ahadeeth carry the same weight as the news about the change of qiblah, which was given by one man to the people praying at the Quba' Mosque, and according to which they turned to the new qiblah which is the Ka'bah. The Prophet used to communicate messages through one man, or send letters through a messenger, but never did anyone say that he would not accept the message because it was passed on by only one man.

[Ref: Sharh `Aqeedah at-tahawiyah; Taken from <http://fahmalhadeeth.blogspot.fr/2015/04/the-authority-of-khabar-wahid-and.html>]

Imam ash-Shaf`ee even labelled a chapter in his book Kitaab ar-risalah titling it as

الحجة في تثبيت خير الواحد

**"The Hujjah of Khabarul-Wahid"**

[Ref: Ar-risalah, page 401; Taken from <http://fahmalhadeeth.blogspot.fr/2015/04/the-authority-of-khabar-wahid-and.html>]

Ibn al-Qayyim said

And from this are the narrations that the sahaaba narrated to each other. And when any of them (radhiallahu `anhum) used to narrate to someone from the Messenger of Allah (sallallahu `alayhi wa sallam) then no one would deny that narration saying that this report of yours is khabarul-wahid and until it doesn't reach (the level of) tawatur this knowledge is of not much benefit ....

And if one of them (the sahaba) were to narrate a hadeeth from the Messenger of Allah (sallallahu `alayhi wa sallam) about the attributes of Allah then he would definitely and most certainly accept and believe in it such as the attributes of

- (i) seeing (Allah on qiyamah);
- (ii) the kalaam of Allah
- (iii) the calling of Allah towards his slaves on the day of judgement with a voice (or call) (iv) that both the ones in distant and near could hear it
- (v) Him (subhanahu wa ta`la) descending in the lower heavens every night
- (vi) His laughter
- (vii) His happiness
- (viii) Him holding the heavens from a finger among the fingers of his hand
- (ix) Establishing (the belief in) his feet

and thus whoever heard these narrations from one who narrated it from the Messenger of Allah (sallallahu `alayhi wa sallam) or from one of the sahaaba then along with having just and trustworthy narrators (narrating these reports) he affirmed his belief in these ahadeeth and did not have any doubts in it.

Rather that sometimes they did express their doubts over various issues of Ahkaam but no one sought for other evidences when they recieved (an authentically established) hadeeth of sifaat ; rather they were the foremost to accept it upon hearing it, to affirm it....and they established the attributes (of Allah) using those (khabar ul-wahid) narrations (which they heard or read).

And whoever has even a little to do with the prophetic narrations and their whereabouts knows this (speech is true) and had it not been that this (proof) was sufficient (in itself) then we would have given more than one- hundred (100) examples (to prove this, but this example above itself suffices)

As for those who adopted the (strange) principle of believing that definite knowledge is not obtained from (ahad) prophetic traditions have opposed the consensus of the sahaaba on something (so obvious, crucial and basic) that it is known by necessity , and have opposed the consensus of the Taba`een and the consensus of the Imams of Muslims and thus subsequently have fallen in agreement with the stance of what the Mu`tazili, the Jahmi , Rawafidh and Khawarij hold it to be prohibited to take aqaid issues from khabarul wahid .and some usooliyeen and fuqaha happened to follow their stances otherwise no one among the salafus-saliheen coincided or agreed to their (false) stance (of rejecting khabarul wahid)

Rather the leaders of scholars have opposed them such as Malik, shaf`ee, the companions of Abu Haneefah, Dawood ibn `Ali and his companions such as Abu Muhammad ibn Hazam who said khabarul-wahid gives the benefit of definite and certain knowledge.

[Ref: Mukhtasar as-sawaiq 2/361-362; Taken from <http://fahmalhadeeth.blogspot.fr/2015/04/the-authority-of-khabar-wahid-and.html> ]

This is why Imam Bukhaari rahimahullah rightly said :

إذا ثبت الخبر عن النبي ﷺ وأصحابه فليس في الأسود ونحوه حجة

**When the report from the Prophet (sallallahu `alayhi wa sallam) or the sahaaba are established then the statements (or fatawa) of (anyone even if it were) Aswad (ibn Yazeed at-taba`ee) are not hujjah (against the prophet or the sahaaba sayings)**

[Ref: The book of reciting (fatiha) behind the Imam of Mujtahid Imam al-Bayhaqi al-Asha`ri - القراءة - خلف الإمام للبيهقي 453/1]

Here not only do we have the statements from prophet, sahaba, taba`een but also from scholars of centuries established yet some people cling to odd isolated ideologies.

## 8) Argument # 8: The two surahs Falaq and Naas are makki whereas the incident of magic is Madani

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Their argument that *some narrations state that the two surahs Al-Falaq and an-Naas (famous as muwazzatain) were revealed during prophet's illness whereas it is known that these two suwar were revealed in the Makkan era whereas the incident of magic took place way later in Madinah in the 7<sup>th</sup> Hijri.*

It is well known that in the Uloom at-tafseer, we have a variety of situations and rulings pertaining to sabab an-Nuzool. At times we have Multiple verses revealed for One incident and at times we have on verse revealed for multiple incidents. Anyone referring to basic books explaining the sciences of tafseer would know this.

So under the example of same verse being revealed on different occasions the following examples should suffice :

**“Your wives are a tilth for you so go into your tilth (i.e. have sexual relations with them) as and when you wish “ [Qur’an 2:223]**

The above verse was revealed under two situations. One report suggests that Ibn `Umar said that this verse was revealed forbidding anal intercourse.<sup>24</sup> whereas another report in Bukhari itself via Jabir ibn `Abdullah says that this was revealed when some Ansar came asking the prophet about what the jews used to say regarding having intercourse from a different position with their wives.

Another example is

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<sup>24</sup> Bukhaari

**“They ask you concerning the rooh, Say the spirit is from the command (or knowledge) of my Lord...”** [Qur’an 17:85]

There are two reports concerning the revelation of this verse. One via Ibn Mas`ood (radhiallahu `anhu) mentioned in Bukhari that he and the prophet (sallallahu `alayhi wa sallam) were walking in Madeenah passing by some jews who whispered to one another “ why don’t you ask him something (to outwit him)”? They then asked “Tell us about the spirit” so I saw the prophet (sallallahu `alahi wa sallam) stand for a while raising his head so I knew he was being inspired. When the inspiration finished Allah revealed “...**“They ask you concerning the rooh, Say the spirit is from the command (or knowledge) of my Lord...”**”

Another narration in Tirmidhi is from Ibn `Abbas who says the mushrikeen of Makkah asked help from the jews to give them some question with which they could ask the prophet (sallallahu `alayhi wa sallam) so the jews told them to ask about the spirit and when they did Allah revealed this verse.

In fact Ibn Hajar (D. 852 A.H) rahimahullah also said that **“There is nothing to prevent there being more than one cause of revelation “**

Another example would be the verse of Li`an [Quran 24:6]. It was one verse revealed for two separate cases.

In the book “Asbab an-Nuzool al-Qur’an” by al-Wahidi under the surah falaq he says

Rough Translation

The commentators of the Qur'an said: “The Messenger of Allah, Allah bless him and give him peace, had a Jewish servant boy. The Jews approached him and kept after him until he gave them some fallen hair from the Prophet, Allah bless him and give him peace, as well as a few teeth from his comb. The Jews used these to cast a spell of black magic on him. The person who was behind this was the Jew Labid ibn al-A'sam. He then put the hair in a well belonging to Banu Zurayq called Dharwan. The Messenger of Allah, Allah bless him and give him peace, fell ill for a period of six month, during which the hair of his head fell off; he imagined that he slept with his wives when he did not, and was withering away without knowing the reason. As he was one day sleeping, he saw two angels coming to him. One of them sat at his head and the other at his feet. The angel who sat at his head asked: 'What is wrong with the man?' The second angel responded: 'A spell of black magic was cast on him'. The first one asked: 'And who is responsible for this sorcery?' The second angel answered: 'It is Labid ibn al-A'sam, the Jew'. The first angel asked again: 'What did he use to cast black magic on him?' The second angel said: 'He used a comb and fallen hair'. The first angel asked: 'Where is it now?' The second angel said: 'It is inside the spadix of a palm tree beneath the stepping stone which is inside the well of Dharwan', at which point the Messenger of Allah, Allah bless him and give him peace, woke up. He said: 'O 'A'ishah, do you not think that this is from Allah

to inform me of the cause of my illness?' He then sent 'Ali [ibn Abi Talib], al-Zubayr [ibn al-'Awwam] and 'Ammar [ibn Yasir] who drained the water of that well as one would drain the dust of henna. They lifted the stone and got the spadix out and found therein some of the hair of the Messenger of Allah, Allah bless him and give him peace, as well a few teeth from his comb. They also found with it a string with eleven knots knitted with needles. Allah, exalted is He, then revealed Surah al- Falaq and Surah al-Nas (al-Mu'awwidhatayn). With each verse that the Messenger of Allah, Allah bless him and give him peace, read one knot was untied and the Prophet, Allah bless him and give him peace, felt some lightness. When the last knot was untied, the Prophet, Allah bless him and give him peace, got up as if he was released from a cord to which he was tied up. Gabriel, peace be upon him, kept saying: 'In the name of Allah I cast this incantation on you to protect you from anything that might harm you and that Allah heals you from the resentful envier and the evil eye'. Those around him said: 'O Messenger of Allah, should we not head toward that evil person and kill him?' He said: 'As for me, Allah has cured me, and I dislike causing evil to other people'. This is of the forbearance of the Messenger of Allah, Allah bless him and give him peace”.

For more details on this issue see Imam Zarkashi’s al-Burhan 1/129 and Imam suyuti’s magnificent and much relied upon work al-Itqan (1/35). Both these references entail multiple examples of same verses that were revealed twice and even more times for different asbaab. So it doesn’t really matter if muwazzatain were revealed in Makkah or Madeenah.

## 9) Argument # 9 : The magician Labid ibn `Asam is unknown

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This is a rather new made in the year 2015 argument which I came across recently via a Matrudi friend and brother of mine. The answer to this is very simple that Labid is not some narrator whose being Majhool or unknown affects the hadeeth. The hadeeth has the angels, the prophet and Ummul Mu’mineen testifying to this man’s action. Do we dare belie the prophet (sallallahu `alayhi wa sallam)? Did Abu Bakr go and see al-Aqsa or the heavens in Meraj when the prophet went? The prophet said he did and Abu Bakr (radhiallahu `anhu) believed it without if and but’s. How are we then finding such meagre excuses to deny a prophetic saying? How will we face Allah?

Secondly, the Muffasireen and salafus saliheen never brought this argument up. Labi ibn `Asam was a jew who was from Bani zuraiq who were counted as the allies of the major jewish tribes in Madinah namely Banu qurayza, Banu nadhir and Banu Qaynuqa . The scholars say he was among the munafiqeen and his tribe was among the Hulafa of the yahood.

The following list of books and many more which I went through all seem to agree on the above mentioned detail and do not cast doubts on this report using this invented in 2015 argument.

تحقيق التجريد في شرح كتاب التوحيد

زاد المسير في علم التفسير

Ibn katheer of تفسير القرآن العظيم

التفسير البسيط in Al wahidi

Musnad Shaf`ee

Musnad Humaydi (261 shamela)

Fayd al-Bari of Anwar shah Kashmiri deobandhi (6/66)

Imam qastalani's irshad as-sari (8/405)

لتوضيح لشرح الجامع الصحيح (d. 804 A.H.) Ibn mullaqin

Ibn Battal's Sharh (9/443)

`Umdatul Qari (21/283) of Badrudeen al-`Ayni

الكواكب الدراري في شرح صحيح البخاري Shihabud din al-kirmani's

Al-Umm of Imam shaf`ee (1/293)

Al-Hawi al-Kabeer (13/96)

Al-Majmoo sharh Muhaddhab (19/242)

Mawsoo al-Fiqh al-Islamiyyah (1/755)

Al-Muhalla bil-Athaar (12/420)

Seerah Ibn Hisham (has a whole chapter titled from bani zurqah 1/515).

مصطفى السقا وإبراهيم الأبياري وعبد الحفيظ الشلبي - Its muhaqqiq

Says that As-suhayli said this narration is famous and established with the people of knowledge and ahlul hadeeth

.... قَالَ السهيلي: «وَهَذَا الْحَدِيثُ مَشْهُورٌ عِنْدَ النَّاسِ ثَابِتٌ عِنْدَ أَهْلِ الْحَدِيثِ، [2].

Another muhaqqiq `abdur raof sa`d also said that the only people to challenge this were the innovators i.e. the Mu`tazila and ilk <sup>25</sup>

<sup>25</sup> يعني من الأخذة، وهي ضرب من السحر. وكان لبيد هذا قد سحر رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَجَعَلَ سحره في مشط ومشاطة، وروي: 25 مشاقفة بالقاف، وهي مشاقفة الكتان، وجُف طلعة ذكر. وهي فحال النخل، وهو ذكارة. والجف: غلاف للطلعة، ويكون لغيرها، ويقال للجف القيقاء وتصنع منه أنية يقال لها: الثلاثل، قاله أبو حنيفة الدينوري. ودفنه في بئر ذي أروان: وأكثر أهل الحديث يقولون: ذروان تحت راعوفة البئر، وهي صخرة في أسفله يقف عليها المائح، وهذا الحديث مشهور عند الناس، ثابت عند أهل الحديث، غير أنني لم أجد في الكتب المشهورة: كم لبث رسول الله صلى الله عليه وسلم بذلك السحر، حتى شفي منه، ثم وقعت على البيان في جامع معمر بن راشد، روى معمر عن الزهري، قال: سُحر رسول الله صلى الله عليه وسلم سنة يخيّل إليه أنه يفعل الفعل، وهو لا يفعله وقد طعن المعتبرة في الحديث وطوائف من أهل البدع، وقالوا لا يجوز على الأنبياء أن يسحروا، ولو جاز أن يسحروا، لجاز أن يُجنوا، ونزع بعضهم بقوله عز وجل: {وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ} [المائدة: 67] والحديث ثابت خرجه أهل الصحيح، ولا مطعن فيه من جهة النقل، ولا من جهة العقل؛ لأن العصمة إنما وجبت لهم في عقولهم وأديانهم وأما

Dalail an-Nabuwa (7/92)

Under the footnotes of dalail nabuwa published from dar al-kutub ilmiyyah it says that Labid ibn `Asim was from Banu Zuraiq and these people were from amidst the Ansaar famously from the tribe of Khazraj. And before the arrival of Islam to them it is well known that they (Khazraj and Banu zuraiq) were allies and friends and when Islam came and the Ansaar accepted Islam (Banu zuraiq) left them and on the 7<sup>th</sup> hijri this was casted upon the prophet as reported by al-waqidi.

Imam Ahmad said that the effect of magic stayed on the prophet for 6 months whereas al-`Ismaeeli said only 40 days. And some of the innovators rejected this hadeeth [citing the same reasons mentioned in our article above] <sup>26</sup>

Dalail nabuwwa by Imam and qawwamus sunnah Isma`eel ibn Muhammad – died 535 A.H (1/170)

الروض الأنف في شرح السيرة النبوية لابن هشام by Imam abul qasim as-suhayli (D. 581 A.H) 4/200; 4/307; 4/400;

Siyar an-Nabwi of Ibn Katheer (2/343)

In the book : بهجة المحافل وبغية الأمائل في تلخيص المعجزات والسير والشمائل by Yahya ibn abi bakr al-hardi (d. 893 A.H) in 1/164

Al Bidaya wan-Nihaya (3/290 and 3/237 and 5/7)

Tabaqat ibn sa`d (2/153)

Siyar `Alam (2/308)

In the book نهاية الأرب في فنون الأدب by Ahmad ibn `Abdul Wahhab at-taymi (D. 733 A.H) in 16/363

End

## 10) Argument # 10 -His tribe banu zuraiq's existence is unknown

أبدانهم، فإنهم يبتلون فيها، ويخلص إليهم بالجراحة والضرب والسوم والقتل، والأخذة التي أخذها رسول الله صلى الله عليه وسلم- من هذا الفن، إنما كانت في بعض جوارحه دون بعض. وأما قوله سبحانه: {وَاللَّهُ بِعَصِيْمِكُمْ مِنَ النَّاسِ} [المائدة: 67] فإنه قد روي أنه كان يُحرس في الغزو، "حتى نزلت هذه الآية، فأمر حراسه أن ينصرفوا عنه، وقال: لا حاجة لي بكم، فقد عصمني الله من الناس: أو كما قال. عن: "الروض الأنف

لبيد بن اعصم، وفي روايات أخرى: من بني زريق، وهم بطن من الأنصار مشهور من الخزرج، وكان بين كثير من الأنصار، وبين [ (4) ] <sup>26</sup> كثير من اليهود قبل الإسلام حلف وود، فلما جاء الإسلام ودخل الأنصار فيه تبرؤا منهم، والسنة التي وقع فيها السحر. سنة سبع قاله الواقدي قال الإمام احمد: سَخَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وأقام فيه ستة أشهر، وقال الاسماعيلي: أربعين يوماً، وأنكر بعض المبتدعة هذا [ (5) ] الحديث، وزعموا انه يحط منصب النبوة ويشكك فيها، لأن كل ما أدى إلى ذلك فهو باطل، وتجويز هذا يعدم الثقة بما شرعه من الشرائع، ورد ذلك عليهم بقيام الدليل على صدقة فيما بلغه من الله تعالى، وعلى عصمته في التبليغ، وأما ما يتعلق ببعض امور الدنيا التي لم يبعث لأجلها فهو في ذلك عرضة لما يعترض البشر كالأمرض . «وقال عياض: «السحر تسلط على جسده وظواهر جوارحه لا على تمييزه ومعتقده

Another invented in 2015 argument. Seerah Ibn Hisham (has a whole chapter titled from bani zurqah 1/515). And many other tribes which is not famously known except to researchers. More so, a simple search only in the Kutub of sittah and Muwatta Malik revealed no less than 30 different references mentioning this tribe , the narrators from this tribe and even its surrounding. And when I did a search across the books of tareekh and shurooh ul-hadeeth I got 1800+ results .

Among the Kutub as-sittah references, some of them mentioning banu zuraiq, the narrators from banu zuraiq, and its surroundings are :

- 1) Sunan ibn Majah Book 5, Hadith 1357
- 2) Sunan Abi Dawud 468
- 3) Sunan ibn Majah Book 26, Hadith 3276
- 4) Sahih al-Bukhari 420
- 5) Muwatta Malik as well Book 21, Hadith 45
- 6) Sunan an-Nasa'ee 883
- 7) Sahih Muslim 1870 a
- 8) Jami` at-Tirmidhi 1699

And many more.

It astonishes me to what extent people go in denying a prophetic tradition only so they could impress their akabireen or follow their suit. This stubbornness also remind me of the following riwayat of Imam Isam al-Balkhi the famous student of Imam abu Yusuf who was the student of Imam Abu Haneefah when Isam said to Abu Yusuf :

إن الله تبارك وتعالى كلف منا أن يعمل بما علم، وقد علمت أن النبي ﷺ رفع يديه عند الركوع والرفع منه، والله عز وجل لم يكلفنا أن نفهم شريعة ربنا بعقل أبي حنيفة، وإنما كل إنسان بعقله وعلمه، ويوم نلقاه سوف لا يقول لي لماذا خالفت أبا حنيفة، على العكس فيما لو تركت هذه السنة سيقول لي لماذا تركت هذه السنة وقد عرفت أن النبي ﷺ كان يرفع يديه عند الركوع والرفع منه

**Indeed Allah Tabaraka Wa Ta'aalaa [obligated] us to act upon what we know, and I have learned that the Prophet sallallahu 'alaihi wa sallam raised his hands before the Ruku' and upon rising from it, and Allah 'Azza wa Jal did not burden us with understanding the Shari'ah with the mind of Abu Hanifah, rather every person is to understand it with his mind and his knowledge. And on the day that we meet Him, He will not say to me: Why did you oppose Abu Hanifah? It will be the opposite of that for leaving this Sunnah; He will ask me: Why did you leave this Sunnah, while you know that the Prophet sallallahu 'alaihi wa sallam used to raise his hands before the Ruku' and upon rising from it<sup>27</sup>**

Also, **we don't know the info of many slaves such as :**

'Amra reported that 'A'isha had made **one of her** slavegirls a mudabbar (one who would be set free after her death). Then 'A'isha became ill and her nephews consulted a gypsy doctor. He said, "You are asking me for information about a bewitched woman. A slavegirl of hers has bewitched her."

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<sup>27</sup> <http://the-finalrevelation.blogspot.fr/2012/08/4-imams-forbidding-taqleed.html>

'A'isha was told and asked the girl, "Have you put a spell on me?" "Yes," she replied. "Why?" she asked. "Because you will never free me," she answered. Then 'A'isha said, "Sell her to the worst masters among the Arabs."

[Ref: Adab al-Mufrad]

**Do we start rejecting these narrations as well because we don't know the names and nasab (ancestry) of these slaves or some child?**

## Conclusion

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Abu Sa'eed al-Hassan ibn Ahmed ibn Yazeed al- Astakhri rahimahullah (died 328 hijri) was approached by a man and was asked: Is it allowed to clean oneself (after excretion) with a bone? He replied: No The man asked: Why? He replied: Because the Messenger of Allah sallallahu alayhi wa sallam said: These (animal bones) are the provision for your brothers (i.e. the Jinns). The man said: Are humans higher in stature or Jinns? He replied: Humans. The man said: Why is it allowed to cleanse with water while it is the provision for the humans. The narrator of this incident (AbulHassan al-Tabasi) said: Abu Sa'eed al-Astakhri attacked the man and grabbed his neck and strangled him saying: Zindeeq (heretic)! You try to refute the Messenger of Allah sallallahu alayhi wa sallam? and had I not released the man, he (Abu Sa'eed) would have killed him.

[Ref : Dhammul Kalaam wa Ahlihi 1258 with the research of Abullah ibn Muhammad ibn Uthman al-Ansaari and its chain is Hassan; Tahqeeqi wa Islaahi Maqalaat by Sheikh Zubair Ali Zae (rahimahullah) Vol. 2 page. 567-568]]

## THE OBLIGATION AND IMPORTANCE OF SEEKING KNOWLEDGE FROM THE SCHOLARS

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**NOTE: THIS ARTICLE HAS BEEN TRANSLATED TO URDU , PLEASE  
DOWNLOAD : <https://www.mediafire.com/?g5r0wn52e6oydb1>**

Read : <http://the-finalrevelation.blogspot.fr/2013/06/the-obligation-and-importance-of.html>

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**Translated and compiled by [www.fahmalhadeeth.blogspot.com](http://www.fahmalhadeeth.blogspot.com) (13/6/2015)  
For corrections kindly e-mail : [thefinalrevelation@hotmail.com](mailto:thefinalrevelation@hotmail.com)**

# WARNING FROM SELF INTERPRETATION OF QURAN AND HADEETH

Read: <http://the-finalrevelation.blogspot.fr/2014/02/warning-from-self-interpretation-of.html>

## The Obligation of seeking knowledge via the understanding of the salafus saliheen

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Read: <http://the-finalrevelation.blogspot.fr/2015/04/the-obligation-of-seeking-knowledge-via.html>