



# **Kitaab at-Towheed**

**by Shaykh Muhammad ibn ‘Abdil-Wahhaab**

## **Chapter:**

**Exposing Some of the  
Different Kinds of Magic**

# The First Hadeeth

## Chapter: Exposing Some of the Different Kinds of Magic

(( إِنَّ الْعِيَاةَ وَالطَّرْقَ وَالطَّيْرَةَ مِنَ الْجِبْتِ. ))

“Omens related to bird sounds and names, sand interpretation, and all omens are kinds of *jibt* (magic, or the Devil’s works).”

# Benefit: *Innahu vs. Rannat*

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Notice the similarity in the writing of “*Innahu*” (top), and “*rannat*” (bottom). *Innahu Ash-Shaytaan* means: It (Jibt) is the Devil. *Rannat ash-Shaytaan* means: (Jibt is) the voice of the Devil.

Shaykh Sulaymaan al-Hafeed said, “I found no explanation of it being the voice of the Devil.”

# The Second Hadeeth

## Chapter: Exposing Some of the Different Kinds of Magic

(( مَنْ اقْتَبَسَ عِلْمًا مِنَ النُّجُومِ فَقَدْ اقْتَبَسَ  
شُعْبَةً مِنَ السِّحْرِ، زَادَ مَا زَادَ. ))

“Whoever learns things about the stars  
has learned a kind of magic,  
or more if he learned a lot of it.”

# The Third Hadeeth

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(( مَنْ عَقَدَ عُقْدَةً ثُمَّ نَفَثَ فِيهَا فَقَدْ سَحَرَ،  
وَمَنْ سَحَرَ فَقَدْ أَشْرَكَ، وَمَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ. ))

“Whoever ties a knot and blows on it has performed magic, and whoever performs magic has committed shirk. And whoever relies solely on something will be left to its care.”

# The Fourth Hadeeth

## Chapter: Exposing Some of the Different Kinds of Magic

(( أَلَا أُنبِّئُكُمْ مَا الْعِضَةُ؟ هِيَ الْقَالَةُ بَيْنَ النَّاسِ. ))

“Shall I not tell you what *‘adh-hu* (magic) is?  
It is carrying tales between people.

# The Fifth Hadeeth

## Chapter: Exposing Some of the Different Kinds of Magic

(( إِنَّ مِنْ الْبَيَانَ لَسِحْرًا. ))

“Surely, some kinds of speech are magic.”