

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

EVILS OF HARRY POTTER

and the Kūfr of magic

By Abūl-'Abbās Mūsá Richardson

Transcribed by Wafa Bint Houssam عبيد

Mūsá Richardson begins with the Khūbatul al-Hājah

All Praise is due to Allāh, we thank Him, we seek His help and His assistance. We seek refuge in Him from the evils of our own selves and from the consequences of our bad deeds. Whomsoever Allāh has guided than there is no one who can lead him astray and whomsoever Allāh has allowed to stray no one can guide him after that. I openly testify there is no deity worthy of worship other than Allah, who is alone, without any partners and that Muhammad is His servant and final Messenger. To proceed,

Verily, the best speech is the Book of Allāh and the finest guidance is the guidance of Muhammad صلى الله عليه وسلم and the most evil affairs are the newly invented matters in the religion, every newly invented matter in the religion is an innovation, every innovation is astraying, and every astraying is in the hellfire.

This evening we have a very important topic that **needs to be discussed and understood properly**. An issue that is not only important because it is related to our beliefs (a very important part of our belief) but also that **it relates to believing and disbelieving**. That not only if a person errs with his understanding and application of this topic will he be violating the correct Aqīdāh and falling into a contradiction to the Book of Allāh and the Sunnah of the Messenger صلى الله عليه وسلم not only that, but a lack of understanding in this issue and improper implementation of what is required of a Muslim in this issue can lead a person outside of the religion of Islām.

So it is not an easy affair, not a simple one, not one to be put on the 'back burner', not one to be considered as an issue that is not relevant in these days and times, rather it is an issue of the utmost concern. The utmost urgency that each and every Muslim understands the stance that is required from him in this issue and apply it in his life and in the lives of his family, accordingly.

The enemy of mankind, the enemy of goodness, Iblīs لعنت الله على has many different tactics and many different ways that he tries to use to lead the children of Adam astray. He is khābīth, he is filthy in his nature, he is crafty and he is our sworn enemy. He has sworn by Allāh عزوجل, he has taken an oath by the honour of Allāh عزوجل,

فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ
(Sūrah Sād, 38:82)

He said swearing by the honour of Allāh, "I'm going to lead all of them astray" and he's even given us, as has come in the Qur'an an indication about his determination in leading mankind astray, he said,

لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

(Sūrah al-'Arāf, 7:16)

ثم لآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ

(Sūrah al-'Arāf, 7:17)

"I'm going to sit and wait along your straight path", addressing Allāh عزوجل, "then I'm going to come to them", (come to) the children of Adam, "from in front of them and from behind them and on their right and from their left as well". He will come to us from each and every angle as he has sworn by Allāh that he'll do. The meaning of this is that the shaytān will not pass the slightest opportunity to lead mankind astray and will come directly at you with direct invitations to make Shirk and to disbelieve in Allah and to reject the Qur'ān and to fall into affairs which will lead you to the hellfire and he will come from behind you with sneakier and more crafty attempts, he will come from your right and from your left and from every angle, and he will not rest.

He will not become satisfied with leading only a few people astray, he will not become satisfied with leading most of the people astray, he will not become satisfied with himself until he has accomplished his goal, until he leads every last one of the people astray. Our sworn enemy this is his case, from the very time of conception of a child, at the time of intercourse, Muslims are taught to seek refuge in Allāh from his evil and we are taught a supplication from the Prophet صلى الله عليه وسلم at the time of conception, that when a man goes to his wife he seeks refuge in Allāh عزوجل and he says

اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Oh Allāh, keep the shaytaan away from us and keep the shaytaan away from what we might conceive.

Showing the importance of (even from that time we begin) our efforts and our responsibility as protectors and nurtures of children, from the time of conception. Then when the child is born, we learn from the Messenger صلى الله عليه وسلم that this evil enemy of ours, this crafty and creative enemy of our uses a tactic or comes at this time, a time of weakness for a newborn child, when the child is first born the shaytaan comes and pricks him in his side because the shaytaan is an opportunist, because the shaytaan is filthy, because he will not pass up the slightest, smallest opportunity that he can find to harm the children of Adam.

So realise the goal of your enemy, realise the determination of your enemy, realise that his ways and his paths to try to lead you astray are so many, and we have been taught as well, when we come into the house to mention the name of Allāh, why? So that they shaytān will not enter into our houses with us. Again, protecting our house, protecting our wives, protecting our children from the harms of that sworn enemy. If we sought refuge in Allāh and mentioned His name, the shaytān says, "we have no chance to stay here in this house tonight" and the Prophet صلى الله عليه وسلم from his many ways of guidance and his love for this Ummah has shown us how we can take steps to protect us from this sworn enemy.

He has told us to bring our children into the houses at the time of Maghrib, before Maghrib, before the sunsets, bring them in and close the doors and mention the name of Allāh over the doors because the shaytān spreads out at that time in great number. The devils are plentiful and many at that time so we bring our children in at that time, at that time when the Prophet صلى الله عليه وسلم told us we are in danger because of the many devils that will be spread out at that time.

The scholars mentioned, as a point of benefit, that the reason we are specifically to bring the children inside and we are all afraid of the devil at this time and none of us are safe from him, we are all to be cautious and to seek refuge in Allāh from the shaytān at that time specifically and throughout our day, but why specifically are we told to bring the children inside and to keep them behind closed doors at that time? Because as the 'Ulamā¹ say, that the children don't have the supplications and the remembrance of Allāh عزوجل that will keep them protected from the shaytān, like older children would have or like older people have.

The children are susceptible, why? It's not easy for children to keep the mention of Allāh, they're playful and they lose the remembrance of Allāh and they don't memorise many supplications, so that being the case, we take care of them and we hold true to our responsibility as parents and take every step in precautions that we can to protect them from this sworn enemy. So as parents we are to protect ourselves and we are to protect our flock from everything that becomes known to us that it is one of the plans of shaytān, to harm us or our children, and he has, as we mentioned many different ways, many we recognise and many we are not able to recognise.

Unfortunately, or sadly enough due to a great amount of heedlessness that has befallen many of the Muslims all over the world, they fail to recognise one of shaytān's most obvious ways of entering into the Muslim household. **One of the most obvious way the shaytān will enter into your house is by bringing clear disbelief in the form of a book, in the form of a movie, in the form of some materials, that you bring into your own house with your own hands and you become in essence someone who is aiding the plan of the shaytān to lead your family astray.**

The heedlessness which has overcome many of the Muslims is a sad one and it's shocking to some and others know the reality of the Muslim Ummah, that they are in general very far from understanding the basics of their religion to be able to identify something so obvious and something so harmful and something so clear, open as a plot of shaytān and unfortunately many of them are argumentative and many of them will not heed the reminder.

We ask Allāh سبحانه و تعالی to open our hearts to let us recognise the evil that the shaytān brings by way of magic and by way of disbelief into the houses of the Muslims and we pray that Allāh عزوجل grants us the humbleness and the lack of pride and arrogance to be able to recognise this and take appropriate steps after recognising this danger.

¹Ulamā means scholars

For verily we are going to be asked about our guardianship, each one of us as the Prophet صلى الله عليه وسلم has mentioned is a guardian, is a shepherd and he will be accountable and questioned about his flock. The Prophet صلى الله عليه وسلم said, "All of you are shepherds and you will all be accountable for your flocks". The Prophet صلى الله عليه وسلم further said, "there is no Muslim servant who has been given any flock to take care of, who has been made a shepherd over any flock and he does not advise them and protect them from evil except that he will not smell the fragrance of paradise", that hadith was collected by Imām Muslim and Imām Bukhari.

So we are required as parents to take care of our flock, to take care of our children using all the ways of defence against the shaytān that the Prophet صلى الله عليه وسلم has taught us. The first way we defend our flock is by gaining knowledge of the religion of Allāh عزوجل and how many Muslims have fallen short of this obligation to the point that they do not recognise clear affairs of Tawhīd (Islamic Monotheism) and Shirk (the worship of others besides Allāh [سبحانه و تعالی]), clear affairs of tawhīd and polytheism to the point that these affairs will enter into their houses and they are heedless. They do not recognise them and the danger, let alone as something that can take them and their family outside of Islām.

It is ignorance in the religion, ignorance, grave ignorance, harmful ignorance that has led to many of the Muslims being in this state so this lecture we are hearing this evening will give us somewhat of a cure for this ignorance that we have in this affair and we ask Allāh عزوجل to guide us to acting upon the knowledge that we hear this evening, in a way that is pleasing to him. From the many ways that the shaytān misleads the people and leads them astray is that he entices them to do things which are prohibited, specifically and firstly to disbelieve in Allāh عزوجل and disbelieving in Allāh عزوجل can be done from a number of ways.

The shaytān can come to them directly and convince them to reject Allāh عزوجل and convince them to worship him, others he can come to them and beautify for them the acts of disobedience, the act of going against Allāh's orders and abandoning the obligations that are upon them as Muslims. So that each and every time a black spot will be put on his heart, with each and every act of disobedience to the point where his heart becomes like a cup turned over, it cannot contain any guidance.

So now when the shaytān comes he needs to harden his heart first for him to listen to the call to misguidance, the shaytān invites him to disobedience first and hardening his heart with that disobedience, now he will listen to the call to disobedience and the reminder and the call back to Allāh will not benefit him with a hardened dead heart. The shaytān uses many different things, one of the thing that he does for people and that we're going to talk about this evening is that he beautifies for them one of the acts of disbelief in Islām, **something that takes a Muslim outside of his religion, the acts of Magic.**

Performing magic or being pleased with the performance of magic, white magic or black magic as they divide it into good magic and bad magic, all of it is disbelief in Allāh عزوجل, all of it is from the plan of shaytān, all of it is from his craftiness and his eagerness to lead the children of Adam away from the path of Allāh عزوجل, away from tawhīd (Islamic Monotheism), away from the Sunnah of the Prophet صلى الله عليه وسلم and

away from the pure and upright deen.

Allāh عزوجل has said in his Book,

وَمَا كَفَرَ سُلَيْمَانُ

And Suleimān had not disbelieved, some people attributed to Suleimān that he was a magician, so Allāh responds to this false accusation by saying,

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ
(Sūrah al-Baqarah, 2:102)

Rather, it was the devils who disbelieved due to their teaching the people magic. The first thing we understand from the verse is that teaching people magic is disbelief. Allāh has clearly shown us in this verse:

وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

The shaytān, the devils have disbelieved teaching the people magic, later on in the same verse, Allāh tells us of two angels that were sent down to the people of Babylon to test them, to see who will be patient upon the obedience to Allāh عزوجل and who will disbelieve and reject the deen of Allāh and fall into an affair which will put them outside the religion of Allāh.

Allāh عزوجل from his wisdom tried these people by sending two angels to them to offer them to teach them magic and they said,

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

And those two angels did not come to anyone except that they first said, “verily we are only a fitna, we are just a trial for you, so do not disbelieve (do not commit kūfr).

We understand from the same verse, later in this verse that **learning magic is kūfr**, learning magic has been described in the Book of Allāh, right here in this verse as kūfr (disbelief). So in the first part of the verse **teaching magic is kūfr** and from the later part of the verse learning magic is kūfr. The Prophet صلى الله عليه وسلم further admonished us about the affair of magic, confirming the ruling that is mentioned in the Qur’ān, that it is kūfr he said:

Be aware of the seven grave sins, the seven grave sins...the first grave sin he mentions is what? Shirk, the second one: magic, the third one: killing a person who is not to be killed...

Jūndub Ibn Ka'b al-azdi, one of the loftiest companions of the Messenger صلى الله عليه وسلم narrated or had taken from the Messenger صلى الله عليه وسلم and understood from him the ruling on the magician and how he should be treated under Islamic law, is he to face capital punishment or is he to be exiled from the land? Or what? Jūndub said, "**The ruling on the magician is that he is to face capital punishment**", that he is to be killed under Islamic law and that is collected by Imām al-Tirmidhī in his Sunan.

'Umar رضي الله عنه the second Caliph ordered in his time as the Muslim ruler, he ordered that all of the magicians and the witches, the male and female magicians to be apprehended and killed. At his time and during the time of 'Umar they were not many, however they had found three witches and they had killed all three of them based on this order, and Hafsa رضي الله عنها found, that she had a servant girl who had been putting magic spells on her and so she had complained and ordered the servant girl to be killed and she was.

All of these ahādīth that talk about capital punishment being applied to the magicians. **Firstly** as a clarification, they are applied in the Muslim lands, under the Muslim ruler and they are from the ways that Islām has legislated, the kind of laws and government that is to be upheld in a society ruled by Islām. **Secondly** we understand from these narrations the grave nature of magic, that **magic is something that leads to capital punishment, the person involving himself in magic faces capital punishment.**

We see that therefore it is indeed a grave sin and some of the scholars would not even allow the repentance of a magician to have any impact on the judgement made upon him, as opposed to other acts of disbelief. So long as the person openly announces his repentance, he will be forgiven and he will be allowed to be excused from the punishment so long as he repents.

However, those whose apostasy was severe and deceptive like the apostasy of a magician, like the apostasy of those who ridicule the Qur'ān and those who ridicule the Sunnah of the Prophet صلى الله عليه وسلم and those who make fun of the dīn (religion), truly they can have in their hearts no kind of īmān, no kind of faith and thus their apostasy is indeed a severe one and the scholars said in a Muslim government that such people when tried for those crimes, we will ask Allah to forgive them if they repent, however, we will apply capital punishment as the judgement on them despite their repentance.

That is because the magician is such a severely harmful individual to the Muslim society, splitting up families, harming people from where they know not, assisting the shaytaan in attacking and harming the Muslims from many different angles that the people could never come to know and magic as we have learned from the life of the Prophet صلى الله عليه وسلم is not something for us to take lightly and say, "I don't believe in magic, I don't believe we should concern ourselves with magic because it may be based on old tales or based on old fashions and stories that people told".

The Prophet صلى الله عليه وسلم himself had magic put on him by one of the enemies of Islām, by Labid bin al-'Asam. A Jew had put magic on the Prophet صلى الله عليه وسلم to the point where the Prophet صلى الله عليه وسلم was made to believe that he had done something that he had not even done, as narrated by 'Aisha رضي الله تعالى عنها and is found in Sahīh al-bukhari.

Magic is real and magic is harmful, if the Prophet صلى الله عليه وسلم the best of mankind in the remembrance of Allāh, the closest of mankind to the Lord of the Throne, the most beloved of all the people on the earth to Allāh عزوجل was allowed by Allāh to be affected by magic. A lesson that we can take from this is what? We're not safe, no matter how pious, no matter how active we are in worship, no matter how much remembrance we have on our tongues, no matter how much reliance we have on Allāh, are we closer to Allāh than the Prophet صلى الله عليه وسلم ? Have we reached a station higher than his? No one can ever claim that and no one would ever think that, so than we should realise that magic is real and not feel safe from it and not feel as if it's an insignificant issue and it's not something that can affect us.

But rather, feel and know, truly that it's real, the Prophet صلى الله عليه وسلم told us, as narrated by 'Aisha, “two angels came to me”, this is when he had the magic put on him and one said sat near his head and the other sat near his legs, “so one of them said, what is this man complaining about? So the other one said, he has been the object of magic, he has magic put on him. So one asked the other, who is it that put the magic on him? And the other replied Labid bin al-'Asam", that Jew who put the magic on the Prophet صلى الله عليه وسلم .

Then the angels discussed how Labid did that magic. The object that he used to put the magic on the Prophet صلى الله عليه وسلم was put in a well called Dirwān, thrown down into the well and this was narrated to us by the Prophet صلى الله عليه وسلم showing us that magic is indeed real and it has affected the very best of creations and the most beloved of the creations to Allāh عزوجل. So our stance on magic should be a firm one, that it is real, that it is disbelief in Allāh عزوجل, that it is not a light one, it is not something that is simple and we have a book that is written by one of the great scholars of Islām named: 'the ten things that nullify your Islam'.

There are many things that nullify a persons Islām, however, there are the most common ones that are practised or that the Muslims fall into more often than others. One of them being magic and one of them, this one specifically was singled out in this book, the ten things that Muslims fall into most commonly that cause them to leave Islam, and he said the seventh one: magic. Like magic used to bring two people together and magic that causes two people to be separated from each other. You could say there is good and bad magic or perhaps white and bad magic, both of them, **anyone who does that magic or is pleased with it has disbelieved** and he mentioned some of the proofs that we have mentioned already.

An explanation of this text, one of our scholars, Shaykh Sālih al-Fawzān went on to explain that and we're going to read a short passage from his book, ' the explanation of the ten things that violate your Islam or that nullify ones Islam'. He said the seventh kind of apostasy mentioned is magic, the practise of magicians, it is of two types, genuine and illusionary. The first type: genuine magic consists of the magician blowing on tied knots, murmuring phrases

and words over them, seeking assistance from the devil within these words, the hanging of charms or the writing of the names of devils on talismans and the likes.

This is what genuine magic is, it is something that has an effect on the targeted person, either by him being killed, becoming sick or his mind being affected. The second type: illusionary magic, is when things are manipulated in a way that causes someone to think that what he says is actually that way while it is not true. A man is made to think that the magician has done some of the following things; he has turned a rock into an animal, or that he has killed someone and then brought him back to life by chopping his head off, for example and then replacing it, or he has pulled a car along by his hair or by his teeth, or that a car ran him over and did not harm him, or that he entered into a fire and was not harmed or that he ate fire, or that he stabbed himself with a piece of iron, or that he stabbed himself with the eye of an iron skewer, or that he ate a piece of glass and the likes and you all know that these things are seen on circus programs and when the magician comes out, he'll cut someone in half, he'll eat fire, he'll blow fire out of his mouth and the likes.

Some of the things here that have been described by the Shaykh, he goes on to say, all of these are fake tricks that have no truth in them are like the magic of Firawns (the pharaoh) magicians. Allāh, the most high, has said about their magic,

يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى
(Sūrah Taha, 20:66)

That it had been, Mūsá was made to believe that their staffs, the sticks that the magicians had, were moving about like snakes and Allāh, the most high has said,

سَخَرُوا أَعْيُنَ النَّاسِ وَاسْتَرَّهَبُواهُمْ
(Sūrah al-'Arāf, 7:116)

And they put magic on the eyes of the people tricking their eyes and they thought to frighten them. The shaykh goes on to say this is illusionary magic, they call it al-kamrā, a trick that the magician does to the peoples eyes, sleight of hands perhaps, when the kamrā wears off things return to their normal states. The shaykh goes on to say magic is disbelief and the proof is the statement of Allah, the most high,

وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

However the devils had disbelieved teaching the people magic, both learning and teaching magic are disbelief in Allāh, the mighty and majestic. It is also one of the kinds of apostasy, the magician is an apostate, **if he was first a believer and then he practised magic then he has apostated from the religion of Islām**, he is to be killed without requesting him to repent according to some of the scholars since if he repented openly, he is known as a person who deceives the people and the knowledge of magic would still remain in his heart even after he

repented.

Those are the end of the words of Shaykh Sālih al-fawzān and we want to clarify further now the difference between genuine and illusionary magic, does that mean that one of them is disbelief and the other is not. Even illusionary magic is disbelief in Allāh عزوجل even sleight of hand magic, illusionary magic is disbelief in Allāh عزوجل and the proof for that is the action of Jūndub Ibn Ka'b al-azdi, the companion who clarified to us the ruling on the magician, what is to be done with the magician in an Islamic state, in his time there were some of the rulers of Banī 'Umayyah that used to sadly enough be entertained by an illusionary magician, an illusionist, someone doing sleight of hand magic, and Jūndub Ibn Ka'b came and saw the gathering where there was some of the rulers and some of these magicians entertaining them.

We have in this case a man who was standing there pretending to cut the head of another man off and kill him, and then he would place the head back, so he would be alive without any harm. When Jūndub saw this he unsheathed his sword and chopped the head of the magician off, right there, really without being a trick and without being magic, and he announced to the rulers if he was truthful then let him bring his own self back to life, if he was truthful. Jūndub understood the ruling in Islām in a Muslim state is that the magician faces capital punishment. The one who practises genuine magic by blowing on knots and seeking the assistance of devils and all of that and as well the one who practices illusionary magic, the illusionist, sleight of hand magic.

Both are considered to be kūfr (disbelief) in Islām and both are subject to the capital punishment in a Muslim society. After understanding that magic in both forms, genuine magic and illusionary magic are disbelief and that the one who does it has disbelieved in Allāh and has left Islām and the one who is pleased with it, not hating the evil in his heart has left Islām. As understood from a separate hadīth from the Prophet صلى الله عليه وسلم who said, “whoever amongst you sees an evil thing, then let him change it with his hand and if he is not able to do it then he must change it with his tongue (by admonishing and forbidding) and if he is not able to do that then he must change the evil by hating it in his heart and that is the lowest kind of faith there is”.

In one narration, there is not even a mustard seed worth of faith beyond that. So the person who is pleased with magic without performing it, what is the ruling on him based on this hadīth? He's pleased with magic and he's not harmed, does not feel any harm in his heart by being entertained with magic, he has left Islām and he has disbelieved, not having even a mustard grain of faith in his heart and this is why you find the scholars saying, whoever has done magic or has been pleased by magic, he has not done the magic but he is pleased with it, he likes to watch it, he does not perform it but he likes watching it, he has disbelieved and left Islām.

He has left the lowest possible kind of faith and that is to hate the evil thing in his heart. Having said that, we want to introduce some ideas related to a series of books that are very popular amongst the people today, sadly enough amongst them are Muslims that have allowed themselves and their children to read some of the books from the series or all of them, to buy DVDs or movies that enact the things that are in these books, or to play video games or to be obsessed with the latest obsession that is called, Harry Potter and the series of

Harry Potter books.

The people who tracked the sales of books have announced, as you all know, it is the highest selling book by far ever and it breaks records and it goes off the charts every time a new book comes out, recently I believe, they released a seventh book, or the latest in the series and when they released the book, they had to do it along with the theme of the book, that's magic which is evil and dark arts and all of those things. So when did they release the book? They released the book in the middle of the night, at midnight, calling the people to form lines late at night, to come out in the middle of the night to wait for the book, wait until twelve-o'clock exactly when the book was being released to get their copy of Harry Potter, or the latest in the Harry Potter series, books being seven hundred pages in length, eight hundred pages easily, books that are written with a very nice style that attracts people and the shaytān has conquered the people by way of this book and caused them to forget the remembrance of Allāh عزوجل.

And verily there is some kinds of speech, some kinds of writings as well, there is magic, even in the way the books are written there is some kind of magic which causes this result, which causes this phenomenon. That the people love the book series so much, people of all ages and all genders and all orientations and all nationalities are reading these books. The books are translated into more than forty languages, reaching all corners of the earth. We found, sadly, and Allāh's aid is sought, that the Friday night that the most recent book was released, at midnight, there was a Muslim school that has children attending early in the morning on Saturday for the weekend and some of the children had the book already, which means the previous night they were amongst the people standing in line waiting for the release of the book, showing the vigilance, not only the heedlessness that some Muslims have but the vigilance that they would have over such an affair.

That they are so concerned for being the first to get that disbelief and to have it in their homes and to have it in the hands of their children, truly the shaytān has conquered such people and has caused them to be so heedless that he has used them as a tool to bring outright disbelief directly into their home. Let me introduce to you Harry Potter, who is Harry Potter and who are his teachers and who are his students, who are his peers. Give them a proper biography so we know who it is that we're dealing with and who have been made to be this obsession or this phenomenally exciting focus of the series of books.

Harry Potter, a young man, a young white boy at the age of puberty has gone through some years of his life, who lives in a normal society and has been drawn into a darker side or a darker parallel existence that is the world of magic, that exists as in the book, alongside with our world and most people are heedless to it and most people don't care about it and most people don't try to learn it. In this series of books such people are called 'muggles', they are called 'muggles' and they are made to be people who do not care about magic and people who do not want to learn magic, the everyday people who are not part of the 'fantastic world', the parallel world of magic that goes on.

They are portrayed throughout the books, throughout the series, as foolish, simple, foolish beings with no real intellect and they are not to be given much importance or significance, foolish people who do not engage in magic, that's one of the first attacks on morality that comes in the series of books, one of the first. So Harry begins to attend a school - a witch school or a witchcraft schools that has grades which a person goes through. He's given a magic wand, he's given magic items, his clothes, his books, and his things are enchanted and given magical powers. He is a person who learns the ways to call out certain phrase in Latin and enchants things and casts spells and curses for and against people. He becomes in all sense of the word, a magician², **something that we consider to be an extreme form of disbelief in Islām.**

Harry Potter, the young man has friends in the book, and has teachers, one of his teachers is named: Albus Dumbledore. He is an old man resembling Santa Claus, with a long white beard and glasses, he is at the pinnacle at the use of magic and the best in the use of magic and doesn't need certain things that the other magicians use because of his mastery and great knowledge, a 'true sign of wisdom' and a trap to people who read the book, to believe it's such a person had reached a level of success and a level of achievement in his field, he doesn't need a wand to cast spells, he doesn't need a cloak to become invisible, he can see through other peoples spells that are not on his level or close to his level, this is Harry Potters teacher.³

He casts spells, as I mentioned, without a wand, he has a phoenix, a bird made of fire that he sends to bring messages to people or to get information for him and Harry Potter has a feather from this man's phoenix inside of his magic wand that gives him extra powers, according to the series of books. Another of his teachers named, 'Trelani ', who teaches at this magic school is one who claims that he is someone who can see into the future someone who foretells what is going to come, **and we learn from the Prophet صلى الله عليه وسلم that this is another severely dangerous form of disbelief**, one that will render a person's prayer unacceptable for a period of forty days. Whoever goes to a soothsayer and asks him about something than **his prayer will not be accepted from him for a period of forty days**,⁴ and in one narration, **than he has disbelieved in what has been sent down to Muhammad صلى الله عليه وسلم**.⁵

So here is his teacher, who at one time teaching the art of making prophecies or talking about future events, he goes into a trans in one of the books and he begins speaking with another voice, **which is a sign of the possession of jinn** and later he does not remember anything about what had happened, the prophecies that he spoke of are honoured in the book series and they are kept in a special department in the magic school, inside of crystal walls, for

2 Reminder: both learning and teach magic are disbelief in Allah, the mighty and majestic.

3 Reminder: magic is something that leads to capital punishment, the person involving himself in magic faces capital punishment.

4The Prophet (peace be upon him) said: anyone who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted. *Related by Muslim*

5The Prophet (peace be upon him) stated, If anyone resorts to a diviner or a soothsayer and believes in what he says, he will be a disbeliever in what was revealed to Muhammad. *Related by Ahmad*

people to come and study the prophecy, they need interpretation. He always speaks with prophecies, he talks about the future in sometimes puzzling manners and these prophecies are left in the library, a large library in the school, for students of magic to come and study them and to perhaps reach a kind of interpretation that will allow them to benefit from what is going to happen in the future.

So these are Harry Potters mentors or teachers, **this is also what your children learn and these are basically the teachers of your children as well, if they are reading these books.** Harry Potter has a number of friends from magicians and different shape shifters, animals, jinn's, and undead creatures, and people who come to him at different stages in the story, perhaps soothsayers, perhaps evil sorcerers, perhaps his enemies trying to harm him. From a number of different kinds of creatures, human and non-human, one of them is 'Moaning Myrtle'.

'Moaning Myrtle', is a character in the book, one of Harry Potter's friends, now 'Moaning Myrtle', let me tell you about the companionship of Harry Potter and a person is on the religion of his companion⁶. Harry Potter befriends the ghost or perhaps the spirit of a dead girl named, 'Moaning Myrtle', she lives in the septic pipe under the toilet in the girls bathroom, a close friend of Harry Potter. She lives where? In the septic, meaning the actual place the waste goes down under the toilet, she lives in the septic pipe under the toilet in the girl's bathroom. Harry Potter visits her frequently, to get advice, to consult her, to get tips on solving magical mysteries and different things. Where does he go to visit her? To the girl's bathroom, to visit 'Moaning Myrtle', who lives in the septic pipe of a toilet in the girl's bathroom.⁷

One account in the book called, 'The order of the phoenix' has Harry encounter a large pool of an unknown liquid of different colours and textures, bubbling and frothing and he is seeking enlightenment about a certain mystery he's trying to solve, so he removes his clothes and begins to take a bath naked in this pool of whatever, bubbling, frothing material, and 'Moaning Myrtle' shows up at this place, leaving her post in her toilet, to show up at this bubbling bath where Harry Potter is naked and for some reason taking a bath, trying to hear what a magical egg will tell him under the surface of this liquid.

She complains to him after introducing herself or appearing to him, floating above the liquid here **and Allah's refuge is sought**. She complains that he has not been by to see her in ages, that her good friend had not come by the toilet in the girls bathroom to visit her in such a long time, and he apologises for not keeping close ties with her and offers some excuses that he's been busy, and so she goes on to offer him some additional tips and pointers on how to solve the mystery of this egg that he is trying to hear the voices from under this liquid, that he has chosen to take a bath in.

⁶Abu Hurairah said, the Messenger of Allāh said, "A person is upon the religion of his friend, so let each one of you look at whom he befriends." *Sahīh. Refer to Silsilah as-Sahīhah of al-Albaani (no.927)*

⁷Note: Jinns are mostly found in abandoned settlements and buildings, the open dessert. They also occupy places of impurity like toilets, garbage dumps, and graveyards. Soofi (mystic) saints who perform satanic feast often retreat to such places where devils most often reside...

In another book, this close friend of Harry's, 'Moaning Myrtle' , she offers kindly, that if Harry ever dies and he needs a place to stay, that he is more than welcome to come and stay in the toilet in the girls bathroom **and this is what our children are reading**, these are the tales and adventures of Harry Potter, of course I'm not going to mention the great heroic episode of him fighting a dragon, **but look at the kind of things that you will be reading**, reading a book about Harry Potter.

So that second quote, or that second story about her inviting him, just to give you an idea that these are actually found in these books from one of the Harry Potter books called 'The Chamber of the secrets'. She has invited him that if he dies and need a place to stay as an undead person, he can feel free to join her in the toilet, in the girls bathroom.

So now you have a little idea about Harry Potter, there is also a trick in this book, where they try to convince the reader to differentiate between good and bad magic, between white magic or positive magic, helpful magic and dark arts, dark magic, black magic, evil magic that is harmful. So they convince you, they try throughout the whole series of the book to convince you that there is good magic and bad magic, however the line between them becomes murky many times throughout the book and **of course as Muslims on our religion, holding to the guidance that Allāh sent us, we are not convinced even from the get-go that there is a difference between good and bad magic - they're both kinds of magic, if we accept that there is good and bad magic, both are disbelief and both will take a person outside of Islām.**

But even the people who try to convince you that dark magic is evil and white magic is good, they say and this is taken from a summary of the magic used in the Harry Potter series, "*the dark arts differ from other forms of magic in the intent of the wizard using it, most magic is relatively neutral, it can be used for good or bad, some magic however is evil in its intention through and through, spells of this kind are often called curses, curses are spells that are often intended to cause harm to another person, this intention to do harm places that spell into the realm of the dark arts*".

So the same spell according to them, becomes black magic or dark arts with the intention of the person casting the spell, so in actuality it is the same spell being done but sometimes it is considered as dark arts and sometimes it is considered white magic, depending on the intention or perhaps their going by the hadith, however, when you look at this series and investigate it you find clearly that it is just a way to convince you or to appeal to your fitrah (Natural Disposition) that you are inclined towards good things and you are inclined against evil things, however we see that the difference between good and bad magic becomes murky, it becomes unclear, wherein it's the same action, the same spell, the same curse, the use of the wand or whatever but it becomes good magic because of a person's good intentions and it becomes bad magic because of a person's ill intentions to harm someone.

So there we see an attempt to confuse people about the reality of magic, that there is good magic and bad magic, however when they define the difference between good magic and bad magic, the line is not at all clear and we find that same action can be described as good magic or bad magic. Let me also present to you some of the kinds of magic that are in the

Harry Potter book, the kinds of magical spells, the kinds of magic that a person reads about when reading a Harry Potter book, sometimes in great detail, sometimes being able to actually learn from the book how to cast a spell or how to read tea leaves or how to tell the future, recipes for spells and for potions, there is something called divination which is seeing the future, or seeing into the future, and in the Harry Potter books it is divided into three kinds.

The first kind is a weaker kind that beginner students learn but it's not relied upon, it's not very affective. The second kind is what's practised when some of the characters start teaching classes as they say, in the spring of 1996, and there's a timeline going on when Harry Potter goes from grade to grade and advances from level to level as a magician, so he's taught the second level of telling the future and foreseeing events and still it is not entirely reliable according to the teachings of the book, that which is really reliable is the third type, called seeing, the person called a 'seer' and he is actually seeing, he can see into the future as he claims.

The seer they say possesses an inner eye, he does not have control over what he sees, for example one of the teachers of Harry Potter that we mentioned, 'Trelani', he made prophecies twice using this magical spell although, there was some need for interpretation for the meanings for what he has relied about the future. They say true seeing is very rare but it happens a few times each century and they keep the records of the actual events of this kind of seeing, this kind of fortune telling, they keep records of it in the library, in the magic school. Other techniques that they use for fortune telling, **a severe form of disbelief in Islām**, they use astrology, they use the trails/paths and directions of birds.

Which was from the Jahiliyyah (pre-Islamic ignorance) of the Arabs as well. They would consider the day a good day if the bird went to the right, they considered the day a bad day or a bad day to travel if the bird went off to the left, they would use playing cards many times dipped in blood, a crystal ball, dream interpretations, fire omens, the reading of palms and the reading of tea leaves, each and every one being identified in the books of the scholars of Islām as actual true ways of fortune telling which is an act of disbelief, each and every one that we have mentioned here.

It is in fact identified in the books of the scholars of Islam as one of the ways that the magicians use to try and interpret what's happening in the future.

It even goes so far in the books, the books go so far and this should really bring home a reality that perhaps we may have missed about the filth of these books that a person can read. For example in the book called, 'Unfogging the future', page 5 and 6, he can actually read how to interpret tea leaves, how to read tea leaves and how to interpret the symbols and signs found in tea leaves that will tell the future. You can read in detail, an a corn means this, a cross means this, such and such of a symbol means this, he can learn 7, 8, 9 different types of symbols that he can look for in the tea leaves and he can use them to foresee the future and this is one of the ways that magicians request help from the jinn and from the shayātīn (devils) to claim knowledge of the future.

Astrology is also used in the book by Harry Potter, it's something he begins to learn early in his journey, early in his stages of learning magic. The study of astrology according to the astrology used in the book, "it requires a careful study of star charts relating to the date to a person's birth, the students in 'Trelani's divination classes", the fortune telling classes, "have to create complicated charts and determine which planets were where and how that all affects their lives". Based on astrological signs, the teacher suggests that Harry must have been born in the winter time.

As we mentioned or as we need to mention here, **the Prophet صلى الله عليه وسلم relayed to us from Allāh عزوجل a very important hadith about the stars and how of a Muslims is to understand the stars above him.** The Prophet صلى الله عليه وسلم said that Allāh عزوجل said "there has been this morning some of my servants who have woken up as disbelievers and others believers, he went on to clarify saying, the one who said we have received the rain because of such and such formation of the stars, he has disbelieved in me and he has believed in the stars and the one who says we have received the rain because of the bounties of Allah, than he has believed in me and he has disbelieved in the stars".

So Allāh عزوجل is teaching us here that the formations of the stars and the heavenly bodies above us do not determine the rain, they do not give us provisions, they do not indicate anything other than three things mentioned by Qatāda, the tabi'ee, who said, "**Allāh عزوجل has created these stars for three things, firstly** that they are a beautification, an adornment of the skies, they make the skies beautiful. **Secondly**, they are as missiles that attack the shayātīn.

As we all know before the time of the Prophet صلى الله عليه وسلم, the jinn had all been anticipating the coming of a Prophet and they were expecting revelation to start coming down, but they did not know where the Prophet would come from or when the revelation will start coming down. So they begin to go up into the heavens as a consistent habit to try to get rid of the revelation before it came down, so they would have knowledge of what would come in the future before the people would get it by way of the Prophet and they would aid the magicians and the soothsayers. So at the time when Allāh عزوجل was about to reveal his Qur'ān and send revelation to the Prophet Muhammad صلى الله عليه وسلم he made the stars in the sky become missiles to attack the shayātīn and knock them out of the sky, so that the revelation would come down to the Prophet صلى الله عليه وسلم without the shayātīn having access to it or learning about it before it comes down to the Prophet صلى الله عليه وسلم.

And **thirdly**, (the first benefit that we get from the stars is that they are beautification of the sky, the second, that they are missiles against the shayateen) and the **third**, that they are signs that the people get guidance from, exactly what does that mean? Navigation, exactly. You use the North Star, you use the different set of consolation of stars to help you in your travels to get from one place to another. Not that you seek guidance from the sky, as the Prophet صلى الله عليه وسلم never sought guidance from the sky and the stars, and nor did any of his companions. Rather you use them as tools by which to tell the right direction to tell your barracks. This hadīth is collected in the Sahīh of Imām al-Bukhari, or this statement of Qatāda and Qatāda goes on to say, and whoever has taken upon himself to believe that the stars mean other than this, that they have additional information to give us or that we can read from them certain things, then he has erred and lost his share and he has taken upon

himself that which he has no business taking upon himself, and as I mentioned that hadith was collected in Sahīh al-Bukhari.

So we see in the books, how many contradictions to the revelation given to the Prophet صلى الله عليه وسلم we see how many kinds of magic. Another kind of magic is the potions that he learns to make and the ingredients to the potions throughout the series of books are described in detail. So it would not be strange to find a devout reader of these books trying the potions, taking the dead mice and cutting its head off, draining the blood of a bat, doing the exact same things that are the actual practices of witchcrafts, learning from the Harry Potter series, how to become a magician.

So for example, in the school that Harry Potter goes to he has a class on potions, making potions and he learns from a potions master, the first year, there is a website that is from the dedicated fans of Harry Potter, in this website they summarise all the different kinds of magic and give references to what books and what pages you can find the use of the different types of magic and what characters are mentioned throughout the books and where you can find mention of these characters and the storylines and we have taken some of the things from their webpage to show exactly what is going on in the school that Harry Potter goes to, the school of witchcraft, called Hogwarts.

"The first year, Students make simple potions such as boil cure potion. The final exam included a practical potion requiring the students to make a Forgetfulness Potion." That's the first year and the second year goes on, "Swelling Solution, a Hair-Raising Potion. The third year, the syllabus includes Shrinking Solution." The fourth year and fifth year and so on, until, the later years they begin to make very advanced potions, requiring lots of ingredients and lots of mastery of the skills of magic. We have as well, many different spells, we talked about potions, we talked about what? Magical items and we're going to talk about magical items, now look at some of the spells, there is a dictionary available on websites devoted to this phenomenon, this book series. A dictionary from A to Z, the names of spells all in Latin, in phrases we don't understand the meanings of, which is definitely a sign of witchcraft, from A to Z, a person can learn the names of the spell and how they are to be used and what place or which part of which book did Harry Potter use the spell or the spell was used against him, or used in his presence.

All of those, for example, I'd rather not say the names of the spells because they may have meanings that we don't want mentioned in the house of Allāh عزوجل but there are spells, when you say the name of the spell, the spell caster ascends up into the sky and begins to fly. There are spells that freeze things and make them stop moving, there are spells that transform animals into a cups or a goblets and this is something we just mentioned from the ways of illusionary magic from the different kinds of illusionary magic mentioned by Shaykh Sālih Al-Fawzān. So they pronounce these Latin phrases and wave the magic wand in a certain way and have actions of the heart, all of that, involves emotions as well and they cast spells, and so, an entire book can be gathered about the spells and the potions.

There is also a dictionary from A to Z talking about the potions, ingredients and effects of the potions and its name and how you chant the name, even a breakdown of how you are to

pronounce the name in Latin. So that you as the reader of the book, you will not err your pronunciation of the Latin name of that spell. All of this showing that there is great concern gone into the presentation of magic, in the actual way that you even pronounce the words, they are described for you in detail for you, as well as the ingredients of the potion and/or the spells that are cast.

Other items, dark magic items mentioned throughout the book and used by Harry Potter, his associates and his teachers, human bones, blood stained playing cards, glass eyes, something that they refer to as the hand of glory, which is as they say one of the less harmful magical items or dark magic items, it is a real human hand that has been enchanted to give off glowing light, it is used as a lantern. For example, old rusty spikes, musical instruments, evil looking masks, shrunken heads, live gigantic black spiders, poisonous candles, human fingernails, these are used as items and these are used as enchanted weapons to ward off evil or to harm someone and the list goes on and on.

The magical items that the person reads about, how do they become magical items, how do they become enchanted, how are they used, what types of phrases are uttered to make them work and to make their powers become used against the enemy and furthermore, one of the fans of the series, has described the three basic elements of spells, for the sake of brevity we will skip that. The point being here is that there is an entire culture around the series of books, that is rooted in witchcraft that represents itself as witchcraft, it has no shame and no need to hide the fact that they love witchcraft and they love magic, they love Harry Potter and his episodes which are all based on this witchcraft and this magic. **So now what do you think will be the response of children at an influential age to this book series**, logically magic being portrayed as the saving factor, the hero of the story, who only saves himself and only saves his friends and family from jeopardy by using magic, he's only successful by using magic, and he wards off evil and he's saved by the use of magic, not seeking the help of All Mighty Allāh, not relying on the books of Allāh, not relying on any good moral actions but relying on magic, magical spells, charms, magical items at each and every turn of the story.

So the childrens reactions, what do you think they're going to be except: "one day I'd like to be a magician", "one day I wish there would be a magician school somewhere and I would enrol and I would learn how to cast spells, and I will learn to harm the people who want to hurt me, only the bad people, I'll be the good magician, I'll harm the bad people, I'll hurt the bad people, Ill save the people with magic, save them from the bad people".

Christians since the year 2001, have organised efforts to clarify the danger of the magic in the Harry Potter series of books, back when there were only a few volumes out, or a few books out. Christians who have held onto the basic idea that remains in their religion, that magic the good and bad of it, dark and white magic, all of that is impermissible and all of that is blasphemy, and you know the history of the Christians, that in fact they went through periods of time where they were very vigilant about the idea of magic and they would find magicians and they would kill them. Even in America, in the states of America, there was something called 'the salem witch hunt', where they would go into the houses trying to find evidences that people were using magic and when they found a witch or a sorcerer they would kill him or her, to protect the society from the evil of the magic.

Here we have, these Christians have gathered for us, some statements of children who have spoken about what they would like to do after reading the Harry Potter books, for example, a boy named Daylin, the age of ten says, "I would like to go to wizard school and learn magic, I'd like to learn to use a wand to cast spells", would you expect other than this from someone reading about what we have described here in this lecture? It is natural, this is what people would expect from such a book series. A girl at the age of twelve says, "If I could go to wizard school, I might be able to do spells and potions and fly a broomstick", high aspirations. Geoffrey, age of eleven says, "It would be great to be a wizard because you could control situations and things like teachers". Catherine, aged nine, Catherine says, "I'd like to go to wizard school and learn magic and put spells on people, I'd make up an ugly spell and then it's payback time". Caryline, aged ten says, "I feel like I'm inside of Harry's world, if I went to wizard school, I'd just study everything, spells, counter spells, defence against the dark arts and so on".

These are the reactions of children who have read the Harry Potter series, and as we were warning our beloved younger brothers and sisters in Islām, the Muslim school here, warning them against this evil over the past week or more. I found very strange reactions from them, I asked them to get rid of the books in their houses, not to bring their books to school, and we find some of them saying, after we just mention the word Harry Potter, they have not heard a single thing we have said against Harry Potter, "did you remember to bring your Harry Potter books to school", he goes, "Yeah, yeah I have Harry Potter books, I'm on page 21 or I'm on chapter 21", not hearing at all what we have said. We've heard even that the children have read each and every book that has come out more than once, from our own children, our own brothers and sisters that go to our own Muslim school.

That they have read each and every book that has come out and some of them can name to you events that have happened, what chapter it's in and what book it's in. The extent that some of our young brothers and sisters have fallen into this trap and they have been victimised by their own parents, and then left unprotected by their own parents, those responsible for them, for protecting them from such an evil. Left unprotected and just pushed into the world of magic, the world of the shaytān, to be lead astray and to disbelieve in the religion of al-Islām.

They mention that over two hundred million have been sold in over forty languages and of course by now the number is far greater, this is from the year 2001, over two hundred million books sold in forty different languages and I mention this is very old, nearly six years ago. They said that the book most recently sold eleven million copies in 24 hours, the most recent book sold eleven million copies in a period of 24 hours, and we mentioned that, that was after the opening at twelve-o'clock, midnight. Having said all of these things and having exposed a lot of the realities or some of the realities of Harry Potter and the meanings that are presented in the book and the ideas presented therein, the stories, the items talked about, the curses, the spells, the magical items, the creatures, the teachers of Harry Potter, his friends, 'Moaning Myrtle' and the likes.

People should realise that we have to wake up and we have to realise that this is not an affair that should be left, as children should be encouraged to read and we should be happy our

children are reading, **rather we are not happy our children are reading things that will lead them into the hellfire**, we want our children to read about things which will gain them entrance to paradise. We are not going to be just happy about reading, the point they say is, "my child is not illiterate, he's reading", everyone is so happy because all of the children are reading and this is a stance of most of the teachers of the school about the Harry Potter books. They said, "If we can get the children to read something seven hundred pages, it's increasing their vocabulary and it's giving them a lot of benefits", however it's leading them directly into the hellfire with a good vocabulary, with a rich vocabulary they will enter into the hellfire because of disbelief in Allāh عزوجل.

So yes, it's increasing their vocabulary and it's reading, as much as that's worth when you're talking about reading something that will lead them astray. About the author of the book, a brother prepared this just now, as we were preparing to do the lecture, he mentions a few things about the author of the Harry Potter series. "*Rowling, a graduate of Exeter University in England, is very familiar with occultic practices, using elements and philosophies behind pagan religions, celtic religions, the religions of the druids, witchcraft, [and] satanism.*" That's from the same Christian group showing you who exactly who is behind that and the other source states, "*J.K. Rowling, the author of the Harry Potter series, has gone through an awful lot of research. She is very accurate (otherwise we would have witches all over the country and the world saying 'this is not a true representation of our religion.')*".

She is actively portraying witchcraft, "*This is a true representation of witchcraft, and the black arts, and black magic. And yet we have people that say this is merely fantasy and harmless reading for our children. Actually, what makes this more dangerous is that it is couched in fantasy language, and children's literature, and made to be humorous, and beautifully written and extremely provocative reading and it just opens up children to want to have the next one. This is what is so harmful.*"

Having said all of that, then we have to remind ourselves once more, that we are accountable for our flocks, that we are guardians, we are shepherds and we are accountable for our flocks, we are required by our religion to remove the harm from the way of the Muslims in general, how much more so the harms in the way of our own children, in our own houses? We are to remove these harms, especially when these are harms that lead them directly into the hellfire. **Harms that are not only disobedience to Allah but disbelief in him and disbelief in his religion.** Things that cast them outside of Islam, our first and foremost priority has to be saving ourselves and our children from the hellfire.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

O you who believe! Save yourselves and your families a Fire (Hell).

(Sūrah al-Tahrīm, 66:6)

From Sūrah al-Tahrīm, we are responsible for the trust that we have been given by Allāh عزوجل think back to the happiness that overcame your heart when your baby boy or girl was born and how much you had the intention to honour this child and to raise this child according to Islām and to protect this child from harm and how thankful you were to Allāh

عزوجل at that time and reflect about that and how the heedlessness has slipped into your life, and how you have allowed such evil into your house. **How you have been heedless, how you have been lackadaisical about an affair that is the difference between a Muslim and a disbeliever.** With having said this we again remind ourselves with the obligation to remove that evil from our houses, that the statement from the Prophet صلى الله عليه وسلم, "Whoever amongst you sees an evil thing, then let him change it with his hand", that is specifically for the people who have authority to do so.

When you are in charge and you are the sūltān (the one with authority) like a man is in his own house, like the husband is in his own house, like the woman is in her own house over her children, than **you are responsible for removing the harms with your hands, you will be held accountable in front of Allāh عزوجل for not physically removing the harm and you have the authority to do so** and you cannot say, "I hated it in my heart", that is for the time when you are not able to change the harm or the evil with your hands or your tongues. You are not able to, so than the only thing left for you is to hate it in your heart. But as a person of authority in your house, in your school, in the place where you have authority, you are not allowed to say, "I will just hate it in my heart", and let the people under my authority indulge in what Allāh تعالى سبحانه و تعالی has prohibited especially if it is something that is considered to be disbelief in the religion.

How much more must we be on guard and again the hadīth that the Prophet صلى الله عليه وسلم taught us that there is no servant who has been given any guardianship or flock by Allāh عزوجل has been made a shepherd and he does not convey nasīha, he behaves treacherously and he does not protect them from the harmful things that Allāh has warned him about, except that he will not smell the fragrance of paradise. The hadīth is found in saḥīḥ al-Bukhari and Muslim, and remember that your children, as mentioned earlier in the lecture, they are weak and they need your protection, they need you to teach them to stay away from evil, they need you to help them identify evil, to help them identify shirk in all of its forms, help them identify disbelief and things like magic and not to be silent knowing that they're involved in evil, knowing their involved in disbelief and you are silent and let them go on in that, they need your help!

They need your support and the need you perhaps to take a harsh stance and they may not like you because you got rid of their Harry Potter books today but they will love you when they are saved from the hellfire, because of the caring action of the parents, they'll love you when they visit you in the paraadise and they'll love you perhaps later in this life when they realise that you did a harsh thing by removing something that they love, that they should not have or have access to, or should not have love but to remove that thing from their way and it was something that lead to a great amount of good in the dūnya and the hereafter.

So we ask Allāh to grant us insight into our true priorities as Muslims and to give us the courage and the wisdom that we need to establish good and to forbid the evil, and to make our stance the stance that is based on the text of the Book and the Sunnah.

Having said that, we will allow some time for questions if there are any, and then we want to make a note about the future chances there are for people who want to help this effort to alert

the Muslims about this danger, to spread CD's and to fund the spreading of CD's in large quantities as well to fund a book exchange program or we will give as gifts to the people who trade in Harry Potter books, we will give them books on Tawhīd which will help them to be warned about such evil things in the future, we will make that opportunity available and we'll do as Allāh عزوجل said,

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

And cooperate all of you on righteousness and good deeds

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالتَّعَدْوَانِ

And do not cooperate upon sin and transgression.

(Sūrah al-Mā'ida, 5:2)

And we close by sending the salāt and salām upon the finest of creation, the Prophet and Messenger of Allāh, Muhammad Ibn ʿAbdullāh صلى الله عليه وسلم and upon his family, companions and all of his followers until the day of judgement,

Questions

Our brother's reminding us about 'David Copperfield' and the other name, 'David Blaine', magicians that are illusionists, Chris Angel, and the likes, the well-known magicians that come on television, illusionists or whatever they call themselves, apply what you have learned today to that as well, consider it to be obvious, consider it to be something that is logically included in our discussion this evening, as well as 'Mighty Morphin Power Rangers', what else? Superman, the flying man who defends the whole planet as well as video games where the player fights and perhaps they are using magic on each other. Mortal combat, where they cast spells and shoot fire at each other and the likes, games similar to that.

Don't allow magic in your house, don't say "it's a game, my children know it's a game", just like you wouldn't let them sit there and watch pornography and say it's just, you know, pretend it's not real. No one would ever do that and that's not disbelief in Allāh, that's sinning, understand the difference, that's not disbelief in Allāh that's a sin and a horrible crime, however disbelief in Allāh is in your house and you're saying "it's just a game". Disbelief in Allāh, children loving and attaching their hearts to the fighter who can throw the bigger fireball and knock the other fighter out and he wins because of his use of magic.

In our houses as Muslims, we have to realise these are things that are extremely dangerous to the Aqīdāh of the child, which can lead us and our children outside of Islām. So apply that to all videos, all video games, all DVD's, all magazines, all books, think about your childrens future, **love your children truly for Allāhs sake and keep them out of harms way**, get the things out of your houses that are the tools of the shaytān, that are leading people into the hellfire. Be serious about it.

A question: "Are we allowed to read a story about a ghost even if we don't follow it?" The question is worded kind of difficult way to understand. "Not following the story", does that mean you're not reading it? If you're not following the story, you're not reading it but if you're following the story it means you're reading it, but if you mean "not follow", not act upon it, than the whole idea is you're reading a story about ghosts and I don't know what the story is about the ghost, jinn are real.

If you are talking about a story about a jinn that's from the Qur'ān and the Sunnah than it's permissible to read a story about the jinn, to read Sūrat al-Jinn from the Qur'ān, that's permissible and it's permissible to follow it and to believe in it, and to have it has your 'Aqīdah. But if you mean a fictional story about a ghost than basically we want to avoid all fictional stories about ghosts, people, animals and everything, because the position of the Muslim on lying is that we shun lying in all of it's forms. We are not happy that a man stands in front of a group of people doing something called a play and he says, "My name is John so and so", and his name is not John so and so.

As in Sūnan Abi Dāwood, the Prophet صلى الله عليه وسلم said, "Woe to him, Woe to him, Woe to him, the one who lies to make the people laugh". So lying in all of it's forms is considered to be a sin in Islām, except for those exceptions that the Prophet صلى الله عليه وسلم taught us between the spouses, in Jihād and to bring (*Islāh*) peace between two different parties and that lying is done in a very light manner, in a very harmless manner and even some of the scholars prefer not using lying, even in those cases. So lying in general is basically from the things that lead to the hellfire.

“Upon you is truthfulness, Upon you is to be truthful, truthfulness leads to righteousness and righteousness leads to the paradise, and be warned against lying, verily be warned against lying because lying leads to wickedness and wickedness leads to the hellfire”, and in the same hadith the Prophet صلى الله عليه وسلم said, "And a person will go on telling the truth and trying his best to tell the truth until he is written by Allāh as a truly truthful person, and a person will go lying and trying his best to lie in situations, until he is written down by Allāh as a liar.

So lying is prohibited in Islām, from the major sins, from the attributes of the Mūnāfiq (hypocrite), "if he speaks he tells a lie", and Allāh has described the Mūnāfiqīn (hypocrites) in the beginning of sūrah al-Baqarah,

وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

(Sūrah al-Baqarah, 2:10)

And they have a horrible punishment for the lies they used to tell. So lies are not permissible in Islām not about a ghost or about a human being and that's another topic we can discuss, the main evil thing we wanted to warn everyone against this evening is magic.

A question here: "Can you be harmed if someone goes to a fortune teller to enquire about you? For example a person converted to Islām, his family cannot accept this so his mother goes to a fortune teller to seek advice or knowledge about him, to ease her heart, what can you do to protect yourself from such actions that are beyond your control?"

As you said, they are beyond your control, so you can't really do anything about it except that you keep your remembrance of Allāh عزوجل and ask Allāh عزوجل to protect you from the plots of disbelievers and the plots of all those who intend harm for you and Allāh عزوجل is fully capable of granting you refuge and protecting you from the whole ummah, even if the whole ummah had gathered up against you, as in the hadīth of Ibn 'Abbās, "they could never harm you with anything unless it was something written by Allāh عزوجل against you.

First Question: "How exactly was the Prophet صلى الله عليه وسلم affected by the magic?"

That described by 'Aisha, he would think he had done something which he had not done and in other narration, he would think that he had gone to one wifes house when he had not gone to that wife's house.

Second Question: "What are the ways to treat magic and the Prophet صلى الله عليه وسلم was asked about curing magic with magic. He said, curing magic with magic is from the actions of shaytān because magic is impermissible, so magic being impermissible how can it be a treatment or a cure. The way you cure magic, just like you cure any other ailment, firstly and fore mostly is with Tawhīd, so for turning to Allāh only and asking him to heal you and there's nothing like tawhīd, there's no doctor, there's no shaykh, there's nobody who can help you like Allāh عزوجل and Allāh عزوجل can heal you without any shaykh, without any intermediary, with nothing, with your tawhīd that you call on Him and you say, "I'm your servant, who does not make shirk, I am your servant who singles you out in my acts of worship, please help me in my times of needs" and call on Him with what you understand and what you can say and you recite His Book, over your affected areas, which is called a ruqyah, that you recite the Qur'ān.

For example, your arm is affected, you put your right hand on your arm and you recite the Qur'ān, and furthermore you can blow on zamzam water and drink zamzam water, blowing on zamzam water with the recitation of the Qur'ān and drinking the zamzam water. As well the different supplications that are very general and all inclusive that the Prophet taught us like putting your right hand on the affected area and saying, "O Allāh, Lord of all the people, remove the affliction and cure me for verily you are the one who cures and there is no cure except your cure, one that leaves behind no additional pain or additional illness". Use the supplications used by the Prophet صلى الله عليه وسلم and as well as I mentioned, supplication of the believer upon tawhīd, trusting that Allāh عزوجل will cure you and will remove your illness, that's for magic and any other type of affliction that you face in the dūnya (world).

[Question:] In the summer holiday they have a Canada day and the person celebrates Canada day.

No, Allāh سبحانه و تعالی has given us two days in Islām, 'Eid al-Fitr and 'Eid al-Adha, which

are better than any other holiday and they take the place of all the holidays of Jahiliyyah (pre-Islamic ignorance). The companions narrated that when they came to Medina they had two days which they used to play and celebrate and the Prophet صلى الله عليه وسلم told them, Allāh has traded these two days for you, or exchanged these two days for you with what's better than them, Al-Adha wal-Fitr (The two days of Eid). The two days the companions used to celebrate didn't used to have religious significance in them, they were just two days, "we used to play about and be adults", they weren't religious holidays, they were just holidays of playing and having fun. Rather they had on a certain day of the year, they celebrated that day, which is similar to Canada day or any other holiday that is not sponsored by the religion of Islām and it is to be left off and we are to enjoy the fadil (favour) of Allah and His Nī'ma (blessing) on the two days of the year called 'Eid al-Fitr and 'Eid al-Adha.

You find the people who generally go for these new 'Eids or these new holidays that aren't from Islām, you find them believing that their religion is deficient, also you find them not practising the observants of the 'Eid's in the religion. You don't find them walking to the Eid from one way and walking back another way, you don't find them properly practising the way the Muslim observes the 'Eid in Islām. For them to think the religion is deficient and they need more they haven't done what the religion has given them. They haven't truly taken and practised what the religion has given them. They don't come to Jumm'ah (friday congregation) early, and Jumm'ah is a weekly 'Eid, they don't prepare themselves for Jummah, they don't take a bath, they don't wear their best clothes on Jumm'ah. They really have no observant of the eid in Islām and then you find them what? Reaching out for the 'eids of the disbelievers or the 'eid's celebrations based on nationalism or based on ethnic groups or different things, and all of these things are prohibited in Islām, as they are in no comparison to the good wholesome 'eid's that Allāh سبحانه و تعالى has given us as a replacement for all the 'eids of Jahiliyyah (pre-Islamic ignorance).

End