

In the name of God, the Most Gracious, the Most Merciful

# The Encyclopaedia of Proofs and Miracles

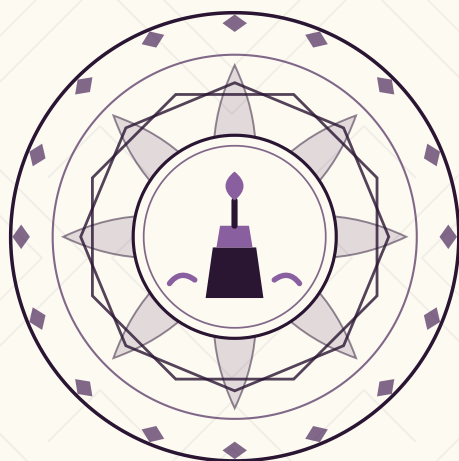
The evidence for the prophethood of Muhammad ﷺ and the truth of the Qur'an

Scientific miracles · Historical and archaeological witnesses · Prophecies fulfilled

The foretellings of the Torah and the Gospel · The world of jinn, sorcery and the unseen

**Explained so that a child can follow · 151 colour illustrations**

**151 proofs, ordered by their strength**



Part Five

# The World of Jinn, Sorcery and the Unseen



A real world God told us about, attested by history in every nation, with established incidents that happened to the Prophet ﷺ, to his companions, and to ordinary people down to our own day.

18 entries

## A Company of the Jinn Listened to the Qur'an

*Say: It has been revealed to me that a company of the jinn listened, and they said: Indeed, we have heard an amazing Qur'an, guiding to right conduct, and we have believed in it.*

*Surah al-Jinn — verses 1-2*



The jinn are a morally accountable creation: among them are Muslims and among them are disbelievers

### In plain words

The jinn are a real creation whom God made from fire. We do not see them and they see us. And in the Qur'an there is **a whole chapter named after them**, telling how a group of them heard the Qur'an and believed in it.

### What did people believe then?

The Arabs knew of the jinn and held them in awe; indeed some of them **sought refuge in them**, worshipped them and asked them for protection on their journeys — which the chapter itself records: "And there were men among mankind who sought refuge in men among the jinn, so they increased them in burden." They attributed knowledge of the unseen to them and took their divination from them.

### What does science say today?

Islam **neither denied their existence nor exaggerated it** — it regulated the matter with precision: it affirmed their existence as an accountable creation containing the righteous and the corrupt; it denied them knowledge of the unseen categorically ("And we assumed that mankind and the jinn would never speak about God a lie", and "And we do not know whether evil is intended for those on earth"); it **forbade seeking refuge in them** and made it associating partners with God; and it forbade going to diviners and fortune-tellers. So it kept the reality and removed both the superstition and the servitude.

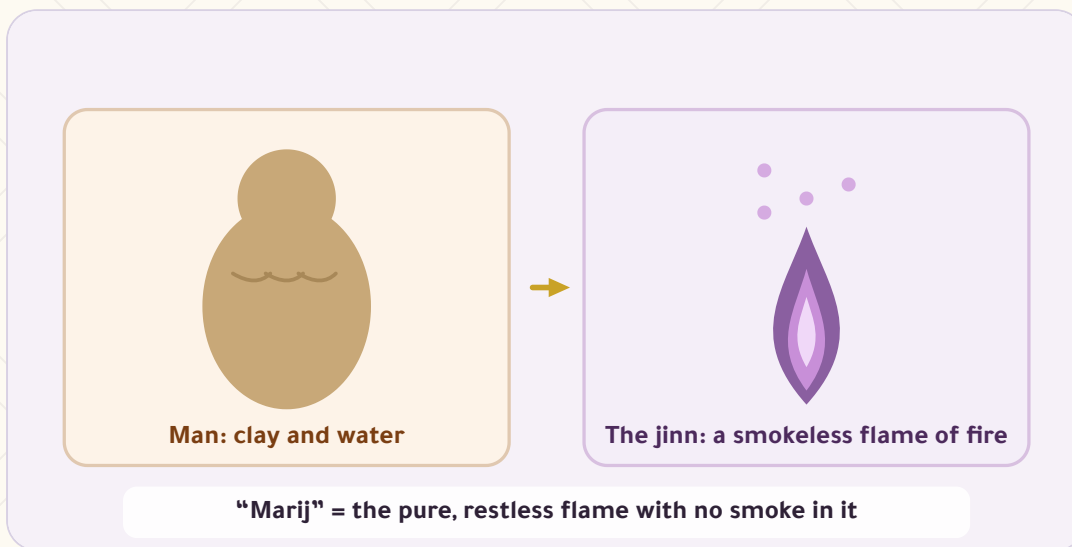
### Why is this a decisive miracle?

This is **a balance unlike anything around it**. Religions and cultures either inflate the world of spirits into a source of knowledge and power to be worshipped and appeased, or deny it altogether and make it superstition. The Qur'an took a third path: **it affirmed the existence, abolished the worship, and denied the knowledge of the unseen**. Had the text been composed by a man in that environment, the easier course would have been to agree with what people already accepted and to exploit it for his own authority — as the diviners before him did. Instead it demolished the entire trade of divination, among the most profitable things in the peninsula.

## From a Smokeless Flame of Fire

*He created man from clay like pottery, and He created the jinn from a smokeless flame of fire.*

*Surah ar-Rahman — verses 14-15*



Two entirely different substances — which is why one cannot see the other

### In plain words

We are created from **clay**, and the jinn from **pure, restless fire** with no smoke in it. And because the substance is different, your eye cannot perceive them — while they see you.

### What did people believe then?

People's conceptions of the jinn were unregulated folk imagination: ghosts, spirits and frightening shapes. There was no definition of the substance of their creation and no explanation for why they are not seen. And the Arabic word used here is a precise term rarely employed.

### What does science say today?

**Marij** in the Arabic dictionaries is the pure, mingled, restless flame with no smoke in it. That is a description of a particular form of energy, not of a dense material body. And science today holds that **what the human eye sees does not exceed a very small portion** of the electromagnetic spectrum (about 400-700 nanometres), and that some 95% of the matter and energy of the universe is “dark”, unseen and detectable only by its effects. So the existence of worlds that our senses do not reach is not something strange to the scientific mind today.

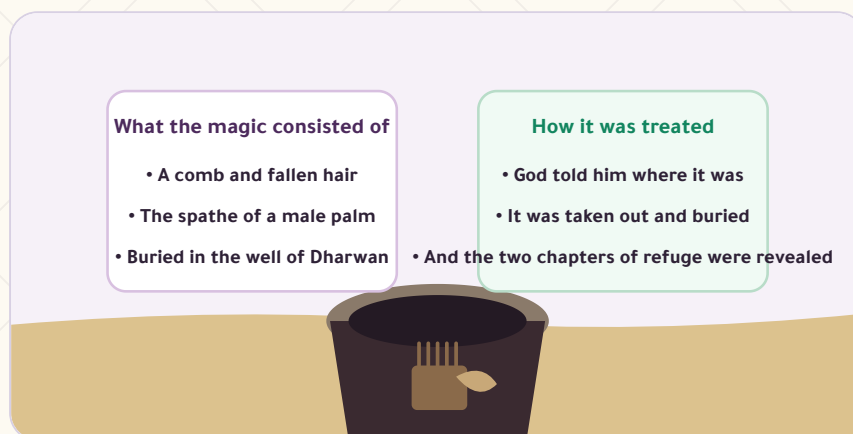
### Why is this a decisive miracle?

The Qur'an gave an explicit reason for their not being seen, and it is extremely precise: **“Indeed, he sees you, he and his tribe, from where you do not see them.”** The seeing runs in one direction, not two — which requires a difference in **the nature of perception itself**, not mere hiding or concealment. And the distinction between the two substances of creation explains the difference in capacities: speed, penetration, and change of form. It is an explanation **internally consistent** from beginning to end, not a scatter of images as in the legends of the nations.

## Magic Worked on the Prophet ﷺ Himself

*The Messenger of God ﷺ was bewitched, so that it would seem to him that he had done a thing when he had not ... in a comb, combings of hair and the spathe of a male palm, and it was in the well of Dharwan.*

*Narrated by al-Bukhari and Muslim — agreed upon*



The well of Dharwan in Medina — the place from which the magic was taken out

### In plain words

Magic is something real with an effect, not imagination or illusion. And the clearest evidence of this is that **it happened to the Prophet ﷺ himself**, so that it would seem to him he had done something when he had not — until God informed him of its place and it was taken out.

### What did people believe then?

Magic was a well-known and thriving craft in every civilisation of the region: Babylon, Egypt, Yemen and Arabia. The magician was a man of standing, wealth and influence. And it would have been easy for the Prophet ﷺ to conceal what had befallen him — for nothing damages a man's call more than for it to be said that magic reached him.

### What does science say today?

The hadith is in **Sahih al-Bukhari and Sahih Muslim** from Aisha, may God be pleased with her, with precise details: the name of the magician (Labid ibn al-A'sam), the material of the magic (a comb, hair and the sheath of a palm spathe), its place (the well of Dharwan), the description of its effect, and how it was extracted. **The people of the Sunnah are agreed that magic has a reality and an effect**, and that its effect did not touch the revelation or the conveying of the message — only his own worldly affairs. This is an important qualification stated by the scholars, because the protection in conveying the message is intact.

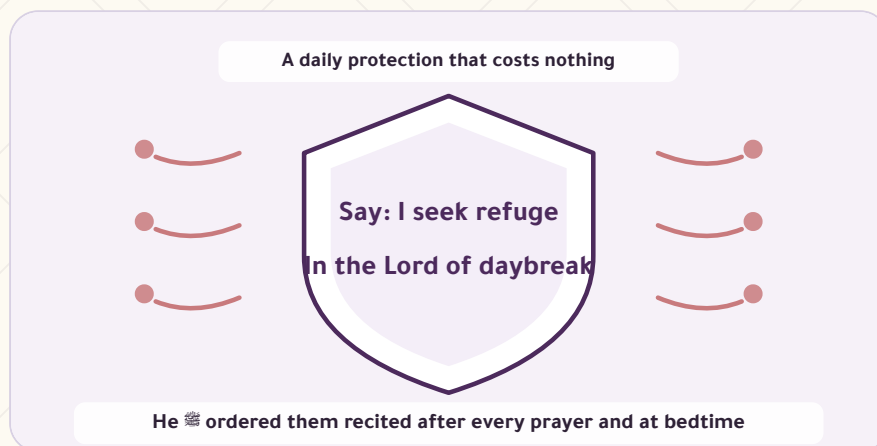
### Why is this a decisive miracle?

The evidence here is of a rare kind: **a report whose outward sense harms the one who brought the call, and which was nevertheless transmitted and preserved**. The Prophet ﷺ did not hide it, his companions did not suppress it, and the hadith scholars did not delete it — rather the two most authentic books among the Muslims recorded it. And one who invents a religion does not narrate of himself that a Jewish man's magic affected him. This is what historical critics call **the criterion of embarrassment**: a narration that harms its narrator is nearer to truth than one that benefits him. And the event bore a lasting fruit: **the two chapters of refuge**, a practical remedy for every Muslim to this day.

## The Two Chapters of Refuge — Every Muslim's Fortress

*Say: I seek refuge in the Lord of daybreak from the evil of that which He created ... and from the evil of the blowers in knots, and from the evil of an envier when he envies.*

*Surah al-Falaq — verses 1-5*



Two chapters revealed to protect a person from the evil of magic and envy

### 🔍 In plain words

When the magic occurred, people were not left without a remedy. Two short chapters were revealed — **al-Falaq and an-Nas** — containing protection from magic, from envy and from the whispering of the devil.

### ⌚ What did people believe then?

When magic struck people, they would resort to another magician to undo it — that is, they treated evil with an evil like it, and so grew more attached to magicians and paid them more. This was the cycle that kept the diviners and magicians in their livelihood.

### 🔗 What does science say today?

The Prophet ﷺ used to recite the two chapters over himself, blow into his palms and wipe his body with them every night before sleep, and he recited them over the sick (al-Bukhari and Muslim). He commanded Uqbah ibn Amir to recite them **after every prayer**, and said to him: "Those who seek refuge have never sought refuge with anything like them." And in the authentic hadith: "Whoever recites the Verse of the Throne when he goes to his bed, a guardian from God remains over him and no devil comes near him until morning."

### ✦ Why is this a decisive miracle?

Notice what this remedy did to the whole social structure. It put protection from magic **directly into every person's own hands**: short words a child memorises, with no intermediary, no fee and no ritual. And it thereby destroyed the authority and the trade of the magicians and diviners at the root. This is not what a man seeking power over people does — he does the opposite. And the most precise thing in the chapter: "**the blowers in knots**" — a description of the most common practical form of magic: tying a knot and blowing on it. And that is exactly what was found in the magic of Labid ibn al-A'sam: eleven knots in a cord.

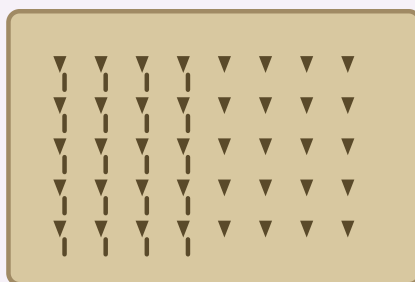


## Babylon — and the Oldest Tablets of Magic in History

*And they followed what the devils recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was sent down to the two angels at Babylon.*

**Surah al-Baqarah — verse 102**

Incantations and charms written more than a thousand years BC



Cuneiform clay tablets from Babylon — preserved in museums

Whole libraries of magical texts came out of the land of Iraq

### In plain words

The Qur'an linked magic to a specific place: **Babylon**. And archaeologists brought out of that very land **the largest collection of magical texts in the ancient world**.

### What did people believe then?

Babylon was ruined and forgotten when the Qur'an was revealed, having lain waste for centuries. And nobody could read cuneiform — it had died out entirely. So attributing the teaching of magic to **Babylon in particular**, out of all the capitals of the world, is a geographical and historical specification open to testing.

### What does science say today?

Cuneiform was deciphered in the nineteenth century. It emerged that Mesopotamia — with Babylon at its heart — was **the greatest centre of magic, incantation and charms in the ancient world**. Among the most famous discoveries is the series of tablets called **Maqlû**, nine complete tablets on magic and its undoing, and Šurpu, and thousands of tablets of incantations, astrology and divination. The library of Ashurbanipal alone held hundreds of them. And historians acknowledge that Babylon was the source from which these arts spread through the whole region.

### Why is this a decisive miracle?

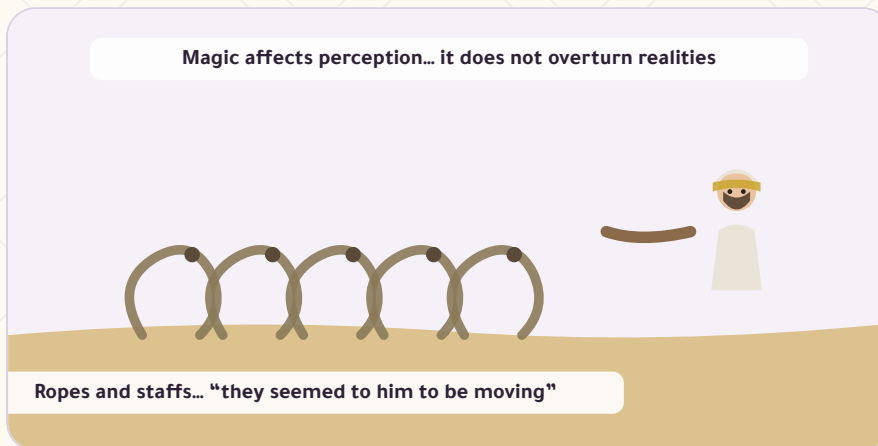
The geographical specification is the point of the argument. The Qur'an did not merely say "they learned magic" — it named **the homeland it came out of**. And twelve centuries later that homeland proved to be the richest archaeological site on earth for magical texts. More precise still is **the exoneration of Solomon**, peace be upon him: "It was not Solomon who disbelieved." The legends circulating in the region — and in later Jewish texts — attributed magic to Solomon and made him the master of the magicians. So the Qur'an came **clearing a prophet of what the People of the Book themselves had attributed to him** — the opposite of what a borrower from them would do.



## Pharaoh's Magicians — and the Ropes That Seemed to Move

*He said: Rather, you throw. And suddenly their ropes and staffs seemed to him, from their magic, to be moving.*

*Surah Ta-Ha — verse 66*



The Qur'an describes magic as an effect on the eye, not a new creation

### In plain words

Pharaoh's magicians came with ropes and staffs, and they appeared to the people as **snakes moving**. And notice the precise wording: "**seemed to him**" — that is, they did not change; the perception of the beholder was affected.

### What did people believe then?

Magic was at the height of its glory in ancient Egypt, with its priests, its schools and its recorded texts. And it was believed that a magician **genuinely transformed things**: turning a staff into a snake and a man into an animal. This belief prevailed in almost every civilisation on earth.

### What does science say today?

The Qur'an rejected this conception explicitly and confined the effect of magic to three domains: **an effect on perception and the senses** ("seemed to him", "they bewitched the eyes of the people"), **an effect on souls and relationships** ("they learn from them that by which they cause separation between a man and his wife"), and **an effect on the body by harm**. As for **changing the reality of things**, that is denied outright. And this is consistent with what psychology establishes today about suggestion, hypnosis and collective misperception.

### Why is this a decisive miracle?

The distinction between **an effect on perception** and a **change in reality** is extremely precise, and the culture of that time did not know it. It is what distinguishes the Islamic position on magic from everything around it: neither a total denial that gives the lie to observation, nor a concession that the magician creates and transforms. And note the difference in Moses's own miracle: his staff **swallowed** what they had made — a real swallowing. So the difference between miracle and magic in the Qur'an is: **the first is a change in reality, the second a change in the eye**. And that is why the magicians themselves were the first to believe — because they knew best the limits of their own craft.

## The Devil Who Came to Abu Hurayrah Three Nights

*He said: Let me go and I will teach you words by which God will benefit you ... When you go to your bed recite the Verse of the Throne ... The Prophet ﷺ said: He told you the truth, though he is a liar. That was a devil.*

*Narrated by al-Bukhari — authentic*



An event repeated three nights in the store of the Ramadan charity

### In plain words

The Prophet ﷺ put Abu Hurayrah in charge of guarding the food of the charity. Someone came at night stealing from it, and he caught him three nights running. On the last night the man taught him **the Verse of the Throne** and said: no devil will come near you if you recite it. Then the Prophet ﷺ told him that it had been a devil.

### What did people believe then?

Guarding a food store at night is an ordinary matter. Abu Hurayrah took him for a poor man the first time, pitied him and let him go. Then it happened three times — and each morning he would tell the Prophet ﷺ, who would say to him: **"He will come back"** — and he came back.

### What does science say today?

The event is in **Sahih al-Bukhari** in full, in the chapter on the merit of the Verse of the Throne. It contains three important points. First, that the Prophet ﷺ **told Abu Hurayrah each morning that the man would return that night** — and he returned. Second, that the final ruling came in an extremely precise phrase: **"He told you the truth, though he is a liar"** — the information is sound even though the speaker is a liar by nature. Third, that the practical outcome was **a weapon for every Muslim**: the Verse of the Throne at bedtime.

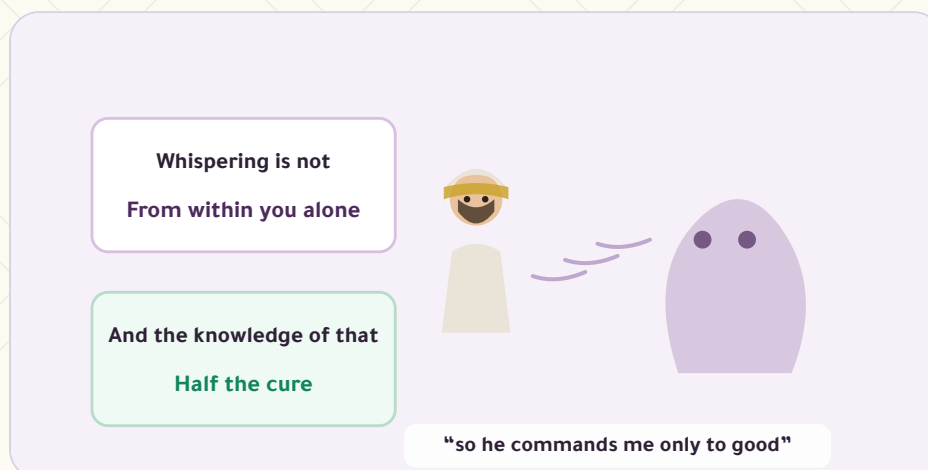
### Why is this a decisive miracle?

The most important thing in this event is **the method** the Prophet ﷺ taught for dealing with this world. He neither denied the event nor made it terrifying; he **judged the information on its own merits and not by its speaker**. And the phrase "he told you the truth though he is a liar" is a complete rule in the criticism of reports. Then note that the outcome was **a verse of the Qur'an that everyone memorises**, not a rite, an amulet or a human intermediary. The whole event ends in enabling the ordinary person to protect himself by himself — and that is the thread running through everything in this section.

## Every Person Has a Companion

*There is not one of you but that his companion from the jinn has been assigned to him. They said: And you too, Messenger of God? He said: And I too, except that God helped me against him and he submitted, so he commands me only to good.*

*Narrated by Muslim — authentic*



An explanation of inner conflict that puts bad thoughts in their proper place

### In plain words

With every person there is **a companion from the jinn** who whispers evil to him. And this explains the bad thoughts that come to you suddenly, which you neither want nor accept.

### What did people believe then?

People either attributed every passing thought to themselves and drowned in self-blame, or attributed all their deeds to external forces and dropped responsibility altogether. There was no regulated explanation distinguishing the thought from the act.

### What does science say today?

The Prophet ﷺ affirmed this reality and then **bounded it with extremely important qualifications**: that the companion **whispers and does not compel**; that a person **is not held accountable for a passing thought unless he acts on it** ("God has pardoned my nation for what their souls tell them so long as they do not act or speak"); and that the intensity of the whispering is **a sign of faith, not of corruption** — when the companions complained of what they found of whispering he said: **"That is clear faith"**, that is, your very horror at it is proof that your hearts are sound.

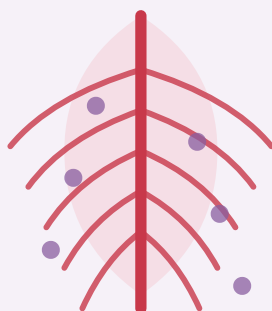
### Why is this a decisive miracle?

Look at the psychological effect of this conception, and compare it with the state of many people today. Someone who is struck by a hideous thought and believes it comes from his own true depths is terrified of himself — and that is precisely what happens in **religiously themed obsessive-compulsive disorder**. This explanation separates **what is cast upon you** from **what you choose**, and rules that you are not held to account for the first — indeed your hatred of it is proof of your soundness. Then it gives the practical remedy: seek refuge and stop, and do not go on arguing with it. And that is very close to what modern psychological treatments recommend for intrusive thoughts: do not fight them by debate, and do not define yourself by them.

# He Runs in the Son of Adam as the Blood Runs

*Indeed, Satan runs in the son of Adam as the blood runs.*

*Narrated by al-Bukhari and Muslim — agreed upon*



No place in the body is beyond its reach

“the course of the blood” – the most all-encompassing image possible

The blood reaches every cell in the body without exception

## In plain words

The Prophet ﷺ described the reach of Satan within a person as being **like the running of the blood** — that is, it reaches every place in you, and no limb is free of it.

## What did people believe then?

**The circulation of the blood** was not known. The prevailing belief — the doctrine of Galen, which governed medicine for fifteen hundred years — was that blood was made in the liver and consumed in the extremities, not that it **travels a complete circuit** reaching every part of the body and returning. That was not discovered until 1628, by William Harvey, and completed by the discovery of the capillaries in 1661.

## What does science say today?

The circulatory system reaches **every cell in the body** through a network of capillaries whose total length is about a hundred thousand kilometres. There is no living tissue in the body that the blood does not reach. So choosing “the running of the blood” as an image of total, all-encompassing penetration is **the most precise possible comparison in the entire body** — and the extent of its precision is not grasped until the circulation is known.

## Why is this a decisive miracle?

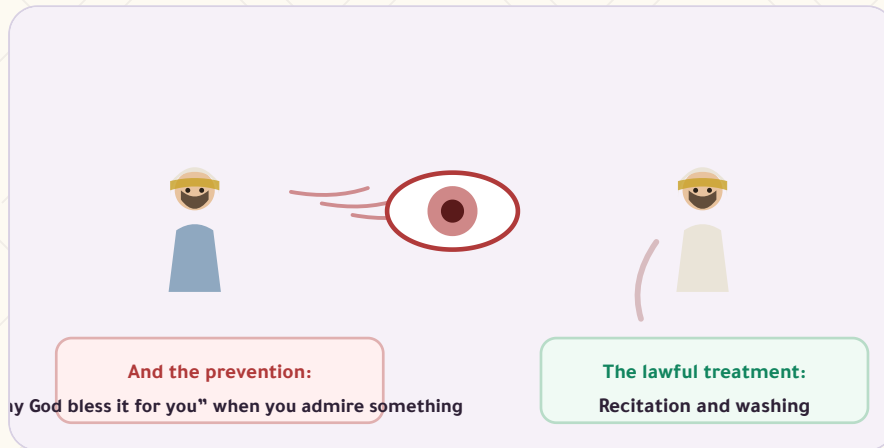
The comparison would not have been chosen at random. Had mere closeness been intended, it would have been said “like the shadow” or “like the breath” — both nearer to the conceptions of that age. But what was meant was **comprehensiveness and penetration to every part**, and that is a property realised in the body by the blood alone — a property not known until ten centuries later. And note the practical use the Prophet ﷺ built on it: he said it while taking Safiyyah out of the mosque at night, when two men passed and hurried away, and he stopped them and said: “Take your time; this is Safiyyah bint Huyayy.” That is, he made the rule a reason for **removing bad suspicion from himself before it arose** — a lesson in transparency, not in fear.



## The Eye Is Real — An Event Witnessed by the Companions

*The eye is real, and if anything were to outstrip destiny the eye would outstrip it. And when you are asked to wash, then wash.*

*Narrated by Muslim — authentic*



The event of Sahl ibn Hunayf and Amir ibn Rabiah — narrated by Malik, Ahmad and an-Nasa'i

### In plain words

"The eye is real" — that is, a look of admiration or envy really can cause harm. And the matter was not left without a remedy: **recitation and washing**, and prevention by the admirer praying for blessing when something pleases him.

### What did people believe then?

The evil eye was feared among the Arabs and others, and they warded it off with amulets, beads, charms and the hanging of bones and animal eyes. That is, they met a belief with another superstition, and paid a price for it.

### What does science say today?

The famous event is narrated by Malik in the Muwatta and by Ahmad and an-Nasa'i: **Sahl ibn Hunayf** bathed, and **Amir ibn Rabiah** saw him and said: "I have never seen the like of today, nor the skin of a sheltered maiden" — and Sahl fell ill on the spot. The Prophet ﷺ was told and said: "**Why does one of you kill his brother? Should you not have prayed for blessing?**" Then he ordered Amir to perform ablution and the water to be poured over Sahl — and Sahl rose sound. And this took place **in the sight of a group of the companions on a journey**.

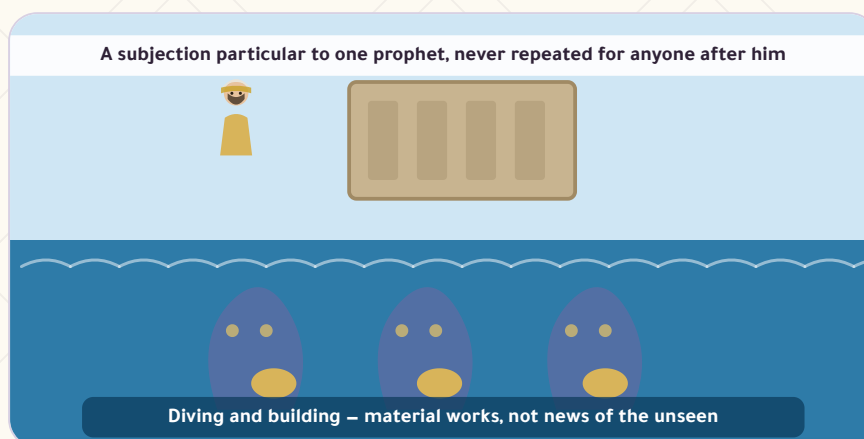
### Why is this a decisive miracle?

Three things in this event deserve a pause. First, that **the one who caused it was not an envier full of hatred but an admirer full of affection** — which overturns the common idea that the eye comes only from an enemy. Second, that the remedy was **from the side of the one who caused it, not the one afflicted** — the admirer washes and the water is poured over the afflicted. That is the opposite of all the rituals that placed amulets on the sufferer. Third, and most importantly: that the Prophet ﷺ **forbade amulets outright** ("whoever hangs an amulet has associated partners with God") and gave a simple, free, practical substitute. So he affirmed the phenomenon and abolished the superstition attached to it at one and the same time — the very pattern of this whole section.

# Solomon and the Jinn Made Subject to Him

*And of the devils were those who dived for him and did work other than that. And We were guardians over them.*

*Surah al-Anbiya — verse 82*



**Specific, limited works: diving, bringing up pearls, and building**

## In plain words

God made subject to Solomon, peace be upon him, a group of the jinn who worked for him: **they dived in the sea and they built**. This is a miracle particular to him alone, and he asked his Lord that it belong to no one after him.

## What did people believe then?

The legends current in the region attributed to Solomon magic and control over spirits through words and talismans inherited by magicians. People circulated books ascribed to him on this subject — all of them forged and false.

## What does science say today?

The Qur'an regulated the matter with strict qualifications. First, that the subjection was **by God's permission alone** and not by any magical knowledge: "And of the jinn were those who worked before him **by the permission of his Lord**". Second, that the works were **material and limited**: diving, building and carrying — no knowledge of the unseen and no control over destiny. Third — and most explicit — that the Qur'an stated **the ignorance of the jinn concerning the unseen** within the story itself: they went on working after Solomon died while he leaned on his staff, and did not know that he had died, "and when he fell, it became clear to the jinn that if they had known the unseen they would not have remained in humiliating punishment".

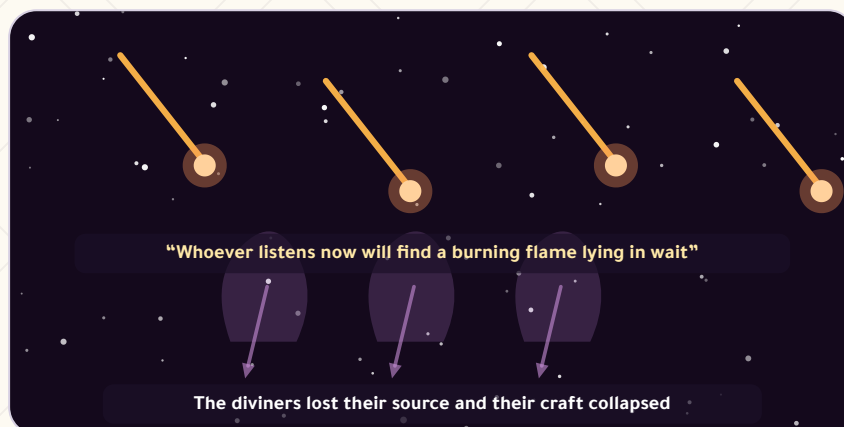
## Why is this a decisive miracle?

Look at the remarkable paradox: the story that could have been the greatest advertisement for harnessing the jinn was made into **the decisive proof of their inability to know the unseen**. The jinn who dived and built did not know that the man standing before them had died! Had the text been human, in an environment that exalted divination, it would not have demolished its own legend with its own hand in the same verse. And then Solomon prayed: "**and grant me a kingdom such as will not belong to anyone after me**" — so the door was closed for good on everyone who might later claim to command the jinn. The story the magicians cite is in truth the strongest thing that destroys their claim.

## Why Did Divination Stop After the Mission Began?

*And we have sought the heaven but found it filled with powerful guards and burning flames. And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him.*

*Surah al-Jinn — verses 8-9*



A noticeable social event: the collapse of divination at the beginning of the mission

### In plain words

Diviners used to report things that sometimes came true, because the devils would hear something of the news of heaven and cast it to them. When the Prophet ﷺ was sent **they were barred from this**, so their source was cut off and their craft collapsed.

### What did people believe then?

Divination was a complete social institution in the peninsula: the diviner had standing, wealth and authority, was appealed to in disputes and asked about hidden things. Among the most famous were Satih, Shiqq and Sawad. And it was their occasional accuracy that preserved their standing.

### What does science say today?

The historical sources and biographies record that the diviners themselves **complained that the news had been cut off from them** at the commissioning of the Prophet ﷺ, and that many of them told their people so — indeed it was among the causes of some of them accepting Islam. And it is historically observable that **divination in its old sense disappeared from the peninsula almost entirely** after Islam, having been a pillar of social life. And the mechanism is established in both Sahih collections: “so he casts it to the one below him... and they mix a hundred lies with it”.

### Why is this a decisive miracle?

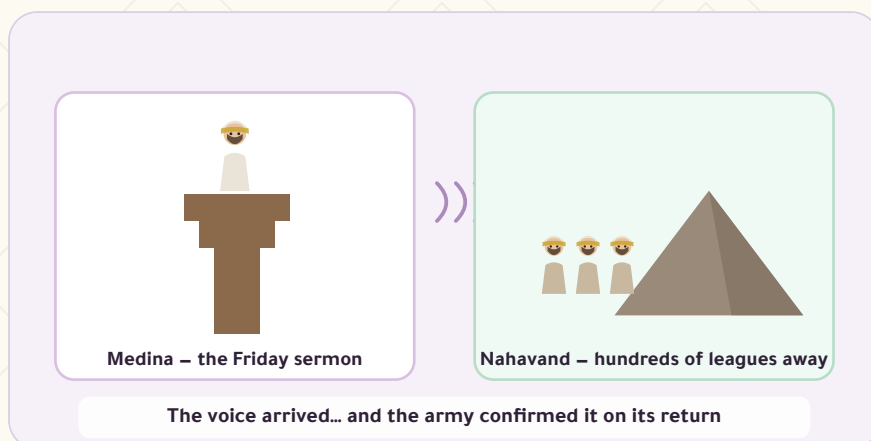
The Prophet ﷺ did not stop at the prohibition; he **explained the secret of the phenomenon in a way that destroys it from within**. He was asked about the diviners and said: “They are nothing.” They said: but they sometimes tell us a thing that turns out true. He said ﷺ: **“That word of truth is snatched by the jinni and dripped into the ear of his friend, and they mix a hundred lies with it.”** That is an extremely precise explanation of what psychology today calls **confirmation bias**: people remember the single hit and forget a hundred misses. So he abolished divination not by bare denial but by exposing the statistical mechanism on which it rests — the very argument science uses today against astrology and fortune-telling.

## O Sariyah — the Mountain!

*Umar called out while he was on the pulpit: O Sariyah, the mountain! ... The messenger said:*

❖ *We heard Umar's voice, so we put our backs to the mountain, and God gave us the victory.* ❖

*Narrated by al-Bayhaqi, Ibn Asakir and others — graded good by several scholars*



**A wonder narrated by the successors and passed on by the scholars in their books**

### 🔍 In plain words

While Umar ibn al-Khattab was delivering the Friday sermon in Medina, he suddenly cried out: **“O Sariyah... the mountain!”** And Sariyah was the commander of an army hundreds of miles away. When the army returned they said: we heard Umar’s voice, so we took shelter by the mountain, and we won.

### ⌘ What did people believe then?

There was no means of communication between Medina and the battlefield but messengers on camels, taking weeks. The sermon was delivered before all the people of Medina. And people heard the call, found it strange, and did not understand its meaning at the time.

### 🌸 What does science say today?

The report is narrated by al-Bayhaqi in Dala'il an-Nubuwwah, Ibn Asakir in the History of Damascus, Abu Nu'aym, Ibn al-Athir and others, through several chains. A number of scholars graded it good by the sum of its chains, and Ibn Hajar, Ibn Kathir and Ibn Taymiyyah mentioned it. It is among the most famous of the **wonders of the companions** that have been transmitted. Its parallels are established: **al-Ala ibn al-Hadrami** and his army crossed the gulf to Darin over the water; **Khalid ibn al-Walid** drank poison and it did not harm him; and **Sa'd ibn Abi Waqqas** had his prayers answered through the Prophet's supplication ﷺ for him.

### ✦ Why is this a decisive miracle?

The distinction between **a miracle and a wonder** is an important principle here. A miracle occurs to a prophet as a challenge and a proof of prophethood; a wonder occurs to a righteous person **with no challenge and no claim**. That is why a wonder is neither sought nor boasted of, and its recipient may not build a claim upon it. And whoever seeks it and makes a living from it is the furthest of people from it. This principle is what separates Islam from everything promoted today under the names of “spiritual energy”, “opening” and “unveiling” that is bought and sold. And when Umar was asked about his call he turned away and gave no explanation — which is the stance of the people of wonders toward them.

## Not Every Illness Is Possession

*Seek treatment, servants of God, for God has placed no disease without placing a cure for it, except one disease: old age.*

*Narrated by Abu Dawud and at-Tirmidhi — authentic*

### First: go to the doctor

- Organic epilepsy
- Vitamin deficiency
- A glandular disorder
- Recognised psychiatric illnesses
- Lack of sleep and exhaustion

### Then the lawful recitation

- Qur'an recited without an inflated fee
- No rituals and no incense
- No asking your name and your mother's
- No seclusion with a woman
- And the patient recites over himself

Whoever breaks these rules is a charlatan, not a reciter

The right order: medicine first, then recitation within its limits

### In plain words

Islam affirmed possession and magic, **but it did not make every illness one of them**. It commanded treatment first, and made the recitation of the Qur'an something the sick person reads over himself with no intermediary, no fee and no rituals.

### What did people believe then?

Before Islam the nations attributed most illnesses to spirits and devils, so the sick were treated with rituals, sacrifices to the jinn and charms. This continued in Europe for centuries, until women were burned on charges of witchcraft in the seventeenth century. And the mentally ill were treated as the possessed.

### What does science say today?

The Prophet ﷺ commanded treatment explicitly and said: "**For every disease there is a cure**"; he used honey, cupping and black seed, and prescribed specific remedies for his companions. He said: "Healing is in three: a drink of honey, the incision of a cupper, and cauterisation by fire." And he sent **a physician** to treat Sa'd ibn Abi Waqqas. As for recitation, the scholars set three conditions: that it be in the words of God or His names, in comprehensible Arabic, and believed to be a means and not an agent in itself.

### Why is this a decisive miracle?

This principle is what protects people from two great harms. The first: **abandoning medical treatment for an organic illness** in the belief that it is possession — and this has killed many. The second: **falling into the hands of charlatans** who exploit fear and extort money and honour. Which is why the Prophet ﷺ was extremely severe here: "**Whoever goes to a fortune-teller and asks him about anything, his prayer will not be accepted for forty nights**", and "**Whoever goes to a diviner and believes what he says has disbelieved in what was revealed to Muhammad**". So the door that was opened to affirm a reality **was firmly closed against exploitation**. And any reciter who asks you your name and your mother's name, or demands an animal, a personal effect or a large sum, is exactly the charlatan the Prophet ﷺ warned against.

# Every Nation Has Known This World

*And on the Day He will gather them together: O company of jinn, you have taken much of mankind. And their allies among mankind will say: Our Lord, we benefited from one another.*

*Surah al-An'am — verse 128*

A universal human phenomenon with no complete cultural explanation



Babylon

Shedu



Egypt

Akhu



Greece

Daimon



India

Bhut



China

Strong

Nations with no shared time, place or language... and they agreed

Belief in an unseen, rational world is present in every civilisation ever known

## In plain words

Every nation in history — Babylon, Egypt, Greece, India, China and the peoples of Africa and America — knew of the existence of **rational, invisible creatures**, and gave them different names.

## What did people believe then?

These peoples were far apart and did not know one another; they had no common language and no trade. And yet their conceptions were strikingly alike: rational beings, dwelling in ruins and wildernesses, harming and helping, appeased with offerings, some righteous and some corrupt.

## What does science say today?

Anthropologists call this a **cultural universal**: a phenomenon appearing in every known society without exception. Belief in rational spirit beings is among the clearest examples, and George Murdock documented it in his famous list of cultural universals. Their names: "shedu" in Babylon, "akhu" in Egypt, "daimon" among the Greeks, "bhut" in India, and "jinn" among the Arabs.

## Why is this a decisive miracle?

This is not offered here as a decisive proof in itself — agreement alone does not establish truth. But it **refutes the explanation commonly given**: that the jinn are an Arab superstition the Qur'an borrowed from its environment. The phenomenon is thousands of years older than the Arabs and spread across whole continents beyond them. And more precisely, the Qur'an **did not transmit the prevailing conception but corrected it**: all the nations worshipped these beings and offered them sacrifices, and it forbade that and called it associating partners with God; they attributed knowledge of the unseen to them, and it denied that categorically; they made them demigods, and it made them **an accountable creation judged as we are judged**. Agreement in the fact of existence and complete disagreement in the ruling — that is the mark of a corrector, not a borrower.

## Five Things Known Only to God

*Indeed, God has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die.*

**Surah Luqman — verse 34**

The door of the unseen is shut – and the claim is refuted in advance



The time of the Resurrection, the sending down of rain, what is in the womb, what one will earn tomorrow, and the land of death

Whoever claims knowledge of one of them is a liar by the text of the Qur'an  
And no prophet, no saint and no jinni is excepted from them

**A decisive limit that cuts off the road before every claimant**

### 🔍 In plain words

After everything that has gone before in this section, the Qur'an closes the door firmly: there are **five things known to God alone**. So whoever claims knowledge of any of them — whoever he may be — is lying.

### 🕒 What did people believe then?

Divination, fortune-telling, astrology and horoscopes were thriving crafts in every civilisation. The diviner was asked about the unseen and answered, and sometimes hit the mark so that his standing rose. These were great sources of income and influence.

### 🔬 What does science say today?

These five are named in the verse itself, and the Prophet ﷺ explained them in the hadith of Gabriel as **the five keys of the unseen** (narrated by al-Bukhari). And note that they are not vague, obscure matters but **open to testing**: nobody in history has been able to fix the day of the Resurrection, nor to assert with certainty that rain will fall (forecasts give probabilities, not certainty), nor to know what is in the womb **in full** — its destiny, provision, lifespan and deeds. As for knowing the sex by ultrasound, that is seeing what has appeared after it has formed, not knowledge of the unseen before it.

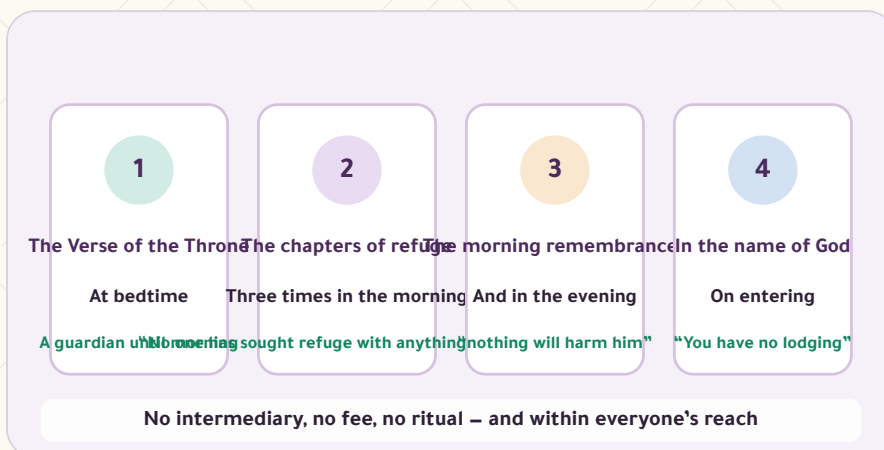
### 🌟 Why is this a decisive miracle?

This limit is **the safety valve** of this whole section. Everything that has gone before — affirming the jinn, magic, the evil eye and the wonders — could have opened a wide door to fraud and exploitation. So this verse came to cut off the road in advance before every claimant: **whoever tells you your tomorrow is a liar**, however truthful he may seem in other things. And the Prophet ﷺ himself was commanded to announce this about himself: **"Say: I hold no power to benefit or harm myself except as God wills. And if I knew the unseen, I would have acquired much good."** So the one who brought this religion **first denied of himself** what the diviners of his time claimed. No claimant seeking power does that.

## Your Daily Fortress — Words That Cost Nothing

*Whoever says in the evening: I seek refuge in the perfect words of God from the evil of what He has created — nothing will harm him that night.*

*Narrated by Muslim — authentic*



Four remembrances established in the authentic collections that suffice for everything else

### In plain words

A person was not left facing this world unarmed. The Prophet ﷺ gave him **short remembrances a child can memorise**, which he says himself with no intermediary, no money and no rituals.

### What did people believe then?

Protection from the jinn and from envy required **an intermediary**: a diviner, a magician, or a bearer of amulets. People paid money and sacrifices for it, and attached themselves to objects they hung on their children and their animals. It was a system that produced dependency and fear and brought profit to those who ran it.

### What does science say today?

The remembrances established in the authentic collections are many; the best known are: **the Verse of the Throne** at bedtime — "a guardian from God will remain over you and no devil will come near you"; **the two chapters of refuge and al-Ikhlās** three times morning and evening — "they will suffice you against everything"; **"I seek refuge in the perfect words of God from the evil of what He has created"** — "nothing will harm him that night"; **saying God's name on entering the house and at food** — "you have no lodging and no supper"; and reciting **Surah al-Baqarah** in the house — "no devil enters it".

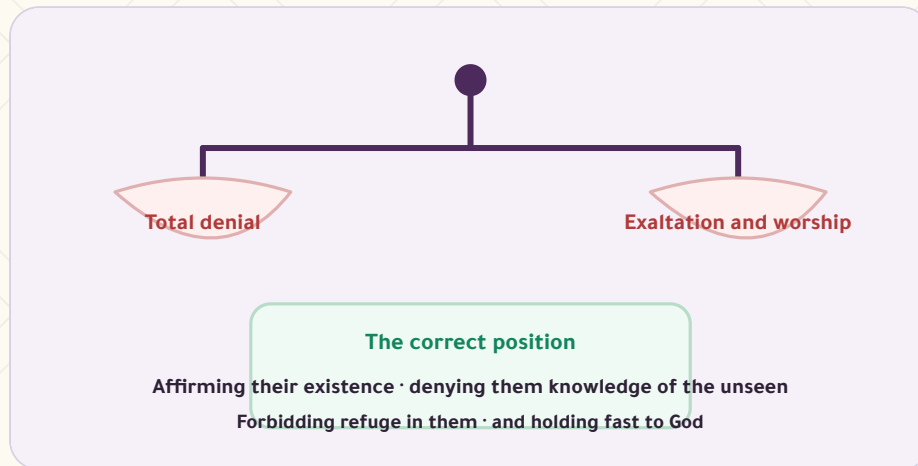
### Why is this a decisive miracle?

Look at the structure this religion established, and compare it with what came before. It moved protection from **the monopoly of the intermediary to the possession of every individual**. A Muslim needs no reciter, no diviner, no amulet and no fee — words he memorises and says himself, within the reach of the poor as much as the rich. This demolishes the economy of charlatanry at its foundation, and puts no alternative authority in its place. And note that all these remembrances are **seeking refuge in God, not in the jinn or in names** — so they teach the oneness of God at the very moment they protect. And that is the essential difference between lawful recitation and everything else.

## The Balance in This Matter

*And there were men among mankind who sought refuge in men among the jinn,  
so they increased them in burden.*

*Surah al-Jinn — verse 6*



Between a denial that gives the lie to revelation and an exaltation that leads to idolatry

### In plain words

The unseen world is a reality, but dealing with it has **a precise balance**: we do not deny it and so give the lie to what God has told us, and we do not exalt it and so fall into idolatry, fear and fraud.

### What did people believe then?

People of old fell into one extreme: exaltation, seeking refuge, sacrifices and divination. And many people today fall into the other extreme: denying everything the eye does not see. Both extremes are wrong.

### What does science say today?

The position established by the Qur'an and the Sunnah gathers five principles inseparable from one another: **affirming their existence** — part of belief in the unseen; **denying them knowledge of the unseen** — so no divination and no astrology; **forbidding seeking refuge in them** and making it associating partners with God; **commanding medical treatment** and giving medicine precedence over supposition; and **protection through the remembrance of God** with no intermediary, no fee and no rituals.

### Why is this a decisive miracle?

This system taken as a whole is the evidence. Had this religion been the work of a man in that environment, the easiest thing for him — and the most profitable — would have been to ride the prevailing wave of divination: to claim the unseen for himself, to give his followers an intermediary that would earn them a living, and to build a spiritual authority on people's fear of the unknown. That is what religious institutions did in many nations. But the one who brought this religion did exactly the opposite: he **denied knowledge of the unseen for himself**, **abolished divination and amulets**, **put the weapon in every individual's hand for free**, and **commanded the physician before the reciter**. One who does this is not building an authority for himself — he is delivering a message he was charged with.