

## Hadīth Two

# The noble and upright can be inflicted with sihr

They said: O Moses, either you throw [your staff], or we will be the ones to throw [first]. He said: Throw. And when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic. And We inspired to Moses: Throw your staff, and at once it devoured what they were falsifying (7:115-117).

قَالُوا يَا مُوسَىٰ إِنَّمَا أَنْ تُلْقِيَ وَإِنَّا نَكُونُ نَحْنُ الْمُثَلِّفِينَ ﴿١١٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَزَجَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلِقْ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

A spell was cast on the Prophet (ﷺ) until he imagined that he had done a thing [intimacy with his wives] when he had not done it. He made duā, and duā again, then he said: Do you know that Allāh has shown me in what lies my cure?

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سُحِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّىٰ كَانَ يُحَيِّئُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَمَا يَفْعَلُهُ حَتَّىٰ كَانَ ذَاتَ يَوْمٍ دَعَا وَدَعَا ثُمَّ قَالَ أَشَعَرْتِ أَنَّ اللَّهَ أَفْتَانِي فِيَمَا فِيهِ شِفَائِي؟

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: Labīd ibn al-A'ṣam. 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 Dharwān.

أَتَانِي رَجُلَانِ فَفَعَدَا أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي فَقَالَ أَحَدُهُمَا لِلْآخَرِ مَا وَجَعَ الرَّجُلُ؟ قَالَ مَطْبُوبٌ؟ قَالَ وَمَنْ طَبَّهُ؟ قَالَ لَبِيدُ بْنُ الْأَعْصَمِ قَالَ فِيمَا ذَا؟ قَالَ فِي مُشْطٍ وَمُشَاقَّةٍ وَجُفِّ طَلْعَةٍ دَكَرٍ قَالَ فَأَيْنَ هُوَ؟ قَالَ فِي بَيْتِ دَرَوَانَ

The Prophet (ﷺ) went out to the well, then he came back and said to 'Aishah when he returned: Its date palms are like the heads of the devils. I said: Did you take it out? He said: No. Allāh has healed me, and I feared that might bring evil upon the people. Then the well was filled with soil.

فَخَرَجَ إِلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَجَعَ فَقَالَ لِعَائِشَةَ حِينَ رَجَعَ خَلْهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ فَعُلْتُ اسْتَخَرْتَهُ؟ فَقَالَ لَا أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ وَخَشِيتُ أَنْ يُبِيرَ ذَلِكَ عَلَى النَّاسِ شَرًّا ثُمَّ دُفِنَتْ الْبُئْرُ

Recorded in Al-Bukhārī & Muslim.

### Points of benefit:

1. The affected is capable of uncovering who perpetrated the sihr, why and how.
2. The process of identifying the perpetrator involves intention, duā, ṣalāh and recitations.
3. Sihr is commonly perpetrated by people known to the victim who have a vested interest typically due to envy or greed; eating and taking the victim's assets or marriage to their

sons/daughters are typical examples.

4. It is not uncommon for the perpetrators of siḥr to possess a sweet tongue by which they hide and cover their evil intentions and tracks.
5. The source of the illness (siḥr, jinn-possession, evil eye) may be shown in true dreams, or by reciting and making duās to see it, and Allāh may show it while the person is awake (with eyes closed or open); when asleep it is categorised as a true dream, when awake it is categorised as Kashf (a type of unveiling of hidden or unknown information).
6. The Prophet (ﷺ) saw the two men (angels) while he was asleep, however his dreams or visions are real i.e. it actually takes place in the physical realm of this world. The scholars agreed that he *could* have seen aforementioned while awake, even though his eyes were closed.
7. Siḥr typically worsens before it gets better. This is also the case for jinn-possession. It is obviously apparent that the Prophet (ﷺ) from the onset of the illness fought it with his human mental strength and worship: tawakkul, sabr (patience), recitations and duās. However, it progressively worsened (as it continued for weeks) until it took hold of him so terribly that he pleaded to Allah at length through duā for the relief, and then the relief came.
8. The victims of siḥr or jinn-possession—for them that which they are inflicted with is no longer within the realm of the Unseen (Ghaib). So they feel, sense, hear or see things which others cannot feel, sense, hear or see. Subsequently, when they intend to see these matters through duās and recitations they can see them irrespective of if they are awake or asleep, or eyes open or closed, as these things are now already with them; present within his or her material/physical realm.
9. Siḥr can affect the senses and their physical manifestations in action and reaction.
10. If the location of the siḥr is known, it should be brought out and destroyed. It can be destroyed by reciting *Mu'awwidhatayn* (Sūrah Al-Falaq & Sūrah Al-Nās) and untying the knots, extracting any inserted needles and then either burying it or placing it in recited water.
11. A very righteous person can be inflicted with siḥr and jinn-possession; be it a noble worshipper, a known and famous scholar, or a great leader.
12. One may seek the assistance of others in destroying the siḥr and becoming cured; the Prophet (ﷺ) enlisted assistance from some of his Companions ('Alī, 'Ammār, Jubayr ibn Iyyās, and Ḥārith ibn Qays) to travel with him to the location of the siḥr to destroy it and bury the well.
13. Major and severe cases of siḥr have shayāṭīn (devils) actually working for it in order to execute its due evil motives.
14. One may confront the magician or the one who is commissioning them so long as it will not cause more harm or break family ties with the next generation of relatives. The Prophet (ﷺ) privately confronted Labīd and did not make it public; Labīd admitted to his crime and

explained that his motive was to make money. Despite the admission, the Prophet (ﷺ) did not apply the capital punishment on him. Labīd disguised himself as a Muslim while he was actually a Jewish munāfiq (hypocrite).

15. The victim ought to inform his or her family of what is happening so they can understand especially if their rights are not being honoured due to the siḥr and jinn-possession. The Prophet (ﷺ) informed and explained in detail to 'Āishah (ra) what had been occurring.
16. Extra means extra i.e. **extra** (or more) intentional, proactive, spiritual and physical means are adopted (than the usual means for cure) because **extra** harm has been inflicted. So extra duā, dhikr, recitation, recited-showers, applying recited-oils, eating 'Ajwa dates... and so forth.
17. It does not matter how severe the siḥr is, the affected can be cured of it fully by taking the legislated means.