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RUQYAH

• FOR TREATMENT OF •
MAGIC AND EVIL EYE



القرآن الحكيم
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• FOR TREATMENT OF •
MAGIC AND EVIL EYE

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◀ (The Noble Qur'an) ▶

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Transliteration of Arabic Terms

In transliterated words, Arabic letters correspond to their English equivalents with the exception of the consonants below:

Consonants		Vowels	
ء	ص	Short: اَ a	اِ i
ث	ض	اُ u	اَ ā
ح	ط	اِ ī	اِوِ ū
خ	ظ	Diphthongs: اَوِ aw	
ذ	ع	اِی ay	
ش	غ		

Adulations and Salutations

عَزَّوَجَلَّ The Mighty and Majestic (Allāh).

سُبْحَانَهُ وَتَعَالَى The Sublime and Exalted (Allāh).

تَبَارَكَ وَتَعَالَى The Blessed and Exalted (Allāh).

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ May blessings and peace be upon him (the Prophet).

عَلَيْهَا السَّلَامُ / عَلَيْهِمُ السَّلَامُ Peace be upon him / her / them.

رَحِمَهُ اللهُ / رَحِمَهُمُ اللهُ May Allāh have mercy upon him / them.

Note: It is impossible to translate the Qur'ān into any other language whilst retaining its full range and depth of meaning. Hence, all texts from the Qur'ān cited in this work, whilst providing an accurate enough rendition of the basic meaning, remain limited due to the limitations of the English language and are unable to convey what is in the Qur'ān of limitless meanings through its grammatical constructions in the pure and eloquent Arabic Language.

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Introduction



All praise is due to Allāh, Lord of the Worlds, and may blessings and peace be upon His Noble Messenger, and upon his family and Companions. To proceed:

Allāh the Exalted said:

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“And We send down of the Qur’ān that which is a healing and mercy for the believers.” [17:82]

Imām al-Sa’dī (رَحْمَةُ اللَّهِ) said: “The Qur’ān comprises healing and mercy, but this is not for everyone. It is only for those who believe in it, who believe in its *āyāt* and who act upon it. The cure that the Qur’ān contains is general, (comprising) the cure of the hearts from doubts, ignorance, corrupt ideas, evil deviations and evil intentions. It contains certain (definitive) knowledge by which every doubt and ignorance is ended, and admonitions and reminders by which every desire opposing Allāh’s command is ended. [And it comprises] the cure of the bodies from its ailments and sicknesses.”¹

1 *Taysīr al-Karīm al-Raḥmān* (Dār al-Ḥadīth, Cairo) p. 499.

Within the Qur’ān is treatment and healing for magic and the evil eye, such as Sūrah al-Fātiḥah, Āyat al-Kursī, the *Mu’awwidhatayn* (al-Falaq, al-Nās) and many other *āyāt*. The book in your hands is a compilation of various *surāhs* and *āyāt* that are either legislated in the Sunnah or shown to be helpful in treating magic and the evil eye through experience.

Magic and the evil eye are from the causes of evil and affliction created by Allāh to test mankind, and behind them are affairs of envy, jealousy, desire, hatred and anger, which give rise to them. Any cure, therefore, has to counter every aspect of the evil which includes the actions of the heart. This means that the person performing the *ruqyah*, whether upon himself or others, must bring strong actions of the heart comprising anger and jealousy for the truth, along with the *ruqyah*, to comprehensively counter the evil.

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said when speaking of the ḥadīth in which a Companion performed *ruqyah* on a tribal chief who had been stung with a poisonous bite: “Know that the sting comes from those with venom and poison, which are the wicked souls that are in a state of anger which stirs up a fiery poison in them, resulting in the poisonous sting. These stings vary according to the level of wickedness, strength and nature of those souls. If their wicked souls adapt to that angry manner, it creates a toxic (poisonous) nature in them, and they find comfort and pleasure in throwing it into a receptive place (the victim to be stung), just like wicked people find comfort and pleasure in conveying their evil to whomever they can convey it to.

Many people do not enjoy life on a day in which they do not harm anyone of their kind, and they find suffering from carrying that poison and evil within them, until they unleash it on someone else, at which point their moaning subsides, and their souls find peace. Such a person suffers in the same way as a person whose desire for intercourse is intense, so his character becomes evil, and his soul becomes heavy until he satisfies his desire. This is due to the strength of desire (lust) whereas that (prior example) is due to the strength of anger.

And Allāh — be He exalted — in His wisdom, established authority as a deterrent for these angry souls. Were it not for this authority, the earth would have been corrupted:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ
 وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

“Were it not for Allāh repelling some people with others, the earth would have been corrupted. But Allāh is full of bounty for the worlds.” [2:251].

And Allāh, in His kindness and mercy, permitted these souls (with intense desire) to have wives and slaves, which reduces its intensity. The intent here is that these angry souls, when they connect to a receptive object (the victim), will affect it and some of them affect the object merely by facing it without touching it, and among them are those that cause blindness to the eyes and miscarriage (in pregnant women).

From this (type) is the gaze of the one with the evil eye, for when his gaze falls upon the one envied, a toxic quality arises

within him which affects the one envied according to his lack of preparedness and being defenceless, and according to the strength of that soul (with the evil eye).

Many of these souls affect the victim when he is described to them, so his soul adapts and faces him from a distance (with the evil eye) and (the victim) is then affected by it. Whoever denies this (reality) is not counted among Ādam's offspring except in form and appearance.

So when the pure, exalted, noble soul in which there is anger and jealousy for the truth, encounters these wicked and poisonous souls, and is shaped by the realities, secrets and meanings of al-Fātiḥah, and what it contains of Tawḥīd, reliance, praise of Allāh and mention of the foundations of His Beautiful Names and mention of His Name — which is never mentioned over evil except that it ends and eradicates it and when mentioned over good, makes it grow and increases it — such a soul, by what it is accustomed to of (these truths and meanings) repels the effect of that evil, Satanic soul, and the healing is achieved.

The foundation of healing and recovery rests upon repelling an opposite with its opposite and preserving something with its like. Thus, health is preserved with its like and illness is repelled by its opposite.

These are causes that the All-Wise, the All-Knowing has tied to their effects, both in (the affairs of) creation and the command (of legislation). This will not be achieved except through the strength of the soul (engaging in the *ruqyah*) and the acceptance of (the remedy by) the passive nature (of

the patient). If the soul of the one who was stung does not become receptive to accept (the effect of) the *ruqyah*, and the soul of the one performing the *ruqyah* is not strong enough to have an effect, the cure will not be obtained.”²

In this important speech of Ibn al-Qayyim is a crucial matter regarding the performance of *ruqyah*, which is the strength of belief and conviction, the presence in the mind of the lofty meanings contained in the *āyāt* being recited, combining that with jealousy and anger for the truth, which is Allāh’s Tawḥīd, and His justice, and then focusing all of that upon the place of pain and suffering or the person who is a victim of magic or evil eye. Cure and healing are achieved with Allāh’s permission when these affairs are combined.

In what follows are *sūrahs* and *āyāt* of the Qur’ān with an explanatory translation with some explanatory notes based upon the commentary of the Qur’ān commentators, past and contemporary, in order to aid the reader in combining all the necessary elements to obtain a full cure by Allāh’s permission, and with Allāh lies all success.

Abū ‘Iyaaḍ Amjad Rafīq

14 Sha‘bān 1447 / 2 February 2026

2 *Madārij al-Sālikīn* (Dār al-Kitāb al-‘Arabī) 1/79-80.

Magic and Its Reality



The word “*sihr*” in Arabic linguistically means to turn something away from its reality, and refers to everything that is hidden or whose means are subtle and in which there is something of deception.³

As for its conventional usage, given that it has so many forms and manifestations, scholars have given many definitions, no particular one of which provides a comprehensive treatment. Shaykh Muḥammad al-Amīn al-Shinqīṭī (رحمة الله) said that it is not possible to give a comprehensive and exhaustive definition due to its many types and forms.⁴

However, we can present here a summary of some of the common definitions that have been provided, and they include:

- Speech in which other than Allāh is venerated and to whom decrees and events are ascribed.
- Amulets, incantations and knots which affect the hearts and bodies, causing illness, death, separation between husband and wife, insanity and so on.

3 Refer to a discussion of the root of this word in *al-Mufradāt* of al-Rāghib al-Aṣfahānī (p. 226), *al-Ṣiḥāh* of al-Jawharī (2/769), *Lisān al-ʿArab* of Ibn Mandḥūr (4/348) and *al-Qāmūs al-Muḥīṭ* of al-Fayrawzabādī (p. 519).

4 *Aḍwā al-Bayān* (4/444).

- Every affair whose cause is hidden, and which is perceived as other than its true nature and functions through deception and trickery.⁵
- Something done by the devil to men through whispers, incitements and temptations, and is initiated through a magician who has learned its means, and who initiates it through speech, blowing on knots and other methods.

Magic is true and real, and not mere trickery as claimed by the Mu'tazilah, and it involves the devils from the jinn who affect the hearts, minds and bodies of men through mechanisms that are not fully comprehended, but are from the ways and means created by Allāh (عَزَّوَجَلَّ).⁶

5 Among the Muslims are those who deny the reality of magic, such as the Mu'tazilah and those affected by them, and they give it a restricted definition such as this one, in which magic is presented as mere trickery and deception. In other words, what is achieved through sleight-of-hand and works on people's perception only. While this is part of magic, it is an error to restrict it only to this, since magic involves the agency of the jinn, through whom true and real effects are achieved on minds, hearts and bodies. Further, magic can affect perception and imagination itself, and this is other than sleight of hand magic which are mere tricks.

6 In refutation of the Mu'tazilah, and in demonstration of the plausibility of magic involving devils, and it being a true and real phenomenon through created ways and means, is that it can be said to the deniers: it is known that the biological functions in the body, and the senses, the brain, mind and organs are all connected to electricity or electric impulses through the nervous system which provide a control and communications network. The devils are created out of the purest part of the fire that is smokeless, and they are able to travel rapidly, over great distances, similar to how electricity and waves are able to travel great distances in split

As for those who ally with the devils and are engaged in magic, then they can be divided into the following:

First, those who are the heads of disbelief who have allied with Iblīs, believing in him and his promise to them that he can offer them hidden knowledge and eternal life. These are the powerful elites in the uppermost echelons of society who hold the reins of power. They take this as a religion, and they are referred to as “Luciferians” and “Illuminists”, who believe that through science and technology, they can discover the secrets of immortality and become gods. This is what Satan whispered to Ādam (عَلَيْهِ السَّلَامُ), offering him the tree of eternity, angelic life, immortality and an everlasting kingdom.⁷ They worship Iblīs through ritual sacrifice, and various types of deprivation involving women and children, this being the price they pay to earn the support and guidance of the devils in learning the secrets of creation and how to

seconds. Thus, there is some degree of commonality that exists — the true nature of which may not be understood — allowing the jinn to enter humans and manipulate their cognitive and mental functions, including their hearing, seeing, smelling, thinking and emotions, and likewise to affect organs and limbs, by virtue of the nature of their own creation. Hence, they can impregnate thoughts and imaginations, and cause illness, insanity or death through tangible means, even if they are imperceptible to humans. So all of this is completely plausible within the scheme of Allāh’s creation. Hence, magic is a true and real phenomenon. The effects that we see are true and real and not just mere tricks using deception and trickery such as sleight of hand and rapid movements. Given this, rejecting the reality of magic cannot be sustained, neither religiously, nor materially or scientifically.

7 Refer to Sūrah al-A’rāf (7:20) and Sūrah Ṭā Ḥā (20:120).

enslave mankind. They are the greatest enemies of Allāh, His Angels, Books and Messengers.

Second, at the service of the first group are the highly skilled magicians, the lords and masters of sorcery, who are thoroughly grounded in the art and craft, having inherited it generation after generation, possibly over thousands of years. They serve in various fields, especially in the arena of music, singing and entertainment, due to the tremendous reach of these affairs on the heart and minds. They mesmerise and enchant the masses through celebrities, to whom they attach devils with their magic, for possession and control, and they use them to infuse false ideas, doctrines, lusts and desires into the hearts of mankind. They have a deep understanding of how to manipulate and deceive people and to alter their states and minds to make them accessible to the devils for whisperings and possession. They work with slogans, symbols, visuals and voices into which their Satanic call is infused and hidden and works at the subconscious level. Through all of this, they and their masters seek to achieve an “externalisation of the hierarchy”⁸ which means normalising Satan’s worship and obedience by dissolving and unifying all religions into one religion of subservience and obedience to them, Iblīs and his allies who seem him as the illuminator and the liberator.

8 There is a hierarchy among the devils, at the top of which is Iblīs, and their aim, through the devils among men who are allied with them, is to externalise this among mankind, whereby everything Satanic and devilish becomes normalised. Thus, when the light of revealed guidance is extinguished from their hearts and replaced by false religion, they can be enslaved and governed.

Third, below the first two, there are magicians of various levels, and they may not subscribe to the Satanic religion as described above, but they simply see the assistance of the devils through magic as a means of power and influence over others, through which they can bring about harm and benefit, and also profit from it. Hence, this is not ideological and taken as a religion, but simply an art and craft that can bring limited power and riches in the worldly life, albeit at a cost. Within this group is the low-level magician who sells his soul for a miserable price. That is, he wins the assistance of the devils through disbelief and violation of the sanctities of the religion, seeking by that to embezzle wealth from people through his wares. These are the ones who bring harm to people through their magic, which only takes effect by Allāh’s permission. People with desires, envies, jealousies and hatreds turn to them for their services. So they offer worship to the devils, who in turn appoint a low-level devil to the victim, to enact and fulfil the magic as desired and requested by the person paying the magician.

From the above it should be clear that a believer, in his heart, mind and body, is under attack from all of these people, the heads of disbelief (*a’immat al-kufr*), among the greatest allies of Iblīs and their agents, and the magicians besides them of varying levels, who exist in every place — save where there is strength of tawḥīd and īmān⁹ — and all of them are false

9 Shaykh al-Islām Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said: “The practice of divination was very apparent (and widespread) in the land of the Arabs, but when Tawḥīd came, the devils fled, and it was falsified (and ended) or it was diminished. Thereafter, it appears in places

deities (*tawāghīṭ*) whom it is obligatory to disbelieve in and to fight against, with the strength of *tawḥīd* and *īmān*, with the Qurʾān and what it comprises of the light of truth and guidance. Whoever is a victim of their magic, and has been put to trial by Allāh's decree, in which there is a wisdom and far-reaching purpose, then he has the greatest weapon against Iblīs and his allies, and it is the Speech of Allāh, the Noble Qurʾān. If used and applied correctly, in the way Ibn al-Qayyim described as previously cited, it will destroy and end the magic by Allāh's permission, for it inflicts pain and torment upon the devil until the magic is diminished and ended.

A useful similitude can be provided regarding the nature of the battle against the devils and their magic. It is similar to a war, which requires preparation, patience, persistence and military precision. There will be many battles, some won and some lost, as is the nature of war, and there are good and bad days in between. The aim in war is to wear out the enemy, bit by bit, gradually. This can only be achieved by sheer determination, with an end goal in sight. The Qurʾān, alongside supplication (*duʿā*) and remembrance (*dhikr*) are the powerful weapons of this war, alongside obedience to Allāh. The Qurʾān does inflict torment and anguish upon the devils, though it may not be noticeable, and at times can make them agitated. However, it is persistence that gradually weakens them and their magic over time, and eventually defeats them, by Allāh's permission. Just

where the traces of *Tawḥīd* are hidden.” *Kitāb al-Nubuwwāt* (Maktabah Aḍwā' al-Salaf) p. 1019.

as in war, heedlessness and neglect are the causes of defeat,
so a great deal of attention is required.

The Evil Eye



The evil eye is a true and real phenomenon that the Qur'an and the Sunnah have affirmed, and this is a matter of consensus in the ummah. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “*The evil eye is true.*”¹⁰ And he permitted *ruqyah* for the evil eye.¹¹

Some scholars such as Ibn Qutaybah and Ibn al-Qayyim have said that some toxic field (*quwwah summiyyah*) or hidden force (*jawāhir laṭīfah*) emanates from the eye and connects to a person and penetrates his body.¹² However, this is from the affairs of the unseen; it can neither be affirmed definitively, nor denied. However, there is enough understanding of the material causes and effects, inclusive of their subtle and hidden nature, to render this plausible and not impossible.¹³ As indicated in the quote from Ibn al-Qayyim earlier in this treatise, the evil eye emanates from toxic souls stricken with envy, jealousy and anger, and when they look at someone, they do so through that toxic nature that may have taken root, either generally, or at that moment in time, due to thoughts and feelings passing through the tainted heart and mind. As

10 *Ṣaḥīḥ al-Bukhārī* (no. 5740) and *Ṣaḥīḥ Muslim* (no. 2187).

11 *Ṣaḥīḥ Muslim* (no. 2196).

12 Refer to *Ta'wīl Mukhtalaf al-Ḥadīth* (p. 430) and *Zād al-Ma'ād* (4/165).

13 Hence, rejection of the evil eye as something impossible and unbelievable cannot be sustained neither religiously, nor materially.

such, it is one of the causes of evil and can render someone ill or take him to his grave.

It is prevented by two ways. The first is giving Allāh reverent obedience (*taqwā*), remembering him through the daily remembrances and recitation of the Qur’ān. And the second is by preventing himself from giving himself or others the evil eye by always invoking Allāh’s blessing (*barakah*) on what he or others have of Allāh’s bounties, by saying:

- (تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ) “Blessed be Allāh, the Best of creators.” or,
 - (اللَّهُمَّ بَارِكْ فِيهِ) or,
 - (اللَّهُمَّ بَارِكْ عَلَيْهِ) or,
 - (بَارِكْ اللهُ فِيهِ) “O Allāh bless him (or it)”
- and what is similar.¹⁴

And as for treating it after its occurrence, this also has two ways. The first is when the one who gave the evil eye is known. In that case, that person is requested to provide *ghusl* water to the one he afflicted with the evil eye. So, he washes his face, hands, elbows, knees and his body and the water is retained in a container. Then the one afflicted washes himself with this water by pouring it over his head and body, and this will remove the effect of the evil eye with Allāh’s permission. If a person is asked to provide *ghusl* water, he should not refuse.

14 The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “When one of you sees in himself, or his wealth, or his brother, what amazes him, then let him invoke (Allāh’s) blessing upon him, for indeed, the evil eye is real.” *Ṣaḥīḥ al-Jāmi’ al-Ṣaḡhīr* (no. 556).

The second is when the one giving the evil eye is not known. In this case, the treatment is to turn to Allāh and to make use of the legislated *ruqyah* on a regular basis. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered the use of *ruqyah* for the evil eye when he said to Umm Salamah (رَضِيَ اللهُ عَنْهَا), after seeing a slave-girl with a black spot on her face: “Do *ruqyah* on her, for there is a gaze (of evil eye) upon her.”¹⁵

15 *Ṣaḥīḥ al-Bukhārī* (no. 5739) and *Ṣaḥīḥ Muslim* (no. 2197).

Ruqyah, Its Conditions and Performance



The word *ruqyah* means an amulet or incantation by which protection is intended from an affliction such as fever, or possession and the likes. Some scholars say that *ruqyah* is specific for cure from disease and causes of harm, whereas amulets and incantations are used to gain the support of “spirits” and jinn.

However, the reality is that amulets and incantations are just forms of *ruqyah* that are not legislated, and the word *ruqyah* refers to both that which is legislated and that which is not.

Prior to Islām, the Pagan Arabs used to use a variety of means based on ignorance and superstition, often relying on fortune-tellers, soothsayers, diviners, sorcerers and astrologers. They believed in omens, and also sought protection from the jinn, and had amulets and incantations. With the revelation of the Qur’ān, these ways were prohibited as they clashed with Tawhīd and its perfection, and instead, legislated and beneficial means were provided by the Sharī’ah and from them is the legislated *ruqyah*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would check the incantations used by the Companions from their pre-Islamic days, and if they contained any violations, he would prohibit them, and provide them with alternatives that became legislated for the ummah.

In the legislation, *ruqyah* means an incantation (of the Qur'ān or something from the Sunnah) that is used to invoke healing and cure from Allāh, and it is a form of supplication (*du'ā*).¹⁶

There are a few conditions for the permitted *ruqyah*, and they have been explained by the scholars as follows:¹⁷

1. That it must be through the speech of Allāh, through His Names and Attributes and what has been reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).
2. That they should be in the Arabic language, or that whose meaning is known if it is in another language.
3. That one should not believe that the *ruqyah* itself (as a means) produces the effect itself; rather, it is by Allāh's permission, because there can be other causes under Allāh's control that also play a role in the cure.

Finally, *ruqyah* is from the means and hence it does not comprise deficiency in reliance, since taking the verified means is from reliance. However, it is from the perfection of Tawhīd not to ask others to do *ruqyah* for you. This is known as *istirqā'*. Hence, it is disliked, and a person should suffice by doing *ruqyah* on themselves.

16 Refer to *Majmū' al-Fatāwā* of Ibn Taymiyyah (1/182, 328) and (10/195).

17 Refer to *Fath al-Bārī* of Ibn Ḥajar (10/195), *Sharḥ al-Nawawī Li Ṣaḥīḥ Muslim* (3/93) and *Majmū' al-Fatāwā* of Ibn Taymiyyah (19/61) and *Ma'ārij al-Qubūl* of al-Ḥāfiḍ al-Ḥakamī (1/466).

Ruqyah can be done with blowing and light spittle or without it, before, during and after the recitation, and it can be done by wiping the body with the hands after reciting into them; all of these are supported by the Sunnah.

As for writing the Qur'ān and hanging it around the neck as a form of talisman (*ta'wīdhah, tamīmah*), then this is prohibited due to the strength of evidence indicating that. It contains a protection of Tawḥīd, as well as the sanctity of the Qur'ān from being violated and entered into places of uncleanness.

We can now proceed to the *surahs* and *āyāt* of the Qur'ān in which there is healing and cure for magic and its effects.

It should be kept in mind that what matters are the meanings, along with the strength of feeling for tawḥīd and īmān, and the cause of Allāh and His messengers, including anger and jealousy for His religion and hatred for shirk, disbelief and all falsehood and evil.

Focusing and directing all of that during the *ruqyah* against the magic and the devils involved in it, gives it a potent, healing effect by Allāh's permission.



RUQYAH



• FOR TREATMENT OF •
MAGIC AND EVIL EYE

SECTION 1
Ruqyah from the Qur'ān

Sūrah al-Fātiḥah

In the Name of Allāh, The Most-Merciful 'to His creation', the Ever-Merciful 'to His believing servants'. [01] All praises be to Allāh, the Lord of the worlds 'for His perfect Attributes and benevolent and just Actions'. [02] The Most-Merciful 'to His creation', the Ever-Merciful 'to His believing servants'. [03] The Sole Master and Judge of the Day of Reckoning and Recompense 'in which His perfect authority, justice and wisdom will manifest'. [04] It is You alone 'O Allāh' that we worship and it is You alone that we ask for help 'in Your obedience and in all of our affairs'. [05] Guide us to the straight path 'of beneficial knowledge coupled with righteous action'. [06] The path of those 'Prophets and their truthful, righteous followers' upon whom You have bestowed favour, not of those who earn Your anger 'by not acting upon what they know' and nor of the astray 'who act without knowledge'. [07]

☞ Al-Fātiḥah is *Umm al-Qur'ān* and combines Allāh's praise for His perfection in His Names, Attributes and Actions with His *Ulūhiyyah*, *Rubūbiyyah*, *Raḥmāniyyah*, *Mulk*, *Ubūdiyyah* and seeking of His aid. Likewise, that He is the Guide and the Bestower of Favour and Grace. All of these meanings are brought to mind, alongside anger and jealousy for truth, and they are collectively focused with firm intent against falsehood and evil — in this case the devils, magic or the evil eye.

سورة الفاتحة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ﴿٧﴾

[الفاتحة: ١ - ٧]

Sūrah al-Baqarah (2): 1-5

Alif, Lām, Mīm. [01] 'This is' that Book 'containing knowledge of previous scriptures' about which there is no doubt 'that it is from Allāh' — it contains guidance for the pious 'who benefit from its admonitions and abide by its teachings'. [02] Those who believe in 'what He has informed them regarding' the unseen, establish 'the daily' prayers, and spend 'upon the needy' out of what We have provided for them 'of wealth and sustenance'. [03] And who believe in what has been revealed to you, 'O Muḥammad', and what was revealed before you 'of previous scriptures', and in the Hereafter they have firm conviction. [04] Those 'are the ones who' are upon 'right' guidance from their Lord, and it is those who are the successful. [05]

☞ The meanings brought to mind are that the believer in Allāh's Book, who believes in the unseen, establishes the obligations, believes in previous scriptures, and believes in the Hereafter — wherein jinn and men will be reckoned and recompensed and the devils among them will have no place to escape — knows that these mighty words of Allāh bring dismay, grief and punishment upon the devils, in their state of disbelief, disobedience and oppression. So smite them by reciting these *āyāt* firmly, with anger and jealousy for the truth and establishment of justice.

سورة البقرة

الْم ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ
يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ
﴿٥﴾ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

[البقرة: ١ - ٥]

And instead of believing in this Qur'ān 'or: abiding by their Torah' they 'the past and contemporary Israelites' followed what the devils rehearsed 'of magic' during the reign of Solomon 'which they falsely attributed to him'. It was not Solomon who disbelieved 'as they claim', but the devils 'among men' disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Hārūt and Mārt 'as a trial for men'. But they 'the angels' did not teach anyone without 'advising them by saying: "We are 'sent as' a trial, so do not disbelieve 'by learning and practicing magic'." However, they learned from them both 'of magic' that by which they separate between a man and his wife, but they are unable to harm anyone through it except by Allāh's permission. And they learn what harms them and does not benefit them. And they 'the Israelites in the era of Solomon and those who inherited it thereafter' certainly knew that whoever purchased 'magic' would not have any share in the hereafter. And evil indeed is that for which they sold their souls, if only they knew. [102]

☞ The devils among jinn and men who practice magic have sold the Hereafter for a miserable price. They are losers. However, Allāh has purchased from you, the believer, your soul and possessions in return for Paradise. Having the better trade on your side, and having the upper hand, fight in the way of Allāh with the weapon of the Qur'ān.

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۖ
 وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا
 يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ
 بِبَابِلَ هَارُوتَ وَمَرْوَتَ ۖ 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 ۚ وَلَيْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ
 لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ [البقرة: ١٠٢]

Sūrah al-Baqarah (2): 109

Many of the People of the Scripture wish they could turn you back to disbelief after your belief 'and engage in plots and schemes to that end', out of envy from themselves 'not from what their scripture commands', 'even' after the truth had become clear to them 'from their own Torah, that Muḥammad is truthful'. So pardon and overlook until Allāh delivers His command 'regarding them, of guidance for some, and punishment and exile for others'. Indeed, Allāh is, over all things, powerful. [109]

☞ Envy is from the causes of the evil eye. This envy takes on many forms, such as the envy of the People of the Scripture towards the Muslims who were given the Qur'ān and complete guidance, whereas they, the People of Scripture, know that they altered and abandoned their scriptures. Likewise, the envy of many of the people of innovation and misguidance for the people of the Sunnah. Likewise, the envy of those Allāh has favoured and blessed, whether in religion, in terms of knowledge, comprehension, worship and striving, or in the world, in terms of wealth, children, possessions and status. Such envy should be countered with the meanings of Tawḥīd in which Allāh is the Bestower, the Giver, the All-Powerful and All-Wise who places His bounties where He wills, in accordance with His wisdom and justice, for far-reaching ends and lofty goals. So recite this verse with these meanings in mind.

سورة البقرة

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ
إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ
يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

[البقرة: ١٠٩]

And your god is 'only' One God. There is no god 'worthy of worship' but He, the Most Merciful 'to His creation', the Ever-Merciful 'to His believing servants'. [163] Verily, in the creation of the heavens and the earth and the alternation of the night and the day 'and their variation in length', and the ships that sail through the sea with what benefits mankind 'of produce and merchandise', and what Allāh sent down from the heaven of rainwater, giving life to the earth thereby, after its death, and dispersing every 'type of living and moving' creature therein, and the directing of the winds, and the clouds suspended between the heaven and earth are signs for a people who use reason. [164]

☞ In these verses Allāh mentions His *Ulūhiyyah*, that He alone is worthy of worship in truth, and is *al-Raḥmān* to His creation and *al-Raḥīm* to His believing servants. Then evidences are presented in the form of visible signs which are in the daily observation and experience of mankind. The creation of the heavens and the earth, the rotation and variation in length of the night and day, the ships and the oceans, the rain which brings the earth to life, every type of moving creature, the winds and the clouds amazingly suspended close above in the sky. These signs are for people of intellect, who reflect and understand. Their faith is increased and made certain by way of them. So when all of these great phenomena are visible signs of the truth and justice →

وَالْهُكْمُ لِلَّهِ وَحْدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
 ۞ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ
 وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ
 وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ
 بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ
 وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ
 يَعْقِلُونَ ۞ [البقرة: ١٦٣ - ١٦٤]

= upon which the heavens and earth were created, then the falsehood and injustice of the devils and magic pales into insignificance and is seen for what it is.

And they ask you about the menstruation 'of women'. Say: It is a harm 'to have intercourse with them during it', so keep away from women during menstruation and do not approach them 'for intercourse' until they have become pure. And when they have purified themselves, then come to them from where Allāh has ordained for you 'in any manner you please in the permitted place'. Indeed, Allāh loves those who constantly repent and He loves those who purify themselves. [222]

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ
فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ
فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ [البقرة: ٢٢٢]

☞ Allāh is *al-Quddūs*, *al-Salām*, He is Sublime and Exalted above all imperfections. He loves the pure ones, and all that is wholesome and pure. The devils are inclined to all that is evil and impure in meanings, words and deeds. From that which contains harm and impurity is the menstruation of women, and the devils are drawn towards that, just as they require the magicians to make use of menstrual blood for them to work magic. The Qur'ān is Allāh's speech, in a clear and pure Arabic tongue, and it calls to all that is pure and wholesome. So the believer, on the side of purity and goodness, draws from such meanings to counter magic and what surrounds it of impurity and evil.

Āyat al-Kursī

Allāh! There is none worthy of worship 'in truth' except Him 'alone', the Ever-Living 'who never dies', the Self-Subsisting Sustainer 'of all things'. Drowsiness does not overtake Him, and nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. 'Therefore', Who is it that can intercede with Him except by His permission? He knows what is ahead of them 'of the hereafter' and what is behind them 'of affairs past in the world'. And they do not encompass anything of His knowledge except that which He wills 'to reveal to them'. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most Exalted, the Magnificently Great. [255]

☞ *Āyat al-Kursī* is the greatest *āyah* in the Qur'ān. It comprises mention of Allāh's Tawḥīd, His Names, *al-Ḥayy* and *al-Qayyūm*. These two Names relate to His perfect life and His governance of His creation, which indicate all of His beautiful Names. Likewise, it comprises His perfection, His complete dominion, His ownership of intercession, His all-encompassing knowledge, His Kursī which is far greater than the heavens and earth, and that He is *al-'Alīy*, *al-'Adhīm*. Even the devils know the greatness and power of this *āyah*, and hence, when the believer recites it, he draws on all of these combined meanings, alongside his anger and jealousy for the truth, focusing all of that — Allāh's Words, their lofty meanings, and his love, anger and jealousy for the →

آية الكرسي

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

[البقرة: ٢٥٥]

= truth — upon the magic, and by Allāh's permission, it will weaken and destroy it, with firm resolution and persistence in punishing the devils through these perfect Words of Allāh.

Would one of you like to have a garden of date palms and grapevines beneath which rivers flow having all 'kinds of' fruit therein, but he is stricken with old age 'when he is most in need' and has weak offspring 'unable to help him' and it is struck by a whirlwind containing fire, and is burned 'entirely'. Thus does Allāh make clear to you the signs 'regarding the deeds of the hypocrite and the insincere worshipper' that you may reflect. [266]

☞ In this *āyah*, Allāh has given a similitude for the deeds of the hypocrite, the insincere worshipper and the habitual, persistent sinner. Such people do not inwardly fear Allāh and think they are accumulating good, but when they are most in need of righteous deeds and reward, they will see their efforts turn into dust and vanish, leaving them in loss and ruin. The believing servant takes an admonition from this similitude and knows that good deeds provide him defence and protection from the various evils, from which is magic. Just as in the hereafter, a person is most in need of good deeds, then likewise, in this world, good deeds benefit him, because they earn him Allāh's benevolence and protection. Conversely, the devils and the magicians, their deeds will be of no effect, because they have been invalidated through disbelief. So a believer recites this *āyah* with these meanings in mind, knowing that the final outcome is for Allāh's righteous servants.

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ
وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا
إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾ [البقرة: ٢٦٦]

The Messenger has believed in what was revealed to him from his Lord, and 'so have' the believers 'who are described in the beginning of the sūrah'. All of them have believed in Allāh, and His angels, and His books, and His Messengers 'and remained true to their belief in word and deed, unlike the Jews and Christians'. 'They say': "We do not distinguish between any of His Messengers 'but believe in all of them'", and they say: "We hear 'with comprehension' and we obey 'Your command, and therewith seek' Your forgiveness, Our Lord, and to You is the 'final' destination. [285] Allāh burdens not a soul except 'with what is' within its capacity. It will bear 'the good of' what it has earned and it will bear 'the evil of' what it has earned. "Our Lord, do not hold us accountable 'and liable to blame and punishment' if we have forgotten or erred — our Lord — and do not place upon us a burden like that 'strong covenant' which You placed on those 'Israelites' before us 'who did not fulfil it' — our Lord — and burden us not with that which we have no ability to bear 'such as avoiding the whisperings of the soul, and severe, demanding obligations and prohibitions'. And pardon us and forgive us 'our sins', and have mercy upon us. You are our *Mawlā* (Master, Protector, Aider), so aid us 'to victory' against the disbelieving people." [286]

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ
ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا
نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
عُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَأَغْفِرْ لَنَا
وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

🕌 Christians:’ Allāh bears witness that there is no deity ‘worthy of worship’ but He and ‘so do’ the angels and those having knowledge ‘the Prophets and those who accepted Islām such as ‘Abd Allāh bin Salām, from the learned Jews’ that He is maintaining ‘His creation with’ justice. There is no deity ‘worthy of worship’ but He, the All-Mighty, the All-Wise. [18] Indeed, the ‘only pleasing and acceptable’ religion with Allāh is Islām ‘founded upon the testimony that there is none worthy of worship in truth but Him alone’. Those ‘Christians’ who were given the Scripture did not differ except after knowledge ‘that Allāh is One and Jesus is His Prophet’ came to them, out of jealous animosity between themselves ‘in pursuit of power and status’. And whoever disbelieves in Allāh’s verses, then indeed, Allāh is swift in holding to account. [19]

🕌 The foundation of Islām is Tawḥīd, to single out Allāh in worship, besides whom there is no other deity worthy of worship. Allāh bears witness to this, as do the angels and those having knowledge. Those who associate others in worship with Allāh, or reject His worship due to pride and arrogance, have disbelieved in His *āyāt* which establish the truth and justice of Tawḥīd. Among the disbelieving jinn and the devils who assist magicians are those who are Jews, Christians and polytheists. →

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ
وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١٨﴾ إِنَّ الَّذِينَ عِنْدَ اللَّهِ أَلْسَلُمُ وَمَا
أُخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

[آل عمران: ١٨ - ١٩]

= Allāh’s testimony falsifies their religion and renders their enmity to be false and oppressive, and their assistance to the magician to be a violation of this testimony. So when a believer recites these *āyāt*, he brings these meanings to mind, and knows that the mention of Allāh’s testimony, and that of the angels and those with knowledge grieves them, pains them and establishes the proof against them and their disbelief and oppression, and for them is an evil end.

Say: O Allāh, ‘Absolute and Independent’ Owner of the kingdom, You give the kingdom to whom You will and You take the kingdom from whom You will. You ‘raise with’ honour whom You will ‘through belief and guidance’ and You ‘debase with’ humiliation whom you will ‘through disbelief and misguidance’. In Your Hand is ‘all’ good. Indeed, You are powerful over all things. [26] You cause the night to enter into the day ‘making the night longer than it’ and You cause the day to enter into the night ‘making the day longer than it’. You bring the living out of the dead and You bring the dead out of the living and You provide ‘with wealth and sustenance’ to whom You will without measure. [27]

☞ Allāh is the King, Owner of the dominion of the heavens and the earth. He is the one who gives kingdom (on earth) to whomever He wills and removes it from whomever He wills. Likewise, He honours and humiliates whomever He wills, and *‘izzah* — might and honour — belongs to Him. Hence, everyone who worships Him alone and obeys His command and prohibition, then He is honoured, and everyone who disbelieves, associates others with Him, disobeys Him and violates His sanctities, then he is debased. Thus, the devils and the magicians are debased, they have no honour, and the believing servant recites these *āyāt* from the position of addressing the disgraced →

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ
الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ 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 وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

﴿٢٧﴾ [آل عمران: ٢٦ - ٢٧]

= and lowly. He smites them with Allāh’s Words, with anger and jealousy for His Lord, for the truth, and for justice, in aid of the oppressed, be that himself or others.

Verily, in the creation of the heavens and the earth and the alternation of the night and the day 'and their variation in length' are signs for those with understanding. [190] Those who remember Allāh 'in prayers' while standing and sitting and 'lying on' their sides and reflect over the creation of the heavens and the earth 'and its marvels'. 'Saying': "Our Lord, You have not created 'all of this in vain' without purpose, glorified be You 'above all imperfections', and save us from the punishment of the Fire. [191] Our Lord, indeed, whoever You admit to the Fire 'for coming to You as a disbeliever', You have disgraced him, and for the wrongdoers there are no helpers 'to save them'. [192] Our Lord, indeed we have heard a caller 'Muḥammad' calling to faith, 'saying': 'Believe in your Lord', and we have believed. So, Our Lord, forgive our 'greater' sins and wipe away our 'minor' sins and cause us to die in the ranks of the righteous. [193] Our Lord, and grant us what You promised us through You Messengers, and do not disgrace us on the Day of Resurrection 'by punishing us'. Indeed, you never fail in 'Your' promise." [194] So their Lord responded to them 'with acceptance, saying': "Indeed, never will I allow the work of any worker 'of righteousness' among you, male or female, to be lost. You are 'equal members' of one another 'in the bonds of religion, love and loyalty'."

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ
قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ
فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَن تَدْخُلِ النَّارَ فَقَدْ
أَخْرَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا
مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا
فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ
الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا
يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾ فَاسْتَجَابَ لَهُمْ
رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ
بَعْضُكُمْ مِّنْ بَعْضٍ ۗ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ

So those who emigrated and were expelled from their homes and were harmed in My cause and fought and were killed, I will surely wipe away their evil deeds, and I will surely admit them to gardens beneath which rivers flow, a reward from Allāh, and Allāh, with Him is the best of reward. [195] Be not deceived by the toing and froing of the disbelievers throughout the land 'in pursuit of their worldly goals, tastes and pleasures'. [196] 'It is only' a brief enjoyment 'in this world', then, their abode is Hell, and what a wretched resting place 'they have prepared for themselves through their arrogant disbelief'. [197] But those who feared their Lord will have gardens beneath which rivers flow abiding therein forever, a delightful reward from Allāh, and what is with Allāh is better for the righteous 'than what is in this world'. [198] And indeed, among the People of the Scripture are those 'such as Negus the Abyssinian and the Jews and Christians' who believe in Allāh and what was revealed to you 'by accepting Islām' and what was revealed to them 'of the Torah and the Gospel', 'while being' humbly submissive to Allāh. They do not sell Allāh's signs for a small price 'by altering their scripture and concealing the description of Muḥammad therein'. Those will have their reward with their Lord. Indeed Allāh is swift in reckoning. [199] O you who believe, be patient 'through hardships' and endure patience 'against your enemy' and guard the frontiers 'through steadfastness upon worship' and fear Allāh 'through reverent obedience' that you may be successful. [200]

وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ لَا يَغْرَنَّاكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾ وَإِنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ؕ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ؕ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

[آل عمران: ١٩٥ - ٢٠٠]

Have you not seen those 'Jews' who were given a portion of the Scripture? They believe in superstition 'or: divination, or magic' and false worship 'of Satan by judging by unrevealed law', and they say about those 'Meccan polytheists' who disbelieve 'and whom they allied with, in violation of their covenant': "These are better guided than those who believe 'alongside Muḥammad'." [51] Those are the ones whom Allāh has cursed 'depriving them of His mercy' and he whom Allāh curses, you will not find for him any helper. [52] Or do they have a share of the dominion 'as they claimed they would through prophethood appearing in their midst'? Then 'in that case' they would not give the people 'even' a speck on a date-stone 'due to miserliness'. [53] Or do they envy the people 'Muḥammad and his companions, who are of different lineage' for what Allāh has given to them of His bounty 'of prophethood and revelation, and dominion, and permission to take multiple wives'. For We already gave the family of Abraham 'from which are David and Solomon' the Scripture and Wisdom, and We gave them a great kingdom 'and permission to take a greater number of wives'. [54] And among them are those who believed 'in Muḥammad and the Qur'ān' and among them are those who turned away from him, and sufficient is Hell as a blaze 'to burn them for their

أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ
بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ
أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ
اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ
مِّنَ الْمَلِكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ
النَّاسَ عَلَىٰ مَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ ءَاتَيْنَا آلَ
إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُم مَّلَكًا عَظِيمًا
﴿٥٤﴾ فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ ۗ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۗ وَكَفَىٰ بِجَهَنَّمَ
سَعِيرًا ﴿٥٥﴾ إِنَّ الَّذِينَ كَفَرُوا بِءَايَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا
كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

arrogant disbelief'. [55] Verily, those who disbelieve in Our signs, We will burn them in a Fire; every time their skins are roasted through, We will replace them with other skins so they may taste the punishment 'in full, for their recurring, stubborn disbelief'. Indeed, ever was Allāh All-Mighty 'in His ability to punish the daringly defiant', All-Wise 'in His means of delivering it'. [56]

☞ Anger, jealousy, hatred and revenge lead men to magic and the evil eye, and from the greatest types, jealousy and hatred is that which relates to revelation and messengership. They were taken from one nation from the offspring of Ibrāhīm (عَلَيْهِ السَّلَام) and given to another. Hence, a great deal of magic has been passed on through such people, and their recompense will be Hellfire, in which they shall have their skins replaced, each time they have been consumed. So when the believing servant recites these *āyāt*, he keeps in mind that the Fire is the recompense for the magicians among men and the devils who assist them, and likewise, it is the destination of the souls that are consumed with envy, hatred and jealousy, unless they repent.

Seek Refuge In Allāh from Satan

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

وَمَا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

“And if there comes to you from Satan an incitement 'to do evil or avoid doing good' then seek refuge in Allāh. Indeed, He is the All-Hearing the All-Knowing.” [41:36]

One can say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“I seek refuge in Allāh from Satan the Accursed”

Or:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ
هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ

“I seek refuge in Allah, the All-Hearing, the All-Knowing, from Satan, the Accursed, from his whispers, his incitements (to arrogance and pride), and his evil suggestions (to sin, vain speech and frivolity).”¹

1 *Ṣaḥīḥ Ibn Mājah* (no. 665).

Indeed, those who disbelieve and commit wrong and injustice in addition to that, by concealing the Prophet's description in their scripture¹, Allāh is not going to forgive them, and nor going to guide them to a path 'that leads them to Islām'. [168] Except the path of Hell 'that they have chosen for themselves', to abide therein forever. And for Allāh, that has always been easy 'to bring to completion'. [169]

☞ The devils and magicians are among the allies of Satan, who makes false promises to his allies, and they serve his cause. The devils beguile the magicians who sell their souls for a miserable price, yet their plot is weak because it rests upon falsehood and oppression. When the truth arrives, which is Allāh's aid for His pious believers in the midst of war, or it is Allāh's Words being recited against the devils and magic, this plot unravels and is eventually defeated, but only through patience and persistence, driven by anger and jealousy for truth and justice.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ
وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ
فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ [النساء: ١٦٨ - ١٦٩]

Sūrah al-Aʿrāf (7): 54

Indeed, your Lord is Allāh who created the Heavens and Earth in six days and then ascended above the Throne. He covers the 'light of' day with the 'darkness' of night 'which' pursues it swiftly and 'He created' the sun, the moon, the stars 'all being' subjected to His command. His is the creation and the command. Blessed be Allāh, the Lord of the worlds. [54]

Sūrah al-Aʿrāf (7): 179

And We have certainly created for Hell many of the jinn and mankind 'upon whom Allāh's Word would be proven true through their own actions'. They have hearts with which they do not understand 'the difference between truth and falsehood', eyes with which they do not see 'the path of guidance', and ears with which they do not hear 'the admonition of this Qur'ān'. They are like cattle 'whose only concern is food, drink and pleasure', rather, they are more astray 'because unlike them, cattle distinguish between what is harmful and what is beneficial to them'. Those 'ones', it is they who are heedless 'in their advance to the punishment of the hereafter'. [179]

سورة الأعراف

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُعْشَىٰ اللَّيْلَ النَّهَارَ
يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ ﴿٥٤﴾ [الأعراف: ٥٤]

سورة الأعراف

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا
يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا
يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ
الْغَافِلُونَ ﴿١٧٩﴾ [الأعراف: ١٧٩]

And if only you could see when the angels take the souls of those who disbelieve 'during battle', striking their faces and backs while 'saying': "Taste the punishment of the Blazing Fire." [50] "That is for what your hands have sent forth 'of evil' and because Allāh is never unjust to 'His' servants 'having sent His Messengers with fair warning against evil and oppression'." [51]

☞ Having one's soul taken while upon disbelief, and especially when engaged in war and oppression against Allāh's believing servants brings disgrace, humiliation and punishment at the point of death and what lies beyond. The devils who are involved in magic should be reminded and warned by way of these *āyāt* that dying upon faith and righteousness will save them from humiliation and punishment, and that Allāh will certainly establish justice, after having sent fair warning, through the revelation of the Qur'ān. They will taste the consequences of their oppression in the Blazing Fire, unless they repent and abandon their evil.

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ
ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَمٍ لِلْعَبِيدِ

And Pharaoh said: “Bring me every learned magician skilled in his craft.” [79] So when the magicians came with the desire for wealth and status, Moses said to them: “Throw whatever you will throw of your magic.” [80] Then, when they had thrown their staffs and ropes, Moses said: “What you have brought is only magic. Indeed, Allāh will destroy it through a miracle from my hands. Indeed, Allāh does not allow the work of the corruptors to prosper. [81] And Allāh will establish the truth by His words, even if the criminals detest it.” [82]

☞ The great tyrant and false deity, Pharaoh, sought the assistance of every skilled magician in the land, and they responded to him, in pursuit of wealth and fame. They bewitched the eyes of the people through their magic, but Allāh falsified and destroyed it through the miracle of Moses’ staff. Allāh does not allow the work of the corruptors to prosper and Allāh establishes the truth by His words. With that example in mind, the Qur’ān, the Word of Allāh, is the greatest and lasting miracle, and through it Allāh establishes all truth and falsifies all falsehood, from which is magic. Hence, the believing servant recites these *āyāt* with certainty, and with anger and jealousy for the truth, focusing all of them upon the magic, in order to erode it, weaken it, and to destroy it with patient perseverance by Allāh’s permission.

وَقَالَ فِرْعَوْنُ أَتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ
السَّحَرَةُ قَالُوا لِمُوسَى الْقُوا مَا أَنْتُمْ مَلْقُونَ ﴿٨٠﴾ فَلَمَّا
الْقُوا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيَجْطِلُهُ
إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ اللَّهُ الْحَقَّ
بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

[يونس: ٧٩ - ٨٢]

Sūrah Ibrāhīm (14): 15-17

And they 'the Messengers, having despaired of their people's belief' sought victory from Allāh 'against them and their evil', and every obstinate tyrant was brought to ruin. [15] In front of him 'and every other arrogant tyrant' is Hell, and he will be made to drink purulent water. [16] He will gulp it 'unwillingly with aversion' and he will hardly 'be able to' swallow it, and 'the anxiety and pain of' death will come to him every side 'of his body', yet he will not attain death 'to be relieved', and in front of him is a severe 'stern' punishment. [17]

Sūrah Ibrāhīm (14): 42-52

And do not think that Allāh is unaware of what the wrongdoers do. He only gives them respite 'to enjoy their worldly indulgences and iniquities' until a 'terrifying' Day when the eyes will stare 'in horror'. [42] With necks outstretched, 'they will be' hastening forward 'towards a caller, with fixated eyes, in fear and humiliation', their heads will be raised up, their gaze not returning 'to any other place, or interrupted with blinking', and their hearts void like the air 'emptied of

سورة إبراهيم

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۚ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

[إبراهيم: ١٥ - ١٧]

سورة إبراهيم

وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾ مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْعَدْتُهُمْ هَوَاءً ﴿٤٣﴾ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ

all reason and understanding due to utter confusion and bewilderment'. [43] And warn 'O Muḥammad' the people of a Day when the punishment will come to them, and those who did wrong 'through disbelief and oppression' will say: "Our Lord, grant us respite for a short term so that we can answer Your call and follow the Messengers." 'But it will be said': "Had you not sworn aforetime that you would not leave 'the world for the Hereafter'?" [44] And 'furthermore', you lived among the dwelling places of those 'past nations' who wronged themselves 'such as the Ād and the Thāmūd' and it had become clear to you 'from the traces of their abodes and transmitted reports' how We dealt with them 'with just recompense' and we struck for you 'many' examples 'to show your resemble to them in their traits and deeds, as an admonition for you'. [45] And they 'the deniers of Allāh's messages' had planned their plot but their plot was 'entirely encompassed by Allāh and was' with Allāh 'for its demise and failure', even though their plot 'was so great in nature' that it would have done away with the mountains 'from their very places'. [46] So do not think that Allāh will fail in His promise to His Messengers 'to punish their enemies in this world before the next'. Indeed, Allāh is All-Mighty, the Able Possessor of 'Just' Retribution. [47] 'So await' the Day when the earth will be changed to another earth, and the heavens 'also'. And they 'all creatures' will appear before Allāh, the 'Unique' One, the Overwhelming Subduer 'who does

قَرِيبٍ يُجِيبُ دَعْوَتَكَ وَنَتَّبِعُ الرَّسُولَ ۗ أُولَٰئِكَ تَكُونُوا
 أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ۗ وَسَكَنتُمْ فِي
 مَسَكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُم كَيْفَ فَعَلْنَا
 بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ۗ وَقَدْ مَكَرُوا مَكْرَهُمْ
 وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ
 مِنْهُ الْجِبَالُ ۗ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعْدِهِ
 رُسُلَهُ ۗ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ۗ يَوْمَ تَبَدَّلَ
 الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ
 الْقَهَّارِ ۗ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي
 الْأَصْفَادِ ۗ سَرَابِيلُهُمْ مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمْ
 النَّارُ ۗ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۗ إِنَّ اللَّهَ
 سَرِيعُ الْحِسَابِ ۗ هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ ۗ

وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَحِيدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ

[إبراهيم: ٤٣ - ٥٢]



what He wishes'. [48] And you will see the criminals that Day 'each one gathered with his devil companion', 'with their feet and hands' bound by shackles 'around their necks'. [49] Their garments will be of liquid pitch 'tar' and the Fire will envelop their faces 'the noblest part of their bodies which they turned away from the truth'. [50] So that Allāh may recompense every soul 'justly' for what it earned 'of good or evil'. Indeed, Allāh is swift in reckoning. [51] This 'passage of verses' 'or this chapter, or: this Qur'ān' is sufficient admonition for people, that they may be warned thereby, and that they may know 'with certainty from past retributions against the plots of insolent disbelief' that He is One God 'who alone is worthy of worship without any partners', and that those of 'sound' understanding may take admonition. [52]

☞ In these *āyāt* are warnings for the tyrants and oppressors, that Allāh is not unaware of what they do of evil deeds. Many passed before them who plotted and planned in a great manner, but their plot was always with Allāh. And when they are resurrected, they will beg for respite, to be given another opportunity to respond to the Messengers. But it will be to no avail, as the proof has already been established, and they have observed enough of Allāh's signs over a lifetime. This should be a further admonition and fair warning to the oppressors and wrongdoers of all kinds — including the devils and the magicians — that Allāh is swift in reckoning and will recompense every soul for what it earned. The believing servant recites these *āyāt* with full conviction, along with anger and jealousy for the truth, and it will weaken and destroy the magic with Allāh's permission.

Sūrah al-Isrā' (17): 81-82

And say: “The truth ‘of tawḥīd and what it entails of justice for mankind’ has come, and falsehood ‘the ideological foundations and arguments of shirk, and what it entails of evil, immorality and oppression’ has perished. Indeed, falsehood ‘by its nature’ is ‘doomed to’ perish.” [81] And We send down of the Qur’ān ‘through piecemeal revelation containing commands, prohibitions, admonitions, similitudes and reminders’ that which is a healing and mercy for the believers, but it does not increase the wrongdoers ‘who are enraged by it’ except in loss. [82]

Sūrah al-Kahf (18): 39-41

And why did you not, when you entered your garden, say: ‘What Allāh willed ‘to reach me of His bounty has occurred’ and there is no power except with Allāh.’ If you see me less than you in wealth and children [39] Then perhaps my Lord will give me ‘what is’ better than your garden ‘for my faith’ and will send a calamity from the sky upon it ‘for your ingratitude’, and it will become a smooth, slippery plane ‘stripped of all growth’. [40] Or its water becomes deeply sunk ‘into the earth’ so that you will never be able to seek it ‘making you realise the necessity of repentance and gratitude’. [41]

سورة الإسراء

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾
وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ [الإسراء: ٨١ - ٨٢]

سورة الكهف

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
إِن تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي
خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ
صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَاءً غَورًا فَلَن تَسْتَطِيعَ لَهُ
طَلَبًا ﴿٤١﴾ [الكهف: ٣٩ - ٤١]

Does not man remember 'to reflect' that We created him before, while he was nothing 'and that We are equally able to resurrect him'? [67] So by your Lord, We will surely 'resurrect and' gather them together and the devils 'with them', then We shall surely bring them around Hell in groups 'or: on their knees'. [68] Then We will surely drag out from every sect those of them 'who where' most severe against the Most-Merciful in insolent defiance 'with their disbelief and oppression'. [69] Then, surely, It is We who are most-knowing of those who are most worthy of burning therein 'from the heads and leaders of disbelief'. [70] And there is none of you but will 'surely' pass over it 'Hell', this is upon your Lord an inevitable decree. [71] Then We will save those who feared Allāh 'with reverent obedience' and leave the wrongdoers in it, 'humbled' on their knees. [72]

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ
 شَيْئًا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
 لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ
 كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ
 بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا
 كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا
 وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

[مريم: ٦٧ - ٧٢]

☞ The most insolent of the devils and the disbelievers — among whom are the magicians — will be dragged out and placed around Hell in groups for their defiance, for they knowingly commit disbelief to earn the assistance of the devils, and they do so through the most vile of deeds in which they violate and demean the sanctities. So when this is their evil end in the hereafter, then the believing servant recites these verses with this in mind to inflict the devils with anguish and torment, until they give up and leave their victim by Allah's permission.

These are two 'groups of' adversaries who have disputed over their Lord 'the Muslims and the polytheists' 'or: the Muslims and the Jews'. But those who disbelieve 'after the truth becomes clear from error' garments of Fire will be cut out for them, and boiling water will be poured down over their heads. [19] What is in their bellies will be melted by it, and 'their' skins 'likewise'. [20] And 'to punish them' are maces of iron. [21] Every time they wish to get out from it, from anguish, they will be returned to it 'being beaten back by those maces', 'and it will be said': "Taste the punishment of the Blazing Fire." [22]

☞ These devils are of different persuasions Jews, Christians and polytheists, and they combine their religious enmity with the oppression requested of them by the magicians through their magic. These *āyāt* inflict anguish and pain upon the devils by giving them forewarning and tidings of what awaits them in the hereafter for their evil and oppression, should they not abandon it, repent, believe and rectify. So the believing servant recites these verses, with his certainty in this affair, coupled with his anger and jealousy for truth and justice, towards the devils. With persistence, the resolve of the devils is weakened, until they can no longer bear the pain and anguish, and the magic is undone by Allāh's permission.

* هَذَا نِ حَصْمَانِ اَحْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا
 قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمْ
 الْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾ وَلَهُمْ
 مَقَامِعٌ مِّنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَا ارَادُوا اَنْ يَخْرُجُوا مِنْهَا مِنْ
 غَمٍّ اُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾ [الحج: ١٩ - ٢٢]

And say: “My Lord, I seek refuge in you from the whisperings ‘suggestions’ of the devils.” [97] “And I seek refuge in You, my Lord, that they enter my presence.” [98] ‘But the wrongdoers continue upon their path’ Until when death comes to one of them, he says: “My Lord, send me back.” [99] “That I might do righteousness in that which I have left behind ‘and wasted’.” No! It is only a word that he speaks. And behind them is a barrier until the Day they will be resurrected. [100] So when the Horn is blown, there will be no ties of kinship between them that Day, nor will they, ‘being too preoccupied with themselves’, ask about one another ‘as to his fate’. [101] Then, those whose scales ‘of righteous deeds’ are heavy, it is those who are the successful. [102] But those whose scales are light, then those are the ones who have lost their souls ‘to self-inflicted ruin’, in Hell will they abide forever. [103] The Fire will burn their faces ‘and disfigure them’, and therein will they grimace ‘with displaced lips’. [104] It will be said: “Were not My signs ‘in this Qur’ān’ recited to you, and then you used to ‘obstinately and oppressively’ deny them?” [105] They will say ‘knowing that their admission will not save them’: “Our Lord, our wretchedness ‘which You ordained for us’ overcame us ‘when we chose misguidance’ and we were an astray people ‘who had no desire for the truth’.” [106] “Our Lord,

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ
بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ
الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا
تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ
بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ
بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾ فَمَنْ ثَقُلَتْ مَوَازِينُهُ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ
فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ
﴿١٠٣﴾ تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾ أَلَمْ تَكُنْ
ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكذِّبُونَ ﴿١٠٥﴾ قَالُوا رَبَّنَا
غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا
أَخْرَجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ اخْسَرُوا

remove us from it, and if we were to return to 'our evil ways', then indeed, would we be wrongdoers.” [107] He will say 'knowing that they are untruthful': “Remain despised therein and do not speak to Me.” [108] Indeed, there was a party of My servants who used to say: “Our Lord, we have believed, so forgive us and be merciful to us and You are the best of the merciful.” [109] But you took them as a mockery until 'your preoccupation with them' made you forget My remembrance, and you used to laugh at them. [110] I have rewarded them this Day [with Paradise] for what they endured with patience 'of toil, harm, oppression and ridicule', indeed, they are the successful ones. [111]

Sūrah al-Mu'minūn (23): 115-116

Then did you 'O men endowed with reason' think that We created you in jest 'for the mere consumption of food and drink, and pleasure alone, without a wisdom intended by commands and prohibitions' and that you would not be returned to Us 'for reckoning and recompense'? [115] So exalted is Allāh 'from such frivolity', the Sovereign King 'of everything He created', the Truth 'who invites to nothing but truth'. There is no god 'worthy of worship in truth' but He, the Lord of the Noble Throne. [116]

فِيهَا وَلَا تَكَلِّمُونَ ﴿١٠٨﴾ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾ فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ إِنِّي جَزَيْتَهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾

[المؤمنون: ٩٧ - ١١١]

سورة المؤمنون

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾

[المؤمنون: ١١٥ - ١١٦]

Allah is the Light and Guidance of the heavens and the earth. The similitude of His guiding light in the heart of a believer is like a niche the believer's chest in which there is a lamp the Qur'an and faith. The lamp is within a glass the believer's heart, the glass is as if it were a brilliant star. The lamp is lit from the oil of a blessed olive tree, neither exposed to the shadow of the east nor of the west and hence most pure, its oil the *fiṭrah* would almost glow from its own colour and purity even if untouched by fire. It is the Light of the Qur'an, faith and knowledge upon the light of the believer's *fiṭrah*. Allāh guides to His light of truth whomever He wills. And Allāh strikes similitudes for mankind, and Allāh is All-Knowing of everything. [35]

* اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا
 مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ
 يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ
 يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي
 اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ
 بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾ [النور: ٣٥]

☞ Allāh is the Light of the heavens and the earth. His guiding light illuminates the hearts of the believers in which He placed the *fiṭrah*, the original disposition, which inclines man to truth and goodness. In contrast, Satan and the devils are darkness; they call to misguidance and blindness in this life and the next. So when the believer recites these verses, he is reciting the light of guidance which exposes the darkness of evil and oppression, making it difficult to remain in its presence, causing it to expire by Allāh's permission.

Yā Sīn. [01] By the Wise Qur'ān 'with its complete guidance and precise law'. [02] Indeed, you 'O Muḥammad' are surely from among the Messengers 'bringing what they brought of truth and guidance, you are not a novelty'. [03] Upon a straight path. [04] 'This is' a revelation of the All-Mighty 'who guarantees its preservation', the Ever-Merciful 'who shows mercy to those who follow it'. [05] That you may warn a people whose forefathers were not warned, so they are heedless 'of faith and guidance'. [06] Already, the word 'of decree' has proved true against most of them 'who have preferred disbelief and ingratitude', so they will not believe 'after their hearts have been sealed'. [07] Indeed, We have put shackles 'for their hands' on their necks, reaching to their chins, so they are with their heads forced up 'with their eyes looking down'. [08] And We have put before them a barrier, and behind them a barrier 'preventing them from faith', and We have covered them 'with ignorance and wretchedness' so that they do not see 'the path of guidance'. [09] And it is all the same to them whether you warn them or do not warn them, they will not believe 'because they see truth as falsehood and falsehood as truth, and their hearts are sealed'. [10] You can only warn the one who follows the reminder 'of the Qur'ān in pursuit of truth' and fears the Most-Merciful

يس ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ
 ﴿٣﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ
 ﴿٥﴾ لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾ لَقَدْ
 حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا
 فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ
 ﴿٨﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا
 فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَاءٌ عَلَيْهِمْ
 ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ
 اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ
 وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا
 قَدَّمُوا وَءَاثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ
 مُّبِينٍ ﴿١٢﴾ [يس: ١-١٢]

unseen. So give him good tidings of forgiveness and a noble 'generous' reward 'of Paradise'. [11] Verily, it is We who bring the dead to life 'to recompense them for their deeds' and We record what they send forth 'of good and evil' and their traces 'follow on from their deeds during and after their lives'. And all things 'including the intentions and deeds of men' have We enumerated in a clear register. [12]

☞ Allāh explained in these *āyāt* that the word of His decree has proved true against most of them — the people of disbelief and ingratitude — that they will not believe, having chosen disbelief over the truth, after it became clear to them. Their recompense, therefore, is to be shackled and marshalled to Hell as just recompense. When the believing servant recites these *āyāt* over the one afflicted with magic, he establishes Allāh's proof against the devils, and notifies them of their disgraceful outcome in the hereafter. Like others, these verses harm the devils, especially when recited with anger and jealousy for the truth, and they weaken the magic by Allāh's permission.

Recite al-Baqarah in Your House

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ
الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ

“Do not turn your houses into graveyards, for Satan flees from the house in which Sūrah al-Baqarah is recited.”²

² *Ṣaḥīḥ Muslim* (no. 780).

By those 'angels in the heavens' who arrange themselves in rows 'waiting to be commanded'.

[01] And those 'angels' who subjugate the elements 'such as the winds and clouds, for their intended purposes'.

[02] And those 'angels' who bring the Reminder 'of Scripture and the Qur'ān from Allāh to mankind'. [03]

Verily, your God 'that truly and exclusively deserves worship' is One. [04]

Lord of the heavens and the earth and whatever is between them, the Lord of the places of sunrise. [05]

Indeed, We have adorned the nearest heaven 'above the world' with an adornment, the stars. [06]

And as protection against every rebellious devil. [07] 'So that' they cannot listen to the higher assembly 'of angels', and they are pelted from every side 'when they try to ascend'.

[08] Repelled 'they are', and theirs is a constant 'and painful' punishment. [09]

Except the one who snatches 'some words from the speech of the angels' by stealth and is pursued by a piercing burning flame

'that wounds them'. [10]

☞ Allāh has protected the heavens from the devils who try to listen to the higher assembly of Angels. They are pelted from every side, and in the hereafter, they will have a constant punishment for their disbelief. Likewise, the Words of Allāh in the Qur'ān are a protection of the hearts and bodies, from the whisperings of the devils and the magic of the magicians in →

وَالصَّفَّاتِ صَفًّا ﴿١﴾ فَالزَّجْرَاتِ زَجْرًا ﴿٢﴾ فَالتَّلَايَاتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ﴿٥﴾ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكُوَكِبِ ﴿٦﴾ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٧﴾ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا ﴿٩﴾ وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿١٠﴾ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١١﴾

[الصافات: ١ - ١٠]

= which they are assisted by the devils. When His *āyāt* are recited, they inflict the devils with punishment, thereby weakening and dissolving the magic with Allāh's permission.

Sūrah al-Şāffāt (37): 158

And they have claimed between Him 'Allāh' and the jinn a lineage 'by claiming that the angels are His offspring through the jinn'. But the jinn already know that 'those who made these false claims' will be brought 'for accounting and punishment'. [158]

سورة الصافات

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ
لَمَحْضُرُونَ ﴿١٥٨﴾ [الصافات: ١٥٨]

Sūrah al-Dukhān (44): 43-49

Verily the 'scorching, bitter, foul-smelling' tree of Zaqqūm. [43] Is food for the 'defiantly' sinful 'Abu Jahl and his likes'. [44] Like murky oil, it boils within bellies. [45] Like the boiling of scalding water. [46] 'It will be said': "Seize him and drag him into the midst of the Hellfire." [47] "Then pour over his head from the punishment of scalding water." [48] 'It will be said, in sarcasm': "Taste! Indeed, you are the noble, the honoured one 'as you claimed in the world'." [49]

سورة الدخان

إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامٌ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ
يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلِي الْحَمِيمِ ﴿٤٦﴾ خُذُوهُ
فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صَبُّوا فَوْقَ
رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ
الْكَرِيمُ ﴿٤٩﴾ [الدخان: ٤٣ - ٤٩]

And mention, O Muḥammad when We directed to you a group of 'three to ten of' the Jinn 'who were upon the religion of the Jews', listening to the Qur'ān. And when they attended 'its recitation', they said 'among themselves': "Listen in silence." And when it was finished, they went back to their people as warners. [29] They said: "O our people! Verily, we have heard a Book revealed after Moses, confirming what came before it 'of the Torah', guiding to the truth and to a straight path." [30] "O our people! Respond to — 'Muḥammad' — the caller of Allāh and believe in him 'and what he has come with'. He 'Allāh' will forgive you of your sins and protect you from a painful punishment." [31] And whoever does not respond to Allāh's caller, then he will not render 'Allāh' incapable on earth 'by trying to escape from Him', and he will not have 'any' protectors besides Him 'who can repel His punishment when it comes'. Those 'who do not respond to the call' are in clear error. [32]

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ
فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ
مُنذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ
مِّنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَىٰ الْحَقِّ
وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ
وَعَامِنُوا بِهِ ۗ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابِ
الْأَلِيمِ ﴿٣١﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ
وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

[الأحقاف: ٢٩ - ٣٢]

☞ Among the jinn are believers who accepted the truth of the Qur'ān when they heard it, and they warned their own people, inviting them to faith. These *āyāt*, when recited over the one afflicted with magic, offer hope, forgiveness, and salvation for the transgressing jinn, and are recited along with the *āyāt* that contain the threat of punishment in order to instil both fear and hope, as encouragement for the transgressors to abandon their evil.

So when you meet those who disbelieve 'in the field of battle', then strike their necks until, when you have weakened their strength 'by killing many and wounding others', then tie the bonds 'of captivity upon them' strongly 'so they are unable to escape and cause harm'. Then — 'in accordance with what benefits the cause of Islām' — either free them with kindness or hold them to ransom, 'and remain engaged in all of this' until the war 'waged against you' lays down its burdens. That 'is what you are commanded' and if Allāh had so willed, He could have punished 'and destroyed' them 'without you'. But 'He commanded you to fight against them' in order to test some of you with others. And those who are killed in the path of Allāh, then He would never cause their deeds to be lost. [04]

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَتُمُوهُمْ فَشُدُّوا
الْوَتَاقَ فَمَا مَنَّا بَعْدَ وَاِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ
يَشَاءُ اللَّهُ لَا نَتَصَّرَ مِنْهُمْ وَاٰلَٰكِن لَّيَبْتَلُوْا بَعْضَكُمْ بِبَعْضٍ وَاَلَّذِيْنَ
قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُضِلَّ اَعْمَالَهُمْ ﴿٤﴾ [محمد:٤]

☞ The heads of disbelief who are allies of Satan dispatch their soldiers to fight against the people of faith. So Allāh instructed the believers to strike them until they are weakened and defeated and are taken as prisoners. In a like manner, the higher-level jinn who assist the magicians dispatch low-level jinns to execute the specified magic upon the victim. Allāh's Words in the Qur'ān are used to strike these devils, inflicting pain and anguish upon them, bit by bit, with patient perseverance, until they are weakened and give up their cause by Allāh's permission.

Muḥammad is the Messenger of Allāh, and those with him are stern against the disbelievers, merciful among themselves. You see them bowing and prostrating 'in prayer', seeking bounty from Allāh and 'His' pleasure. Their mark 'on the Day of Resurrection' is 'light' on their faces from the trace of prostration 'or: the mark of humility and awe on their faces from the effect of frequent prostration'. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers — so that Allāh may enrage by them the disbelievers 'because of their unity, strength and firmness upon religion'. Allāh has promised those who believe and do righteous deeds among them forgiveness and a great reward 'which never expires'. [29]

☞ The people of faith are stern against the people of disbelief and merciful among themselves. They are given to bowing and prostrating in worship, and are like plants with firm stalks. Their firmness upon faith and righteousness enrages the disbelievers. These are their descriptions in the Torah and the Gospel. The recitation of these *āyāt* by the believing servant upon the one afflicted with magic provides admonition, reminder and encouragement to the transgressing jinn to abandon their evil and to join the people of faith, those so described in the Torah →

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ
رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ
وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي
التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطْطُهُ فَنَازَرَهُ
فَأَسْتَعَاظَ فَأَسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ
الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ
مَغْفِرَةً وَأَجْرًا عَظِيمًا [الفتح: ٢٩]

= and Gospel, to whom Allāh has promised forgiveness and a great reward.

Allāh' The Most Merciful. [01] 'Through His mercy He' Taught the Qur'ān 'to His Prophet, making it easy for you to recite and remember'. [02] He created man 'Ādam and his offspring' 'with the best of statures'. [03] He taught him speech 'to express meanings, thoughts and feelings'. [04] The sun and moon are 'ordained by Him to be in continuous motion' with precise determination 'of their circular orbits'. [05] The stars 'or: stalkless plants' and the trees both prostrate 'in submission to Allāh' 'so worship them not'. [06] And the Heaven He raised it 'high over the Earth' and imposed the measure of justice 'upon His creatures' 'with which their deeds will be weighed in the hereafter'. [07] So that you transgress not in giving due measure 'among yourselves'. [08] And establish the weight 'of all things' with justice and do not fall short in giving due measure 'and thereby commit oppression'. [09] And the Earth He laid out for all the creatures 'so they may take it as a repose'. [10] Therein are fruits 'with all kinds of colours, tastes and fragrances' and date-palms with fruit-stalks 'enclosing dates'. [11] And grains 'wheat, barley, corn, rice and others' having leaves and stalks 'to nourish them', and vegetation 'of various types' 'or: sweet-scented plants'. [12] So which of the blessings 'and powers' of your Lord — 'O jinn and men' — will you both deny? [13] →

الرَّحْمَنُ ۝۱ عَلَّمَ الْقُرْآنَ ۝۲ خَلَقَ الْإِنسَانَ ۝۳ عَلَّمَهُ الْبَيَانَ ۝۴ الشَّمْسُ وَالْقَمَرُ ۝۵ بِحُسْبَانٍ ۝۶ وَالنَّجْمُ وَالشَّجَرُ ۝۷ يَسْجُدَانِ ۝۸ وَالسَّمَاءَ رَفَعَهَا ۝۹ وَوَضَعَ الْمِيزَانَ ۝۱۰ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝۱۱ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝۱۲ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝۱۳ فِيهَا فَكَاهَةٌ ۝۱۴ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝۱۵ وَالْحَبُّ ذُو الْعَصْفِ ۝۱۶ وَالرَّيْحَانُ ۝۱۷ فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ ۝۱۸

[الرَّحْمَنُ: ١ - ١٣]

⊗ Allāh created the heavens and the earth, the jinn and the men, and taught discourse. He placed the balance of justice, in order that it not be transgressed and so that due measure is given in all things, in fulfilment of rights and obligations. The devils and the magicians are in transgression against this mighty order, in denial of Allāh's bounties and favours, working mischief upon the servant and the land. The believing servant recites these verses to remind of the scales of justice and the bounties and favours of Allāh, perhaps that the transgressing jinn may take heed and abandon his evil, by Allāh's permission.

And the companions of the left and what ‘will tell you who’ are the companions of the left ‘whose affair is dire’? [41] ‘They will be’ in scorching fire and boiling ‘scalding’ water. [42] And a shadow of ‘intensely’ black smoke. [43] ‘Which is’ neither cool nor good ‘to see, causing them grief, sadness and anxiety’. [44] Indeed, before that ‘in the world’, they were ‘preoccupied in’ enjoying luxury. [45] And they used to persist in ‘committing’ great sin ‘such as associationism, usury and murder, without repenting from it’ ‘or: swearing a false oath that they will never be resurrected’. [46] And they used to say: “When we die and become dust and bones, are we indeed to be resurrected?” [47] “And our forefathers ‘as well’?” [48] Say ‘O Muḥammad’: “Indeed, ‘all of’ the former and later ‘people.’” [49] “Will surely be gathered together for the appointment of a known day ‘for accountability and recompense.’” [50] Then indeed you, O astray deniers ‘of Allāh, His Books and His Messengers and the Resurrection’. [51] ‘You’ will surely eat from trees of Zaqqūm ‘the vilest, most hideous and bitter of trees’. [52]

☞ These *āyāt* mention the punishment for those who persisted in committing great sins, which include magic. Such people will eat from the trees of Zaqqūm, which are vile and bitter. These punishments match the nature of their deeds. Devil-assisted →

وَأَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ ﴿٤١﴾ فِي سَمُومٍ
وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّنْ يَحْمُومٍ ﴿٤٣﴾ لَا بَارِدٍ وَلَا
كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا
يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٤٦﴾ وَكَانُوا يَقُولُونَ أَيُّدَا مِتْنَا
وَكَانَّا تُرَابًا وَعِظْمًا أَءِئِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَّابًا أَوْنَا الْأَوَّلُونَ
﴿٤٨﴾ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ
يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾ ثُمَّ إِنَّكُمْ إِلَيْهَا لَآتُونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَا يَكُونُ مِنْ
شَجَرٍ مِّنْ زَقُّومٍ ﴿٥٢﴾

[الواقعة: ٤١ - ٥٢]

= magic is a painful and bitter experience for those afflicted with it. The believing servant recites these verses which warn the evildoers and oppressors — among whom are the devils and the magicians — of their evil end in the hereafter, that they will taste the torment of the deeds they have sent forth, in disgrace and humiliation.

If We had sent down this Qur'ān upon a mountain that was in the place of these people who forgot Allāh and had hard hearts, and it was capable of understanding it, you would have seen it humbled and cracking 'in pieces' out of the fear of Allāh 'that the Qur'ān's words, meanings, admonitions and eloquence bring about'. And 'all of' these examples 'which have preceded', We strike them for people perhaps they will reflect. [21] He is Allāh, besides Whom there is no other deity 'worthy of worship', Knower of the unseen and the seen, the Most-Merciful 'to His creation', Ever-Merciful 'to His believing servants'. [22] He is Allāh, besides Whom there is no other deity 'worthy of worship', the Sovereign King, the Perfectly Pure, the Impeccably Flawless, the Granter of Faith and Security, the Trustworthy Ever-Watchful Witness, the All-Mighty, the Compelling Subduer, the Justly Proud. Glorified is Allāh above whatever they associate with Him. [23] He is Allāh, the Creator, the Originator, the Fashioner 'of forms', to Him belong the 'most' beautiful Names. Whatever is in the heavens and earth glorify 'His perfection', and He is All-Mighty 'in just recompense', All-Wise 'in the governance of His creation'. [24]

⊗ The Qur'ān is Allāh's Speech; it is mighty and weighty. As the hearts of the servants vary in their purity, not all hearts are →

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۗ 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 مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

[الحشر: ٢١-٢٤]

= humbled and awed by it. Only those with hearts possessing sincerity, honesty and trustworthiness are humbled and broken by it. As for vileness and impurity — found with the devils and the magicians among the various types and factions of disbelief — then the Qur'ān is a weighty proof against them.

Sūrah al-Qalam (68): 51-52

And indeed, 'out of their intense hatred and enmity' those who disbelieve would almost make you slip 'from your station of prophethood' with their eyes 'wishing to wrestle or assassinate you', when they hear the reminder 'of the Qur'ān and are unable to criticise or revile it', and they say: "Verily, he is a madman." [51] But it is not except a reminder to the worlds 'which is conveyed by a trustworthy, upright Messenger with a great standard of character'. [52]

☪ The evil eye emanates from envy, jealousy and hatred, and from the greatest of that is what is shown towards the Prophets, the Messengers and the people of sound faith because of Allāh favouring them with guidance. Thereafter, the evil eye is shown towards what Allāh has favoured some over others in terms of wealth, offspring, status, appearance, possessions, skills, and abilities among the affairs of the world. Impure hearts which are either devoid of faith or deficient in it, can look with the eye of hatred and envy and cause harm by Allāh's will. A believer must take precaution through the daily supplications and remembrances, working righteousness, avoiding disobedience and limiting his company to the pious.

سورة القلم

وَإِن يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا
الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

﴿٥٢﴾ [القلم: ٥١ - ٥٢]

Then as for he who is given his record in his right hand, then he will say: “Come, O righteous men, take ‘and’ read my record.” [19] Indeed, I was certain that I would surely meet my reckoning. [20] So he will be in a life, well-pleased ‘with his achievement’. [21] In a lofty garden ‘of Paradise’. [22] Its fruits ‘always’ near at hand ‘to be picked without effort, whether standing, sitting or lying’. [23] ‘It will be said to them’: “Eat and drink in satisfaction for what you left behind in the days past ‘during the world’ to be sent onwards ‘for this day in the hereafter’.” [24] But as for the one who will be given his record in his left hand, he will say ‘in grief’: “I wish, if only I had not been given my record. [25] And that I had not known what my reckoning is. [26] I wish, ‘the worldly death’, if only it had been the decisive end ‘for me’. [27] My wealth has not availed me ‘in anything’. [28] Gone from me is my power ‘and my arguments’ ‘to absolve myself from disbelief and associationism.’” [29] ‘It will be said’: “Seize him, and shackle him ‘with his hands brought to his neck’.” [30] Then, cast him ‘only into’ the Blazing Fire ‘to burn’. [31] Then, to a chain whose length is seventy cubits, fasten him ‘by threading it through his body’. [32] Indeed, he never used to believe in Allāh, the Most Great. [33] And nor would he encourage ‘himself and others with’ the feeding of the poor. [34] So there is

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِيَمِينِهِ ۖ فَيَقُولُ هَٰؤُلَاءِ أَقْرَبُ وَأَكْتَبِيَّةٌ ۖ إِنَّي
ظَنَنْتُ أَنِّي مَلَقْتُ حِسَابِيَّةً ۖ فَهَوَّ فِي عَيْشَةٍ رَّاضِيَةٍ ۖ فِي جَنَّةٍ
عَالِيَةٍ ۖ فَطُوفُهَا دَانِيَةٌ ۖ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي
الْأَيَّامِ الْخَالِيَةِ ۖ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِشِمَالِهِ ۖ فَيَقُولُ يَلَيْتَنِي
لَمْ أُوتِ كِتَابِيَّةً ۖ وَلَمْ أَدْرِمَ حِسَابِيَّةً ۖ يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ
ۖ مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ ۖ هَلَكَ عَنِّي سُلْطَانِيَّةٌ ۖ خَذُوهُ فَعُغْلُوهُ ۖ ثُمَّ
الْجَحِيمَ صَلُّوهُ ۖ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا
فَأَسْلُكُوهُ ۖ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۖ وَلَا يَحْضُرُ
عَلَىٰ طَعَامِ الْمَسْكِينِ ۖ فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ ۖ وَلَا
طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۖ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۖ [الحاقة: ١٩ - ٣٧]

not for him this Day, here, any close friend 'to benefit him'. [35] Nor any food, except the discharge of wounds 'the pus of the people of Hell'. [36] None will eat it except the errant 'who preferred disbelief, associationism, oppression and sin'. [37]

☞ In these *āyāt*, the presentation of the scrolls of deeds precedes the resultant reward or punishment. Those who worked righteousness upon sound faith will be given their scrolls in their right hands, and will be in raised gardens, enjoying fruits and eating and drinking at leisure. As for those who disbelieved in Allah and were devoid of righteousness, then they will be seized, shackled and dragged to the Hellfire for just recompense. From those who enter into this punishment are the devils and the magicians who did not repent from their evil. Hence, the believing servant recites these *āyāt* as an admonition to the transgressing jinn to fear his Lord and to desist from his evil and oppression. And if he fears the higher-level jinn who may kill him if he leaves the victim alone, then the Hellfire is more worthy of being feared, as its punishment is unrelenting and eternal. So these *āyāt* are both an admonition and an invitation to repentance, faith and righteousness.

The Sorcerers Cannot Withstand Sūrah Al-Baqarah

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

اقْرَأُوا سُورَةَ الْبَقَرَةِ، فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكُهَا حَسْرَةٌ،
وَلَا تَسْتَطِيعُهَا الْبَاطِلَةُ

“Recite Sūrah al-Baqarah, for taking it (for recitation) is a blessing, leaving it is a regret, and the sorcerers cannot withstand it.”³

3 Ṣaḥīḥ Muslim (no. 804).

Say 'O Muḥammad': "It has been revealed to me that a group of 'three to ten' jinns listened 'to this Qur'ān'. They said: 'Verily, we have heard an amazing recital.' [01] 'It guides to the right course 'of truth and righteousness' and we have believed in it, and never will we associate with our Lord anything 'in worship' 'after it has detailed the evidences for the futility of shirk'. [02] 'And 'it teaches' that He, exalted is the grandeur 'majesty and self-sufficiency' of our Lord, has not taken a wife nor a son 'nor any offspring'. [03] 'And 'reveals' that the foolish among us 'Satan, or the disbelieving jinn' used to utter against Allāh an excessively wrong saying 'far-removed from the truth'. [04] 'And that 'in our state of ignorance and misguidance', We had 'erroneously' thought that the men and jinn would never utter a lie against Allāh 'and thus, believed their false doctrines'. [05] And there were men from mankind who sought refuge in men from the jinn 'to ward off their evil', but they 'the men' increased them 'the jinn' in sin 'and transgression'. [06] 'And that they 'the men' had 'erroneously' thought as you 'the jinn' thought, that Allāh will not send anyone 'as a messenger to men and jinn' 'or: raise anyone from the grave'. [07] 'And we have sought to reach the heaven 'as we used to' but found it 'in this time' filled with powerful guards and burning flames.' [08] 'And 'before this time'

سورة الجن

قُلْ أُوْحِيٓ اِلَيَّ اِنَّهُۥ اَسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا
 قُرْءَانَ عَجَبًا ۙ ۝۱ يَهْدِيۤ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ۗ وَلَمْ نُّشْرِكْ بِرَبِّنَا
 اٰحَدًا ۙ ۝۲ وَاِنَّهٗ تَعَالٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وُلَدًا
 ۙ ۝۳ وَاِنَّهٗ كَانَ يَقُوْلُ سَفِيهًا عَلٰى اللّٰهِ سَهْطًا ۙ ۝۴ وَاِنَّا ظَنَنَّا
 اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلٰى اللّٰهِ كَذْبًا ۙ ۝۵ وَاِنَّهٗ كَانَ رِجَالٌ مِّنَ
 الْاِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًا ۙ ۝۶ وَاَنَّهُمْ ظَنُّوْٓا
 كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اٰحَدًا ۙ ۝۷ وَاِنَّا لَمَسْنَا السَّمٰوٰتِ
 فَوَجَدْنَهَا مَلِئْتٍ حَرَسًا شَدِيْدًا وَّشُهَبًا ۙ ۝۸ وَاِنَّا كُنَّا نَقْعُدُ
 مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعْ اَلَانَ يَجِدْ لَهُۥ شُهَابًا
 رَّصَدًا ۙ ۝۹ وَاِنَّا لَا نَدْرِيۤ اَشْرٰٓ اُرِيْدُ بِمَنْ فِى الْاَرْضِ اَمْ اَرَادَ
 بِهٖمْ رُبُّهُمْ رَشْدًا ۙ ۝۱۰ وَاِنَّا مِنَّا الصّٰلِحُوْنَ وَمِمَّا دُوْنَ ذٰلِكَ

we used to take positions therein to sit and eavesdrop, but whoever listens now 'from those positions' will find a burning flame lying in wait for him.' [09] 'And 'with the guarding of the heaven', we do not know 'therefore' whether 'some' evil is intended for those on the earth 'if they are decreed to disbelieve in this message' or whether their Lord intends for them a right course 'of belief and righteousness'. [10] 'And among us are the righteous and among us 'are those who' are otherwise. We were 'divided into many' diverse paths 'in religion, before this Qur'ān' [11] 'And we are 'now' certain that we cannot escape 'the punishment of' Allāh in the earth, nor can we escape Him by fleeing 'into the heaven'. 'And when we heard the guidance 'of the Qur'ān', we believed in it 'without hesitation'. [12] And whoever believes in his Lord 'and what He revealed' will not fear deficiency 'in his reward' or transgression 'in punishment'. [13]

🕒 This sūrah is regarding a group of the jinn who listened to and believed in the Qur'ān. They recognised the futility of shirk and abandoned it, and they also spoke of the foolish among themselves who hold false doctrines regarding Allāh. They acknowledged that there are men who seek refuge with the jinn, and that the jinn attempt to eavesdrop in the heaven, that among them are the righteous and the wicked with different creeds and religions, but that whoever believes in Allāh will be treated with justice, not negligence or transgression. When these *āyāt* are recited upon the one afflicted with magic, they inculcate both fear and hope, encouraging the →

كُنَّا طَرِيقَ قَدَدَا ﴿١١﴾ وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ
وَلَنْ نُعْجِزَهُ هَرَبًا ﴿١٢﴾ وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ
فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾ [الجن: ١-١٣]

Sūrah al-Burūj (85): 10

Verily, those who put believing men and believing women to trial 'in their religion' 'and torture and burn them', and then do not repent, for them is the punishment of Hellfire 'for their disbelief', and for them is the punishment of a burning Fire 'for burning the believers'. [10]

☞ The devils and the magicians put the believing men and women to trial, harming them physically and mentally, through acts of transgression in the form of magic. This *āyāh* notifies and warns those who inflict harm upon the believers, that they will be punished in Hellfire for their evil deeds, and it should be recited with anger and jealousy for the truth and for justice for the believing man or woman who is a victim of their oppression.

= transgressing jinn to abandon his evil ways and instead take the path of these believers from the jinn who have been made an example.

سورة البروج

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ
جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾ [البروج: ١٠]

Sūrah al-Ṭāriq (86)

By the heaven and the star 'that arrives by night'. [01] And what will make you know what is the star 'that arrives by night'? [02] It is 'every' piercingly bright star 'that ascends to the highest part of the sky'. [03] There is no soul but that it has over it a protector 'from the angels, who watches over its sustenance, deeds and lifespan, till its appointed time of death'. [04] So let man observe 'the baseness of' that from which he was created. [05] He was created from a fluid emitted. [06] Emerging from between the backbone and the 'lower' ribs. [07] Indeed, He — 'who produced man through such means' — is certainly able to bring him back 'to life' 'on the Day of Resurrection'. [08] The Day when the secrets 'of the hearts, their motives and intentions and deeds done in concealment' will be examined. [09] Then will 'man' have no power 'of his own to repel punishment', nor any helper 'to aid him'. [10] By the sky 'that has rain-clouds', bringing rain, again and again 'or: stars, which return every night, again and again'. [11] And 'by' the earth, having clefts 'on a large scale, which form pathways for rivers, grazing animals and travel' 'or: on a small scale, out of which trees and plants emerge'. [12] Verily, it 'the Qur'ān' is a decisive word 'of justice that separates truth from falsehood, ends disputes between all factions, and ends oppression and evil through its laws'. [13] And it is

سورة الطارق

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ
التَّاقِبُ ﴿٣﴾ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَلْيَنْظُرِ الْإِنْسَانُ
مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ
وَالْتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾ يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ فَمَا
لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾ وَالْأَرْضِ
ذَاتِ الصَّدَعِ ﴿١٢﴾ إِنَّهُ لَقَوْلُ فَصْلٍ ﴿١٣﴾ وَمَا هُوَ إِلَّا هَزْلٌ
﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهْلٍ
الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا ﴿١٧﴾ [الطارق: ١ - ١٧]

not 'a thing that has come for' amusement 'or falsehood'.
 [14] Indeed, they 'the pagan disbelievers of Quraysh' are
 scheming a plot 'against you O Muḥammad, to kill you'.
 [15] But I 'too' am scheming a plot 'against them'. [16] So
 give respite to the disbelievers. Leave them for a while
 'and wait, without haste, for the punishment that awaits
 them'. [17]

☞ In this *sūrah*, Allāh swore by certain observed phenomena
 that every soul has a watcher, that just as Allāh created man from
 emitted fluid, He also has the power to resurrect him for a Day
 when his secrets will be examined. Towards the end, Allāh says
 that the Qur'ān is a decisive word (of truth and justice), and
 that those who plot and plan are only given respite and will be
 overtaken by Allāh's plan through which they are destined for
 their punishment. These *āyāt* are a warning and admonition to
 the devils among the jinn who scheme with the devils among
 men to harm the believers, that they will not escape justice and
 punishment.

Allāh's Remembrance (Dhikr) Is a Secure Fortress from Satan and the Devils

From the advice that the Prophet Zakariyā' (عَلَيْهِ السَّلَامُ) was
 ordered to give to Banī Isrā'īl:

وَأْمُرْكُمْ بِذِكْرِ اللَّهِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ
 الْعَدُوُّ سِرَاعًا فِي أَثَرِهِ فَأَتَى عَلَى حُصَيْنٍ فَأَحْرَزَ نَفْسَهُ فِيهِ
 فَكَذَلِكَ الْعَبْدُ لَا يُحْرِزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ

“And I command you to with Allāh's remembrance,
 for the example of that is like a man whom the enemy
 pursued him, swiftly behind his tracks, and he came
 upon a fortress and secured himself in it. Likewise,
 the servant cannot secure himself from Satan except
 with Allāh's remembrance.”⁴

⁴ *Ṣaḥīḥī Ibn Ḥibbān* (no. 6233).

Sūrah al-Zalzalah (99)

When the 'whole' earth is shaken violently with its 'final' earthquake. [01] And the earth expels its burden 'of dead bodies'. [02] And man will say: "What is the matter with it 'that it shakes and expels its burden' 'and for what reason does it do so'?" [03] That day it will inform of its news 'regarding the commencement of the Hour' 'or: of the deeds of good and evil done upon it'. [04] Because your Lord 'will have' commanded it 'to report its news'. [05] That day, people will proceed in categories 'of 'believer', 'disbeliever', 'obedient', 'sinner'' that they may be shown their deeds. [06] So whoever worked 'what equals even' an atom's weight of good will 'come to know it and' see it 'in his scroll'. [07] And whoever worked 'what equals even' an atom's weight of evil will 'come to know it and' see it 'in his scroll'. [08]

☞ The Day of Resurrection, Reckoning and Recompense is the day of final justice. Even if justice is not established in the life of this world, not even an atom's weight of evil will escape accountability in the hereafter. Hence, the believer who is afflicted by the devils and magic has certainty in this Day and in justice, which includes tremendous reward for those patient upon afflictions and punishment for the evildoers. When the believing servant recites these āyāt, he sends this notification to the devils, admonishing and warning them, inflicting pain and anguish upon them, and encouraging them to abandon their evil.

سورة الزلزلة

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝
 وَقَالَ الْإِنْسَانُ مَا لَهَا ۝ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝ بِأَنَّ
 رَبَّكَ أَوْحَىٰ لَهَا ۝ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا
 أَعْمَالَهُمْ ۝ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ
 مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

[الزلزلة: ١ - ٨]

Sūrah al-Kāfirūn (109)

Say ‘O Muḥammad’: “O disbelievers ‘of all categories’. [01] I do not worship that which you worship ‘of false deities and fabricated conceptions of Allāh’. [02] Nor are you worshippers ‘at present’ of what I worship — ‘Allāh, the only deity worthy of worship in truth’. [03] Nor will I ‘ever’ be a worshipper ‘in the future’ of what you have worshipped ‘of false deities and fabricated conceptions of Allāh’. [04] Nor are you worshippers ‘at present’ of what I worship — ‘Allāh, the only deity worthy of worship in truth’. [05] To you is your religion, and to me is my religion.” [06]

Sūrah al-Ikhlāṣ (112)

Say ‘with a firm, resolute statement’: “He is Allāh, ‘who is’ uniquely One ‘in His perfect Names, Attributes, Actions and His exclusive right to be worshipped’. [01] Allāh, the Eternal, Self-Sufficient Master ‘of utmost perfection in His Attributes, to whom all creatures turn for their needs whilst He has none’. [02] He did not beget ‘such that He became a father’ nor was He begotten ‘such that He became a son’. [03] And there is none equal, similar or comparable to Him ‘in His perfect Names, Attributes and Actions’.” [04]

☪ In these two *sūrahs*, the believer frees himself from false religion in which other than Allāh is worshipped, while affirming that the only true religion is worshipping Allāh alone. This freedom →

سورة الكافرون

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ﴿١﴾ لَا اَعْبُدُ مَا تَعْبُدُوْنَ
 ﴿٢﴾ وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ﴿٣﴾ وَلَا اَنَا عٰبِدُ
 مَا عٰبَدْتُمْ ﴿٤﴾ وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ﴿٥﴾ لَكُمْ
 دِيْنُكُمْ وَاِلٰى دِيْنِ ﴿٦﴾

[الكافرون: ١ - ٦]

سورة الإخلاص

قُلْ هُوَ اللّٰهُ اَحَدٌ ﴿١﴾ اللّٰهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ
 ﴿٣﴾ وَلَمْ يَكُنْ لَّهٗ وَاوَدًا اَحَدٌ ﴿٤﴾

[الإخلاص: ١ - ٤]

Sūrah al-Falaq (113)

Say: “I seek refuge ‘with Allāh’ the Lord of the daybreak. [01] From ‘every’ evil ‘present’ in whatever He has created. [02] And from the evils ‘and harms’ lurking in the darkness ‘of night’ when it comes and settles. [03] And from the evil of the ‘practitioners of sorcery’ who blow in knots ‘to cast their spells’. [04] And from the evil ‘effects of the envy’ of an envious one when he envies.” [05]

Sūrah al-Nās (114)

Say: “I seek refuge with ‘Allāh’ the Lord of mankind. [01] The King of mankind. [02] The ‘only’ Deity ‘in truth’ of mankind. [03] From the evil of the ‘devil’ who repeatedly whispers in the hearts of men ‘when they are unmindful of Allāh’ and constantly retreats ‘whenever they remember Allāh’. [04] ‘The devil’ who whispers ‘evil thoughts, doubts and desires’ into the breasts of men. [05] ‘The devil’ from among the jinn and men.” [06]

☞ In these two *sūrahs*, the believer seeks refuge in Allāh from the general evil that exists in His creation, and then specifically from the evils of darkness, the evils of magic, and the evils of the envious, which incorporates the evil eye. Likewise, he seeks refuge in Allāh from the devil that whispers evil thoughts, doubts and desires into the hearts of men. Hence, these two *sūrahs* have combined the seeking of protection and refuge in the Lord, →

= from false religion is achieved by declaration of disbelief in all that is worshipped besides Allāh. Likewise, the believer affirms the true description of Allāh, that He is One in His essence, Self-Sufficient and has no equal.

سورة الفلق

قُلْ أَعُوذُ 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﴾ [الفلق: ١ - ٥]

سورة الناس

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ
﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ
الْجِنَّةِ وَالنَّاسِ ﴿٦﴾ [الناس: ١ - ٦]



RUQYAH



• FOR TREATMENT OF •
MAGIC AND EVIL EYE

SECTION 2
Ruqyah Against Magicians
and Their Magic

And 'instead of believing in this Qur'ān' 'or: abiding by their Torah' they 'the past and contemporary Israelites' followed what the devils rehearsed 'of magic' during the reign of Solomon 'which they falsely attributed to him'. It was not Solomon who disbelieved 'as they claim', but the devils 'among men' disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Hārūt and Mārūt 'as a trial for men'. But they 'the angels' did not teach anyone without 'advising them by' saying: "We are 'sent as' a trial, so do not disbelieve 'by learning and practicing magic'." However, they learned from them both 'of magic' that by which they separate between a man and his wife, but they are unable to harm anyone through it except by Allāh's permission. And they learn what harms them and does not benefit them. And they 'the Israelites in the era of Solomon and those who inherited it thereafter' certainly knew that whoever purchased 'magic' would not have any share in the hereafter. And evil indeed is that for which they sold their souls, if only they knew. [102]

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ
 سُلَيْمَانُ ۖ وَلَٰكِنَّ الشَّيْطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
 السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَرْوَتَ
 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 ﴿١٠٢﴾ [البقرة: ١٠٢]

Sūrah al-Nisā' (4): 76

Those who believe fight in Allāh's cause 'tawhīd, true religion and justice', and those who disbelieve fight in the cause of the false god 'Satan, and whoever is obeyed in idolatry, falsehood and evil'. So fight against the allies of Satan. Indeed, the plot of Satan has always been weak 'as it was on the day of Badr, when he fled and deserted his pagan allies'. [76]

سورة النساء

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي
سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ

كَانَ ضَعِيفًا ﴿٧٦﴾ [النساء: ٧٦]

And the magicians came to Pharaoh 'and gathered in his presence'. They said: "Indeed, we will have a decent reward if we are the victors 'against Moses'." [113] 'Pharaoh' said: "Yes, and 'furthermore', you will be made of 'those who are' the closest 'to me'." [114] They said: "O Moses, either you throw 'your staff' or we will be the ones who throw 'first'." [115] He said: "Throw 'your staffs first, only to be exposed by the truth'", and when they threw 'their staffs and ropes', they bewitched the eyes of the people 'with the illusion of snakes moving', and struck terror into them, and they produced a great 'feat of' magic. [116] And 'at that moment' We inspired Moses 'saying': "Throw your staff", 'so he threw it' and straight away, it swallowed up the lie 'they had manufactured through their magic'. [117] So the truth befell 'and became established' and whatever they had done was falsified. [118] And they were defeated right there and became disgraced. [119] And the magicians fell down in prostration 'to Allāh'. [120] They said: "We have believed in the Lord of the Worlds. [121] The Lord of Moses and Aaron." [122]

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا يَمْوَسَىٰٓ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾ * وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَغَلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾ وَأَلْقَى السَّحَرَةُ سَجِدِينَ ﴿١٢٠﴾ قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

Sūrah Yūnus (10): 79-80

And Pharaoh said: “Bring me every learned magician ‘skilled in his craft’.” [79] So when the magicians came ‘with the desire for wealth and status’, Moses said to them: “Throw whatever you will throw ‘of your magic.’” [80] Then, when they had thrown ‘their staffs and ropes’, Moses said: “What you have brought is ‘only’ magic. Indeed, Allāh will destroy it ‘through a miracle from my hands’. Indeed, Allāh does not allow the work of the corruptors to prosper. [81] And Allāh will establish the truth by His words, even if the criminals detest it.” [82]

سورة يونس

وَقَالَ فِرْعَوْنُ أَتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾ فَأَمَّا جَاءَ السَّحَرَةُ
قَالَ لَهُمْ مُوسَى الْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ
مُوسَى مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ
عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٢﴾ [يونس: ٧٩ - ٨٢]

They 'the magicians' said 'confidently': "O Moses, either you throw 'your staff' or we will be the first to throw." [65] He said: "Rather, you throw 'first'." 'So they threw' and suddenly, their ropes and staffs seemed to him, by their magic, as if they were moving 'like snakes'. [66] And within himself, Moses sensed fear 'for what he saw' 'or: that people may be convinced'. [67] We said: "Do not fear, for indeed, it is you who will be uppermost 'after defeating their falsehood'. [68] And throw what is in your right hand, it will devour what they have crafted. What they have crafted is but the trick of a magician, and the magician will never be successful, no matter how he 'crafts'." [69] So the magicians fell down in prostration 'after their magic was falsified and the truth was established'. They said: "We have believed in the Lord of Aaron and Moses." [70]

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ
 أَلْقُوا فَإِذَا جَبَّالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا
 تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ
 أَنْتَ الْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا
 كَيْدٌ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾ فَأَلْقَى السَّحْرَةَ سَجْدًا
 قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٧٠﴾ [طه: ٦٥ - ٧٠]

Sūrah al-Falaq (113)

Say: “I seek refuge ‘with Allāh’ the Lord of the daybreak. [01] From ‘every’ evil ‘present’ in whatever He has created. [02] And from the evils ‘and harms’ lurking in the darkness ‘of night’ when it comes and settles. [03] And from the evil of the ‘practitioners of sorcery’ who blow in knots ‘to cast their spells’. [04] And from the evil ‘effects of the envy’ of an envious one when he envies.” [05]

Sūrah al-Nās (114)

Say: “I seek refuge with ‘Allāh’ the Lord of mankind. [01] The King of mankind. [02] The ‘only’ Deity ‘in truth’ of mankind. [03] From the evil of the ‘devil’ who repeatedly whispers in the hearts of men ‘when they are unmindful of Allāh’ and constantly retreats ‘whenever they remember Allāh’. [04] ‘The devil’ who whispers ‘evil thoughts, doubts and desires’ into the breasts of men. [05] ‘The devil’ from among the jinn and men.” [06]

سورة الفلق

قُلْ أَعُوذُ 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﴾

[الفلق: ١ - ٥]

سورة الناس

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

[الناس: ١ - ٦]

Ruqyah from the Noble Qur'an

Allāh the Exalted said: “And We send down of the Qur'an that which is a healing and mercy for the believers.” (17:82).

Imām al-Sa'dī (رَحْمَةُ اللَّهِ) said: “The Qur'an comprises healing and mercy, but this is not for everyone. It is only for those who believe in it, who believe in its āyāt and who act upon it. The cure that the Qur'an contains is general, (comprising) the cure of the hearts from doubts, ignorance, corrupt ideas, evil deviations and evil intentions. It contains certain (definitive) knowledge by which every doubt and ignorance is ended, and admonitions and reminders by which every desire opposing Allāh's command is ended. [And it comprises] the cure of the bodies from its ailments and sicknesses.”

Within the Qur'an is treatment and healing for magic and the evil eye, such as Sūrah al-Fātiḥah, Āyat al-Kursī, the Mu'awwidhatayn (al-Falaq, al-Nās) and many other āyāt. The book in your hands is a compilation of various surāhs and āyāt that are either legislated in the Sunnah or shown to be helpful in treating magic and the evil eye through experience.

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