

Chapter 2

Sorcery, Divination, and Soothsaying

All these prohibited Satanic practices, defect or oppose the *Aqîdah*, and can be accomplished only through polytheistic practices.

1- Sorcery

Turning a thing from its proper manner of being to another, for the sorcerer makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is. Its works may be done in talismanic materials or through certain works, medicines, or smoke. Some magic works have physical effects on hearts and bodies that cause sicknesses, death, or separate husband and wife from each other.

However, such works can take effect only by the universal will of Allâh. It is a satanic work, most of its results can be obtained by committing polytheistic practices, and by doing things that evil spirits love, such as dedicating acts of worship to those spirits. Hence, the lawmaker equated sorcery with *Shirk*. The Prophet ﷺ said:

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ. قَالُوا: وَمَا هِيَ؟ قَالَ: الإِشْرَاقُ
بِاللَّهِ وَالسُّحْرُ.»

“Keep away from the seven plunging sins. They inquired: ‘What are they?’ He said: ‘The *Shirk*, sorcery.’”

homicide, which Allâh made unlawful, to kill without legitimate reason, devouring usury, devouring orphans' property, fleeing the battle field, and accusing a chaste believing woman of fornication.^[1] Sorcery involves *Shirk* in two aspects:

¹ al-Bukhari, Muslim

First: because it involves seeking the help of Satans, depending on them, and seeking their favors by doing things they love in return for their services. Besides, sorcery is what Satans teach people. Allâh says:

﴿وَلَنْ يَكُنَّ الشَّيَاطِينُ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ﴾

[البقرة: ١٠٢].

“But it is the Satans who disbelieved, teaching people sorcery.” (2:102)

Second: It connotes the claim of knowing the unseen or invisible world, and the claim of sharing this knowledge with Allâh, which constitutes infidelity and deviation. Allâh says:

﴿وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ﴾

[البقرة: ١٠٢].

“And they have certainly known that he who learns it has no share of good in the Hereafter.” (2:102)

Hence, there is no doubt that sorcery constitutes infidelity and Shirk which opposes the Aqîdah, and he who practices must be executed. Some prominent Companions, with whom Allâh is pleased, beheaded a number of sorcerers. *

People take sorcerers and sorcery lightly; they probably consider it as an entertainment art about which they boast, and grant those who practice it prizes and applause. They also establish clubs and parties that include contests of magicians attended by thousands of viewers, and promoters. This reflects ignorance in religious matters, and negligence of the aspects of *Aqîdah*, and support for those who disrespect it.

2. Divination and Soothsaying

Both of which are but presumptuous claim of having access to the knowledge of the unseen world, and futuristic events as to what will happen on earth, or knowing the location of lost things by employing Satans who eavesdrop on the heaven. Allâh says:

﴿ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ۖ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ۚ يَقْتُونُ
 السَّمْعَ وَأَكْثُرُهُمْ كَذِبُونَ ﴾ [الشعراء: ٢٢١ - ٢٢٣].

“Shall I inform you on whom the devils descend? They descend on every great liar and sinner. They eavesdrop and most of them are liars. Who gives ear and most of them are liars.” (26:221-223)

For Satan listens by stealth to the conversations of angels and then passes it on to a soothsayer who in turn adds to it a hundred lies, and people would believe him on account of that word which Satan heard from the heaven. Allâh alone is the only One to Whom the knowledge of the unseen is restricted. He who claims that he shares the knowledge of *Ghaib*¹ with Allâh through divination or otherwise, and he who believes such claimant, has by so doing, ascribed a partner to Allâh imputing to him characteristics that are exclusively Allâh's.

Divination too involves *Shirk* because it is a means of gaining access to devils through doing what they love. It is *Shirk of Ruboohiyah* from the aspect of claiming a share in the knowledge of the unseen, and *Shirk of Uloohiyah* from the aspect of dedicating acts of worship to other than Allâh. Abu Hurairah reported that the Prophet ﷺ said:

«مَنْ أَنَىٰ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنزِلَ عَلَيَّ مُحَمَّدٍ ﷺ».

“He who consults a diviner or a soothsayer and believes what he says, will have disbelieved in what was sent down to Muhammad (i.e. the Qur'ân)* (Abu Dawood)

¹ *Al-Ghaib*, the world that is hidden from, or beyond the perception by senses unless by means of divine revelation with which the Prophet, may Allâh exalt his mention, has acquainted the Muslims, such as the events of the Day of Resurrection, and of *Jannah* and Hell.

* Since a soothsayer-diviner prophesizes futuristic events relying on his Satanic aids, and since such practice is forbidden then believing a diviner constitutes infidelity because it means opposing the Qur'ân which command ostracizing and disbelieving such people.

It must be borne in mind that sorcerers, soothsayers, and diviners, deceive people by posing as physicians and command their patients to make offerings to other than Allâh. They command them to offer animals with certain specifications, or they write them polytheistic talismanic writings, and devilish amulets and place them in lockets to be worn by patients around their necks or preserve them in boxes in their homes.

Some also pose as fortune tellers claiming they can locate lost items, so that ignorant people would seek their help for locating their lost properties. They either inform them about the locations of the lost item, or bring it to them by means of their satanic clients.

Some also pose as pious people who can achieve things that break through the course of nature, such as fire walking, or shooting himself with firearms, or stabbing themselves with knives or the like, or making a car run over them without being harmed. Or they form certain gimmicks that are achieved by Satans and it seems as if such people are performing them. They may be imaginary actions, or magic tricks performed in front of the spectators, just as Fir'awn's sorcerers when they enchanted people with their ropes and sticks.

In his debate with Shaikh al-Islam Ibn Taymiyyah, a Bata'ihyah sorcerer who belonged to the Riffa'iyah Sufi Order, raised his voice saying: "We can do abnormal things of such and such that no one else can do. He claimed performing things that break through the course of nature, such as fire walking and other things that only members of his order can do." Shaikh al-Islam Ibn Taymiyyah raised his voice angrily saying: "I am addressing every Ahmadi (Riffa'i) in the East and the West of the earth challenging them that anything they can do, such as fire walking, I would do the same, and he who burns is the defeated. I probably said, 'May the curse of Allâh be upon him.' Provided we wash our bodies with vinegar and hot water." Some rulers and people asked me about my statement, to which I said: "Because those people do certain tricks before touching the fire such as, they rub their bodies with the frogs' fat, and citrus fruit skin, and the talc stone." Then the Riffa'i said: "Both you and me shall

wrap ourselves in a sheet after coating our bodies, with sulfur." I said: "Lets do so", and I repeated my demand, then he touched his shirt pretending to take it off, I said: "Not until you wash your body, with hot water and vinegar." He was perplexed then he said: "He who loves the ruler let him bring in wood for fire" I said: "You are distracting people from the main debate and wasting time, and nothing can be achieved. It is enough to light a lantern and insert in it my finger and yours after having a wash, then he whose finger is burnt, then upon him shall be the curse of Allâh. Or, I said: "He will be defeated." Having said this, the man's face changed and looked humiliated. In other words such people are impostors who deceive people by their hidden tricks.

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