

Magic & Satanic Influences: Its Kinds, Its Rulings & Protection

Abridgment from Maariful-Qur'aan

http://www.central-mosque.com/quran/maariful_guran.pdf

Revised Translation by Mufti Taqi Usmani

Appendix: Protection against Magic, Jinn, Shaytaan, thieves and against other worldly troubles and calamities (Manzil)

Recommended Verses of the Qur'aan By

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113. The Day Break (Al-Falaq)

This Surah is Madani and has 6 verses

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِنْ شَرِّ مَا خَلَقَ (٢) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣) وَمِنْ شَرِّ
الَّيْقَاتِ فِي الْعُقَدِ (٤) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

Translation

Say, "I seek refuge with the Lord of the daybreak [1]

from the evil of everything He has created, [2]

and from the evil of the dark night when it penetrates, [3]

and from the evil of the women who blow on the knots, [4]

and from the evil of an envier when he envies. [5]

Preliminary Remarks

This and the next Surah were revealed on the same occasion, and in the same event, as will be explained in the 'cause of revelation'. Hafiz Ibn-ul-Qayyim has, therefore, written their commentary together. He writes that their blessings and benefits are abundant. All of the people require them and no one can dispense with them. They are very efficacious remedy for sorcery or magical spell, evil eye, and for all of the physical and spiritual calamities. In fact, if its reality is grasped fully, people will understand that they require it more than their breath, food, water, clothing and everything else.

Commentary

Cause of Revelation

Musnad of Ahmad records that a Jewish person cast a magical spell on the Holy Prophet , as a result of which he fell ill. Jibra'il (A.S) came to him and informed him that a particular Jew had cast a spell on him, that he had tied knots in his hair to accomplish this objective, and it is thrown into a particular well. The Holy Prophet sent some of his Companions to bring it from the well Jibra'il (A.S) had described. The Holy Prophet untied the knots, and he was instantly cured. Jibra'il (A.S) informed him of the name of the Jew and the Holy Prophet knew the culprit, but it was not in keeping with his compassionate disposition to avenge anyone in his personal matter. Therefore, this was never brought to the attention of the Jew guilty of the black magic, nor did any sign of complaint ever appear on the blessed face of the Holy Prophet . Being a hypocrite, he regularly attended the Holy Prophet's gatherings.

The details of this incident are recorded in Sahih of Bukhari on the authority of Sayyidah 'A'ishah that a Jewish man cast a magic spell on the Holy Prophet , as a result of which he sometimes felt confused whether or not he had done something. One day the Holy Prophet said to Sayyidah 'A'ishah that Allah has shown him what his illness was and added: "Two men came to me in my dream. One of them sat by my head side while the other sat by my feet, and the following conversation ensued:

Question: 'What is wrong with this man?'

Answer: 'He is bewitched.'

Question: 'Who has bewitched him?'

Answer: 'Labid Ibn A'sam. He is a member of the tribe of Banu Zuraiq who is an ally of the Jews, a hypocrite.'

Question: 'With what did he bewitch him?'

Answer: 'With a comb and hair from the comb.'

Question: 'Where is the comb?'

Answer: 'In the dried bark of a male date palm under a rock in a well called Dharwan.'"

Sayyidah 'A'ishah says that the Holy Prophet went to the well to remove the comb with the hair and said: "This is the well I was shown in my dream." He removed it from the well. Sayyidah 'A'ishah asked the Holy Prophet : "Will you not make this public?" He replied: "Allah has cured me and I hate to cause harm to anyone." This implies that the Holy Prophet did not want to be the cause anyone's molestation, death or destruction, because this is what would have exactly happened if the incident was publicised.

According to a narration in Musnad of Ahmad, this illness of the Holy Prophet lasted for six months. According to other narratives, some of the Companions knew that this wicked act was performed by Labid Ibn A'sam, and they courteously said to the Holy Prophet : "Why should we not kill this wicked person?" He made the same reply to them as he did to Sayyidah 'A'ishah . According to Imam Tha'labi's narration, a Jewish boy was the attendant of the Messenger of Allah , the hypocritical Jew flattered the boy and talked him into getting for him strands of the Prophet's hair from his comb, and a few of its teeth. Having obtained these items, he tied eleven knots on a string and a needle was stuck into each knot. Labid then placed this spell in the spathe of a male palm tree, and buried it under a stone in a well. On this occasion, the two Surahs were revealed, comprising eleven verses. The Messenger of Allah recited one verse at a time and untied one knot each time, until all the knots were untied, and he felt freed from the tension of the witchcraft. [All these narratives have been adapted from Ibn Kathir.]

Magic and its Effect on the Holy Prophet

Some people are surprised that the Messenger of Allah should be affected by black magic. This is because some people do not have a complete grasp of how magic operates. It actually operates under physical causes, and the Messenger of Allah was not immune to the influence of physical causes, as for instance feeling the burning or heating sensation of fire, and feeling the cooling sensation of water; or certain natural factors causing fever or body temperature to rise; or other factors causing aches and pains, and other illnesses. The Holy Prophet , or any other prophet for that matter, was not immune to the effects of such natural or physical causes. They can be affected by the hidden operations of magic which are no less natural or physical. Please see Surah Al-Baqarah, Ma'arifur Qur'an, Vol. 1/ pp 264-278 for fuller explanation, especially p. 276 on 'Magic and Prophets'

Magic and Prophets

Ma'arifur Qur'an, Vol. 1/ pp 264-278 (Reproduced in Full)

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بَبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ 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 عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

Translation

And they followed what the devils used to recite in the reign of Sulayman (Solomon) -- it was not Sulayman who became an infidel, but the devils did become infidels, teaching people magic, and what had been sent down to the two angels, Harjit and Marut, in Babylon. And these two did not teach anyone without having said, "We are nothing but a trial, so do not go infidel." Then, they used to learn from them that with which they could separate man from his wife. But they were not to bring harm through it to anyone, without the will of Allah. And they used to learn what harmed them and did no good to them. And they certainly knew that he who buys it has no share in the Hereafter. And, indeed, vile is the thing for which they sold themselves away. Only if they knew! And had they accepted the faith, and been God-fearing, the reward from Allah would have always been far better. Only if they knew! (2/ 102 - 103)

Commentary

In connection with these two verses, some commentators have reported certain Judaic traditions, which have given rise to a number of doubts, especially in the minds of Muslims with a Western orientation. Maulana Ashraf 'All Thanavi has provided very simple and clear solutions to these exegetical problems, and we shall reproduce them here:-

- 1) The Jews were impertinent and senseless enough to attribute magic and sorcery to a prophet -- namely, Sayyidna Sulayman (Solomon (AS)). So, in saying that they used to learn the black arts of the devils (Shayaitin), the Holy Qur'an takes care to deny, as a parenthesis, such a vile allegation against Sayyidna Sulayman (AS).
- 2) These verses condemn the Jews for indulging in black magic. In connection with the verses, some commentators have reported a long and well-known story about a woman called Zuhrah, which is not based on any authentic Islamic tradition. Those scholars who have found the story to be infringing the regulations of the Shari'ah, have rejected it as mere fiction; but those who believe that it can be interpreted so as to come in line with the Shari'ah, have not dismissed it totally. For the moment we are not concerned with the question whether the story is true or false. But what we would like to insist upon is the fact that a proper understanding does in no way depend on this story.
- 3) The Jews knew very well that their indulgence in black magic was not only a sin, but also involved infidelity (Kufr). They could also see that such activities would do them no good even in this world, for their sorcery could not harm anyone except when Allah willed it so. Thus their practice went against their knowledge, and they made no use of their understanding to see this discrepancy. That is why the Holy Qur'an, to begin with, states that they "knew", and then goes on to negate this 'knowledge' by saying, "Only if they knew!" For, if one does neither act upon what one knows nor tries to understand it properly, one's knowledge is no better than ignorance.
- 4) There was a time when black magic had grown very popular in the world, particularly in Babylon. Seeing its astonishing efficacy, ignorant people began to confuse its effects with the miracles of prophets, and to suppose that the two were identical in nature. Some even looked upon magicians as being holy men, and worthy of being obeyed; still others actually started learning and practising black magic as if it were a good deed bearing a divine sanction. (*Just as there has been a sudden outburst of enthusiasm for the occult sciences in the West since the middle of the sixties in this century, particularly in America where even the universities have been inundated by it.*)

In short, this extraordinary veneration for magic and magicians had become a potent source of misguidance. In order to eradicate this misunderstanding, Allah sent down to Babylon two angels, Harut and Marut, for informing the people as to the true nature of magic and as to its different forms, so that they should distinguish it from the miracles of prophets, and keep away from obeying magicians and practising magic themselves. Just as the prophethood of prophets is divinely confirmed through miracles, signs and rational or other arguments, in the

same way the angelical nature of Hariit and Mariit was confirmed on the basis of different signs and arguments, so that people should listen attentively to them and follow their guidance. This particular function was not assigned to the prophets for two reasons. Firstly, the need of the hour was to establish a distinction between the prophets and the magicians, and, the prophets being in a way a party to the dispute, it was proper that a third party should be the arbitrator. Secondly, the necessary distinction between the two could not, in a normal course, be defined without citing and reporting the verbal formulas employed in magic. Merely to report heretical speech is not in itself a heresy - this is a logical and rational principle, and the Shari'ah too accepts it. So, the prophets could have been allowed to cite these formulas; but, they being a manifestation of divine guidance, Allah did not ask them to perform such a function, and chose two angels for the purpose. For, Allah's commandments are of two kinds -- those pertaining to Takwin (creation and the cosmic order), and those pertaining to Tashri' (legislation) -, and it is quite possible that sometimes the two may not seem to accord with each other. The order of creation is made up of good and evil both, and it is the angels through whom divine commandments are enforced in this sphere. So, the angels are made to do things which, in the perspective of the cosmic order, always lead to general good, but which, in so far as they necessarily involve some kind of partial disorder, are seen to be evil -- for example, the growth and upkeep of a human tyrant, or of a harmful beast, each of which is right in the context of the order of creation, but wrong from the point of view of the order of legislation. On the other hand, the prophets are entrusted only with the functions of the legislative order, which are, in their general as well as particular applications, nothing but good.

Although, in view of the ultimate purpose, this reporting of the formulas of magic too was related to the legislative order, yet there . was probability -- which even materialized -- that a reporting of such formulas could give an incentive to the practice of black magic. So, Allah preferred not to make the prophets even an indirect means of such reprehensible activities. All the same, the prophets too were made to serve the main purpose by announcing the basic regulations of the Shari'ah with regard to magic, though not the details pertaining to the minor rules derived from them, for that could have possibly given rise to temptation. We shall explain it through an analogy. The prophets have, for example, told us that it is forbidden to accept a bribe, and have also explained the nature of bribery, but have not given us the details as to how a bribe is given or taken, for a delineation of such minute details would have served only to teach men the different methods of giving or taking a bribe. Or, take an example from different branches of magic. If one utters a certain formula, one would, on getting up from the bed in the morning, find money under his pillow or in his pocket. The Shari'ah makes it quite clear that such a practice is not, in principle, legitimate, but does not specify what that formula is.

In short, the two angels came down to Babylon, and started the work assigned to them -- that is to say, they used to explain the basic principles of magic, its different forms and the specific formulas, and then used to dissuade the people from getting themselves involved in these activities or with the magicians. Their work was exactly like that of a scholar who, finding that illiterate people sometime fall into uttering heretical words or phrases on account of their ignorance, should collect in his speeches or writings all such phrases that have gained currency, and inform them as to what they must carefully avoid.

Now, all sorts of people started coming to the angels for seeking information about the nature and the specific formulas of a magic lest ignorance should lead them into error, in the matter of doctrines or that of deeds. In order to provide the correct teaching on this subject and to protect the people from error, the angels were scrupulous enough to make it a point to warn them of possible dangers in giving them the information. They insisted on making it quite clear that in allowing them to provide this kind of information to the people in general, Allah intended to put His servants through a trial, for He would see who uses this knowledge for protecting his 'Iman (faith) by recognizing evil and avoiding it, and who falls into misguidance by adopting evil that he has come to recognize as evil -- a choice which can easily lead one into Kufr (infidelity) in the matter of deeds or in that of

doctrines. The angels repeatedly advised them to seek this dangerous information only with a good intent and to remain steadfast in this good intent, and not to misuse the knowledge so as to earn perpetual damnation.

The angels could not be more honest and forthright. So, they explained the basic principles of magic and even the subsidiary details to all those who were ready to take the pledge to remain steadfast in their faith. Of course, if anyone broke the pledge and fell into transgression or infidelity, it was his own business, and the angels could not be held responsible for it. Some were true to their promise, while many did not fulfil the pledge, and made their knowledge of magic a means of doing harm to people -- this in itself is sin and transgression, while some modes of magic actually involve infidelity (Kufr). Thus, through a misuse of their knowledge of magic, some turned into sinners and others into infidels.

Let us repeat that the angels had taught magic for the purpose of reforming the people and helping them to keep to the straight path, but those who misused this teaching did so out of their own perversity. An example would make the situation still more clear. Let us suppose that a man goes to a master of the Islamic sciences, who is an expert in the traditional branches of learning and in philosophy as well, and who also acts upon his knowledge, and this man requests the master to teach him philosophy, ancient or modern, so that he may protect himself against the doubts raised by the philosophers with regard to Islamic doctrines, and may also be able to give a satisfactory reply to those who raise such doubts. Apprehending that he might turn out to be insincere, and might finally bring the knowledge of philosophy to the aid of false and anti-Islamic ideas, the master warns him against such an eventuality, and the man takes a pledge that he would not misuse his knowledge. Having satisfied himself, the master gives him a thorough training in philosophy. But the man, contrary to his promise, begins to accept the anti-Islamic and false theorizing of philosophers as the truth. Obviously, in such a case, the teacher can in no way be held responsible for the way the pupil behaves. Similarly, there can be no room for doubting the integrity of these two angels.

Although Allah Himself knows how things were, yet one can suppose that once the angels had done the work assigned to them, they must have been recalled to the Heavens. (Bayan al-Qur'an)

What is Magic? Definition and effects

Since the study of magic has been enjoying a weird currency in the Western countries since 1968, and has sometimes been accepted as a part of academic research, we had better consider the subject at some length from the Islamic point of view. According to the authoritative Arabic dictionary "Al-Qamus", the word Sihr (Magic) signifies an effect the cause of which is not apparent, whether the cause may actually lie in something which possesses a luminous quality (as the effect of certain phrases), or in things with an extra-sensory reality (as the effect produced by jinns and devils), or in the power of imagination (as the effect of hypnotism), or in things which are sensory yet hidden (as a magnet drawing to itself a piece of iron, when the magnet is concealed from the onlookers; or the effect of drugs, when they have been furtively administered; or the influence of stars and planets). The causes at work being numerous, the forms of magic too are numerous.

Magic and Charms

In everyday language, magic signifies those practices which involve the co-operation of jinns and devils, or the exercise of the power of imagination, or the use of certain words or phrases. It is a rationally established proposition, accepted by ancient philosophers and by some of the modern ones as well, and equally confirmed by observation and experiment, that words and phrases in themselves possess a certain efficacy, and that when certain letters, words or phrases are recited or written down for a specified number of times, they produce certain specific results. Similar results are obtained by employing human hair or nails or the clothes worn by the person concerned, etc. - a practice which is usually described as the preparation of "Charms". All such things are commonly known as magic.

But in the terminology of the Holy Qur'an and the Ifadith, Sihr (magic) refers to all those usual happenings which have been brought about with the active help of the devils (Shayatin), won over through certain practices likely to please them. There are several ways of pleasing the devils. Sometimes one sings the praises of the devils, and sometimes recites formulas of a heretical nature which deny Allah or associate others with Him. The worship of stars and planets too gladdens their heart, as do certain evil deeds - for example, preparing a charm with the blood of a person killed unlawfully, or refusing to adopt the prescribed modes of purifying one's body, or living constantly and deliberately in a state of uncleanness and impurity. Just as the aid of the angels can be won only through those modes of speech and action which they like (for example, remembrance of Allah, fear of Him and obedience to His commandments, cleanliness and purity, avoidance of all kinds of dirtiness, physical or otherwise, and good deeds in general), similarly the co-operation of the devils can be obtained through those modes of speech and action which are pleasant to them. That is why only those are successful in the practice of black magic who are habitually unclean and impure, avoid required purification and remembrance of Allah, and are given to all kinds of evil deeds - for example, it is usually during the period of menstruation that women become effective in the practice of black magic. So much for black magic or sorcery in the exact sense of the term. As for sleights of hand, mesmerism, hypnotism, or the tricks of jugglers, they are sometimes described as magic only by an extension of the meaning of the word, or metaphorically. (Riih al-Ma'ani)

Kinds of Magic

In his "Mufradat al-Qur'an", Imarn Raghbi al-Isfahani says that there are several kinds of magic. Firstly, there are sleights of hand, like those of jugglers, which deceive the eyes of the onlookers, but have no further substance. Then, there are ways of influencing the imagination of others through the concentration of one's own powers of thought so that they begin to see or feel things which do not really exist as happens in mesmerism or hypnotism. Such a result is sometimes obtained with the help of the devils (Shayatin) too. In speaking of the magicians of the Pharaoh, the Holy Qur'an says: **سَحَرُوا أَعْيُنَ النَّاسِ** "They cast a spell on the eyes of the people" (7:116).

Or, in another place **مِنْ سِحْرِهِمْ أَنَّهُ تَسَعَىٰ** "Through their magic Moses came to think that they (ropes turned into serpents) were running about" (20:66). Obviously, this piece of magic had to do with influencing of the imagination. The second of these verses employs a verb which has the same root as the noun Khayil (thought), and hence clearly states that the ropes and the wands cast down by the magicians had neither turned serpents nor made any movement, but the imagination of Sayyidna Miisa (Moses jUI ~) had been affected so as to see them running about in the shape of serpents. The Holy Qur'an also indicates the other way of influencing

men's imaginations which involves the help of the devils (Shayatin) **هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ** **هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ** (22:1) Shall I tell you on whom the devils descend? They descend on all those who are slanderers and sinners." (26:222)

Still another kind of magic is that which can change the very nature of a thing - for example, turning a man into a beast or into a stone. Scholars like Imam Raghbi al-Isfahani and Abii Bakr al-Jassas deny that magic can totally change the nature of a thing, but confine the efficacy of magic only to influencing the imagination and to deceiving the eyes of the onlookers. This is also what the Mu'tazilah thought of the matter. But most of the scholars hold that neither the Shari'ah nor any rational argument forbids the possibility of trans-substantiation or the changing of one thing into another, like a living body turning into a stone. As for the well-known principle of the classical philosophers that the change of the "essences" (Haqa'iq) is not possible, it concerns the "essences" of the three categories - the Impossible, the Possible and the Necessary --, for, rationally speaking, it just cannot be that something impossible should become possible, or that something possible should become impossible. And as

to the Holy Qur'an putting down the magic of the Egyptian sorcerers as only an impact on the imagination, it does not necessarily mean that all the forms of magic should be no more than an influencing of the imagination. Moreover, certain scholars have seen an argument in favour of the possibility of trans-substantiation through magic in a saying of Ka'b al-Ahbar, reported by Imam Malik in his Muwatta' on the authority of Qa'qa' ibn Hakim: "Were it not for these phrases which I recite regularly, the Jews would have changed me into a donkey." "A donkey" is, no doubt, a usual metaphor for "a fool." But it is not proper to turn away, unnecessarily, from the literal meaning to a metaphorical one. So, the sentence means just what it says - that if the recitation of the phrases had not protected him, the Jewish sorcerers would have changed him into a donkey. The saying, thus, establishes two things. Firstly, it is possible to change a man into a donkey; secondly, the phrases he used to recite had the property of making the magic of the sorcerers lose its efficacy. On being asked what these phrases were, the scholar Ka'b al-Ahbar taught his listeners the following words of prayer:

"I seek the protection of Allah the Great, greater than whom there is none; and I seek the protection of the perfect words of Allah which no man, virtuous or wicked, can even transcend; and I seek the protection of all the Beautiful Names of Allah, those of them which I know and those which I do not know, from the evil of everything which Allah has created, to which He has given existence, and which He has spread (over the earth or the universe)."

To sum up, all the three forms of magic are possible, and can manifest themselves in actual fact.

Miracles

Now, let us turn to another important aspect of the question.

Through prophets and saints certain events come into manifestation which normally and habitually never happen, and are hence designated as *Kharq al-'Adah* (contrary to the habitual). The Islamic term for the miracles of prophets is *Mu'jizai*, and for those of saints, *Kariimat*, The effects produced by such miracles are in appearance sometimes similar to those produced by magic. This external resemblance leads some ignorant people to confuse the one with the other, and they begin to have a reverence for magicians which is totally out of place. So, one must understand the difference between the two clearly. (**Editorial Note on Mu'jizah or Miracle**: For all the unusual events and unprecedented happenings the English language has but one word, 'Miracle' which makes it impossible for the reader in that language to mark the subtle difference in various forms of miracles. Briefly, therefore, the different forms of miracles with their distinct objections are explained here. It is hoped that this will help the readers have a clearer conception of *Mu'jizah*.)

These terms are used in Arabic language to define and differentiate the unprecedented happenings and here each of them is explained, so as to clearly differentiate them. Qualitatively, there is, apparently no difference in all of them.

Mu'jizah is the unusual event which occurs at the hands of a prophet.

It is purely an act of Allah. A prophet's own volition has no part in the working of it. For those who witness a *Mu'jizah* it is compulsory to believe in it.

Karamah -- another mode of unusual happenings; is also an act of Allah; it appears at the hands of a Man of Allah. The basic difference in *Mu'jizah* and *Kariimahi* is that one who performs *Mu'jizah*; addresses himself as a prophet, a Man of Allah has no such claim. In both *Mu'jizah* and *Karamah* the usual cause and effect link is absent. Things happen but without any cause; and there is usually a total transformation of the nature and behaviour of objects in *Mu'jizah* and *Kariimah*, What is required is a generalized belief in them. Allah chooses whoever He wills for *Mu'jizah*. and *Kariimah*. No degree of stringent discipline can give the power to make the unusual happen.

Irhas is also a kind of Karamah . It heralds the coming of a prophet. It usually occurs at the hands of the one who is closely related to the prophet: the unprecedented happenings in the the life of Mariam, mother of prophet 'Isa (AS) or the various unusual events that began occurring to and around Arninah -- the blessed mother of our Holy Prophet; for instance, she had no pangs of birth, towards the close of the birth period she used to hear stranger voices greeting her, although she saw no one. It is compulsory to believe in such events of Irhas as have been mentioned in the Qur'an and believe in a general manner, that Irhas is usually associated with the coming of a prophet.)

The Difference between Miracle and Magic

The miracles of prophets and saints are different from magic, firstly, in their respective natures, and, secondly, with regard to the signs and indications attendant upon each. As for the difference in their natures, it lies in the fact that the results produced through magic depend on the law of causality as much as do the ordinary and usual events in the physical world, the only distinction being that the causes are in the latter case quite clear or easily observable, while in the former they are different for a common man to detect. Where the causes are evident, the effects are immediately referred back to them, and the events thus produced are not considered to be astonishing, but where the causes are hidden or obscure, the events produced by them arouse wonder and amazement, and those who are ignorant of the causes readily come to believe that the things have happened in contravention of the habitual laws of the physical universe. *(In the West, they describe such events as being "supernatural", although the Latin word Natura, which is the equivalent of the Greek word Phusis, does, at least in its original sense, cover all that has been created, whether it lies in the domain studied by empirical science or beyond it)* What these people do not realize is that such happenings are as much due to certain causes as the habitual events - the cause in the case of extraordinary happenings often being the activity of a jinn or a devil (Shaytan). For example, a letter suddenly falls in front of a man, and on reading it he finds that the letter has been written jest this day and is coming from a distance of ten thousand miles. Now, the onlookers would call it a "supernatural" event, for they do not know that Allah has given the power of doing such things to jinns and devils. Once one comes to understand the means through which things of this nature take place, one would no longer see them as "supernatural", or even as being contrary to "habit". In short, all the results obtained through magical practices are, in fact, due to the operation of physical causes, but in the eyes of common people they acquire the illusory appearance of "supernatural" events, simply because the operative causes are hidden from them.

On the other hand, miracles happen directly under divine command without the intervention of physical causes. For example, the Holy Qur'an tells us how the tyrant N amriid (Nimrod) threw Sayyidna Ibrahim (Abraham AS) into a blazing fire, and how Allah commanded the fire to grow cold for him, but not so cold as to do him harm -- and the fire obeyed the command, and, instead of scorching him, provided a place of safety. This was a direct divine act, and hence a miracle. Now, we sometimes hear of men who, having applied certain chemicals to their body, can enter a fire without being scorched. This is not a miracle, for the operative cause is of a physical nature - that is, the chemicals. These chemicals are not known to people in general, and they are deluded into believing such a performance to be a "supernatural" event going beyond the realm of "the habitual". The Holy Qur'an itself leaves no doubt as to a miracle being directly an act of Allah Himself. In the Battle of Badr, the Holy Prophet ~ took up a handful of pebbles, and threw them at the army of the infidels, which blinded their eyes. Referring to this miracle, the Holy Qur'an says: **وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ** When you threw (the pebbles), it was not you who threw, but Allah who threw (them)" (8:17). The statement is explicit enough, and means that the miraculous result produced by a handful of pebbles was not the work of the Holy Prophet ~ , but the act of Allah Himself.

Miracle and Magic: How to distinguish between them?

Having explained the difference between the nature of a miracle and that of magic, we must now turn to another important question -the results produced by each of them being in appearance the same, how is the common man to know the difference between the two? In fact, Allah has given to each certain characteristic features which can help the common man to distinguish miracles from magic. Firstly, miracles are manifested through those whom everyone knows to be clean in body, pure in deeds and God-fearing. On the contrary, magic shows its effectiveness through those who are unclean in body, dirty in deeds, shunning the worship of Allah and His remembrance. This is a distinction which everyone can observe with his own eyes. Secondly, Allah has so ordained things that if a man pretends to be a prophet and claims to perform miracles, and yet tries to practise magic, his magic is never effective, but he can be effective in magic so long as he does not lay a claim to prophethood.

Magic and Prophets

As to the question whether magic can have an effect on prophets, we shall say that it can. As we have explained above, magic operates through physical causes, and prophets are not immune to the influence of physical causes. Just as they feel the effects of hunger and thirst, fall ill and get healed through the operation of apparent physical causes, in the same way they can be affected by the hidden operations of magic, which are no less physical. Let us add that being affected by magic does in no way go against the dignity of the station of prophethood -- no more than would thirst or hunger. Authentic ahadith report that the Holy Prophet ﷺ was affected by the magic spell cast by the Jews, that he came to know of it through revelation, and that he took certain measures to free himself of its effects. The Holy Qur'an too tells us how Sayyidna Miisa (Moses $\text{r}\sim\text{J1} \sim$) experienced the effects of magic when the sorcerers cast a spell on his eyes, and the ropes and the sticks thrown by them began to look like running serpents, so that he was really frightened (20:66,67).

Injunctions of the Shari'ah with regard to Magic

As we have already said, Sihr (magic), in the terminology of the Holy Qur'an and the Hadith, refers only to those practices in which one seeks the help of jinns and devils (Shayatin) by gaining their pleasure through the adoption of certain phrases or actions that involve infidelity (Kufr) and association (Shirk) or sin and transgression, and thus brings about certain extraordinary and unusual events. The magic of Babylon, mentioned in the Holy Qur'an, was just this, and it is this form of magic which it condemns as infidelity or Kufr (Jassas). According to Abu Mansur, the most valid and correct view in this respect is that each and every form of magic does not, unconditionally and absolutely, constitute infidelity, but only that form which employs actions or speech contrary to the tenets of faith ('iman). (Ruh al-Ma'ani)

As everyone knows, the Holy Qur'an and the Hadith repeatedly enjoin upon the Muslims to consider the Shayatins one's enemies, to hate them and to curse them. Seeking to please them and to win their friendship, in contravention of such clear commandments, is in itself a sin. Moreover, they are pleased only when one indulges in Kufr (infidelity) or Shirk (association), and thus forfeits one's faith ('iman) altogether, or at least in disobedience and transgression, displeasing Allah and His angels by wallowing in dirt and impurity -- which becomes an additional sin. And if one makes use of magic for doing some harm to a human being unlawfully, it is still one more sin.

Thus, what the Holy Qur'an and the Hadith call Sihr can never be free either of infidelity in the matter of faith, or at least of infidelity in the matter of actions. If, in order to please the Shayatin, one adopts actions or speech involving infidelity or association, one would be committing an act of real infidelity in the matter of faith; and even if one manages to avoid infidelity and association in speech or action, but indulges in other sinful activities, one would not remain free from infidelity in the matter of actions. This is what the Holy Qur'an means when, in the present verses, it designates magic as Kufr.

To sum up, when magic employs actions or speech involving infidelity (such as seeking the help of Shayatin, or believing the stars and the planets to be effective in themselves, or claiming prophethood by presenting the results of magical procedures as miracles, etc), such a magic, according to the consensus, constitutes infidelity; and when magic does not involve acts of infidelity but only the commission of sinful acts, such a magic is a major sin.

Now, let us add some subsidiary injunctions with regard to magic.

- 1) Since magic is not usually free from infidelity in the matter of faith or in that of action, it necessarily follows that it is forbidden to learn or teach or practice it. Some jurists, however, allow one to learn magic for the purpose of protecting Muslims from harm, but one must not try to learn more than is necessary.
- 2) If in preparing charms and amulets the help of Jinns and Shayaitin. has been sought, they too come under the category of Sihr, and are thus forbidden. If the words employed in the charms are vague, and one does not exactly know what they mean but suspects that they are invocations addressed to idols or Shayatin, even such charms are forbidden.
- 3) As for the other forms of magic beside the Sihr, like that of Babylon, condemned by the Holy Qur'an and the Ifadlth, if they involve Kufr and Shirk in some way, they too are forbidden.
- 4) If there is a form of magic which employs words or actions or other elements to which the Shari'ah does not object, then it is permissible on condition that it is not used for a purpose which the Shari'ah forbids.
- 5) It is permissible to use the verses of the Holy Qur'an, or the Divine Names or the words of the Haditli in preparing charms and amulets, or as a recitation or invocation for gaining divine help in order to attain a desired end. But if such a use of the sacred texts or words is made for a reprehensible purpose, like doing harm to someone without an excuse, even that is forbidden. (Shami, Fatawa Qadi Khan)

A doctrinal point

Verse 102 says: "They could not thus do any harm to anyone, except with the permission of Allah". This shows that causes in themselves and by themselves cannot produce the effects one usually associates with them, and it is Allah who creates the effects .as much as the causes. (Bayan al-Qur'an)

TAFSEER OF SURAH NOW RESUMES!

Mu'awwadhatain are Surahs that Afford Protection Against Physical and Spiritual Afflictions

It is a settled doctrine of every believer that Allah is the intrinsic cause of every gain and loss in this world as well as in the next world. Without the Divine will not a jot of gain or loss can be caused to anyone. The only way to fortify against all physical and spiritual injuries and harm is for man to place himself under the protection of Allah, and by his actions he should attempt to make himself capable of entering the Divine shelter.

Surah Al-Falaq directs how to seek the Divine protection against worldly calamities, and Surah An-Nas tells the way to seek Divine protection against the calamities of the Hereafter.

Virtues of Mu'awwadhatain

Sahih of Muslim records a Tradition on the authority of Sayyidna 'Uqbah Ibn 'Amir who reports that the Messenger of Allah said: "Do you not see that there have been revealed to me verses tonight the like of which has not been seen before? Those are Surah Al-Falaq and Surah An-Nas." According to another narration, the like of Mu'awwadhatain has not revealed even in Torah, Injil, or Zabur or anywhere else in the Qur'an. Another narration of Sayyidna 'Uqbah Ibn 'Amir reports that the Messenger of Allah taught him Mu'awwadhatain while they were on a journey. Then he recited them in the maghrib salah and said: "Recite these two Surahs whenever

you go to sleep and whenever you get up." [Nasa'i] According to another report, the Messenger of Allah has advised people to recite these two Surahs after every salah [Transmitted by AbuDawud and Nasa'i].

Imam Malik recorded from Sayyidah 'A'ishah : "whenever the Messenger of Allah suffered from an ailment, he would recite the Mu'awwadhatin, blow over his hands, and then wiped his whole body with those hands. When his pain became acute on his death-bed, I would recite the Mu'awwadhatin, blow over his hands, and then he wiped them over himself, because my hands could not be the fitting substitute for his blessed hands. [All these narratives have been adapted from Ibn Kathir].

Sayyidna 'Abdullah Ibn Khubayb reports that it was raining one night and the sky had become intensely dark. We went out looking for the Messenger of Allah, and when he was found, he said: "Say ." He asked: "What should I say?" He said: "Recite and Mu'awwadhatin. Reciting them thrice in the morning and thrice in the evening will fortify you against all kinds of perturbations."

In sum, it was the practice of the Messenger of Allah and his Companions to recite these two Surahs to protect themselves against all types of privations, trials and tribulations of life in this world, as well as of life in the next world.

Lexicological Analysis of Important Words and Interpretation of the Surah

Verse [113:1] **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ** (Say, "I seek refuge with the Lord of the Daybreak.") The word falah means 'to split or cleave' and here it is used in the sense of 'break of dawn'. In another verse, a similar quality of Allah is used in [6:96] **فَالِقُ الْفَجْرِ** ([He is] the One who causes the dawn to break). Of all the Divine attributes, this particular attribute is used presumably because the darkness of night often causes evils and difficulties, and the daylight removes them. This attribute of Allah points to the fact that anyone who seeks protection in Allah, He will remove all afflictions from him. [Mazhari]

The Word Sharr: 'Allamah Ibn Qayyim's Exposition

Verse [113:2] **مِنْ شَرِّ مَا خَلَقَ** (From the evil of everything He has created.) 'Allamah Ibn Qayyim expounds that the word sharr (evil) is employed in two different senses: [1] pain, loss, injury, trouble, grief, distress and affliction which affect man directly, and they are by themselves troubles and afflictions; and [2] the factors that cause losses, injuries and afflictions. The second type covers unbelief, idolatry and all sins. The things from which the Qur'an and Sunnah require man to seek refuge in Allah are either of these two types. The Traditional supplication that is masnun after salah includes seeking of refuge from four things: [1] punishment of the grave; [2] punishment of the Hell-Fire; [3] hardships and privations of life; and [4] trials and tribulations of death. Of these, the first two are afflictions and punishments in their own right, and the last two are causes of afflictions and punishments.

Verse [113:2] **مِنْ شَرِّ مَا خَلَقَ** (From the evil of everything He has created) covers the evil of the entire creation. This verse was sufficient to guard against all mischief and calamities. But three particular forms of evil have been singled out to seek protection which often cause calamities and afflictions.

The first thing singled out appears in verse [113:3] **وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ** (and from the evil of dark night when it penetrates.) The word ghasiq is derived from ghasaq (to become dark or intensely dark). Thus Sayyidna Ibn 'Abbas, Hasan and Mujahid say that the word ghasiq stands for 'night'. The verb waqaba is derived from wuqub which means for utter darkness 'to overspread completely and intensely'. The verse means: I seek refuge in Allah from the night when its darkness has completely and intensely overspread'. The word 'night' has been specifically mentioned because this is the time when Jinn, Satans, harmful insects, animals and reptiles appear.

Thieves and robbers emerge at this time to carry out their crimes of stealing and other acts of wickedness. The enemies attack at this time. Black magic has the worst effect when it is intensely dark at night. As soon as the dawn approaches, the effects of all these things disappear and fade away. [Allamah Ibn Qayyim]

Verse [113:4] **وَمِنْ شَرِّ النّفّاثاتِ فِي العُقَدِ** (and from the evil of the women who blow on the knots.) The word naffathat is derived from naftah which means 'to blow'. The word 'uqad is the plural of 'uqdah which means 'a knot'. The magicians usually tie knots on a string or piece of thread, recite magical incantations or formulae and blow on them as they do so. The phrase **النّفّاثاتِ فِي العُقَدِ** (...the women who blow on the knots) refers to female magicians. It is possible that the pre-adjectival noun of the adjective naffathat be nufus [souls]. Thus this verse may be translated as 'the evil souls who blow on knots'. This translation would include men and women who carry out this evil practice. But most probably its pre-adjectival noun is 'womenfolk'. Women have been specifically mentioned perhaps because generally womenfolk have the natural disposition to carry out the evil practice of witchcraft; or probably because Labid Ibn A'sam, whose black magic was the cause of revelation of this Surah, got this most heinous act done by his daughters. Hence, the act of witchcraft is ascribed to them.

The reason why protection is sought against magicians is firstly that the cause of revelation of these two Surahs was the incident of magic. Secondly, people are normally unaware of the act of magicians, and they do not pay attention to getting themselves exorcised. They are under the impression that it is some kind of medical ailment and try to get themselves medically cured. In the meantime the magical effect continues to grow worse.

The third thing from which people are asked specifically to seek protection is hasid [jealous] and hasad [jealousy]. This has been specified for the same reasons as given above, because black magic was worked on the Prophet on account of jealousy. The Jews and the hypocrites could not bear to see the rapid progress and expansion of Islam. They could not defeat him in outer combat; therefore they tried to satisfy their jealousy by performing witchcraft on him. There were uncountable number of green-eyed monsters against the Prophet. That is the major reason why protection was sought against them. Jealousy of the jealous one gives him restless days and sleepless nights. He is at all times after causing loss to his envied person. Therefore, the harm he wishes to inflict is severe.

Hasad [Jealousy] and Ghibtah [Envy]

The Arabic word Hasad, the English equivalent of which is 'jealousy', is invariably used in the bad sense. It generally means to desire the deprivation of the other man rather than one's own acquisition of any bliss that he may possess. Simply put, Hasad means that a person should feel unhappy at the better fortune and good quality that Allah has granted to another, and wishes that it should be taken away from the other person and given to him, or at least the other should be deprived of it. Hasad in this sense is totally forbidden and a major sin. This is the first sin that was committed in the heaven and also the first one committed on the earth. The Iblis was jealous of 'Adam (A.S) in the heaven and the latter's son Qabil was jealous of his brother Habil on earth. [Qurtubi].

Ghibtah, on the other hand, means to desire for oneself the same blessing as the other man has, without any idea of the latter's losing it. This is not only permissible but also desirable.

Summary and Conclusion

Apart from the general protection that is sought in this Surah, protection is sought from three specific evils. These are mentioned separately in verses three, four and five. Furthermore, in the first and the third specific evils particular restrictions are placed. The first specific evil ghasiq [darkness] is restricted by the phrase **إِذَا حَسَدَ** "when it penetrates".

The third specific evil hasid is restricted by the phrase **إِذَا وَقَبَ** "when he envies". The practice of witchcraft is left unrestricted because its harmful effect is general. The harmful effect of darkness is felt when there is total

absence of light, plunging the night in intense and utter darkness. Likewise, jealousy may not cause harm to its object until the jealous one takes a practical step with word or deed to satisfy his heart. For until he takes a practical step, his being unhappy may be harmful to himself, but it is not harmful for the other person so that he may seek refuge from it. Hence, restrictions are placed on the first and the third specific evils.

Alhamdulillah The Commentary on Surah Al-Falaq Ends here

114. The Mankind (An-Nas)

This Surah is Madani and has 6 verses

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤)
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

Translation

Say, "I seek refuge with the Lord of mankind, [1]

the King of mankind, [2]

the God of mankind, [3]

from the evil of the whisperer who withdraws (when Allah's name is pronounced), [4]

the one who whispers in the hearts of people, [5]

whether from among the Jinn or Mankind. [6]

Commentary

Introductory Remarks

This Surah, the second of the Mu'awwadhatin, constitutes an extension of its predecessor and is in a way complementary to it, in that in Surah Al-Falaq the believers were enjoined to seek refuge with Allah against the hardships and privations of life in this world, while in the current Surah protection is sought from the trials and tribulations of the Hereafter. It was explained in Surah Al-Falaq that the word sharr could stand for 'evil' or 'harm' or even 'that which causes harm, anguish or distress'. In the present Surah, we are to seek refuge from the evil that is the cause of all sins, namely, the whisperings and insinuations of Satan. As the anguish and distress of the Hereafter is most severe, the Qur'an appropriately emphasizes at the end to seek Allah's protection against these evil powers.

Verse [114:1] **قُلْ أَعُوذُ بِرَبِّ النَّاسِ** Say, (I seek refuge with the Lord of mankind,) The attributive name of Allah rabb stands for 'one who nurtures', and implies that the Supreme Nurturer takes care of everything under all circumstances. In the present verse, He is referred to as 'the Lord of mankind', while in the previous Surah He was referred to as 'the Lord of the daybreak', because in the foregoing Surah the purpose was to seek protection against the outer bodily hardships and privations of life, and they are not confined to human beings. Animals also suffer bodily hardships and difficulties, unlike the Satanic instigations which are restricted to man, and the Jinn are subjoined to him. [Mazhari from Baidawi]

Verses [114:2 & 3] **مَلِكِ النَّاسِ (۲) إِلَهِ النَّاسِ** (the King of mankind, the God of mankind.) The reason for adding these two attributes is that the word rabb, attributed to a particular thing, could refer to someone other than Allah also, as for instance rabb-ud-dar [land-lord] or rabb-ul-mal [owner of wealth]. But not every master or owner is a king. That is why the attributive name malik [King] has been added to indicate that He is not only the 'Lord of mankind' but also the 'King of mankind'. Furthermore, not every king is worthy of worship. Thus the third attributive name ilah [God] has been added to nas [people]. The Divine wisdom in combining all three Divine attributes is that each attribute motivates protection. Every master has servants and takes care of them. Likewise, every king has subjects and looks after them. That the worshipped God protects His worshipper is even more obvious. Only Allah, and no other being, is characterized by these three attributes simultaneously. Therefore, seeking Allah's protection by invoking these attributes is the greatest protection, and the invocation is readily acceptable.

Since the first sentence contains the word nets (people), the second and the third verses should apparently refer to them with the pronouns by saying, malikihim [their king] rather than repeating the word nas (people). However, this is an occasion of supplication and praise, and as such repetition needs to be employed by deliberate design to add force and clarity to the sublime emotion by creating natural rhyme, rhythm and melodic sequence. Some scholars have explained the repetition of the word 'nas' differently. They say that the word nas occurs five times in this Surah. In its first occurrence, it refers to the children. The word rabb that refers to nurturer-ship of Allah is a hint to this, because children need nurturing the most. Its second occurrence refers to youth, and the hint in the context is the word malik which refers to kingship of Allah. It bears political connotation and is appropriate to the youth. Its third occurrence refers to old age. Old people cut themselves off from the world and look up to Allah alone as the real support of life, and render Him alone true and unconditional obedience and to make Him alone the real object of his love and adoration. The context for this is ilah [God] which points to the Divine worship. Its fourth occurrence refers to the righteous servants of Allah. The contextual hint for this is the word waswasah [evil whisperings] because the devil is the enemy of the righteous servants of Allah. His work is to cast evil prompting into the hearts of such people. Its fifth occurrence refers to mischief-makers because protection is sought from their mischief.

Verse [114:4] **مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ** (from the evil of the whisperer who withdraws [when Allah's name is pronounced].) After invoking three attributes of Allah, the present verse describes the one from whom protection is sought. He is 'the whisperer who withdraws'. The word waswas is originally an infinitive in the sense of waswasah 'to whisper [that is, to use breath instead of voice, when saying something in barely audible way]'. But here it is used as an hyperbolic expression to refer to 'Satan' in the sense that 'he is an embodiment of whisper'. Whispering of the Satan means that he invites people to his obedience by a superstitious discourse in a way that its subject is cast into man's heart, but no voice is heard. [Qurtubi].

The word **خَنَّاسِ** khannas is derived from khanasa which means 'to sneak, recede or withdraw furtively'. The Satan is so named because he puts himself in a squatting [perched] position on the heart of man. So, when the latter becomes heedless, the former whispers, but when he remembers Allah, he withdraws furtively. When man becomes unmindful of Allah again, the Satan returns. Whenever man remembers Allah, he withdraws. This practice continues persistently. The Messenger of Allah is reported to have said:

"Allah has built two houses in the heart of man, in one of which an angel resides and in the other the Satan. The angel urges him to do good works and the Satan induces him to do evil works. When man remembers Allah, the Satan withdraws. And when he stops remembering Allah, the Satan perches on the heart of man and pecks with his beak to whisper into it to do evil things." [Transmitted by Abu Ya'la on the authority of Anas, as quoted by Mazhari].

Verse [114:6] **مِنَ الْجِنَّةِ وَالنَّاسِ** (whether from among the Jinn or Mankind.)

This is explicative of the expression waswas occurring in verse [4], meaning that the devils from amongst mankind and the Jinn whisper into the breasts of mankind. Thus the Messenger of Allah has been enjoined to constantly seek protection against the mischief of sneaking devils, whether from amongst the Jinn or from amongst human devils. A question may arise here. It is obvious that the Satans can cast a voiceless evil prompting furtively into the hearts of people, but how the human devils can cast evil whisperings? They come forward publicly and use their voice, which is not waswasah [whisper]. The answer is that human beings too often cast doubts in the minds of people in an indirect way without uttering them explicitly. Shaikh Tzuzdin Ibn 'Abdus-Salam states, in his monograph 'al-Fawa'id fi Mushkilat-il-Qur'an', that the 'whisperer from mankind' refers to the whispering of one's own nafs (base faculties of the man himself). Just as the Satan casts evil thoughts into man's mind, likewise the base self of man urges him to do evil works. That is why the Messenger of Allah has directed us to seek protection in Allah from the evil of our own self in the following supplication:

"O Allah! I seek asylum in You from the evil of myself, from the evil of the Satan and from the evil of idolatry."

The Importance of Seeking Protection Against Satanic Whisperings

Ibn Kathir states that Allah invokes three of His attributive names in this Surah, rabb [Lord], malik [King] and ilah [God], and instructs man to seek refuge with Him against diabolical whisperings, because a Satanic companion is attached to every man, and at every step of the way, the latter's attempt is to destroy the former in different ways. First of all, he induces him to commit sins, and paves the way for him to wilfully violate the Divine laws and injunctions. If he does not succeed in this, he tries to contaminate and destroy his acts of obedience and worship by casting the thoughts of dissimulation, hypocrisy, pride and arrogance. He attempts to create doubts about authentic beliefs and doctrines of Islam in the minds of the learned scholars. The only one who can be saved from the evil of such Satanic pranks is the one whom Allah gives His protection.

The Messenger of Allah is reported to have said: "There is not a single one of you, but his companion [a devil] has been assigned to him." The Companions enquired: 'Is such a devil companion joined to you also, O Messenger of Allah,?' He replied: 'Yes. However, Allah has helped me against him and he has become submissive to me. As a result, he only commands me to do good.'"

It is also confirmed in the two Sahihs from Sayyidna Anas , who reported the story of Sayyidah Safiyyah . Once while the Messenger of Allah was performing I'tikaf in the mosque, one of his wives Sayyidah Safiyyah paid him a visit. When she decided to leave, he gave her company to the boundaries of the mosque. On the way, two men of the Ansar saw them together, The Holy Prophet said: "Wait! This is Safiyyah bint Huyayy [my wife]!" The two Companions exclaimed: "Pure is Allah, O Messenger of Allah, [how can we have ill thoughts about you?]" The Messenger of Allah replied: "Indeed, the devil runs through man's veins like the blood circulates. I feared that he might whisper evil thoughts in your minds. [That is why I had to call you and clarify that the lady with me was no other than my own wife.]"

Special Note

Just as it is necessary for man to avoid evil deeds, it is essential for Muslims to avoid occasions that may cause others to have ill thoughts about them. Should there arise an occasion which may give rise to such bad thoughts, they should immediately clarify the situation, and put an end to it then and there. In sum: This Tradition indicates that Satanic pranks are highly dangerous. It is not easy to avoid them unless we seek refuge with Allah

A Clarification

There are two types of evil thoughts:

- 1) voluntary;

2) and involuntary.

Here we are warned against voluntary thoughts that proceed from the will or from one's own free choice. The involuntary thoughts are thoughts that occur without one's will or free choice. Such thoughts come to mind involuntarily and pass away. They are not harmful, nor are they sinful as long as they do not act upon them or speak about them.

A Subtle Difference Between the Two Surahs of Mu'awwadhatain

In the present Surah, rabb [Lord], malik [King] and ilah [God], three Divine attributes have been invoked, while the evil from which protection is sought is only one, that is, the whispering. Conversely, in the previous Surah, only one attribute of Allah is mentioned, that is, rabb-il-falaq [Lord of the daybreak], but the evils from which protection is sought are many which are mentioned in three verses. This goes to show that the mischief of the Satan is the worst type of evil. The hardships and calamities that befall man in this world, affect his body and mundane affairs, unlike the Satanic pranks which affect man's mundane affairs as well his affairs of the Hereafter. The Satan is always after destroying man's after-life, and that is the most dangerous situation. If man suffers from physical injury or harm, he can find cure or remedy for it; but because the Satan lurks or lies hidden in ambush in every nook and corner of man's life to assault him unnoticed and pull him downwards, away from the Divine, it is not possible to resist him except with the protection granted by Allah. (Therefore, protection from him is sought by invoking three attributes of Allah.)

Human and Satanic Enemies: Their Differential Treatments

One may have some enemies from mankind, and some from Satanic origin. The Holy Qur'an has directed us to deal with these two kinds of enemies in different ways.

Ibn Kathir in the preface of his commentary of the Holy Qur'an has cited three verses of the Holy Qur'an pertaining to this subject. All three of them have two parts. In the first part, Allah has instructed man to treat his human enemy with kindness, politeness, patience, mercy and compassion. If he does not desist from his evil ways, then, jihad is prescribed in other verses. We need to wage armed struggle against the devilish elements of human society. But the only way to resist the Satanic enemy is to seek refuge with Allah. The first verse to this effect is in Surah Al-A'raf [7:199] **خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ** (Take to forbearance, and bid the Fair and ignore the ignorant.)

This pertains to defence against human enemy: In other words we need to grant courteous allowance for his offence, bid him to do good and forego revenge against injustice he might have committed. We must be easy in dealing with him and avoid causing him difficulty. This injunction is defence against human enemy and must be carried out in the first instance. But the next verse [7:200] of the same Surah pertains to the Satanic enemy as follows: **وَأِمَّا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ** "And if you are stricken with a strike from the Satan, seek refuge with Allah. Surely He is All-hearing, All-knowing."

In other words, if an evil suggestion comes to us from the Satanic enemy, then we need to seek refuge in Allah.

The second verse is in Surah Al-Mu'minun [23:96-98] **ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ** "Repel evil with that which is best."

And say: **وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ (٩٧) وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ** 'O my Lord, I seek Your refuge from the from the strokes of the satans, and I seek Your refuge from that they come to me'."

In the first sentence of these verses, the direction is given to repel the evil caused by human beings with good behaviour. But, when it comes to repel the evil caused by Satan, the direction given is to seek refuge in Allah.

The third verse dealing with the same subject is: [41:34] **أَدْفَعْ بِأَتَّتِي هِي أَحْسَنُ فَإِذَا أَلَّذِي بَيْنَكَ وَبَيْنَهُ ۚ**
عَدَاوَةٌ كَأَنَّهُ ۚ وَلِي ۙ حَمِيمٌ Repel (evil) with what is best, and you will see that the one you had mutual enmity with him will turn as if he were a close friend." [34]"

This part of the verse directs how to repel the evil caused by human enemy. If we repel evil deed with a better deed, it would be possible for us to win over our human enemies and they would become our most devoted friends. As opposed to a human enemy, the other part of the situation is contained in the next verse [36]. It deals with the slinking devil who is invisible, but effective in his attack. The verse reads **وَأَمَّا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ ۚ هُوَ السَّمِيعُ الْعَلِيمُ** "And should a stroke from Shaitan (Satan) strikes you, seek refuge with Allah. Surely, He is the All-Hearing, the All-Knowing." [41:36]

The wordings of this verse are more or less the same as they occur in Surah Al-A'raf. In other words, if an evil suggestion comes to us from the Satan, we are required to seek refuge in Allah, because that is the only defensive weapon against the invisible slinking, sly and cunning enemy. [Ibn Kathir]

In sum, all three sets of verses discussed above enjoin that a human enemy needs to be treated at first kindly, politely, patiently and compassionately, because human nature was in the primordial state created uncorrupted, and as such kindness, politeness, mercy and pardon could subdue him. However, human beings who have lost their primordial state of innocence, and are deeply sunk in the ocean of ignorance, the passions and the vices of the lower self or base self drag man downwards away from Allah. Some have become infidels, unbelievers and tyrants. They have thus become frontal enemies and come out armed with weapons of war to wage a frontal combat against the believers. The Qur'an prescribes in other verses that such human enemies should be repelled by force of arms. Unlike the accursed Satan, he is evil in his primal nature, and as such kindness, compassion and pardon does not bring a good effect on him. It is also impossible to have an armed conflict with him. So, the only defence against such an enemy is the celestial weapon of dhikrullah [Allah's Remembrance] and ta'awwudh [seeking refuge with Allah], with which the entire Qur'an is replete and the Qur'an appropriately ends with it.

Moreover, while dealing with a human enemy, a believer is never a loser. If he overcomes the enemy and prevails upon him, his victory is obvious. If the enemy overcomes him or even kills him, then too he will attain high rewards, and a high degree of martyrdom in the Hereafter which is far better than any worldly attainments. In other words, if a believer is defeated by a human enemy he has not lost anything nor is he harmed in anyway. But the case of the Satanic enemy is totally different. It is sinful to flatter him or please him; and if someone is defeated by him, it is to destroy his entire future in the Hereafter. This is the reason why the best defensive weapon against him is to seek refuge in Allah. This celestial weapon is so powerful and potent that all Satanic guile and treacherous cunning or craft are rendered weak and ineffective.

The Guile of Satan is Feeble

On account of the reasons given above, it may not be misunderstood that fighting the Satan is difficult. To dispel this misunderstanding, Allah has said **إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا** "...No doubt, the guile of the Satan is

feeble." (4:76) It is further clarified in Surah An-Nahl **فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (٩٨) إِنَّهُ ۙ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (٩٩) إِنَّمَا سُلْطَانُهُ ۙ عَلَى الَّذِينَ يَتَوَلَّوْهُ ۙ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ** "So, when you recite the Qur'an, seek the

protection of Allah against Satan, the accursed. He is such that he has no power over those who believe in Allah and place trust in their Lord. His power is only over those who befriend him and those who associate partners with Him. [16:98-100]"

Please see Ma'ariful Qur'an, Vol. 5/pp 412-415 for concise commentary and fuller details of related rulings.

Magic and Its Rulings

Ma'ariful Qur'an, Vol. 5/ pp 412-415 (Reproduced in Full)

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (٩٨) إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى
الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٩٩) إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْهُ وَالَّذِينَ هُمْ
بِهِ مُشْرِكُونَ

Translation

So, when you recite the Qur'an, seek the protection of Allah against Satan, the accursed. [98]

He is such that he has no power over those who believe and place trust in their Lord. [99]

His power is only over those who befriend him and those who associate partners with Him. [100]

Sequence of Verses

Emphasis was laid in previous verses over the fulfillment of the covenant with Allah following which stated there was the importance and desirability of acting righteously in one's life. That one neglects to follow these commandments happens because of Satanic instigations. Therefore, this verse teaches us to seek protection against Satan, the accursed - something needed in every good deed. But, it will be noticed that it has been mentioned particularly with the recitation of the Qur'an. One reason for this particularization could also be that the recitation of the Qur'an is an act so unique that the Satan himself runs away from it. As said poetically:

Satan bolts from people who recite the Qur'an!

Then, there are specified Verses and Chapters which have been tested and they produce the desired result in removing the traces of Satanic inputs particularly. That they are effective and beneficial stands proved from definite textual authorities (thus) - Bayan al-Qur'an. Despite this factor, when came the command to seek protection from the Satan in conjunction with the recitation of the Qur'an, it becomes all the more necessary with other deeds.

In addition to that, there is always the danger of Satanic instigations intruding into the recitation of the Qur'an itself. For instance, one may fall short in observing the etiquette due during the recitation or that it remains devoid of the essential spirit of deliberation, thinking, submission and humbleness. So, for this too, it was deemed necessary that protection from Satanic instigations should be sought (Ibn Kathir, Mazhari and others).

Commentary

In the preface of his Tafsir, Ibn Kathir has said: Human beings have two kinds of enemies. The first ones come from their own kind, like the general run of disbelievers. The other kind is that of the Jinn who are diabolic and disobedient. Islam commands defence against the first kind of enemy through -Jihad involving fighting and killing. But, for the other kind, the command is limited to the seeking of protection from Allah only. The reason is that the first kind of enemy happens to be homogenous. Its attack comes openly, visibly. Therefore, fighting and killing in -Jihad against such an enemy was made obligatory. As for the enemy of the Satanic kind, it is not visible. Its

attack on humankind does not take place frontally. Therefore, as a measure of defence against such an enemy, the seeking of the protection of such a Being has been made obligatory that no one is able to see, neither the humankind, nor the Satan. Then, there is that subtle expediency in entrusting the defence against Satan with Allah. Is it not that one who stands subdued by the Satan is actually rejected and deserving of punishment in the sight of Allah? Quite contrary to this is the case of the humanoid enemy of human beings, that is, the disbelievers. If someone is subdued or killed while confronting them, he becomes a martyr (shahid), and deserving of reward from Allah (thawab)! Therefore, when one confronts an enemy of human beings with all his strength, it turns out to be nothing but beneficial, no matter what the circumstances - either he would prevail over the enemy and put an end to his power, or would himself embrace shahadah (martyrdom in the way of Allah) and deserve the best of returns with Him.

Related Rulings (masa'il)

1. The reciting of: **اعوذ بالله من الشيطان الرجيم** (a'Udhu billahi minash-shaitanir-rajim: I seek protection with Allah from Shaitan, the accursed) before initiating the recitation of the Qur'an stands proved from the Holy Prophet in order that the command given in this verse is carried out.

But, not doing it occasionally also stands proved from authentic (Sahih) Ahadith. Therefore, the majority of Muslim scholars have not classed this injunction as obligatory (wajib). Instead, they have declared it to be Sunnah, a position on which Ibn al-Jarir al-Tabari has reported a consensus (ijma') of the scholars of the Muslim community. As for Hadith narratives carrying the word and deed of the Holy Prophet, whether those of reciting: **اعوذ بالله** (a'Udhu billahi) under most conditions or those of not reciting under some, all these have been mentioned exhaustively by Ibn Kathir at the beginning of his Tafsir.

2. Should ta'awwudh that is, a'Udhu billahi, be recited only at the beginning of the first raka'ah while in Salah, or should it be done at the beginning of every raka'ah? Views of leading Muslim jurists differ in this matter. According to the great Imam Abu Hanifah (RA), it should be recited only in the first raka'ah. while Imam Shafi (RA) declares its recitation at the beginning of every raka'ah as commendable (mustahabb). Arguments given by both have been presented in Tafsir Mazhari with full elaboration. (p. 49, v. 5)
3. While reciting the Qur'an - whether in Salah or out of it - the saying of 'a'iidhii bil-lah' is a Sunnah. The rule applies to both situations equally. But, after it has been said once, one may go on reciting as much as one wishes to, for the same single ta'awwudh (said at the beginning) is sufficient. Yes, if one abandons the recitation in the middle, gets busy with some mundane chore and then resumes it all over again, one should re-initiate the recitation by saying a'Udhu billahi and 'bismillah' once again at that time.
4. 4. Saying a'Udhu billahi before reading any word or book other than the Qur'an is not a Sunnah. There, one should recite only bismillah. (Al-Durr al-Mukhtar, Sham!)

However, the Ahadith teaches the saying of ta'awwudh during other things done and situations faced. For example, when someone gets very angry - so says the Ahadith - the heat of the anger goes away by saying: **اعوذ بالله من الشيطان الرجيم** (a'Udhu billahi minash-shaitanir-rajim: I seek protection with Allah from Shaitan, the accursed)). (Ibn Kathir)

It also appears in Hadith that, before going to the toilet, saying:

O Allah, I seek protection with you from the foul and the impure is commendable (mustahabb). (Shami)

The way of Faith and Trust in Allah is the way of freedom from the power and control of the Shaitan

Verses 99 and 100 make it clear that Allah Ta'ala has not given the Shaitan the kind of power which would disarm any human being and compel him to become helpless and take to evil. So, should one opt for not using his capability of choice and control because of sheer carelessness or some selfish motive, then, this would be his own fault. Therefore, it was said that people who have faith in Allah and who, rather than trust their will power in their states and actions, place their ultimate trust in Allah Ta'alii for He is the One who gives us the ability to do everything good and also the One who shields us from everything evil. The Shaitan cannot possess and dictate such people. Of course, those who elect to befriend none but the Shaitan because of their selfish motives, particularly like things about him and go about associating others in the pristine divinity of Allah 'I'a'alji, then, the Shaitan is all over them, in possession, in control, and would not let them go towards anything good while, in every evil, they are right in front.

The same subject has been taken up in verse 42 of Surah al-Hijr where Allah Ta'ala has Himself refuted the claim of the Shaitan by saying: **إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ** (Surely, My servants [are such that] you have no power over them - except [over] the one who follows you from among the astray - 15:42).

TAFSEER OF SURAH NOW RESUMES!

Relationship Between the Prologue and the Epilogue of the Qur'an

Allah prefaced the Qur'an with Surah Al-Fatihah which began with His Personal name. It further described His predominant attributes as being Rabb or Maintainer of the universe; as being the All-Merciful and Very Merciful and the Sole Judge of rights and wrongs. It defined religion as being His worship alone and imploring Him alone for help - all else being powerless in comparison. It further taught man to pray for true guidance so that he is able to find the right path, and be established in it. He is taught to pray to be saved from being among those who are condemned and those who have lost the right path after having received it. These factors serve the purpose of man's success and prosperity in this world and in the next world, that is the Hereafter. However, in the process of achieving this purpose man is obstructed by the accursed Satan. He lays various traps inconspicuously utilizing people's different weak points, their sensual and unhealthy desires which he detects and exploits. The Satanic traps or snares need to be shattered or broken to pieces. Seeking refuge in Allah is the only effective protection against these evil powers. That is why the Qur'an most fittingly ends on this.

Conclusion

All Thanks are due to Allah that the tafsir of the noble Qur'an has ended with the grace of Allah, and His kindness and help. Praise be to Allah from the beginning to the end, outwardly and inwardly non-manifestly and manifestly. We would not have found the way, had Allah not guided us. May Allah shower His blessings upon the best of creation, Muhammad, His chosen Messenger, the Seal and the leader of the Prophets and Messengers (A.S). Upon him and the other Messengers be His blessings and peace, upon his family and his Companions, all of them. O 'Our Lord, accept from us! Indeed, You - and You alone - are the All-Hearing, the All-Knowing! This work completed on Saturday morning 21st of Sha'ban 1392 AH. Co-incidentally, this is the day I was born. I completed 77th year of my life and turned 78 years old. I pray to Allah and hope that the last days of my life would be the best part of my life, doing the best deeds; and that the best days of my life would be the day when I meet my Lord with the blessing of His clear Book and His trustworthy Prophet; and that the efforts of this humble servant would be accepted, whose soul was exhausted by ailments,

grief, distress and anxieties, and lack of strength; and that He would pardon my errors and shortcomings if the obligations toward His noble Book were not fulfilled; and that the Muslims would benefit by it for aeons of time; and that He makes this work a treasure-trove for the Day when there will be no trading and no friendship, when

neither wealth nor family will be of any help. My ability and help to do things come from Him. Pure is Allah; praise be to Him; Pure is Allah, the Great!

The 8th volume of Tafsir of Ma'ariful Qur'an was revised between 3rd of Ramadan 1392 AH and Friday 10th of Shawwal 1392 AH, taking about forty days. Praise be to Allah!

Alhamdulillah, the revision of the English version is completed on the night of 29 Ramadan 1424 A.H. corresponding to 25 November, 2003. May Allah bless this humble effort with His approval and pleasure, and make it beneficial for the readers. 'Amin

Sadaqallah-ul-'Azim

Wa sallallahu 'ala nabiyina Muhammadin wa 'ala 'Alihi wa sahbihi wa sallam.

Alhamdulillahilladhil-ladhi Ibni'matihi tatimmussalihah

The translation of the text of the Holy Qur'an completed on 16 Rabi'ul-Awwal 1424 A.H. corresponding to 19 May 2003 at Karachi on 11:25 forenoon.

Muhammad Taqi Usmani, May Allah forgive him, and accept this humble effort in the service of the Holy Qur'an, His eternal book of guidance. May Allah give us tawfiq to recite it and understand it.

[Alhamdulillah The Commentary on Surah An-Nas Ends here](#)

Appendix: Protection against Magic, Jinn, Shaytaan, thieves and against other worldly troubles and calamities (Manzil)

These are 33 verses of the Qur'aan which eliminate the affects of Magic and become a means of protection from Shayateen, thieves and harmful beasts and animals. (Shah Wali-ullah (RA): AlQawlul-Jameel)

These are verses of the Qur'aan which are known as "Manzil" in our family and elders of our family used to practise/read these assiduously and ensure that all the children learned them in their childhood. (Hazrat Maulana Muhammad Talha s/o Hazrat Shaykh Maulana Zakariyya (RA))

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (١) الرَّحْمَنِ الرَّحِيمِ (٢) مَلِكِ يَوْمِ الدِّينِ (٣) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٤) أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٥) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ (٦) غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧)

(Chapter 1:1-7)

(وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ (٣)) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفقُونَ (٢)) ذَلِكَ لِكِتَابٍ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (١) (٥) (أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٤)) إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالتَّحَرُّةِ هُمْ يُوقِنُونَ

(Chapter 2:1-5)

(٦٣) وَاللَّهُمَّ إِلَهَ وَأَحَدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

(Chapter 2:163)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥) (٢٥٦) (إِكْرَاهًا فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ) اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٥٧)

(Chapter 2:255-257)

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا يُفَرِّقُونَ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (٢٨٥) لَا يَكْفُرُ اللَّهُ نَفْسًا إِلَّا وَسِعَتْهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفُورَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢٨٦)

(Chapter 2:284-286)

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (١٨)

(Chapter 3:18)

قُلْ أَللَّهُمَّ مَلِكُ الْمَلِكِ نُوحِي الْمَلِكِ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٢٦) تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ (٢٧)

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُعْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَيْنًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (٥٤) ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ (٥٥) وَلَا تُقْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ (٥٦)

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا (١١٠) وَقُلْ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وِليٌّ مِّنَ الدُّلِّ وَكَبْرُهُ تَكْبِيرًا (١١١)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ (١١٥) فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (١١٦) وَمَن يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ (١١٧) وَقُلْ رَبِّ أَعْقِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ (١١٨)

وَالصَّافَاتِ صَفًا (١) فَالزَّاجِرَاتِ زَجْرًا (٢) فَالَّتِي لَيْتَ ذِكْرًا (٣) إِنَّ إِلَهَكُمْ لَوَاحِدٌ (٤) رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ (٥) إِنَّا زَيْنًا أَلَمْ نَكُن مِّنْ قَبْلِهِ شَيْئًا وَزَيْنَا أَلَمْ نَكُن مِّنْ قَبْلِهِ كَافِرِينَ (٦) وَحَقَّقْنَا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ (٧) لَّا يَسْمَعُونَ إِلَى الْمَلَأِ أَعْلَىٰ وَيُقَدِّفُونَ مِّنْ كُلِّ جَانِبٍ (٨) دُحُورًا وَلَهُمْ عَذَابٌ وَأَصِيبٌ (٩) إِنَّا مَن خَطَفَ الْخَطْفَةَ فَانْتَبَعَهُ شَيْبَابٌ تَأْقِيبٌ (١٠) فَاسْتَفْتِهِمْ أَهْمَ أَشَدُّ خَلْقًا أَمْ مَن خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِّن طِينٍ لَّازِبٍ (١١)

يَمَعْتِرَ الْجَنَّةَ وَالنَّارَ إِنْ أَسْطَعْتُمْ أَن تَتَفَدُّوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُدُوا ۚ لَّا تَنفُدُونَ إِلَّا بِسُلْطَنِ (٣٣) فَيَأْتِي ءَالَاءَ رَبِّكُمْ كُذِّبَانِ (٣٤) يُرْسَلُ عَلَيْكُمَا شَوْابٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ (٣٥) فَيَأْتِي ءَالَاءَ رَبِّكُمْ كُذِّبَانِ (٣٦) فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ (٣٧) فَيَأْتِي ءَالَاءَ رَبِّكُمْ كُذِّبَانِ (٣٨) فَيَوْمِئِذٍ لَّا يُسْئَلُ عَن ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ (٣٩) فَيَأْتِي ءَالَاءَ رَبِّكُمْ كُذِّبَانِ (٤٠)

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (٢١) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ عِلْمُ الْغَيْبِ وَالسَّهْدِ هُوَ الرَّحْمَنُ الرَّحِيمُ (٢٢) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣) هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢٤)

قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ اسْمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْعَانًا عَجَبًا (١) يَهْدِي إِلَى الرُّشْدِ فَأَمَّا بِهٍ ۖ وَلَن تُشْرِكَ بِرَبِّنَا أَحَدًا (٢) وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا (٣) وَأَنَّهُ كَانَ يَفُولُ سَفِينًا عَلَى اللَّهِ شَطَطًا (٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ (١) لَّا أَعْبُدُ مَا تَعْبُدُونَ (٢) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٣) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (٤) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٥) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (٦)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلْهُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

(Chapter 112:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلْأَعُوذُ بِرَبِّ الْفَلَقِ (١) مِنْ شَرِّ مَا خَلَقَ (٢) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

(Chapter 113:1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلْأَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْغِيْبَةِ
وَالنَّاسِ (٦)

(Chapter 114:1-6)