

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَيَّ قَلْبِكَ بِإِذْنِ  
 اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾  
 مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ  
 فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ  
 بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾ أَوَكَلَّمَا عَاهَدُوا  
 عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا  
 جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ  
 مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ  
 لَا يَعْلَمُونَ ﴿١٠١﴾ وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ  
 سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيْطَانَ كَفَرُوا  
 يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ 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 عَلِمُوا لَمَنِ  
 اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ  
 أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ  
 مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

### Tarjumanani

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Say O Muhammad: "Whoever is the enemy of Jibrael (Gabriel) should know that he revealed this Qur'an to your heart by Allah's command, which confirms previous scriptures, and is a guidance and good news for the believers." Let them know that whoever is an enemy of Allah, His angels, His Rasools, Jibrael (Gabriel) and Mikael (Michael); Allah is an enemy to such unbelievers. We have sent down to you clear revelations: no one can deny them except the transgressors. Has it not been the case that every time they made a covenant a group of them threw it aside? But the fact is that most of them do not believe. When there came to them a Rasool from Allah confirming their own Holy Book, a group from those to whom the Holy book was given cast off the Book of Allah behind their backs as if they knew nothing about it and accepted what the shaitans falsely attributed to the kingdom of Sulaiman; not that Sulaiman was an unbeliever, it were the shaitans who were unbelievers; they taught witchcraft to the people and that which was revealed to the two angels, Haroot and Maroot in the city of Babil (Babylon). Yet, these two angels never taught magic to anyone without saying: "We have been sent to tempt you; do not renounce your faith." In spite of this warning, those people kept on learning from both of them, the magic of which could cause discord between husband and wife; although they could harm none with it except with Allah's permission. They learned, indeed, what harmed them and did not profit them; even though they knew fully well that the buyers of magic would have no share in the happiness of the Hereafter. Surely, they sold their souls for a bad price, if they could understand it! If they would have believed (accepted Islam) and kept themselves away from evil, there would have been a better reward from Allah, if they could understand it!

ان سے کہو کہ جو کوئی جبریل سے عداوت رکھتا ہو، اسے معلوم ہونا چاہیے کہ جبریل نے اللہ ہی کے اذن سے یہ قرآن تمہارے قلب پر نازل کیا ہے، جو پہلے اپنی ہوئی کتابوں کی تصدیق و تائید کرتا ہے اور ایمان لانے والوں کے لیے ہدایت اور کامیابی کی بشارت بن کر آیا ہے۔ (اگر جبریل سے ان کی عداوت کا سبب یہی ہے، تو کہہ دو کہ) جو اللہ اور اس کے فرشتوں اور اس کے رسولوں اور جبریل اور میکائیل کے دشمن ہیں، اللہ ان کافروں کا دشمن ہے۔ ہم نے تمہاری طرف ایسی آیات نازل کی ہیں جو صاف صاف حق کا اظہار کرنے والی ہیں۔ اور ان کی پیروی سے صرف وہی لوگ انکار کرتے ہیں جو فاسق ہیں۔ کیا ہمیشہ ایسا ہی نہیں ہوتا رہا ہے کہ جب انہوں نے کوئی عہد کیا، تو ان میں سے ایک نہ ایک گروہ نے اسے ضرور ہی بالائے طاق رکھ دیا؟ بلکہ ان میں سے اکثر ایسے ہی ہیں، جو سچے دل سے ایمان نہیں لاتے۔ اور جب ان کے پاس اللہ کی طرف سے کوئی رسول اس کتاب کی تصدیق و تائید کرتا ہوا آیا جو ان کے یہاں پہلے سے موجود تھی، تو ان اہل کتاب میں سے ایک گروہ نے کتاب اللہ کو اس طرح پس پشت ڈالا گویا کہ وہ کچھ جانتے ہی نہیں۔ اور لگے ان چیزوں کی پیروی کرنے جو شیاطین، سلیمان کی سلطنت کا نام لے کر پیش کیا کرتے تھے، حالانکہ سلیمان نے کبھی کفر نہیں کیا، کفر کے مرتکب تو وہ شیاطین تھے جو لوگوں کو جادو گری کی تعلیم دیتے تھے۔ وہ پیچھے پڑے اس چیز کے جو بابل میں دو فرشتوں، ہاروت و ماروت پر نازل کی گئی تھی، حالانکہ وہ (فرشتے) جب بھی کسی کو اس کی تعلیم دیتے تھے، تو پہلے صاف طور پر متنبہ کر دیا کرتے تھے کہ "دیکھ ہم محض

ایک آزمائش ہیں، تو کفر میں مبتلا نہ ہو۔" پھر بھی یہ لوگ ان سے وہ چیز سیکھتے تھے جس سے شوہر اور بیوی میں جدائی ڈال دیں۔ ظاہر تھا کہ اذن الہی کے بغیر وہ اس ذریعے سے کسی کو بھی ضرر نہ پہنچا سکتے تھے، مگر اس کے باوجود وہ ایسی چیز سیکھتے تھے جو خود ان کے لئے نفع بخش نہیں، بلکہ نقصان دہ تھی اور انھیں خوب معلوم تھا کہ جو اس چیز کا خریدار بنا، اس کے لئے آخرت میں کوئی حصہ نہیں۔ کتنی بری متاع تھی جس کے بدلے انہوں نے اپنی جانوں کو بیچ ڈالا، کاش انھیں معلوم ہوتا! اگر وہ ایمان اور تقویٰ اختیار کرتے، تو اللہ کے یہاں اس کا جو بدلہ ملتا، وہ ان کے لئے زیادہ بہتر تھا۔ کاش انھیں خبر ہوتی۔

इनसे कहो कि जो कोई जिबरील से अदावत रखता हो, उसे मालूम होना चाहिए कि जिबरील ने अल्लाह ही के इज़्ज से यह कुरआन तुम्हारे कल्ब पर नाज़िल किया है, जो पहले आई हुई किताबों की तस्दीक व ताईद करता है और ईमान लानेवालों के लिए हिदायत और कामयाबी की बशारत बनकर आया है | (अगर जिबरील से इनकी अदावत का सबब यही है तो कह दो कि) जो अल्लाह और उसके फ़रिश्तों और उसके रसूलों और जिबरील और मीकाईल के दुश्मन हैं, अल्लाह उन काफ़िरों का दुश्मन है | हमने तुम्हारी तरफ़ ऐसी आयात नाज़िल की हैं जो साफ़-साफ़ हक़ का इज़हार करनेवाली हैं | और उनकी पैरवी से सिर्फ़ वही लोग इनकार करते हैं जो फ़ासिक हैं | क्या हमेशा ऐसा ही नहीं होता रहा है कि जब इन्होंने कोई अहद किया तो इनमें से एक गरौह ने उसे ज़रूर ही बाला-ए-ताक रख दिया? बल्कि उनमें से अकसर ऐसे ही हैं जो सच्चे दिल से ईमान नहीं लाते | और जब उनके पास अल्लाह की तरफ़ से कोई रसूल उस किताब की तस्दीक व ताईद करता हुआ आया जो इनके यहाँ पहले से मौजूद थी तो इन अहले-किताब में से एक गरौह ने

किताबुल्लाह को इस तरह पसे-पुशत डाला गया कि वे कुछ जानते ही नहीं। और लगे उन चीज़ों की पैरवी करने जो शयातीन, सुलैमान की सल्लनत का नाम लेकर पेश किया करते थे, हालाँकि सुलैमान ने कभी कुफ़्र नहीं किया, कुफ़्र के मुर्तकिब तो वे शयातीन थे जो लोगों को जादूगरी की तालीम देते थे। वे पीछे पड़े उस चीज़ के जो बाबिल में दो फ़रिश्तों, हारुत व मारुत, पर नाज़िल की गई थी। हालाँकि वे (फ़रिश्ते) जब भी किसी को उसकी तालीम देते थे तो पहले साफ़ तौर पर मुतनब्बेह कर दिया करते थे कि "देख, हम महज एक आज़माइश हैं, तू कुफ़्र में मुब्तला न हो। फिर भी ये लोग उनसे वह चीज़ सीखते थे जिससे शौहर और बीवी में जुदाई डाल दें। ज़ाहिर था कि इज़्जे-इलाही के बग़ैर वे इस ज़रीए से किसी को ज़रर नहीं पहुँचा सकते थे, मगर इसके बावजूद वे ऐसी चीज़ सीखते थे जो ख़ुद उनके लिए नाफ़ाबख़्श नहीं, बल्कि नुकसानदेह थी, और उन्हें ख़ूब मालूम था कि जो इस चीज़ का ख़रीदार बना, उसके लिए आख़िरत में कोई हिस्सा नहीं। कितनी बुरी मताअ थी जिसके बदले उन्होंने अपनी जानों को बेच डाला, काश! उन्हें मालूम होता अगर वे ईमान और तकवा इख़तियार करते तो अल्लाह के यहाँ उसका जो बदला मिलता वह उनके लिए ज़्यादा बेहतर था। काश उन्हें ख़बर होती!

## Summary

Their animosity for Jibraeel and other angels. Israelites faithlessness. Their accusation against the Prophet Solomon (Suleiman). Their learning of witchcraft.

جبرائیل اور دیگر فرشتوں سے ان کی عداوت۔ بنی اسرائیل کی بے ایمانی۔ حضرت سلیمانؑ پر

ان کا الزام۔ ان کا جادو گری سیکھنا۔

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जिब्राईल और अन्य फ़रिश्तों से उनकी अदावत। बनी इस्राईल की  
बेईमानी। हज़रत सुलैमानुं पर उनका इल्ज़ाम। उनका जादूगरी  
सीखना।

TAFSIR

General

**Nomenclature:** This Ruku is aptly designated ‘Beneficial Knowledge and Harmful Learning’ because its central thematic concern lies in drawing a sharp distinction between knowledge that originates in divine revelation and leads to guidance, faith, and reward, and learning that is pursued in defiance of revelation and consequently becomes a source of deception, discord, and spiritual ruin. Through the rejection of Jibrīl and the revealed Book, repeated breaches of covenant, and the preference for sorcery despite clear warnings, the Ruku illustrates how learning, when severed from faith and taqwā, ceases to benefit and instead culminates in loss in the Hereafter.

**Period of revelation:** This Ruku belongs to the early Madinan period, revealed shortly after the Hijrah, approximately 622–624 CE = 1–2 AH. The subject matter, tone, and polemical engagement situate the passage firmly within the initial phase of Madinan revelation, when the Qur’ān was clarifying matters of belief, exposing religious inconsistency, and establishing moral and doctrinal accountability in a plural religious context.

R13(1) = S2:97

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلٰى قَلْبِكَ بِإِذْنِ  
 اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

Kalimat:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلٰى قَلْبِكَ بِإِذْنِ اللَّهِ = *qul man kāna ‘aduwwan li-jibrīla fa-innahū nazzalahū ‘alā qalbika bi-idhni*

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*llāhi* = say whoever is an enemy to Gabriel then indeed he has brought it down upon your heart by permission of Allah  
*مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ* = *muṣaddiqan li-mā bayna yadayhi wa-hudan wa-bushrā li-l-mu'minīna* = confirming what was before it and as guidance and good news for the believers

**Saudi:** Say: Whoever is an enemy<sup>1</sup> to Gabriel - for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,— [Saudi 2:97]

**Jalalayn:** Say, to them: ‘Whoever is an enemy to Gabriel, let him die in exasperation — he it was that brought it, the Qur’ān, down upon your heart by the leave, by the command, of God, confirming what was before it, of scriptures, a guidance, from error, and good tidings, of Paradise, for the believers. [Jalalayn 2:97]

**Qurtubi:** Say, ‘Anyone who is the enemy of Jibrīl should know that it was he who brought it down upon your heart, by Allah’s authority, confirming what came before, and as guidance and good news for the believers. [Qurtubi 2:97]

The reason for the revelation of this *āyah* is that the Jews said to the Prophet ﷺ, ‘Every Prophet has one of the angels bring him the Message and Revelation from His Lord. Who is your

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<sup>1</sup> A party of the Jews in the time of Muhammad ridiculed the Muslim belief that Gabriel brought down revelations to Muhammad Al-Mustafa. Michael was called in their books "the great prince which standeth for the children of thy people": (Daniel, xii. 1). The vision of Gabriel inspired fear (Daniel, viii. 16-17). But this pretence—that Michael was their friend and Gabriel their enemy—was merely a manifestation of their unbelief in angels, Prophets and Allah Himself; and such unbelief could not win the love of Allah. In any case it was disingenuous to say that they believed in one angel and not in another. Muhammad's inspiration was through visions of Gabriel. Muhammad had been helped to the highest spiritual light, and the message which he delivered and his spotless integrity and exemplary life were manifest Signs which everyone could understand except those who were obstinate and perverse. Besides, the verses of the Quran were in themselves reasonable and clear. [Saudi n 101]

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 companion so that we might follow you?’ ‘Jibrīl,’ he replied. They said. ‘That is the one who brings war and fighting. He is our enemy! If you had said Mīkā’īl, who brings down the rain and mercy, we would have followed you.’ So Allah revealed this. At-Tirmidhī transmitted it. There are two possibilities for the second pronoun ‘it’ which might also be read as ‘he’. It might possibly mean: ‘Allah sent down Jibrīl to your heart’ or, more likely, ‘Jibrīl brought down the Qur’ān to your heart.’ The heart is mentioned because it is the locus of the intellect and knowledge and accepts gnosis. The *āyah* indicates the nobility of Jibrīl and censures his enemies. ‘Allah’s authority’ is His will and knowledge. ‘What came before’ is the Torah. [Note to Qurtubi 2:97]

**Taqi:** Say, if someone is an enemy to Jibrā’īl (Gabriel) (it can by no means degrade him for) it is he who has brought it (the Qur’ān) down upon your heart by the permission of Allah,<sup>2</sup> confirming what has been before it, and a guidance and good tidings to the believers. [Taqi 2:97]

**R13(2) = S2:98**

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ  
 فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

**Kalimat:**

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ = *man kāna ‘aduwwan li-llāhi wa-malā’ikatihī wa-rusulihī wa-jibrīla wa-mīkāla* =

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<sup>2</sup> Some Jews said to the Holy Prophet ﷺ that they could not believe in the Qur’ān because its carrier is Jibrā’īl ﷺ (Gabriel) who was their enemy. The verse refers to this statement of theirs.

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whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael

فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ = *fa-inna llāha 'aduwwun li-l-kāfirīn* = then

indeed Allah is an enemy to the disbelievers

**Saudi:** Whoever is an enemy to Allah and His angels and prophet, to Gabriel and Michael,— Lo! Allah is an enemy to those who reject faith. [Saudi 2:98]

**Jalalayn:** Whoever is an enemy to God and His angels and His messengers, and Gabriel (read *Jibrīl* or *Jabrīl*, *Jibrā'īl* or *Jabra'īl*, *Jibrā'il* or *Jabra'il*), and Michael (*Mīkāl*, also read *Mīkā'il*, or *Mīkā'īl*; a supplement to *malā'ikatihī*, 'His angels', an example of the specific being supplemented to the collective) — then surely God is an enemy to the disbelievers' (He says 'to the disbelievers' instead of 'to them' in order to point out their status). [Jalalayn 2:98]

**Qurtubi:** Anyone who is the enemy of Allah and of His angels, and of His Messengers and of Jibrīl and Mīkā'īl, should know that Allah is the enemy of the unbelievers.' [Qurtubi 2:98]

This is a threat and rebuke to the enemies of Jibrīl and is an announcement that enmity towards some results in Allah's enmity towards those who show it. The enmity of the slave of Allah is shown by his disobedience to Allah, his failure to obey Him, and enmity towards His friends. Allah's enmity to the slave is shown by punishing him and by the effects of enmity on him. If it is asked why Allah singled out Jibrīl and Mīkā'īl for mention when they have already been included under the general category of 'angels', the reply is that they are singled out for mention in order to honour them. It is also said that they are singled out

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because the Jews had mentioned the two of them and they were the cause of the *āyah* being revealed.

Various things are said by linguists about these two names. The forms given for Jibrīl's name are: Jibrīl, which is the Ḥijāzī form, Jabrā'il, Jabrā'il, Jibriyil, Jabr'in, Jibrīn. The forms for Mīkā'il are: Mīkā'il (as Nāfi' has it), Mīkā'il, Mīkāl (Ḥijāzī), Mīk'il, Mīkāyil, and Mīkā'al.

Ibn 'Abbās says that *jabr* means 'slave' and *mīkā* means owned'. *Il* is the Name of Allah, thus both names mean 'slave of Allah'.

**Taqi:** If someone is an enemy to Allah, His angels, and His messengers, and to Jibrā'il (Gabriel) and Mīkā'il (Michael), then Allah is enemy to the disbelievers. [Taqi 2:98]

### R13(3) = S2:99

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا  
الْفَاسِقُونَ ﴿٩٩﴾

#### Kalimat:

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ = *wa-la-qad anzalnā ilayka āyātin*

*bayyinātin* = and indeed We have sent down to you clear signs

وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ = *wa-mā yakfurū bihā illā l-fāsiqūna* = and

none disbelieve in them except the defiantly disobedient

**Saudi:** We have sent down to thee manifest signs (ayat); and none reject them but those who are perverse. [Saudi 2:99]

**Jalalayn:** And We have revealed to you, O Muḥammad (s), clear proofs, lucid [ones] (*bayyinātin*, 'clear proofs'; is a circumstantial qualifier; this was in response to Ibn Ṣūryā saying

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to the Prophet (ﷺ), ‘You have not brought us anything’); **and none disbelieves in them except the wicked**, these have disbelieved in them. [Jalalayn 2:99]

**Qurtubi:** We have sent down Clear Signs to you and no one rejects them except the deviators. [Qurtubi 2:99]

Ibn ‘Abbās said that this is the reply to Ibn Şūriyā when he said to the Prophet ﷺ, ‘Muhammad, you have not brought us anything which accords with our knowledge and no clear sign has been sent down to you for us to follow.’ Then this *āyah* was revealed. [Note to Qurtubi 2:99]

**Taqi:** And certainly We have revealed to you clear signs. And no one denies them except the sinful. [Taqi 2:99]

### **R13(4) = S2:100**

أَوْكَلَّمَا عَاهَدُوا عَاهِدًا نَّبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا  
يُؤْمِنُونَ ﴿١٠٠﴾

#### **Kalimat:**

أَوْكَلَّمَا عَاهَدُوا عَاهِدًا نَّبَذَهُ فَرِيقٌ مِّنْهُمْ = *a-wa-kullamā ‘āhadū ‘ahdan nabadhahu farīqun minhum* = is it that every time they made a covenant a group among them cast it aside

بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ = *bal aktharuhum lā yu’minūna* = rather most of them do not believe

**Saudi:** Is it not (the case) that every time they make a covenant, some party among them throw it aside?– Nay, most of them are faithless. [Saudi 2:100]

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**Jalalayn:** When there came to them a messenger from God, namely, Muḥammad (ﷺ), confirming what was with them, a party of them who were given the Scripture have cast away the Scripture of God, that is, the Torah, behind their backs, that is to say, they have not acted according to what it said about belief in the Messenger and otherwise; as though they did not know, what is contained in it, to the effect that he is a true Prophet, or that it is the Book of God. [Jalalayn 2:100]

**Qurtubi:** Why is it that, whenever they make a contract, a group of them disdainfully tosses it aside? No indeed! Most of them do not believe. [Qurtubi 2:100]

The Jews had made a contract that they would believe in Muhammad when he was sent and would side with him against the Arab idolaters. Then when he was sent, they rejected him. ‘Aṭā’ says that the *āyah* refers to the agreements which the Prophet ﷺ made with the Jews which they subsequently broke. [Note to Qurtubi 2:100]

**Taqi:** Would it always be that every time they enter into a pact, a group from among them should throw it aside? In fact, most of them do not believe. [Taqi 2:100]

### **R13(5) = S2:101**

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ  
فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ  
كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

**Kalimat:**

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وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ = *wa-lammā jā'ahum*

*rasūlun min 'indi llāhi muṣaddiqun li-mā ma'ahum* = and when there came to them a messenger from Allah confirming what was with them

نَبَدَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كَتَبَ اللَّهُ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ =

*nabadhā farīqun mina alladhīna ūtū l-kitāba kitāba llāhi warā'a zuhūrihim ka-annahum lā ya'lamūna* = a group of those who were given the Book cast the Book of Allah behind their backs as if they did not know

**Saudi:** And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the book threw away the book of Allah<sup>3</sup> behind their backs, as if (it had been something) they did not know! [Saudi 2:101]

**Jalalayn:** When there came to them a messenger from God, namely, Muḥammad (ﷺ), confirming what was with them, a party of them who were given the Scripture have cast away the Scripture of God, that is, the Torah, behind their backs, that is to say, they have not acted according to what it said about belief in the Messenger and otherwise; as though they did not know, what is contained in it, to the effect that he is a true Prophet, or that it is the Book of God. [Jalalayn 2:101]

**Qurtubi:** When a Messenger comes to them from Allah confirming what is with them, a group of those who

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<sup>3</sup> I think that by "the Book of Allah" here is meant, not the Qur-ān, but the Book which the People of the Book had been given, viz., the previous Revelations. The argument is that Muhammad's Message was similar to Revelations which they had already received, and if they had looked into their own Books honestly and sincerely, they would have found proofs in them to show that the new Message was true and from Allah. But they ignored their own Books or twisted or distorted them according to their own fancies. Worse, they followed something which was actually false and mischievous and inspired by the evil one. Such was the belief in magic and sorcery. These are described in the next verse in terms referring to the beliefs and practices of the "People of the Book". [Saudi n 102]

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have been given the Book disdainfully toss the Book of Allah behind their backs, just as if they did not know. [Qurtubi 2:101]

They tossed it behind them by rejecting the Messenger. As-Suddī said, ‘They cast aside the Torah and adopted the book of Āṣaf and the magic of Hārūt and Mārūt.’ It is said that it can refer to the Qur’an. Ash-Sha‘bī said that they used to read it but rejected acting by it. Sufyān ibn ‘Uyaynah said, ‘They covered the Book in silk and brocade and adorned it with gold and silver but did not make lawful what it made lawful or unlawful what it made unlawful.’ [Notes to Qurtubi 2:101]

**Taqi:** And when a messenger from Allah came to them, confirming what was already with them, some from among the people of the Book threw the Book of Allah behind their backs, as if they did not know. [Taqi 2:101]

**R13(6) = S2:102**

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ ۖ وَمَا كَفَرُوا  
سُلَيْمَنَ ۚ وَلَكِنَّ الشَّيْطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ  
السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكِ بِبَابِلَ هَرُوتَ وَمَرْوَتَ ۚ وَمَا  
يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ  
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا  
هُم 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 أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

**Kalimat:**

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ = *wa-ittaba 'u mā tatlū sh-shayāṭīnu 'alā mulki sulaymāna* = and they followed what the devils recited over the kingdom of Solomon

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ = *wa-mā kafara sulaymānu wa-lākinna sh-shayāṭīna kafarū yu'allimūna n-nāsa s-siḥra* = and Solomon did not disbelieve but the devils disbelieved teaching people magic

وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ = *wa-mā unzila 'alā l-malakayn bi-bābila hārūta wa-mārūta* = and what was sent down to the two angels at Babylon Harut and Marut

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ = *wa-mā yu'allimāni min aḥadin ḥattā yaqūlā innamā naḥnu fitnatun fa-lā takfur* = and they do not teach anyone until they say we are only a trial so do not disbelieve

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ = *fa-yata'allamūna minhumā mā yufarriqūna bihī bayna l-mar'i wa-zawjihī* = so they learn from them that by which they cause separation between a man and his spouse

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ = *wa-mā hum bi-ḍārrīna bihī min aḥadin illā bi-idhni llāhi* = and they do not harm anyone by it except by permission of Allah

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وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ = *wa-yata 'allamūna mā yaḍurruhum*

*wa-lā yanfa 'uhum* = and they learn what harms them and does not benefit them

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ = *wa-la-qad 'alimū la-mani*

*shtarāhu mā lahū fī l-āakhirati min khalāqin* = and they certainly knew that whoever purchased it would have no share in the Hereafter

وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ = *wa-la-bi 'sa mā sharaw bihi anfusahum* =

and wretched is that for which they sold themselves

لَوْ كَانُوا يَعْلَمُونَ = *law kānū ya 'lamūna* = if only they knew

**Saudi:** They followed what the Satans<sup>4</sup> recited over Solomon's kingdom. Solomon did not disbelieve, but Satans disbelieved, teaching men. Magic, and such things as came down at Babylon to the angels Harut and Marut.<sup>5</sup> But neither of these taught anyone (such things) without saying: "We are only for trial; so do

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<sup>4</sup> This is a continuation of the argument in S2:101. The People of the Book. instead of sticking to the plain Books of Revelations, and seeking to do the will of Allah. ran after all sorts of occult knowledge, most of which was false and evil. Many wonderful tales of occult power attributed the power of Solomon to magic. But Solomon dealt in no arts of evil. It was the powers of evil that pretended to force the laws of nature and the will of Allah: such a pretence is plainly blasphemy. [Saudi n 103]

<sup>5</sup> Harut and Marut lived in Babylon, a very ancient seat of science, especially the science of astronomy. The period may be supposed to anywhere about the time when the ancient Eastern Monarchies were strong and enlightened: probably even earlier, as Ma-ru-tu or Madruk was a deified hero afterwards worshipped as a god of magic in Babylon. Being good men, Harut and Marut of course dabbled in nothing evil, and their hands were certainly clean of fraud. But knowledge and the arts, if learned by evil men, can be applied to evil uses. The evil ones, besides their fraudulent magic, also learnt a little of this true science and applied it to evil uses. Harut and Marut did not withhold knowledge, yet never taught anyone without plainly warning them of the trial and temptation of knowledge in the hands of evil men. Being men of insight, they also saw the blasphemy that might rise to the lips of the evil ones puffed up with science and warned them against it. Knowledge is indeed a trial or temptation: if we are warned, we know its dangers: if Allah has endowed us with free will, we must be free to choose between the benefit and the danger. ¶ Among the Jewish traditions in the Midrash (Jewish Tafsirs) was a story of two angels who asked Allah's permission to come down to earth but succumbed to temptation, and were hung up by their feet at Babylon for punishment. Such stories about sinning angels who were cast down to punishment were believed in by the early Christians also. (See the Second Epistle of Peter, ii. 4, and the Epistle of Jude, verse 6). [Saudi n 104]

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not blasphemous." They learned from them<sup>6</sup> the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the hereafter. And vile was the price for which they did sell their souls, if they but knew! [Saudi 2:102]

**Jalalayn:** And they follow (wattaba'u is a supplement to nabadha, '[it] cast away') **what the devils used to relate**, during the time of **Solomon's kingdom**, in the way of sorcery: it is said that they [the devils] buried these [books of sorcery] underneath his throne when his kingdom was taken from him; it is also said that they used to listen stealthily and add fabrications to what they heard, and then pass it on to the priests, who would compile it in books, this would be disseminated and rumours spread that the jinn had knowledge of the Unseen. Solomon gathered these books and buried them. When he died, the devils showed people where these books were, and the latter brought them out and found that they contained sorcery, and said, "Your kingdom was only thanks to what is in here"; they then took to learning them and rejected the Scriptures of their prophets. In order to demonstrate Solomon's innocence and in repudiation of the Jews when they said, "Look at this Muhammad, he mentions Solomon as one of the prophets, when he was only a sorcerer, God, exalted, says: **Solomon disbelieved not**, that is, he did not work

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<sup>6</sup> What the evil ones learnt from Harut and Marut (see last note) they turned to evil. When mixed with fraud and deception, it appeared as charms and spells and love potions. They did nothing but cause discord between the sexes. But of course their power was limited to the extent to which Allah permitted the evil to work, for His grace protected all who sought His guidance and repented and returned to Him. But apart from the harm that these false pretenders might do to others, the chief harm which they did was to their own souls. They sold themselves into slavery to the Evil, as is shown in the allegory of Goethe's Faust. That allegory dealt with the individual soul. Here the tragedy is shown to occur not only to individuals but to whole groups of people, for example, the People of the Book. Indeed the story might be extended indefinitely. [Saudi n 105]

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magic because he disbelieved, **but the devils disbelieved, teaching the people sorcery** (this sentence is a circumstantial qualifier referring to the person governing the verb kafaru); **and, teaching them, that which was revealed to the two angels**, that is, the sorcery that they were inspired to [perform] (al-malakayn, the two angels: a variant reading has al-malikayn, 'the two kings') who were, **in Babylon** a town in lower Iraq - **Harut and Marut** (here the names are standing in for 'the two angels', or an explication of the latter). Ibn 'Abbas said, 'They were two sorcerers who used to teach [people] magic'; it is also said that they were two angels that had been sent to teach [sorcery) to people as a trial from God. **They taught not any man, without them saying**, by way of counsel. **'We are but a temptation**, a trial from God for people, so that He may test them when they are taught it: whoever learns it is a disbeliever, but whoever renounces it, he is a believer, **do not disbelieve'**, by learning it, if this person refused and insisted on learning it, they would teach him. **From them they learned how they might cause division between a man and his wife**, so that they would hate each other, **yet they**, the sorcerers, **did not hurt any man thereby**, that is, by this magic, **save by the leave of God**, by His will; **and they learned what hurt them**, in the Hereafter, **and did not profit them**, and this was sorcery. **And surely** (the lam [of la-qad, 'surely'] is for oaths) **they**, the Jews, **knew well that whoever** (la-man: the lam denotes [part of] the subject of the sentence and is semantically connected to what precedes it; the man introduces the relative clause) **buys it**, [whoever] chooses it and took it in place of God's Book, **he shall have no share in the Hereafter**, that is, no portion of Paradise, **evil then would have been**, the thing, **that they sold themselves for**, those sellers, that is to say, the portion due for this [act] in the Hereafter, if they were to

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learn it; for it would have made the Fire obligatory in their case, **if they had but known**, the reality of the chastisement they would be destined for, they would not have learnt it. [Jalalayn 2:102]

**Qurtubi:** They follow what the *shayṭāns* recited in the reign of Sulaymān. Sulaymān did not disbelieve, but the *shayṭāns* did, teaching people sorcery and what had been sent down to Hārūt and Mārūt, the two angels in Babylon, who taught no one without first saying to him, ‘We are merely a trial and temptation, so do not disbelieve.’ People learned from them how to separate a man and his wife but they cannot harm anyone by it, except with Allah’s permission. They have learned what will harm them and will not benefit them. They know that any who deal in it will have no share in the Next World. What an evil thing they have sold themselves for if they only knew! [Qurtubi 2:102]

**They follow what the *shayṭāns* recited in the reign of Sulaymān.**

Allah here reports about the group who discarded the Book by pursuing magic. They were the Jews. As-Suddī said, ‘The Jews opposed Muhammad ﷺ but the Torah and the Qur’an spoke in one voice, so they discarded the Torah and adopted the book of Āṣaf and the magic of Hārūt and Mārūt.’

Muḥammad ibn Ishāq said, ‘When the Messenger of Allah ﷺ mentioned Sulaymān as one of the Messengers, some of the rabbis said, “Muḥammad claims that the son of Dāwūd was a Prophet! By Allah, he was nothing but a sorcerer!”’ Then Allah revealed: “Sulaymān did not disbelieve, but the *shayṭāns* did.” This means that the rabbis told people that what Sulaymān did with respect to riding the seas and subjugating the birds and jinn was magic.’

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Al-Kalbī said, ‘The *shayṭāns* wrote magic and necromancy as dictated by Āṣaf, the scribe of Sulaymān during the time when Allah had removed his kingdom from him, and they buried what they wrote in the place where Sulaymān prayed. Sulaymān was not aware of this. When Sulaymān died, they unearthed the books and told people, “He ruled you by this, so learn it.” The scholars of the tribe of Israel said, “We seek refuge with Allah from this being the knowledge of Sulaymān!” whereas the fools accepted that it was and learned it and discarded the books of their Prophets until Muḥammad ﷺ was sent. Then Allah revealed Sulaymān’s innocence of the accusation they made.’

‘Aṭā’ said that ‘ittaba‘ū’ (follow) in this *āyah* means ‘read’ while Ibn ‘Abbās says that it actually means ‘follow’. At-Ṭabarī said that it means ‘prefer’ since they preferred it to other things.

‘In the reign’ (*mulk*) means during the time of his Sharī‘ah and Prophethood. Az-Zajjāj said that al-Farrā’ said that it means during the time of his reign. It is said that it means during his kingship and so it is about his stories, qualities and reports. The *shayṭāns* here are said to be *shayṭāns* of the jinn. When *shayṭān* is used for a human being, it refers to someone who is obdurate in misguidance.

### **Sulaymān did not disbelieve but the *shayṭāns* did,**

This declares his innocence. Although they did not explicitly accuse him of disbelief, the Jews accused him of magic and, since magic entails disbelief, they were, in fact, ascribing disbelief to him. The disbelief of the *shayṭāns* is established because they taught magic.

### **teaching people sorcery**

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The root meaning of ‘*siḥr*’ (sorcery) is distortion and producing illusions. It happens when a sorcerer does something and the person under the spell imagines something to be different from what it is. This resembles a mirage which someone sees and imagines to be water or someone on a ship who imagines that the trees and mountains are travelling with him. It is said to be derived from diverting a child when he is tricked. Allah says: ‘*You are merely someone bewitched (musaḥḥarīn)*’ (26:153), i.e. shaped with magic. It is said that the root of *siḥr* is ‘concealment’, because a sorcerer does it in concealment. It is also said that its root is ‘diversion’, since it diverts a person from what is really happening. Its root is also said to be ‘enticement’ and all that entices and bewitches you. Al-Jawharī said that spells and charms and anything whose means are subtle in that way can be called sorcery.

There is disagreement about whether it is real or not. The Mu‘tazilites say that it is simply deceit and has no basis in reality. Ash-Shāfi‘ī says that it is whispering and illness. He said, ‘We think that its function is talismanic and is based on the effect of the particular qualities of the stars or by the *shayṭāns* making things easy which were difficult.’

We believe that it is true and that it has a reality and that Allah creates through it whatever He wishes, as will be explained. There is also a kind of magic which is merely sleight of hand and legerdemain. Another aspect is spells. Another aspect is words which are memorised and talismans which use the Names of Allah. That may also be part of the work of *shayṭāns*, or medicines and fumes and other things.

The Messenger of Allah ﷺ called eloquence in speech sorcery. He said, ‘Some kinds of eloquence are sorcery.’ Mālik and others

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transmitted it. That is because they make the false seem credible so that the listener imagines it to be true. That statement is said, by some, to imply censure and by and by others to imply praise. Censure is more likely, because a person may obtain something which is not rightfully his by means of it.

Another kind of sorcery is the sort whose perpetration makes the one who does it an unbeliever. This includes such claims as changing the forms of people and transforming them into animals, going on a month's journey in a single night, flying through the air and other such things. If anyone does that so that people will imagine that it is true, that turns him into an unbeliever. Abū 'Amr said, 'If anyone claims to be a sorcerer who can change animals from one form to another, or turn a person into a donkey and the like, and to have the power to transform bodies and destroy and alter them, this is someone who should be killed because he rejects the Prophets, laying claim to Prophethood himself, since he tries, by the use of trickery, to perform the same feats as them. As for the one who admits that his magic is simply deceit, distortion and illusions, he is not killed unless he does something else for which the punishment is death.'

Sunnīs believe that sorcery is real. Most Mu'tazilites and some Shāfi'īs believe that it is baseless and is only distortion and illusion so that a thing is made to appear other than what it is. They say that it is a sort of legerdemain, as Allah says: *'they appeared to him, by their magic, to be slithering around.'* (20:66) He did not say that it was real, but that it appeared so. This is not evidence because we do not deny that illusion-making is part of magic but other matters are confirmed which defy explanation. If magic did not have a reality, it would not be possible to teach it

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and the fact that Allah mentioned them teaching it indicates that it is real.

Allah says that the sorcerers '*produced an extremely powerful magic*' (7:116) and scholars agree that *Sūrat al-Falaq* was revealed because of the magic of Labīd ibn al-A‘šamm. That is reported in al-Bukhārī and Muslim. When the spell was removed, the Prophet ﷺ said, 'Allah healed me.' Healing only occurs by removing an illness. So both Allah and the Prophet have reported that it is real. We find no denial of its existence among the Companions or the Tābi‘ūn. There is a consensus regarding it. Sufyān related from Abu-l-A‘war from ‘Ikrimah that Ibn ‘Abbās said, 'Magic was taught in one of the towns of Egypt called Farama.' Anyone who denies it is unbeliever who denies Allah and His Messenger.

Our scholars say that it is not denied that breaking of normal patterns occurs through sorcerers and that, although it is not in the normal power of a human being to cause illness, separation, madness, paralysis of a limb and other things, it is, nevertheless, a human possibility. It is, however, Allah who creates these things when the magic takes place, just as He creates fullness after eating and quenching of thirst through drinking.

Muslims agree that there was no magic involved in what Allah did in relation to the locusts, lice, frogs, splitting the sea, the transformation of the staff, bringing the dead to life and other such signs of the Prophets. Our scholars said that the difference between magic and a Prophetic miracle is that magic can exist with a sorcerer or someone else and a group of people can know it and can do it at the same time, whereas Allah does not give anyone but His Prophet the power to perform a miracle. A sorcerer cannot claim to be a Prophet and what he does is not a

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miracle. A miracle must be accompanied by a true claim to Prophethood and the challenge to imitate it.

*Fuqahā'* differ about the ruling of a Muslim and *dhimmī* sorcerer. Mālik believed that when a Muslim does magic with words which constitute disbelief, he should be killed and not asked to repent. Even if he were asked to repent, his repentance would not be accepted because he would conceal his sorcery like a heretic or fornicator, and because Allah Himself called sorcery disbelief. Ibn Hanbal, Abū Thawr, Ishāq, ash-Shāfi'ī and Abū Ḥanīfah also said that. The execution of sorcerers is reported from 'Umar, 'Uthmān, Ibn 'Umar, Hafṣah, Abū Mūsā, Qays ibn Sa'd and seven Tābi'ūn. It is related that the Prophet ﷺ said, 'The *ḥadd* punishment for a sorcerer is to be struck with the sword.' At-Tirmidhī transmitted it, but it is not strong. Only Ismā'īl ibn Muslim has it and they consider him to be weak. Ibn al-Mundhir related that. It is related that 'Ā'ishah sold a witch who had used magic on her and used the price to free slaves.

Ibn al-Mundhir said, 'When a man admits that he did magic with words which constitute disbelief, then he must be killed, even if he repents. The same applies if there is clear evidence against him. If the words that he used in his magic are not tantamount to disbelief, it is not permitted to kill him. If he deliberately inflicts an injury on the person who has been subjected to his sorcery, retaliation is obliged. If there is no retaliation for it, there is blood money.' Ibn al-Mundhir also said, 'When the Companions of the Messenger of Allah ﷺ disagree about something, we are obliged to follow the view which is closest to the Book and the Sunnah. It is possible that the magic for which some of them commanded the sorcerer to be executed did indeed constitute disbelief and this corresponds to the Sunnah of the Messenger of Allah ﷺ. It is

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also possible that the magic of the witch whom ‘Ā’ishah sold did not actually constitute disbelief. If the hadith about killing sorcerers is sound, then it is only possible when the magic of the sorcerer amounts to disbelief, and so that is in keeping with what is reported from the Prophet ﷺ: “A Muslim’s blood is only lawful by one of three things...”

This is true. The blood of Muslims is protected and only allowed when there is certainty, and when there is disagreement there is no certainty, Allah knows best. Some scholars say that magic can only be performed through disbelief and arrogance or by esteeming Shayṭān and thus sorcery is evidence of disbelief. Allah knows best. It is related that ash-Shāfi‘ī said, ‘A sorcerer is not killed unless he kills by his magic and says that it was deliberate. If he does not say it was deliberate, he is not killed but pays blood money for accidental homicide. If he causes harm, he is punished according to the extent of harm he caused.’ Ibn al-‘Arabī said that this is false for two reasons. One is that he does not know the reality of magic which, in fact, consists of formulae which revere things other than Allah to which powers and entities are ascribed. The second is that Allah clearly states in His book that the *shayṭāns* disbelieved.

The Mālikīs argue that a sorcerer’s repentance is not accepted because sorcery is something hidden and not shown and so his repentance cannot be relied on. The person who is asked to repent is someone who openly apostatises. Mālik said that if a sorcerer or heretic repents before there is testimony against him, his repentance is accepted. His proof is the words of Allah: ‘*But when they saw Our violent force, their faith was of no use to them.*’ (40:85) This indicates that their faith is of use to them before the punishment arrives. This is the same.

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It is said that a *dhimmī* sorcerer is killed, but Mālik said that he is not killed unless he kills and that he is liable for injuries caused. He is killed if he does something not part of his *dhimmah* treaty. Ibn Khuzaymandād said, ‘There are differing transmissions from Mālik about a *dhimmī*. Sometimes he said that he is asked to repent and his repentance consists of becoming Muslim. Sometimes he said that he is killed even if he becomes Muslim. Someone from the Abode of War is not killed when he repents. That is also what Mālik said about a *dhimmī* who insults the Prophet ﷺ: he is asked to repent and his repentance consists of becoming Muslim. Sometimes he said that he is killed and not asked to repent, as is the case with a Muslim. Mālik also said that a *dhimmī* who does sorcery is punished unless he kills someone with his sorcery or causes some event and he is punished accordingly for it. Others said that he is killed because he has broken the treaty.’ The heirs of a sorcerer do not inherit from him because he is an unbeliever unless his sorcery is not called disbelief. Mālik said that a woman who makes her husband impotent with respect to herself or another by the magical use of knots is punished and not killed.

They disagree about whether a sorcerer is asked to undo his magic from the person bewitched. Sa‘īd ibn al-Musayyab permitted it, according to what al-Bukhārī mentioned. Al-Muzanī inclined to that, but al-Ḥasan al-Baṣrī disliked it. Ash-Sha‘bī said that there is no harm in amulet charms. Ibn Baṭṭāl said, ‘We find in the letter of Wahb ibn Munabbih that one should take seven leaves from a lotus-tree, crush them between two stones, mix them with water and then over that recite the Throne Verse. Then take three sips from it and wash the body with it. It will remove what he is afflicted by, Allah willing. It is good for a man prevented from having sex with his wife [because of magic].’

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Most Mu‘tazilites deny the existence of *shayṭāns* and the jinn. This indicates their weakness because not only is it not logically impossible to affirm their existence but also the texts of the Book and the *Sunnah* indicate their existence. An intelligent person who clings to the rope of Allah must accept things which are beyond normal experience when there is a text stating that they exist. Allah says: ‘*the shayṭāns disbelieved*’ and He also mentions them elsewhere and the Prophet ﷺ mentioned them and therefore they must exist.

**and what (*mā*) had been sent down to Hārūt and Mārūt, the two angels in Babylon,**

‘*Mā*’ means negation [i.e. ‘*and it was not sent down to the two angels*’] and that is conjoined to ‘*Sulaymān did not (mā) disbelieve*’. That is mentioned because the Jews said the two angels (*malakayn*) that Allah sent with magic were Jibrīl and Mīkā’il. Allah denies that. ‘Hārūt and Mārūt’ are an appositive for the earlier ‘*shayṭāns*’. This is the most fitting interpretation of the *āyah*. It is the soundest of what is said about them and one pays no attention to another interpretation. Sorcery comes from the *shayṭāns* because of the subtleness of their essence and their trivial understanding. It is mostly women who practise it. Allah refers to them when He says: ‘*women who blow on knots.*’ (113:4)

And it also said that ‘*mā*’ is conjoined to the magic [i.e. ‘*teaching people magic and what had been sent down to Hārūt and Mārūt, the two angels in Babylon*’]. Anyway it is clear that Allah sent down magic to the angels as a test for people. Allah tests His slaves in whatever way He wishes. This is why the angels said, ‘We are merely a trial. We inform you that the act of sorcery is

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disbelief. If you obey us, you will be saved. If you disobey, you will be destroyed.’

It is related from ‘Alī, Ibn Mas‘ūd, Ibn ‘Abbās, Ibn ‘Umar, Ka‘b al-Aḥbār, as-Suddī and al-Kalbī that when there was a lot of corruption among the descendants of Ādam in the time of Idrīs, the angels condemned them. Allah Almighty said, ‘If you had been in their position and been formed as they are formed, you would have acted as they have acted.’ They answered, ‘Glory be to You! It is not fitting for us to do that!’ He said, ‘Then choose two angels from the best of you.’ They chose Hārūt and Mārūt. He sent them down to earth and inserted lust in them. Not a month had passed before they were tempted by a woman called ‘Bīdakht’ in Nabatean, ‘Nāhīl’ in Persian and ‘az-Zuhrah’ in Arabic. They argued about her and tried to seduce her. She refused unless they entered her religion, drank wine, and killed a soul whom Allah had made inviolable. They agreed to what she wanted and drank wine and had sex with her. A man saw them and they killed him. She asked them about the Name by which they ascended to heaven and they taught it to her. She spoke it, ascended and was transformed into a star.

Sālim reported from his father from ‘Abdullāh that Ka‘b related that the day had not ended before they had committed what Allah had forbidden them. According to another hadith, they were given a choice between the punishment of this world and the punishment of the Next World and they chose the punishment of this world. So they are punished at Babylon in an underground passage. It is said that it is the Babylon in Iraq and it is also said that it is the one at Nihawand. ‘Aṭā’ related from Ibn ‘Umar that when he saw Venus (Zuhrah) and Suhayl, he cursed and reviled them and said, ‘Suhayl was a tax-collector in Yemen who

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wronged people and az-Zuhrah was the woman of Hārūt and Mārūt.’

All of this is weak and nothing to do with Ibn ‘Umar and others. None of it is sound. It is a view refuted by the basic principles of the angels who are the guardians Allah assigned over His Revelation and His emissaries to His Messengers: *‘They do not disobey Allah in respect of any order He gives them and carry out what they are ordered to do.’* (66:6) *‘They do not precede Him in speech and they act on His command.’* (21:27) *‘They glorify Him by night and day, without ever flagging.’* (21:20) Logically, it is not denied that disobedience could occur from the angels, the opposite of what they are obliged exist in them, and lust created in them, since everything imaginable is within Allah’s power.

This is the source of the fear of the Prophets, *awliyā’*, and excellent scholars. But the occurrence of this permissible matter is only perceived by report, and it is not sound.

Part of what indicates the fact that it is not sound is that Allah created the stars and the planets when He created the heavens. We read in a report: ‘When heaven was created, He created in it seven orbits: Saturn, Jupiter, Mars, Mercury, Venus, the sun and the moon.’ This is the meaning of His words: *‘each one swimming in a sphere.’* (21:33) This confirms that Venus and Suhayl existed before the creation of Ādam. The words of the angels, ‘It is not fitting for us to do that!’ would mean: ‘You are not able to tempt us.’ This is unbelief. We seek refuge with Allah from it and from ascribing it to the noble angels, may Allah bless them all! We declare them free from that and they are free from what the commentators mentioned. Glory be to Allah, your Lord, the Lord of Might, from what they describe!

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Ibn ‘Abbās, Ibn Abzā, ad-Ḍaḥḥāk and al-Ḥasan read the word as *malikayn*, which means two kings, and take it as referring to Dāwūd and Sulaymān. This is weak as Ibn al-‘Arabī stated. Al-Ḥasan said that they were two louts at Babylon who were kings. Bābil (Babylon) is a region in the earth. It is said to be Iraq and the surrounding area. Ibn Mas‘ūd said to the people of Kufa, ‘You are between Hira and Babylon.’ Qatādah said, ‘It extends from Nineveh to Ra’s al-‘Ayn.’ Some people said that it is in Morocco, which Ibn ‘Aṭiyyah says is weak. Some people said that it is the mountain of Nineveh. Allah knows best.

There is disagreement about why it is called ‘Bābil’. It is said that ‘Babel’ is called that because of the ‘babble’ of languages when the tower of Nimrod fell. It is said that it is called that because when Allah Almighty wanted to make the sons of Ādam have different languages, he sent a wind that gathered them from the far corners of the earth to Babel and then Allah confounded their language there and then that wind separated them into lands. *Balbalah* is separation. Al-Khalīl said something to that effect. Abū ‘Umar ibn ‘Abd al-Barr said, ‘One of the most concise and best things said about *balbalah* is what Abū Dāwūd ibn Abī Hind related from ‘Ilbā’ ibn Aḥmar from ‘Ikrimah from Ibn ‘Abbās that when Nūḥ descended from al-Jūdī, he built a city called Thamānīn (‘Eighty’) and on the day when tongues were confounded, there were eighty languages, one of which was Arabic. The people did not understand one another.’

‘Abdullāh ibn Bishr al-Māzinī related that the Messenger of Allah ﷺ said, ‘Fear this world. By the One who has my soul in His hand, it has more sorcery in it than Hārūt and Mārūt.’ Our scholars say that this world has more sorcery than both of them because it bewitches you by deceiving you. Its temptation is

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concealed and it leads you to compete in greed for it, to amass it and deny it to others until it comes between you and obedience to Allah and comes between you and seeing the truth and observing it. Therefore this world is more enthralling than them. It takes your heart away from Allah, from establishing His right and from the promise and the threat. The sorcery of this world is love of it, enjoying its appetites and being deluded by its false hopes until it takes hold of your heart. That is why the Messenger of Allah ﷺ said, ‘Love of a thing makes one blind and deaf.’

**who taught no one without first saying to him, ‘We are merely a trial and temptation, so do not disbelieve.’**

‘Alī is reported as saying that the angels taught people by warning them against magic, but that does not mean that they were inviting them to it. Az-Zajjāj says, ‘This is the position held by most of the people with expertise in language and investigation. It means that they taught people the prohibition and said to them, “Do not do this. Do not use that to come between a man and his wife.”’ Although this world is a greater temptation because its temptation is hidden, they said, ‘*We are merely a trial and temptation, so do not disbelieve.*’ One group said that that is by learning sorcery, and another group said that it is by using it. Al-Mahdawī said, ‘It is mockery because they said that to those whom they were certain were misguided.’

**People learned from them how to separate a man and his wife**

As-Suddī said, ‘They used to say to those who came to them, “*We are merely a trial and temptation, so do not disbelieve.*” If the person refused to go back, they would say, “Go to this pile of ashes and urinate on it.” When he urinated on it, a light would leave him, shining, on the way to heaven. It was his faith. Then a black smoke would emerge from it and enter his ears. It is

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disbelief. When he told them what he had seen, then they would teach him how to separate a man and his wife.’ One group believe that a sorcerer cannot do more than cause separation, as Allah mentions here, because Allah mentioned that when He criticised sorcery and the aim of learning it. If they had been able to do more than that, they say, Allah would have mentioned that. Another group say that separating a man and his wife is the most common application of magic and does not preclude magic of other kinds, like causing love and hatred, causing evil to part a man from his wife, and to come between a man and his heart. That includes pains and illnesses. All of that can be witnessed, and denying it is pure obstinacy.

**But they cannot harm anyone by it, except with Allah’s permission**

It is said that this refers to the Jews and it is said that it refers to the *shaytāns*. ‘It’ refers to sorcery. ‘Allah’s permission’ here means His will and decree, not His command, because Allah does not command the reprehensible and then judge people according to it. Az-Zajjāj said, ‘It means “only by the knowledge of Allah.”’ An-Naḥḥās said that this is incorrect.

**They have learned what will harm them and will not benefit them.**

Meaning in the Next World even if they obtain some benefit from it in this world. It is said that it will also harm them in this world because the harm which results from magic and causing disunion rebounds on the sorcerer in this world if he is discovered because he will be disciplined and punished and the ill fame of sorcery is attached to him.

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**Taqi:** They followed what the devils used to recite in the reign of Sulaimān (Solomon);<sup>7</sup> and it was not Sulaimān who became an infidel, but the devils did become infidels,<sup>8</sup> teaching people magic, and what had been sent down to the two angels, Hārūt and Mārūt, in Babylon. And these two did not teach anyone without first having said (to him), “We are but a trial, so do not go infidel.”<sup>9</sup> Then, they used to learn from them that with which they could cause separation between a man and his wife. But they were not to bring harm through it to anyone without the will of Allah. 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. If only they knew! [Taqi 2:102]

### **R13(7) = S2:103**

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<sup>7</sup> In these verses another misdeed of some Jews is disclosed. They used to indulge in sorcery and black magic that was prohibited by Allah. This magic was practiced by some devils in the days of Sulaimān ﷺ for which they used to recite some formulas. The phrase “What the devils used to recite” in this verse refers to those formulas.

<sup>8</sup> In order to justify their involvement in magic, some Jews attributed to Sulaimān ﷺ that he used to practice magic. Since the formulas used in magic amounted to *kufir* (infidelity), magic has been referred to here as *kufir*. An additional hint in this sentence is to refutation of the belief of the Jews that Sulaimān ﷺ had, God forbid, become an apostate at the end of his life, and, instigated by some women, had started worshipping idols. This is what the Old Testament of the Bible attributes to him. (See 1-Kings 11: 1-12) The Holy Qur’ān refutes this allegation.

<sup>9</sup> “What had been sent down to the two angels” means the formulas of magic. The background of this episode is that, at a particular time, black magic had grown very popular in Babylon, so much so that people started confusing it with the miracles of the prophets, believing the magicians to be holy men, and obeying them in all sinful acts. In order to remove this misconception, Allah sent two angels, namely Hārūt and Mārūt, in human form. It seems that the purpose of sending them to Babylon was twofold. Firstly, they explained the difference between the miracles of the prophets and the magic of the sorcerers, and clarified that the miracles are unusual events beyond the system of ordinary causes and effects; they are shown directly by Allah to prove the truthfulness of the prophets, while magic is a part of the system of causes and effects with no nexus with the piety of those who practice it. For that purpose they had to show how magicians’ formulae have effects of their own. Secondly, when in the course of their explanation, they had to disclose magician’s formulae, with a warning that it was forbidden by Allah to practice them, it was a test for their addressees whether, after learning these formulas, they would refrain from them, or their knowledge would tempt them to indulge in magic. Some of them passed this test, while others failed. The Holy Qur’ān gives, in this verse, a brief description of those who failed.

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وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا  
يَعْلَمُونَ ﴿١٠٣﴾

**Kalimat:**

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ = *wa-law annahum āmanū*

*wa-ttaqaw la-mathūbatun min ‘indi llāhi khayrun* = and if they had believed and been mindful then a reward from Allah would surely have been better

لَوْ كَانُوا يَعْلَمُونَ = *law kānū ya ‘lamūna* = if only they knew

**Saudi:** If they had kept their faith and guarded themselves from evil, far better had been the reward from Allah, if they but knew! [Saudi 2:103]

**Jalalayn:** Yet if only they, the Jews, had believed, in the Prophet and the Qur’ān, and been fearful, of God’s chastisement, by abandoning acts of disobedience towards Him, such as sorcery (the response to the [conditional clause beginning with] *law*, ‘if’, has been omitted, [but it is intimated to be] ‘they would have been rewarded’, and this is indicated by [His following words]) verily, a reward from God would have been better, than that for which they sold themselves, if they had but known, that this is better they would not have preferred that over this (*la-mathūbatun*, ‘verily the reward’, is the subject; the *lām* is that of oaths; and *min ‘indi’Llāhi khayrun*, ‘from God, would have been better’, is the predicate). [Jalalayn 2:103]

**Qurtubi:** If only they had believed and been godfearing! A reward from Allah is better, if they only knew. [Qurtubi 2:103]

‘They’ here refers to the sorcerers. [Note to Qurtubi 2:103]



**Taqi:** And had they accepted the faith, and been God-fearing, the reward from Allah would have always been far better. If only they knew! [Taqi 2:103]

