



## THE ISLAMIC PERSPECTIVE ON MAGIC: A JURISPRUDENTIAL EXAMINATION

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**Abstract:** Magic as an act of demonstrating of unnatural human quality, is an old practice generally dated back to the time of Prophet Sulaiman (A.S) as authoritatively gathered in the light of some verses from the Glorious Qur'an. The practices continued in the world with a change of pattern from one generation to the other up to our present time. Thus, this paper explains the concept of magic from the Islamic point of view taking into cognisance the views of the Muslim Jurists on its illegality and ruling of Shari'ah for involving into such evil practice. The paper sheds light on the fact that the Jinn are considered as the principal actors in deluding some Muslims from the right path of Islam into the magical practices for one reason or the other. The paper concludes and proffer recommendations on how best the Muslim should approach their Creator for getting what they are hoping for or protection from any ugly happening.

**Keywords:** Islam, Magic, Muslim Jurists, Jinn.

### Introduction

There is no gain saying that some people including Muslims vehemently engaged in ungodly union with evil spirits for realising their worldly aspirations and this is becoming increasingly clear especially, in the era of political dispensation. Indeed, magic or sorcery is an act of concoction and a great deal entered into by magicians with the evil spirits whom the former considered as powerful beings that deserve their unreserved reverence equal to Allah (S.W.T). Magic is an act of destroying the Muslim's faith in totality, because it is an act of Shirk in which a Muslim associates something with Allah's Attribute of Oneness<sup>i</sup>. Certainly, whosoever associates Allah (S.W.T) with anything, he has clearly violated his covenant with Allah (S.W.T) of worshipping Him Alone and as such, he will remain in the Hell-Fire permanently. In the Qur'an it says:

...verily, whoever sets up partners (in worship) with

Allah, then Allah has forbidden paradise to him, and the Fire will be his abode...<sup>ii</sup>

Therefore, in the content of this paper explanations are provided with the view to highlighting the position of magic in Islam sourcing from the relevant verses from the Glorious Qur'an and Hadith followed by the views of some Muslim scholars.

### The concept of magic in Islam and its existence

Islam recognises the act of magic and its effects on human kind as something real and in the same vein it has condemned its practices. In the Glorious Qur'an a mention of the word "Sihr" which means magic or sorcery among other meanings, occurs thirty six times (33) in different word forms.<sup>iii</sup> For examples Allah (The Most High) says:

They followed what the evil ones gave out (falsely) against the power of Sulaiman: the blasphemers were, not Sulaiman, but the evil ones, teaching men Magic...<sup>iv</sup>

This verse shows that, the act of magic has been in practice since the time immemorial and that the devils are responsible for introducing men into its knowledge. Magic according to this verse is something that is learnt through various methods among which is astrology as can be deduced from the following Hadith reported by Ibn Abbas (R.A):

He who learns a (portion of the) knowledge of astrology (with intention to practice divination), has indeed, learnt a part of magic, which increases as much as he increases (in astrology).<sup>v</sup>

From this Hadith it can be inferred that astrology as a science is a discipline through which magic is learnt and Muslims should not go deep into it<sup>vi</sup>. In line with this view, a magician has been described as a person who has learnt the particular techniques of handling special substances whereby he can affect others.<sup>vii</sup> However, one can understand from the last phrases of the Hadith that astrology in itself is not forbidden but, it has a limitation as explained by alSharif thus:

The branch of astrology which is forbidden refers here to the knowledge of the way both stars and planets affect the behavior of the human being on the basis of which the future divination is established; and this is different from the scientific study of the position and motion of the celestial bodies, for the benefit of Mankind.<sup>viii</sup>

Therefore, in astrology, one should not go beyond learning what yields normal benefit to human being like studying the periods in the change of weather as it may occur from time to time in a year. Therefore, a Muslim should neither use the knowledge to become a fortune teller nor should he perform magic. Similar to this which is discovered in Northern Nigeria is what some pseudo scholars used to do through what they call "Hatt al-Raml"(Bugun Kasa) and tell about the future. However, there is no blame for using the knowledge only to make calculations, such as calculating the number of Fridays from the death of the Prophet (S.A.W).

Another verse in which magic is mentioned reads:

And even if We had sent down to you a Message written on papers so that they could touch it with their hands, the disbelievers would have said: This is nothing but obvious magic.<sup>ix</sup>

It also states in another verse in the Glorious Qur'an thus:

He Musa (Moses) said throw you (first) so when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed great magic.<sup>x</sup>

The above verse, explains the art of magic as displayed by the sorcerers summoned by Fir'aun to compete with the miracle of Prophet Musa (A.S) by Allah. According to Ibn Kathir, in his Tafsir he gave the number of the magicians who attended the competition as seventy thousand (70,000).<sup>xi</sup> This indeed, indicated the true existence of magic and magicians in human societies like Northern Nigeria. An informant in Daura of Katsina state explained that he was suffering from Sihr al-Faqad (a kind of sorcery which renders the victim indigent), and that since the time the spell was casted on him he had never possess even a hen and that he had lost all his animals. According to him, he was informed by the person he contacted to cure to the problem that the spell's substances were buried in a grave at the grave-yard in his village.<sup>xii</sup>

Allah (The Most High) made mention of magic in yet another verse of the Glorious Qur'an in which He says: When the truth did come to them from Us, they said: this is indeed evident magic.<sup>xiii</sup>

This verse refers to the response of the unbelievers to some of the Prophets whenever they were shown a sign of miracle as they demanded. What had transpired between Fir'awn and Prophet Musa (A.S) is sufficient an example.<sup>xiv</sup> This is also another indication of the practice of sorcery by the people of that time.

Another evidence of the practice of magic mentioned in the Qur'an is where Allah (The Most High) commanded the Prophet (S.A.W) to seek refuge from the evil of those who practice the act also:

Say I seek refuge with (Allah) the Lord of the dawn...and from the evil of those who practice witchcraft when they blow in the knots...<sup>xv</sup>

The above verse is a clear proof that magic is real and not a mere fiction. The phrase, "when they blow in knots," is interpreted as sorcerers who cast spell by spitting on knots of a thread.<sup>xvi</sup>

Similarly, the Prophet (S.A.W) had authoritatively confirmed the existence of sorcery and its negative influence on Man's health. Ai'shah (R.A) mentioned that:

A man from the tribe of Zuriq called Labid bn al-A'asam casted an evil spell on the Prophet (S.A.W). The Prophet would think that he had done something that he had not done. One day or one night when he was with me, he supplicated to Allah a lot. Then he (Prophet) said: O 'Aisha did you notice that Allah has answered my supplication? Two men came to me, one sat by my head and the other one sat by my feet. One of them said to the other, 'What is wrong with this man?' He said 'he is bewitched.' The first one said, 'who bewitched him?' The other one said, Labid bn al-A'asam.' The first one said, how did he cast his spell? The other one said, 'Through a comb that has his hair on it and the small branch of a male palm tree.' The first man asked, 'Where is all of this?' The other man said, 'it is in the well of Tharwan.' Then the Prophet (S.A.W) went to the well with a group of his companions. When he came back, he said, "O! 'Aisha, the water of the well was as red as if it was mixed with Henna and the palm trees around it were like the heads of serpents." She said why did you not bring the spell up from the well?" He said Allah (S.W.T) has cured me from it and I hated that people would fight over what happened, so I ordered that it should be filled.<sup>xvii</sup>

This Hadith is categorical not only on the existence of magic but also its adverse effects on Mankind, physically and psychologically. Although according to Ibn Qayyim, some people denied this Hadith on their assumptions that it discredits the spiritual position of the Prophet, yet the Hadith which is reported by both Buhari and Muslim sounds very much authentic in proving the real effect of magic and, it has not in the least of an atom demeans the personality of the Prophet (S.A.W). Furthermore, Ibn Qayyim said that what had affected the Prophet (S.A.W) of magic was just similar to what had stricken him of sickness when he was poisoned at Khaybarah by a Jewish lady. The Sihir which affected the Prophet (S.A.W) was also like any other normal sickness being experienced by other Prophets of Allah (The Most High).<sup>xviii</sup> It can be added here that the Hadith is further consolidating the fact that the Prophet (S.A.W) is human a being and that he can be stricken with ailment, - a type that can diminish neither his physical appearance nor his mental faculty. This is actually among the attributes of all Prophets of Allah (The Most High).

In another Hadith narrated by Abu Hurairah, the Prophet (S.A.W) mentioned magic (sihr) among the seven things that could make a Muslim to be doomed to punishment on the Day of Judgement if he does not desist from<sup>xix</sup> This certainly confirms the evil nature of magic and its negative spiritual consequences against those who practice it and died without repentance.

Another Hadith considered magic among the disbelieving acts in Islam. Thus, a magician is considered in Islam as an infidel (Kafir) and whoever believes in him, has disbelieved in the Message brought by Prophet Muhammad (S.A.W).<sup>xx</sup>

The Prophet (S.A.W) said:

He will not enter paradise he who becomes addicted to drinking wine, nor will a believer in magic or one who severs his relationship ties (with his kinsmen)<sup>xxi</sup> In addition to the referenced verses of the Glorious Qur'an and Traditions of the Prophet (S.A.W) quoted above, a number of other sources disclosed that the act of sorcery really exists and is not a mere imagination. However, despite existence of such proofs, some people doubt the existence of sorcery. The doubt about the real existence of spell and its harm, is what necessitated investigation and clarifications below.

The first category of people who doubted the real existence of sorcery is the heretical group called Mu'atazilah as mentioned by Qurtubi,<sup>xxii</sup> while the second are some well known faithful Muslim exegetes and prominent jurists, who perhaps narrowed their understanding and became one sided in the interpretation of verses that speak about the issue of sorcery. In this class are; Imam Razi, Abu Ja 'afar al-Istarbadhi and Ibn Hazm.<sup>xxiii</sup> Therefore, here, we would like to show the views of other Muslim scholars of high reputes including some prominent Sahabah (R.A), who had acknowledged the reality of sorcery and how they disclosed the contextual weaknesses of the opinions of those scholars who considered magic as alien in Islam.

To start with, it can be argued that none of the companions of the Prophet (S.A.W) has disputed that magic had existed as mentioned by Qurtubi.<sup>xxiv</sup> This may be inferred from what some of them had reported from the Prophet (S.A.W) of different narrations about the matter.<sup>xxv</sup> Moreover, some of them punished the apprehended magicians during their times.<sup>xxvi</sup>

Ibn Qudamah fully supported the view on the reality of sorcery and rejected its contrary. He cited some examples of its effects on man saying that it causes death, illness and obstructs one from having conjugal relation with his wife. He also said that magic had been a common practice in some communities and it has resulted to some health problems if not treated. Therefore, he concluded that the practical influence of sorcery on man and its treatment proves that it really exists.<sup>xxvii</sup>

Similarly, another scholar, Abu Musa al-Maqadisi, shared the views of scholars on the existence of magic and its effects. Quoting verse 102 and verse 4 of Suratul- Baqarah and Falaq respectively, the scholar argued that if the spell does not exist, Allah (S.W.T) might not have guided the Muslims to its cure.<sup>xxviii</sup>

Al-Maziri, in his attempt to certify the true existing nature of sorcery, made a clarification on the differences between Sihr and Karamah. He said that the former is only exercised by irreverent Muslim, where as the latter is attained by only a pious Muslim who attains high spiritual excellence.<sup>xxix</sup> Therefore, those who equated the two different phenomena as a means of rejecting magic as false are committing serious mistakes.

In al-Muqaddimah, Ibn Khaldun, after scientific and philosophical discussion confirmed the emergence of magic concluded saying:

It should be known that no intelligent person doubts the existence of magic, because of the influence mentioned which sorcery exercise...<sup>xxx</sup>

Qurtubi also cleared the misconceptions of some scholars on considering sorcery as something not real in their views. After re-examining the proofs such scholars relied on in the Glorious Qur'an about the case of Prophet Musa (A.S ) and magicians of Fir'awn,<sup>xxxi</sup> for which the scholars said, sorcery was nothing but tricks and illusions which gave false impressions, Imam Qurtubi replies:

These claims are not valid proof because magic tricks and illusions are part of sorcery. However there are other things that go beyond tricks and delusion and reason does not contradict that they have been seen or heard.<sup>xxxii</sup>

Furthermore, the Imam stated that, that was exactly what the verse of the Qur'an was talking about when it mentions magic and the conditions that were laid on a person who wanted to learn about it.<sup>xxxiii</sup>

In his commentary of verse four (4) of Surah al-Falaq, Shaykh Abdullahi interpreted the verse to refer to all magicians who cast spell through knotting. He further related from ibn 'Atiyah that the latter confesses on the

reality of sorcery and said it had spread widely in the Northern Nigeria. To buttress his argument ibn ‘Atiyah narrated that he was an eye witness of a spell casted to a Fasil (castle) by tying knots on thread. At any time the magician releases the knotting, the Fasil will suckle breast of its mother and when it is re-tied up, it becomes unable to suckle again until the knot is loosed.<sup>xxxiv</sup> This indeed, is clear practical evidence which confirms the effect of magic.

At this juncture, one may accept with conviction that Islam confirms and agrees along with its malignant effects, and that it can only harm with the permission of Allah (S.W.T). Moreover, experiences from casting spell as mentioned by some scholars are not confirming the fact that it exists but also sensible reason proves it. What can be accepted is that some kinds of magic are based on deception, but not real. Equally, there is the type which is real and makes influence. This is the class of sorcery where the sorcerer conspires with evil spirits and seeks help from them so as to have effects on others. Therefore, it can be concluded here that, this investigation through the reliable information gathered on the matter under discussion, is in harmony with the majority view of the scholars, that sorcery is real and not a mere illusive deals.<sup>xxxv</sup>

### **Jinn as source of magic**

Having agreed with the existence of sorcery and its effects, this sub-section examines the forces behind the institution of the evil act in the human world.

It can be recalled that, as a vicegerent of Allah (the Most High) on earth, Man was created with the sole object of obeying the Divine directives. However, Man was also faced with two forces, divine and devilish. The divine force controls the mind which recognises Allah (the Most High) as the only Deity of worship, and the soul in this mind is described as “Nafs al-Mutma‘innah (nobler soul).” Contrastingly, the devilish force controls the mind which is contrary to the one under divine control, and thus is tagged as “Nafs al-‘Ammarah (baser soul).” The latter inclines towards Shaytan and its instinct can easily be misled. So, sorcery is the result of the misleading force but the exact date of its origin is uncertain but has been prevalent among human race since time immemorial.<sup>xxxvi</sup>

Allah (The Most High) in His infinite knowledge tells us in the Glorious Qur’an the creatures responsible for revealing magic to mankind. He says:

They followed what the evil ones gave out falsely against the power of Sulaiman: the blasphemers were not Sulaiman, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Harut and Marut, but neither of these taught anyone ( such things) without saying: we are only trial so do not blaspheme. They learned from them the means to sow discord between man and wife

From the verse above, it is quite clear that Jinn are the chief architects of magic. The devils (Shayatin) attributed the foundation of magic to Prophet Sulayman (A.S). However, Allah (The Most High) belies them and exonerated His Prophet (S.A.W) from the ascription and revealed the fact that it was the Jinn who manufactured magic and taught it to people. There were different narrations about how the Jinn came about acquiring the knowledge of magic and taught it to the evil ones among men.

The first is that during the time of Prophet Sulayman (A.S) Shayatin among the Jinn wrote works of magic and buried them beneath his throne, and after his death they brought the works out and told the Jews that Prophet Sulayman was able to control both Men and Jinn by the use of the magic, and thus the Shaytan derailed them from the right path and they started learning magic<sup>xxxviii</sup>.

The second narration suggests that before the revelation of the Glorious Qur’an, Jinn used to mount to the worldly heaven<sup>xxxix</sup> and listen to the conversation of the Angels about day to day worldly programmes, and thereafter descend down and exposed it to the soothsayers who later, added hundreds of lies against one fact.<sup>xl</sup> Consequently, the soothsayers engaged in practicing magic from the statement they were taught by the Jinn. This view is more

authentic for it has backings of the Prophetic Traditions and statements of the companions of the Prophet (S.A.W) like Ibn Abbas (R.A).<sup>xli</sup> Another opinion which further cements the fact that Jinn were the source of sorcery is the opinion of Ibn Hazm as cited by Ibn Kathir that “Harut and Marut” were two different tribes of Jinn.<sup>xlii</sup>

Indeed, Jinn are seriously involved in the accomplishment of the effect of magic at all time. An informant among the exorcists interviewed, revealed that he came across a Jinni who informed him that he was invited by a magician to help to cast a spell against a lady which the Jinni did by sucking her blood which led to her subsequent death.<sup>xliii</sup> In fact, the occurrences of such incidences are many and they were practical experiences. Therefore, it can be agreed that Jinn are the brain behind introducing magic in the human world.

### **Islamic Ruling on Magic and its practitioner.**

Having discussed the views of scholars on the existence of magic and its real effects on man, it may not be out of place to briefly examine the rules of Islamic law on the matter and the Muslim who practices it.

It has been vividly mentioned in the Glorious Qur'an that sorcery is an act of Kufr (disbelief) and that people are warned not to engage in it. Allah (S.W.A) says:

...Sulayman did not disbelieve but the Shayatin (devils) disbelieved, teaching men magic... but neither of these taught anyone (such things) without saying: we are only trial so do not disbelieve.<sup>xlii</sup>

Going by the content of the above portion of the verse under discussion, it is apparent that magic is an act of infidelity (Kufr) and that its practitioner could also be considered as Kafir (disbeliever).<sup>xliv</sup> The same opinion is also upheld by Zamak-Shari.<sup>xlvi</sup> However, scholars held divergent views on the Islamic rulings about a person who engages in learning and practicing sorcery.

One of the leading Muslim jurists, Imam Malik is of the opinion that the magician is one who practices magic by himself, and no one else does it for him. It is like the one about whom Allah (The Most High) had said:

...And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter...<sup>xlvii</sup>

Having quoted this Divine statement, the Imam says; “I see that, that person should be killed if he does it himself.”<sup>xlviii</sup>

The students of Malik also accepted this position as given by their scholar and added that the repentance of the sorcerer after apprehension is not accepted. The reason according to them was that, the act of magic is just like other acts engaged by brazen Muslims like adultery, which could be committed secretly. This view is also entertained by Ahmad Ibn Hanbal, Abi Thawr, Ishaq, Shafi'i and Abu Hanifah. However, in another opinion of Imam Shafi'i, the sorcerer should not be killed unless he causes the death of someone and had confessed the intention of killing him otherwise, he would be asked to pay blood money as the case is with unintentional manslaughter. Ibn Arabi upheld the view of Malik which is considered as the majority view and rejected the latter as weak.<sup>xlix</sup>

Ibn Mundhir considered killing of a magician as appropriate only if he uses statements that contain Kufr for which he becomes an apostate and he did not repent. However, if the magician did not utter a statement which could render him infidel, he cannot be executed. If however, his spell causes harm to the affected person for whom retaliation is applicable, the harm caused should be equally retaliated or compelled to pay Diah (blood money).<sup>1</sup>

Shedding light on the matter, Ibn Qudamah discussed that the ruling of Islam is to kill the magician. He said it was also the opinion of Umar, Uthman, bn Umar, Hafsah, Jundub bn

Abdullahi, Jundub bn Ka'ab. Qays bn Sa'ad, Umar bn Abd Al-Aziz, Abu Hanifah and Malik. The view of Ibn Qudamah has been strengthened by Qurtubi when he says:

The (rule for) killing a magician has been narrated from Umar, Uthman, ibn Umar, Hafsah, Abi Musa, Qays bn Sa'ad and seven personalities from the Tabi'in.<sup>li</sup>

Ibn Kathir also commented that the basis of those who condemned magician as unbeliever is the statement of Allah (the Most High) that: Had they believed and been pious...<sup>lii</sup>

This opinion is also shared by Ahmad Ibn Hambal and a host of others<sup>liii</sup> and had vindicated their stand with additional proof narrated from Umar Ibn al-Khattab (R.A) in which he directed all Muslim Governors to slay all male and female magicians.<sup>liv</sup> Ibn Kathir also said that nobody practices magic until after he might have lost his faith. He quoted bn Juraij who said, “None will involve in magic except an unbeliever”<sup>lv</sup>.

Al-Nawawi is of the opinion that if the practice of magic involves something which leads to disbelief, then its practitioner becomes an infidel. And on other hand, if such act does not involve anything which is tantamount to unbelief, then it is to be considered only as Kabirah<sup>lvi</sup> and its perpetrator should be regarded as transgressor and not an apostate. This is because the Prophet (S.A.W) included magic among the seven gravest sins that believers should keep away from as narrated by Bukhari and Muslim.<sup>lvii</sup>

The opinion above could be seen as a further clarification on the majority view of the scholars who had ruled the killing of a magician because of his practicing what is considered as unbelief. This might be as a result of a Hadith which orders for the killing of a magician<sup>lviii</sup> and the Hadith earlier quoted which describes magic as a grievous offence which could not warrant taking of someone’s life for committing it. Thus, it can be justified here, that a magician who employs the assistance of evil spirits or by the use of astronomical sciences which entails worshipping of the heavenly bodies in casting spell deserves the punishment of death penalty. If however, the magician is only making a jugglery or fictitious tendencies like sleight of hands that require making use of substances to take the minds of people away from the real happenings of what he fakes up of magic, the practice in that case is not considered as Kufr but the practitioner is to be killed so as to deter others from involving in such transgression.<sup>lix</sup>

## CONCLUSION

The fact that sorcery exists and that some Muslims now a days, irrespective of their believe in all articles of faith in Islam are found guilty of committing magic which in the modern time known as ritualism. Therefore, Muslims involving in such filthy transaction should understand that they are no more considered as good Muslims as elucidated by Muslim jurists. Jinn are really the chief architects of magic and that they are relentlessly instigating Muslim believers to hearken to their yearnings having known that whoever answers their calls, he will end-up being accursed and the wrath of Allah (S.W.T) befalls on him in this world and the Here-After. The Muslim jurists are unanimous on the illegality of magic and whoever affected somebody with act of magic which led to the death of the patient, the magician should be held responsible and face the consequences of death sentence.

## Recommendations:

- Muslims should guard against any act that can drive them to engage in magic.
- Muslims should have complete trust in Allah (S.W.T) as the only Source of their triumph in all their mundane endeavours talkless of the spirituals.’
- Muslim and Islamic states should impose Shari‘ah rulling against any magician apprehended practicing magic.
- Muslim scholars should put more efforts in enlightening general public through preaching against the evil consequences of sorcery.

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Imam Abu Dawud, Sunan Abu Dawud, (Trans. M.M, al-Sharif), Dar Kutub al-‘ilmiyyah, Beirut Lebanon, Vol. iv, 2008, P.169 <sup>vi</sup>. W.A. Bali, Sarim al-Battar, Dar bn al-Jawz, al-Qahirah, 2005, P.24 <sup>vii</sup>. International encyclopedia of the Social Science, np, npp, nd, p.523 <sup>viii</sup>. Abu Dawud, Op.cit, P. 169 <sup>ix</sup>. Qur’an, 6:7 <sup>x</sup> Qur’an, 7:116 <sup>xi</sup> Ibn Kathir, Tafsir al-Qur’an al-Karim, Dar bn al-Jawz, al-Qahirah,, 2009, Vol.

B.D.M. Anka <sup>xiii</sup> Qur’an, 10:76 <sup>xiv</sup> Qur’an 7: 113-122 <sup>xv</sup> Qur’an, 1134

Imam Qurtubi, Al-Jami’ Li Ahkam al-Qur’an, Dar al-Hadith, al-Qahirah, Vol.10, P. 259 <sup>xvii</sup> Asqalani, Fath al-Bari, Dar Bayan al-Arabi. Al-Qahirah, 2008, Vol. 10, P. 259 <sup>xviii</sup> Ibn Qyyim, Zadd Mi’add, Op.cit. P. Imam Bukhari, Sahih Bukhari... P. 372 The remaining six acts are; polytheism, manslaughter, consumption of usury, devouring orphan’s wealth, fleeing from the battle ground and slander against righteous women <sup>xx</sup> A.A. Mundhiri, Targhib wa al-Tarhib, Dar al-Hadith, al-Qahirah, 2009, Vol. 4, P.92

Ibid. P. 95 <sup>xxii</sup> Qurtubi, Op.cit., Vol.1, P.464 <sup>xxiii</sup> Asqalani, Op.cit..Vol. 10. P.255 <sup>xxiv</sup> Qurtubi, Op.cit. Vol.1., P. 466

They included among others; Abu Hurairah and Ibn Ma’aud ( R.A) <sup>xxvi</sup> Among those who punished magicians by death penalty was Umar bn Khattab. Hafasat the wife of the Prophet (S.A.W) was in support of the magicians by death penalty.

Ibn Qudama, al-Mughni, Dar al-‘Ilm al-Al Kutab, Saudiya, Vol, 12, P. 106

A. Hussaini, Fath al-Majid: sharh kitab al-Tawhid, Maktabah al Tajarrayat, Makkah al-Mukarramah, nd, P.314 Al-Nawawi, Op.cit. Tahdhib al-Dalil al-Salih...Op.cit. Vol.4, P. 301 <sup>xxx</sup> Ibn Khald [www.Org/gene and sorcery.on](http://www.Org/gene_and_sorcery.on) This does not mean that magic commences after the death of Prophet Sulayman (A.S). Hasnul Basri as quoted by bn Kathir in his Tafsir stated that magic has been in existence prior to the lifetime of Prophet Sulayman (S.A) <sup>xxxix</sup> Qur’an, 67:5&72:9

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A.A. Asqalani, Fath al-Bari, Dar Bayan al-Arabi. Al-Qahirah, 2008, Vol. 10, P.271 <sup>lv</sup> Ibn Kathir, Op.cit. P.218

Imam al-Nawawi, Sharh Sahih Muslim, Dar al-Fajr Li al-Turab, al-Qahirah, 2013, P. 398 <sup>lvii</sup> Imam Muslim, Sahih Muslim, Op.cit. P.32

Majmu ‘ah al-Ulama’, Fatawa ‘Ulama ‘ul-Haram, Dar al-Jawz, al-Qahirah, 2010, P. 76