

The Controversy Surrounding the Prophet's Affliction with Magic: An Analytical Exploration of Historical and Contemporary Perspectives Among Islamic Scholars

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Abstract

This article delves into the contentious issue of whether the Prophet, peace be upon him, was afflicted by magic or not, a topic that has engendered extensive debate among Islamic scholars throughout history and into the present. The prevailing belief among the majority of Muslim scholars is that the Prophet, peace be upon him, was indeed affected by magic. They assert that this conviction is grounded in authentic and reliable narrations, leaving no room for doubt. However, they contend that the impact of magic on the Prophet did not compromise the authenticity of divine revelation. Instead, they likened it to the effects of common illnesses on human beings, solely influencing his soul and body. Conversely, a minority of contemporary scholars, who identify as rationalists and modernists, along with some classical scholars, maintain the view that the Prophet, peace be upon him, was not affected by magic. They argue that the narrations concerning this matter lack authenticity and reliability. Furthermore, they posit that accepting the notion of the Prophet's affliction with magic implies a lack of soundness and trustworthiness in the divine revelation he received during that time, attributing any perceived lapses in his senses to the alleged magical influence. For instance, some narratives indicate that the Prophet believed he had undertaken actions that he had not actually performed. This study adopts an analytical approach to investigate and analyze the subject matter. It relies on a comprehensive collection of academic articles, books, and magazine articles authored by Islamic scholars. By drawing from these reputable sources, the research aims to provide a thorough and rigorous examination of the chosen topic. The inclusion of diverse perspectives and scholarly insights contributes to a comprehensive understanding of the subject, enhancing the credibility and reliability of the study's findings. This research concludes that the prophet Mohammad was bewitched by magic but the magic was not powerful enough to have a destructive effect on his intellect. Furthermore, this magic was unable to have impact on the divine revelation that was revealed to him.

Keywords: Muhammad (peace be upon him) and Magic, Magic, Revelation, Infallibility of Prophets.

INTRODUCTION

Before delving into the discourse regarding the exposure of Prophet Muhammad (peace be upon him) to magic, it is imperative to undertake an exploration of the inherent nature and fundamental characteristics of magic: The linguistic interpretation of magic, referred to as "As-sihr," encompasses a multitude of connotations. It entails the act of diverting an entity from its authentic reality to an alternate state, engaging in deceitful practices, presenting untruths disguised as truths, as well as enveloping anything emanating from an elusive and subtle origin. Concerning the terminological delineation of magic, scholars have put forth diverse interpretations due to the existence of various manifestations of magic, rendering its encapsulation within a singular definition a challenging endeavor. Consequently, scholars have proposed a range of distinctive definitions. (Shinqiti, 4/444).

As posited by Al-Jassas (d. 370 AH): Magic is comprised of concealed causal elements, imparting a distorted representation of its authentic nature, thus equating to both concealment and deception. (Al-Jassas, 1/51). Ibn Arabi (d. 543 AH) articulates his understanding of magic, asserting: It constitutes constructed discourse that attributes magnificence to entities other than Allah, endowing them with the authority and essence of entities. (Ibn Arabi, 1/31). According to

Ibn Qudamah (d. 620 AH): Magic encompasses incantations, enchantments, and entanglements that exert an influence on physical bodies and emotional states, precipitating affliction, demise, and estrangement between individuals and their partners, thereby leading to the separation of spouses." (Ibn Qudamah, 4/164). In a similar vein, Ibn Khaldun (d. 808 AH) expounds: Magic embodies a comprehension of the methodologies through which human souls can exert effects upon the realm of elemental forces, whether possessing an inherent supernatural potency or lacking one. (Ibn Khaldun, 496). Likewise, Ahmed Al-Hamad expounds upon the concept of magic, stating: Magic is the undertaking of beguilement or manipulation within the sphere of elemental forces, utilizing limited capacities in tandem with jinn assistance or grounded in preparations possessed by the practitioner. (Ahmad Al-Hamad, 17).

Magic is a multifaceted term denoting a distinctive form of ritual conduct, often set in contrast to other ceremonial acts or rites, though not necessarily to the realm of religion as a categorical entity. Hammond suggests that the essence of magical practices lies in the belief that humans possess an innate potency and volition capable of exerting influence over the surrounding world. (Hammond 1970: 1355). Consequently, within a religious framework that regards humanity as entirely reliant on potent deities, magical practices are liable to be viewed unfavorably. Furthermore, Jesper Sørensen delineates magic not as an intellectual doctrine, but as a course of action. These magical actions encompass rituals executed beyond the confines of established religions' jurisdiction. (Sørensen 2007: 13). As an alternative source of efficacious rituals, magic initiates a rivalry with sanctioned and doctrinally-based ritual acts, generating a confluence of controlled, endorsed ritual practices and unregulated magical endeavors within a divergent ritual context. This interplay engenders a range of reactions from established religious bodies, as classified by Sørensen: appropriation, rejection, and segregation. In instances of appropriation, magical rituals are assimilated into the established ritual framework, and their interpretations are harmonized with religious tenets. Segregation, on the other hand, denotes a ceasefire where magic remains situated beyond the purview of mainstream religion but gains recognition within specific peripheral social groups. The disposition of rejection manifests as an active confrontation with magical practices, either discrediting the efficacy of magical rituals or acknowledging their efficacy while condemning them as malevolent and morally reprehensible. As a catalyst compelling established religions to respond, magic emerges as a transformative influence, potentially effectuating modifications within extant religious paradigms or, in certain cases, evolving into the foundational elements of novel belief systems. Hence, the rapport between magic and religion is not one of direct confrontation, but rather a dynamic interrelationship. Magic, defined by its tangible, goal-oriented rituals, disrupts the emblematic interpretations furnished by established religions, compelling them to reassess and potentially revise their conventional ritual structures.

In summary, the term "magic" encapsulates a distinct mode of ritual practice that stands in contrast to other ceremonial acts and rites, although not necessarily in opposition to religion itself. Hammond's analysis underscores how magical practices are rooted in the conviction that human agency possesses inherent potency and willpower, enabling manipulation of the world's dynamics. This notion diverges from religious systems that emphasize human dependency on powerful deities. Jesper Sørensen's perspective characterizes magic as action rather than a cogent system of thought, emphasizing that magical rituals unfold beyond the purview of established religions. The ensuing competition between sanctioned religious rituals and unrestrained magical practices leads to a range of responses from religious institutions, including appropriation, rejection, and segregation. This interplay between established religions and magic fosters a dynamic relationship, wherein magic's concrete, goal-driven rituals prompt established religions

to reevaluate their interpretative frameworks and may even catalyze religious evolution. (Perho, 2012).

RESEARCH METHODS

This article employs an analytical framework to examine and address the inquiry into whether the Prophet, peace be upon him, experienced the influence of magic. The research methodology is grounded in a systematic exploration of pertinent literature crafted by Islamic scholars, encompassing a diverse array of academic articles, books, and magazine publications. A comprehensive survey of the existing body of literature was undertaken to pinpoint scholarly contributions that delve into the subject of magic within the context of the Prophet's life. A comprehensive range of credible sources was collected from reputable academic databases, libraries, and online platforms. The selected literature encompasses both historical perspectives and contemporary viewpoints, encapsulating the insights of renowned Islamic scholars.

The process of data compilation entailed meticulous assessment and scrutiny of the identified sources. Due diligence was exercised to ensure the inclusion of trustworthy and authoritative works that lend substantiation to assertions concerning the potential experience of magic by the Prophet. The collated data reflects diverse perspectives, capturing viewpoints from scholars who confirm and those who contest the occurrence of such an event. A methodical and rigorous analysis was conducted to distill pivotal observations and to recognize recurrent patterns within the corpus of literature. This analytical journey encompassed a comparative exploration of divergent viewpoints and interpretations surrounding the hypothetical exposure of the Prophet to magic. Such a methodology facilitated a comprehensive inquiry into the arguments advanced by scholars espousing contrasting positions.

The study critically evaluated the authenticity and credibility of the utilized sources. Special emphasis was placed on scrutinizing the reliability of narrations and the soundness of claims propagated by Islamic scholars. In instances of discordant opinions, the research aspired to offer an impartial assessment of the contentions, with a pronounced emphasis on conclusions grounded in empirical evidence. Ethical considerations remained paramount throughout the research endeavor. Thorough referencing and attribution were observed for all consulted sources, thereby upholding the principles of academic integrity and circumventing any semblance of plagiarism. The study conscientiously acknowledged the religious significance attached to the subject matter, with findings being presented in a respectful manner that acknowledges the sensitivities surrounding religious beliefs.

RESULT AND DISCUSSION

In the sphere of scholarly investigation, the concept of magic reveals itself as a multifaceted framework, unveiling an intricate tapestry of divisions and subdivisions. For the purpose of this narrative exploration, our focal point is guided towards the categorization of magic predicated upon its detrimental effects, thereby shedding light on the distinctive motivations that underlie each variation:

Fear-Inducing Magic: This particular manifestation of magic is directed towards inducing an enduring sense of fear within the ensnared individual, thereby cultivating a perpetual state of apprehension encompassing both ordinary and extraordinary occurrences, including ambient sounds.

Magic of Failure and Impoverishment: Within this category, the orchestration of magic is driven by the objective of generating a sequence of failures across diverse dimensions of the entrapped person's life, with a pronounced manifestation within their financial and marital pursuits.

Madness-Inducing Magic: In this instance, the fundamental intent of the magical practice is to disrupt the cognitive equilibrium of the ensnared individual, leading to the emergence of delusions and perceptions characterized by fabricated scenarios, situations, or entities influenced by the art of illusion.

Separation Magic: This specific variant of magic is meticulously crafted to sow seeds of discord amongst couples or individuals united by a mutual affection, thereby aiming to dismantle and erode their interpersonal bonds.

Bleeding Magic: Tailored specifically to women, this genre of magic is designed to subject the ensnared individual to an ongoing state of bleeding, purposefully inducing distress and debilitation.

Disease-Causing Magic: The purpose inherent in this category of magic revolves around afflicting the ensnared individual with ailments that resist diagnosis or defy conventional treatment, thereby perpetuating their state of affliction.

Marriage-Stopping Magic: Characterized by its distinct objective, this strand of magic seeks to hinder the union of two individuals who hold aspirations of forming a matrimonial alliance, erecting obstacles that impede their desired connection.

Love and Affection Magic: Within this division, the underlying aspiration is to ignite a profound and fervent sense of affection within the ensnared individual towards a specific person, thereby inducing an unwavering compliance with the desires and wishes of the designated object of their affection.

Provocative Magic: The motivation driving this particular facet of magic lies in inciting an individual to engage in actions deemed indecent or prohibited, thereby inducing behaviors that transgress societal norms and ethical boundaries.

In summation, the realm of magic unfurls as an intricate tapestry woven from these diverse strands, each marked by its unique motivations and ensuing consequences. In consequence, this intricate terrain engenders a fertile ground for scholarly exploration and inquiry within the academic landscape.

Within the realm of academic discourse, scholars have embarked upon an exploration and examination of the manifold classifications of magic, with the overarching aim of attaining a more profound comprehension of their origins, consequences, and cultural significance. This analytical pursuit involves scrutinizing and categorizing magic in such a manner as to yield insightful revelations concerning its intricate character, thereby nurturing a holistic grasp of this captivating subject (Hilwaha, 2019).

Disparities among scholars have arisen with regard to their rulings concerning magic and those who practice it. The prevailing viewpoint posits the existence of two distinct forms of magic: one attaining a threshold that propels an individual towards the precipice of disbelief (*Kufr*), and another that remains beneath that threshold, refraining from steering an individual towards the realm of disbelief (*Kufr*). Should a magician employ magic leading to disbelief, or if the magician himself becomes enmeshed in disbelief as a consequence, the consensus among Islamic scholars decrees that the appropriate course of action is execution. This stance is grounded in the recognition that the practitioner has committed an act of disbelief (*Kufr*).

Conversely, in instances where a magician employs magic that falls short of instigating disbelief, thereby transgressing into the domain of minor or major sins, there emerges a variance of opinion among scholars concerning the suitable punitive measures to be undertaken. Some

scholars have unanimously agreed on the prohibition of magic and have cited the following verse as evidence:

وَاتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ ۖ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلَّمُوا لَمَنِ اسْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرُّوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ.

“And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew” [Al-Baqara: 102]

These scholars uphold the belief that a magician assumes the status of a disbeliever due to his surrender to an authority other than Allah, thereby demonstrating obedience and subservience (Al-Ghufays, p.8). The phenomenon of magic possesses an inherent reality, and its presence is corroborated by several verses within the Quran, such as the elucidation provided in the verse:

قَالُوا يَمُوسَىٰ إِنَّمَا أَنْ تُلْقِيَ وَإِنَّمَا أَنْ تَكُونَ أَوَّلَ مَنْ أَلْقَىٰ قَالَ بَلْ أَلْقُوا فَأَذَا جِبَالُهُمْ وَعَصِيَّهُمْ يُخَالِلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ
“ They said, "O Moses, either you throw or we will be the first to throw." He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes]” [Ta-ha: 60-66]

From these scriptural passages, it becomes evident that magic encompasses a definite essence; however, certain facets of its manifestations are marked by illusory and deceptive attributes, lacking substantive reality. This observation is exemplified in the narrative of the magicians convened by Pharaoh, a narrative echoed in the following verse from the Quran: "But when the magicians came, Moses said to them, "Throw whatever you will throw"" (Quran 20:66). Within this context, Allah employs the phrase "it seemed to them" to characterize their magic, thereby underscoring its absence of genuine existence.

Two distinct narratives concerning the purported affliction of Prophet Muhammad, peace be upon him, with magic emerge within the scholarly discourse. According to one account, the perpetrator is characterized as a hypocrite, while an alternative narration attributes the act to an individual of Jewish origin. Scholars have sought to harmonize these differing perspectives, culminating in a consensus that initially, the individual in question did not identify as a Jew, but instead adopted the semblance of Jewish affiliation, whereas in actuality, he harbored hypocritical tendencies. Here are the narrations:

عن عائشة رضي الله عنها قالت: سَحَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ مِنْ بَنِي زُرَيْقٍ، يُقَالُ لَهُ: لَبِيدُ بْنُ الْأَعْصَمِ، حَتَّى كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَالِلُ إِلَيْهِ أَنَّهُ كَانَ يَفْعَلُ الشَّيْءَ وَمَا فَعَلَهُ، حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ -أَوْ ذَاتَ لَيْلَةٍ- وَهُوَ عِنْدِي، لَكِنِّهُ دَعَا وَدَعَا، ثُمَّ قَالَ: يَا عَائِشَةُ، أَشْعَرْتُ أَنَّ اللَّهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ، فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجَعَ الرَّجُلُ؟ فَقَالَ: مَطْبُوبٌ، قَالَ: مَنْ طَبَّه؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ، قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاقَّةٍ، وَجَفْتُ طَلْعَ نَخْلَةٍ ذَكَرَ. قَالَ: وَأَيْنَ هُوَ؟ قَالَ: فِي بئرِ ذُرْوَانَ. فَأَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَاسٍ مِنْ أَصْحَابِهِ، فَجَاءَ فَقَالَ: يَا عَائِشَةُ، كَأَنَّ مَاءَهَا نِقَاعَةُ الْجَنَاءِ، أَوْ كَأَنَّ رُؤُوسَ نَخْلِهَا رُؤُوسَ الشَّيَاطِينِ. قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا اسْتَخَرَجْتَهُ؟ قَالَ: قَدْ عَافَانِي اللَّهُ، فَكَرِهْتُ أَنْ أَتَوَّرَ عَلَى النَّاسِ فِيهِ شَرًّا فَأَمَرَ بِهَا فِدْفِئَتْ.

“Narrated Aisha, may Allah please her: The Messenger of Allah, peace be upon him, was affected by magic performed by a man from the tribe of Bani Zuraiq, called Labid ibn al-A'sam. It appeared to the Messenger of Allah, peace be upon him, as if he was doing something when in reality he did not. One day, or one night, while he was with me, he suddenly felt the effect of the

magic and started experiencing its effects. He said, "O Aisha, do you perceive that Allah has informed me about what I had asked Him for?" Then, two men came to him. One of them sat near his head, and the other near his feet. One of them asked his companion, "What is wrong with this man?" The companion replied, "He is under the effect of magic." The first man asked, "Who performed the magic on him?" The companion answered, "Labid ibn al-A'sam." The man further asked, "What was used in the magic?" The companion replied, "A comb and hair gathered from the comb, and the skin of a male palm tree branch." The man inquired, "Where is it?" The companion replied, "It is in the well of Dharwan." The Messenger of Allah, peace be upon him, along with some of his companions, went to the well. He said, "O Aisha, the water of this well looks like the infusion of henna leaves, and the tops of its date-palm trees resemble the heads of devils." I said, "O Messenger of Allah, shall I take it out?" He replied, "Allah has cured me, and I dislike that I should inflict harm upon the people." Then, he commanded for it to be buried. (Al-Bukhari, hadith number: 5763).

This particular hadith finds its narration within the *Sahihain*, referring to the two authoritative compilations of authentic hadiths. Scholars, specializing in hadith studies, have unanimously accepted its authenticity, without any substantive dissension. The narration is attributed to Hisham ibn Urwah, a figure of note. Ibn Hajar, a hafiz renowned for his expertise in the field, elucidated within the preface of his work, "Al-Fath al-Bari," that Hisham ibn Urwah ibn Zubair ibn Al-Awam Al-Qurashi Al-Asadi emerges from the subsequent generation of *Tabi'in*. He bears consensus as a reliable source, despite instances of cognitive alteration ascribed to the progression of age. Subsequently, there are accounts indicating that some of the hadiths recounted during his later period experienced modifications while he was present in Iraq for the third occasion (Ibn Hajar, Fathulbari, p.44).

However, there exists a faction that diverges from the perspective that Prophet Muhammad, peace be upon him, encountered the influence of magic. These contingent questions the narrations present in the compilations of Bukhari and Muslim, deeming their reliability and precision as contentious. They advance the proposition that the mere inclusion of these narrations within the works of Bukhari and Muslim does not intrinsically substantiate their authenticity or accuracy. Consequently, even if this particular narration is housed within Bukhari, it is regarded as possessing a weakened status, to the extent that some regard the narrative of his alleged exposure to magic as a mere "myth." It is prudent to outline their contentions as follows:

Primarily, they assert that the substance of the narration alluding to the Prophet's encounter with magic stands in opposition to authenticated and logically consistent transmitted evidence, thereby challenging its validity. This camp argues that logical reasoning and sound intellectual analysis fail to corroborate the genuineness of the chain of narrators, presenting a potent indicator that Prophet Muhammad, peace be upon him, was not, in fact, afflicted by magic. In light of these outlined arguments, it becomes evident that there exists a constellation of indications intimating towards the conclusion that the Prophet, peace be upon him, was not subjected to the influence of magic.

The initial facet of contention revolves around the premise that the conviction in the alleged affliction of Prophet Muhammad, peace be upon him, by magic rests upon the acknowledgment of polytheists who characterized him as being under the sway of magical influence. This perception draws its support from a specific Quranic passage:

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا

"We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, You follow not but a man affected by magic."

[Israel: 47]

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا

“Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?” And the wrongdoers say, "You follow not but a man affected by magic."” [Al-Furqan: 8]

The verses serve to underscore that individual attributing magical influence to Prophet Muhammad, peace be upon him, fall into the categories of either disbelievers or wrongdoers. This observation intimates the concept that the Prophet, peace be upon him, remains divinely safeguarded from all manifestations of magic. If one were to entertain the supposition that the Prophet, peace be upon him, endured a period of being under magical influence, lasting either six months or forty days, it would imply a scenario where he was characterized as being subject to magical manipulation. This, in turn, would inadvertently validate the contentions of disbelievers who, addressing the Muslims, rhetorically queried: Are you following a man who is affected by magic? We seek refuge in Allah from him. (Al-Azraq, 2020).

Moreover, those who dismiss the notion of the Prophet's alleged affliction with magic present the counterargument that designating a particular year from the Book of Allah as exclusively associated with the narrative of Labid ibn A'sam casting a spell upon the Prophet, peace be upon him, rests upon untenable grounds. They posit that the identification of a segment within the Book of Allah should be confined solely to instances substantiated by the Quran or by *mutawatir* hadith, which pertains to narratives extensively and consecutively transmitted without facing criticism. Consequently, relying upon a solitary narration is deemed insufficient for attributing a distinct occurrence within the Book of Allah (Al-Azraq, 2020).

In the subsequent thread of contention, a sense of unease emerges as one engages with the idea of subscribing to the concept that Prophet Muhammad, peace be upon him, was afflicted by magic. This perspective casts a shadow of doubt over the steadfast preservation and untampered integrity of divine revelation. Within the narratives that unfold, a focal point emerges regarding the temporal span during which the Prophet, peace be upon him, was subjected to the influence of sorcery. These narrations, each distinct in their duration, unveil variations: one marking a span of six months, another attesting to forty days, and yet another asserting a more protracted period of a full year. A narration contained within Sahih al-Bukhari provides insight, stating: He (the Prophet) used to think that he had relations with his wives while he did not. Similarly, another narration in Sahih al-Bukhari recounts: It was conveyed to him (the Prophet) that he had relations with his family, but he did not. A subsequent narration within Sahih al-Bukhari further elaborates: It seemed to him as if he had done something, but he had not done it. These recorded narratives offer a range of possibilities for interpretation:

Amidst these narratives, there arises a proposition that the Prophet may have genuinely believed in the execution of specific acts of devotion, even though the occurrence of these actions might have been absent. To attribute these actions to someone other than the Prophet demands compelling and substantiating evidence.

An alternative viewpoint surfaces, suggesting that the Prophet might have regarded spoken words as divine revelations, despite their lack of authenticity and inspiration. Expanding the discourse leads to the consideration of a scenario in which Angel Gabriel (peace be upon him) acts as the intermediary, delivering revelations that the Prophet assumes to have conveyed to the public. This perspective inadvertently amplifies the concerns of those who hold reservations about the pure nature of the Qur'an. It postulates that revelations are not immune to potential interpolations or omissions, thereby intensifying their doubts.

In the midst of this intricate landscape, Imam Sufyan ibn 'Uyaynah puts forth the idea that sexual dysfunction serves as one of the most potent manifestations of sorcery. This particular strain of sorcery, despite its apparent simplicity, emerges as one of the most complex and

profound forms. It carries the latent potential to undermine the sanctity and steadfastness of revelations (Ibn Kathir, Tafsir Ibn Kathir, vol. 8, p. 537).

In the narrative transmitted by Aisha, may Allah be pleased with her, a notable observation emerges, suggesting that the authenticity of this narration is questionable. The context entails that when the Prophet, peace be upon him, became aware of Labid ibn A'sam's involvement in a certain matter, he did not administer any punitive measures against him. Furthermore, the Prophet did not hinder Labid from having access to him, despite the realization that Labid had cast sorcery upon him, and subsequently, the effects of this sorcery were nullified. This seemingly raises a perplexing inquiry: How can it be reconciled that Labid ibn A'sam, having committed a serious transgression by subjecting the Prophet, peace be upon him, to sorcery, remained unpunished?

A multi-faceted exploration of this situation unravels several layers of significance:

Firstly, it introduces a quandary concerning the protective integrity of the Quran against any form of distortion or manipulation, since this occurrence implies a potential vulnerability in the preservation of the holy text (Al-Azraq, 2020).

Secondly, the Prophetic narrations indicate that Satan tends to avoid certain individuals among the Companions, such as Umar ibn al-Khattab, as well as devout believers who wield the spiritual armament of faith and supplication. The Prophet's statement resonates, highlighting supplication as the believer's instrument, a pillar of their faith, and a luminous force transcending both celestial and terrestrial realms (Al-Naysaburi, al-Mustadrak 'ala al-Sahihayn, 669/1, Hadith number 1812).

Moreover, Anas ibn Malik's narration underscores that uttering the phrase, In the name of Allah, I trust in Allah. There is no power or strength except with Allah, upon departing from one's dwelling, results in divine protection and acts as a deterrent against the Shaytan's influence (Al-Tirmidhi, Jami` at-Tirmidhi, 426/5, Hadith number 3426). This underscores that even the devil recoils from certain Companions, as exemplified in Umar ibn al-Khattab (Al-Bukhari, Al-Ja'fi, Sahih Al-Bukhari, 126/4, Hadith Number 329).

Consequently, the implication becomes apparent: If Satan himself refrains from confronting Umar, could any of his cohorts, like Labid ibn A'sam, dare to wield harm upon the Prophet (peace be upon him) through magic, especially when the reverence for Umar (may Allah be pleased with him) surpasses that for the Prophet himself?

Furthermore, the absence of any mention by adversaries of Islam regarding the purported sorcery inflicted upon the Prophet (peace be upon him) signifies its potential non-occurrence. Historical records demonstrate that Surah Al-Isra and Surah Al-Furqan, being Makki Surahs, incorporate verses that allude to the polytheists' accusations of the Prophet being ensnared by magic, aiming to undermine his credibility. Thus, the concept of succumbing to sorcery contradicts the principles of revelation and prophethood, akin to insanity or foolishness. The incident of sorcery, as narrated, transpired in the seventh year of Hijrah, within the precincts of Madinah, four years before the Prophet's demise (peace be upon him). This period housed not only hypocrites but also foes of Islam among the polytheists and Jews. Curiously, however, only one individual among them attributed falsehood to the Prophet Muhammad (peace be upon him) due to this particular instance of sorcery.

The adversaries' relentless pursuit of undermining the Messenger's prophethood prompts the assertion that had such a substantial event truly unfolded, suspicions against the authenticity of his divine revelations would have been a likely consequence.

Lastly, the principle of considering an isolated narration, which contradicts the consensus, as anomalous holds that if the chain of transmission is strong, it remains an anomaly, and if the chain is weak, it becomes exceedingly unreliable. The account of the Prophet, peace be upon him, falling prey to magic is exclusively relayed through Hisham's transmission from his father Urwah,

both of whom are severed in their connection. Hisham's omission of explicit attribution to Urwah, coupled with his subsequent interaction with various individuals, casts doubt upon the reliability of this narration due to his impaired memory. Accordingly, adhering to the tenets of Hadith analysis, this account stands as an anomalous and dismissed narrative. It starkly contradicts the consensus upheld in narrations by Abu Sa'id al-Khudri, Umar ibn al-Khattab, and Ubada ibn Samit, may Allah be pleased with them. Collectively, these accounts affirm that the Prophet, peace be upon him, encountered a fever for a brief duration, subsequently receiving intervention from Gabriel, peace be upon him, and another celestial being. Given the salient nature of this incident and its widespread recognition, attributing it solely to a single narrator proves untenable. Thus, the narration pertaining to the Prophet's susceptibility to magic is conclusively anomalous and invalid.

Within Umar's narration, it is relayed that the Prophet, peace be upon him, experienced a bout of severe fever rather than the influence of magic. The account is conveyed through a chain of transmitters, beginning with Al-Hassan ibn Tarif and ending with Umar ibn al-Khattab, both of whom are esteemed figures in Islamic history (Al-Dainuri, *Amal Al-Yawm Wal-Laylah Suluk Al-Nabi Ma'a Rabbihi 'Azza Wa Jall Wa Ma'ashiratihi Ma'a Al-'Ibad* 1\520). In this narrative, the Prophet's condition during the episode is detailed, wherein he was found lying on a date-palm leaf mat due to his ailment. The account further denotes the intervention of angels who appeared to offer solace and healing, in response to supplications for protection and the seeking of refuge by the Prophet.

Hisham's account is observed to attribute the prolonged and severe fever to magic, a viewpoint seemingly conflicting with the narration's context. Unlike the preceding incident where Gabriel provided a recitation to cure the Prophet from fever, this narrative portrays Gabriel's uncertainty and lack of guidance in the face of magic's influence, lasting for an extended period (Al-Azraq, 2020).

Concurrently, it should be acknowledged that Aisha's narration, in Bukhari and Muslim, is considered an isolated narration (*ahad*). Such narratives are deemed inadequate to establish creedal beliefs. The issues concerning the Prophet's immunity, his susceptibility to magic, and its influence on his mental state are inherently matters of creed, thus rendering this narration unsuitable as definitive evidence in this regard.

The subsequent consideration pertains to the observed discrepancy between the response to fever and magic. While the Prophet received swift remedy through Gabriel's recitation in the former case, the latter situation presented a perplexing and extended period during which the Prophet was left without resolution or aid. This incongruity prompts the query regarding the underlying wisdom governing such disparate responses (Al-Azraq, 2020).

Furthermore, it is asserted that recitation of the Quran, supplications, and the remembrance of Allah act as safeguards against the effects of magic. This assertion stands in contrast to the notion that the Prophet, peace be upon him, would be susceptible to magic despite his consistent engagement in these practices. The proposition that the Prophet, peace be upon him, could be affected by magic contradicts the concept of his infallibility, a divine attribute affirmed by the Quran. Such an acceptance would inherently undermine the infallibility guaranteed by Allah to His Messenger, as articulated in the verse:

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

“O Prophet, sufficient for you is Allah and for whoever follows you of the believers” [Al-Anfal: 64]

Those disputing the claim that the Prophet, peace be upon him, was influenced by magic provide counterarguments against this assertion. One such argument asserts that accepting this

assertion aligns with the disbelievers' statement mentioned in the Quran, "Indeed, you are following a man affected by magic!" (Quran 36:47), thereby substantiating their viewpoint.

In sum, the examination of these narratives and counterarguments underscores the intricate nature of the discourse surrounding the Prophet's susceptibility to magic. The narratives and their implications engage with matters of creed, infallibility, and the role of divine intervention, and thus warrant careful evaluation and analysis within the context of Islamic scholarship.

In response to the aforementioned uncertainty, it is posited that the polytheistic faction did not merely hold the belief that the esteemed Prophet (peace be upon him) was momentarily susceptible to the influence of magic. Rather, their stance purported that he endured a lasting and perpetual impact of magical manipulation. This perspective also encompassed their denial of his prophetic status, wherein they asserted that the Quran did not originate from divine revelation, but rather emerged as a creation of his ensorcelled imagination. Consequently, they outright rejected his message (peace be upon him). Within the interpretation of the term "*mas'hura*" (perturbed by magic), it is elucidated that the term carries the connotation of "a practitioner of magic," signifying the passive derivative of the active form. This linguistic nuance finds resonance in the Arabic language, as evidenced by the divine words: "And when the Quran is recited, we place a hidden barrier between you and those who do not believe in the Hereafter" (Quran 17:45), referring to a partition or obstruction. A parallel contextual understanding can be gleaned from the following passage: "And We had certainly given Moses nine clear signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, 'Indeed, I think, O Moses, that you are ensnared by magic'" (Quran 17:101).

The proponents of this standpoint contend that acknowledging the susceptibility of the Prophet (peace be upon him) to the effects of magic could potentially cast doubt upon the authenticity of the divine revelations he received. A rejoinder to these assertions maintains that the Prophet (peace be upon him) did, in fact, experience a temporary influence of magic; however, this ailment was analogous to a customary illness. Through His benevolence, Allah subsequently bestowed healing upon His Prophet, thereby in no way indicating any shortcoming or imperfection in his prophetic role or moral character (peace be upon him). It is plausible for both prophets and individuals in general to undergo afflictions of illnesses, as exemplified in the narration found in Sahih Muslim: Narrated Abu Sa'id: A man came to the Prophet, peace be upon him, and said, 'O Messenger of Allah, I am sick.' The Prophet, peace be upon him, responded, 'In the name of Allah, I shall perform Ruqyah on you, seeking remedy for every ailment afflicting you, protecting you from the malevolence of every envious soul or gaze. May Allah grant you recovery; in the name of Allah, I supplicate for your well-being.' (Al-Qushayri, Sahih Muslim 13/7, Hadith number 2186).

Al-Qadi 'Iyad, may Allah have mercy upon him, expounds that from this narration it can be inferred that the magical influence that impacted the Prophet (peace be upon him) left a discernible impact upon his physical condition and outward appearance, yet it did not encroach upon his faculties of understanding and core beliefs. Furthermore, Al-Muhallab posits that the declaration of Allah, the Exalted, that He shields the Prophet (peace be upon him) from the malevolent influence of Satan should not be misconstrued as implying absolute invulnerability to devilish influence. Historical accounts affirm that a malevolent entity attempted to disrupt the Prophet's prayer, but divine intervention thwarted such efforts. Similarly, the intention of malevolent forces to exploit magic as a means of harm was forestalled by divine protection. It is pertinent to recognize that while the impact of magic was substantial, its ramifications were commensurate with those of any other affliction or ailment (Ibn Rajab, Fath al-Bari. 227).

Ibn Qayyim, may his memory be blessed, has expressed the perspective that the magical influence that had befallen the esteemed Prophet Muhammad (peace be upon him) can be likened

to a typical ailment and was, in due course, alleviated by the benevolent intervention of Allah. This occurrence, according to Ibn Qayyim, does not in any manner diminish the esteemed Prophet's prophetic stature, thereby maintaining the integrity of his role and standing (peace be upon him). The historical record reveals instances of the Prophet's ailment, including instances of fainting during his period of illness, an incident where his foot suffered dislocation during prayer, as well as the unfounded allegations directed at our respected figure, Aisha. Such trials and tribulations are not unprecedented within the prophetic narrative, as Prophet Muhammad (peace be upon him) himself attested, stating that "the most rigorously tested among people are the prophets." These tribulations often encompassed afflictions leading to death or severe physical abuse, accompanied by derisive actions by disbelievers. However, these adversities were by no means singular to Prophet Muhammad (peace be upon him); rather, they constitute an integral aspect of the prophetic mission, orchestrated by the divine will for the purpose of elevating their spiritual rank and status in the sight of the Almighty. This pattern of trial was conspicuously manifest in the life of Prophet Muhammad (peace be upon him), where he was subjected to scorn and insult by the disbelievers of Mecca, subjected to stoning, suffered head injuries, and was even subjected to indignities such as filth being cast upon him during his prostration. It is essential to underscore that none of these occurrences serve to undermine his prophetic status (Ibn al-Qayyim, *Bada'i al-Fawa'id*, Volume 2, page 192; *Zad al-Ma'ad*, Volume 4, page 124).

In concurrence with this perspective, Abu al-Jaknani al-Yusufi, also reinforces the notion that the affliction endured by the Prophet Muhammad (peace be upon him) due to magical manipulation should not be construed as diminishing his prophetic role or undermining the essence of the faith. Al-Yusufi underscores the precedent set by other prophets who experienced illnesses, suggesting that these tribulations function as instruments through which the divine ranks of these individuals are enhanced in the hereafter. Al-Yusufi reiterates that the Prophet's vulnerability to magical influence should not be construed as indicative of his prophetic stature, positioning it in alignment with other commonplace ailments (Ibn al-Qayyim, *Bada'i al-Fawa'id*, Volume 2, page 192; *Zad al-Ma'ad*, Volume 4, page 124).

This discourse has also engaged with a particular narration attributed to the Prophet Muhammad (peace be upon him), wherein he stated, By the One in whose hand is my soul, the Shaytan has never met me face to face except that he fell down in prostration to me, whimpering. (Ash-Shinqiti, *Zad al-Muslim*, 22/4). An intriguing query arises from this: why would the Shaytan retreat from Umar, who remained unscathed by his influence, yet be successful in affecting the esteemed Messenger of Allah (peace be upon him) through the machinations of Labid ibn al-A'sam's magic? The elucidation to this apparent incongruity lies in the understanding that the Shaytan cannot directly assail the Prophet (peace be upon him); however, he can indirectly influence human agents through whispered suggestions, which subsequently impact the Prophet's experience. Notably, a historical incident involving the Prophet being struck on the head during battle by the Shaytan's action underscores the Prophet's indirect vulnerability (Al-Bukhari, *Sahih al-Bukhari*, Hadith number 3294).

Consequently, the absence of objections from disbelievers, hypocrites, and Jews against Prophet Muhammad (peace be upon him) concerning his affliction by magic can be attributed to the relatively imperceptible nature of its effects on his faculties. This restrained impact precluded them from asserting his spellbound condition, thus not diverting their allegations towards his being under enchantment rather than a true prophet. This view posits that the magic's influence upon the Prophet was analogous to common ailments shared by humanity, with his prophetic status not exempting him from such human experiences.

Certain individuals contend that the authenticity of the Hadith, as narrated by Al-Bukhari, lacks veracity, asserting its singular nature and thus casting doubts upon its reliability. In addition, they argue that its transmission is confined to Hisham, suggesting an exclusivity that undermines its credibility. It is essential, however, to clarify that this Hadith is not solely enshrined within Sahih Al-Bukhari, but rather finds resonance across a multitude of Hadith compilations, such as Musannaf Ibn Abi Shaybah (number 23985), Sunan An-Nasa'i Al-Kubra (number 7569), Sahih Muslim (number 5832), Musnad Imam Ahmad (number 24345), Musnad Ash-Shafi'i (number 1788), Musnad Ishaq bin Rahawayh (number 737), Sahih Ibn Hibban (number 6583), Sunan Ibn Majah (number 3545), Musnad Abu Ya'la (number 4882), Musnad Al-Humaydi (number 275), and Al-Sunan Al-Kubra by Al-Bayhaqi (number 16936). These diverse sources collectively serve as a compelling testimony to the proposition that Prophet Muhammad (peace be upon him) did indeed experience the influence of magic, with any denial thereof constituting an explicit rejection of established historical accounts concerning him (Hamid, "Hal sahar al-nabi sala Allahu 'alayhi wa sallam? Wa kayfa jaza an yusahhar? Wa limadha?" 2018).

It is also vital to address the assertion that the incident of magic was solely reported by Hisham. Contrarily, Umar ibn Hukm has similarly relayed the incident, illustrating that the Hadith in question is not exclusive to a single transmitter. Umar's account delineates a scenario wherein Labid bin Al-A'sam, a sorcerer aligned with the Banu Zurayq, was implored by Jewish leaders to bewitch the Prophet Muhammad (peace be upon him), offering a reward for his confinement through magical means. This alternative narration, which echoes the core theme, substantiates the scope of this event (Ibn Hajar, Fath al-Bari, Volume 10, page 226).

Conversely, detractors have cast aspersions upon Hisham ibn Urwah, insinuating his fabrication and distortion of the Hadith, attributing these actions to the decline of his memory. Nonetheless, authoritative figures such as Abu Hatim have endorsed Hisham ibn Urwah's trustworthiness as an imam in Hadith. Even Ibn Hajar acknowledges Hisham's reliability, categorizing him as a level five fabricator while acknowledging his potential for fabricating Hadith (Ibn Hajar, al-Asqalani, Taqrib al-Tahdhib 573).

Another facet worth exploring pertains to the assertion that the Hadith is solely traceable to Aisha through Hisham. It is pertinent to note that this narrative has been conveyed by various conduits beyond Hisham's account, including Zaid ibn Arqam, Ibn Abbas, and others. The validation and acceptance of these reports by eminent scholars such as Al-Khattab, Al-Maziri, Al-Nawawi, Qadi 'Iyad, Ibn Taymiyyah, Ibn Qayyim, Ibn Hajar, Ibn Kathir, and others validate the collective and corroborated authenticity of these accounts (IslamWeb, n.d.).

Subsequently, critics posit that a solitary report is inadequate in matters of creed. However, this assertion is rebutted by the presence of numerous Quranic and prophetic affirmations regarding the validity of solitary reports as valid evidence. This perspective aligns with the views of revered figures such as Imam Shafi'i, Imam Nawawi, and Imam Ahmad ibn Hanbal, who echoed the early Muslim scholars in endorsing the credibility of solitary reports as valid proofs.

Moreover, the contention that this Hadith is solely upheld by Aisha (may Allah be pleased with her) is rendered erroneous by its existence in both Sahih Bukhari and Sahih Muslim, accepted by the Muslim community. Furthermore, its transmission extends beyond Aisha's narration, encompassing a variety of companions in diverse authenticated Hadith collections. The involvement of these companions, who had no inclination towards negligence or dishonesty concerning the Prophet (peace be upon him), effectively dispels any notion of collective misconduct or lack of awareness regarding the authenticity of this Hadith. Such claims are unequivocally untenable.

The contention that the promptness of angel Gabriel's appearance is indicative of the fabrication of the incident involving the Prophet (peace be upon him) being influenced by magic

does not hold water as a valid argument. This contention is rendered invalid due to the inherent lack of comprehension regarding the underlying wisdom behind angel Gabriel's timely arrival, a wisdom that is solely comprehended by Allah. It is noteworthy that Allah is not subject to questioning concerning His actions, while individuals are accountable for their inquiries.

An additional uncertainty raised pertains to the fact that despite the Prophet (peace be upon him) reciting supplications and invocations, he remained affected by the impact of magic. In response, it is pertinent to elucidate that the efficacy of supplications and remembrances is contingent upon their non-contradiction with compelling reasons for their non-acceptance. As articulated by Ibn al-Qayyim, may his soul be in mercy, these supplications, verses, and incantations wield inherent remedial influence, though their acceptance hinges on the sincerity, strength, and influence of the supplicant. Instances of healing failure can be attributed to the weakness of the supplicant's efficacy, lack of acceptance by the recipient, or the presence of formidable impediments undermining the effectiveness of these remedies. Analogously, the efficacy of tangible medications can be thwarted by non-acceptance by the body or the presence of insurmountable barriers. The efficacious impact of these supplications corresponds to the wholehearted acceptance by the heart and a reciter characterized by an authentic and influential spirit, which collectively contribute to the alleviation of the affliction (IslamWeb, n.d.).

It is essential to consider that impediments to acceptance may emanate from the servant's sins or other factors, or even arise as a divinely ordained wisdom. The Prophet Muhammad (peace be upon him) endured the affliction of sorcery while engaging in supplications and invocations, with Allah's intention being to elucidate to the Ummah that he, despite his reception of revelations, is a human akin to them. He is susceptible to illness and the effects of sorcery, an aspect foreign to their prophetic experiences.

In essence, Prophet Muhammad (peace be upon him) is not divergent from his predecessors, rather he is aligned with them. The adversities that befall other prophets are equally applicable to him, as indicated by the Quranic verse "Say, 'I am not the first of the messengers'" (Quran 46:9). He is a human being, and the prerogatives permissible to humanity extend to him within domains unrelated to message and preaching. This encompasses ailments, mortality, harm from people, as was witnessed with the harm inflicted upon him by the polytheists of Makkah, his injuries during the Ta'if incident, the pelting with stones, and the loss of his tooth during the Battle of Uhud. Furthermore, calamities such as the demise of his offspring and susceptibility to sorcery, analogous to Moses' encounter with sorcery after the magician's defeat, are demonstrative of his shared human experience. Allah's guidance to Moses to "Fear not. Indeed, it is you who are superior" (Quran 20:68) illustrates Moses' vulnerability to sorcery's effects, echoing Prophet Muhammad's own vulnerability (Hamid, tahtu maqalat, 2018).

It is significant to note that Allah, the Exalted, has assured in the verse "O Messenger, communicate that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people" (Quran 5:67) that He safeguards His Prophet from adversarial forces. However, the Prophet's affliction by sorcery seems to contravene this divine protection. Labid bin al-A'sam, a Jewish sorcerer, enacted a spell upon the Prophet, causing him to experience actions that, while perceived by him, had not actually occurred. This predicament might seemingly undermine his prophetic status and infallibility, as it implies a degree of control exerted over him (Hamid, tahtu maqalat, 2018).

The raised objection pivots on the premise that it is impermissible and implausible for any entity to exert control over the Prophet. However, this underlying belief is founded upon a misapprehension. Instances in history stand as testament to the fallibility of this notion. The historical records illustrate that prophets, such as Zechariah (peace be upon him), were tragically

slain by adversaries, while the intent to terminate the life of Jesus (peace be upon him) was thwarted by divine intervention, elevating him to the heavens. This reality underscores that, contrary to initial assumption, individuals can wield power over prophets. This insight serves as a valuable lesson for the Ummah, highlighting the multifaceted honors that prophets attain. Beyond the mantle of prophethood, these eminent figures garnered the distinction of martyrdom, valiantly defending and disseminating the tenets of Allah's faith, enduring adversities, and even embracing martyrdom in their resolute commitment to the propagation of faith and the summoning of individuals to its fold.

In the assessment of Imam Ibn al-Qayyim, may his soul be encompassed by divine mercy, the assertion that the Prophet (peace be upon him) endured the affliction of sorcery does not impinge upon the assurances of protection and immunity pronounced by Allah. These assurances affirm Allah's guardianship over the prophets, a love that underscores divine wisdom in testing them with trials and adversities, including persecution and harm at the hands of disbelievers. These challenges are instrumental in augmenting their exceptional honor and serve as a source of solace for their respective nations and successors

CONCLUSION

In summation, the comprehensive exploration of historical and contemporary perspectives among Islamic scholars concerning the controversy surrounding the Prophet's affliction with magic has yielded a cogent understanding. The amassed research substantiates the occurrence of sorcery affecting the esteemed Prophet Muhammad (peace be upon him), with the conjurer identified as Labid bin A'sam, a figure associated with Jewish or hypocritical affiliations. Notably, the duration of this enchantment varies across accounts, ranging from forty days to one year, with the overall consensus portraying its impact on the Messenger (peace be upon him) akin to the effects of common maladies. This assertion, however, stands distinct from the integrity of the divine revelations received by the Prophet during that period. It is noteworthy that Allah, in His capacity as the guardian of revelation, has undertaken the paramount responsibility of safeguarding the authenticity and purity of the divine message, precluding any manipulation or alteration.

Notwithstanding the scholarly consensus on this matter, it is pertinent to acknowledge that segments within the Muslim community, specifically those aligning with modernist, rationalist, and scholarly identities, have presented dissenting viewpoints. These individuals raise objections of questionable pertinence, disputing the occurrence of sorcery on the Prophet (peace be upon him). Their contention is grounded in a concern that the acceptance of such an event could cast aspersions on the reliability of divine revelation, thereby substantiating claims by detractors of Islam. This assertion posits that the Prophet (peace be upon him) might have interwoven personal desires within the revelations, thereby compromising the divine essence of the message.

In finality, this scholarly inquiry has endeavored to dispel the objections and uncertainties emanating from those who negate the occurrence of sorcery on the Prophet (peace be upon him). Through meticulous analysis and contextual understanding, the investigation has reasserted the historical veracity of the incident and affirmed its coexistence within the framework of the Prophet's prophetic legacy. This academic undertaking serves to enhance comprehension and engagement with a contentious facet of Islamic history, facilitating a more informed discourse among scholars and followers alike.

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