

him of how bad it was. The devils' teaching of magic was aimed at confusing and misguiding people, and they attributed it to one whom Allah declared innocent of that, namely Sulaymân (ﷺ). In contrast, the angels' teaching of magic was as a test, after they offered advice, so as to leave no excuse.

These Jews practised the magic that had been taught by the devils and that which had been taught by the two angels; thus they ignored the knowledge brought by the Prophets and Messengers, turning instead to the knowledge of the devils. Every individual aspires to that which suits his nature.

Then Allah mentions the evil consequences of magic, as He says: ﴿They learned from them the means of sowing discord between a man and his wife﴾ even though the love between spouses cannot be compared to any other love, because Allah says concerning them:

﴿...and He has instilled love and compassion between you...﴾ (*ar-Room 30: 21*)

This indicates that magic is something real, and that it may cause harm by Allah's leave, if He wills it. Allah's leave is of two types: that which has to do with the divine decree, and is connected to the will of Allah, as in this verse; and that which has to do with the laws prescribed by Allah, as referred to in the previous verse: ﴿for he brings down the [revelation] to your heart by Allah's leave﴾ (2: 97).

In this and similar verses, it states that no matter how powerful the means may be, they are still subject to the divine will and decree, and are not independent in their effect. No one among the Ummah differed with regard to this principle apart from the Qadaris, who said that people's deeds are independent and are not subject to the divine will, and thus they excluded people's deeds from the divine decree, thereby going against the Book of Allah, the Sunnah of His Messenger (ﷺ) and the consensus of the Companions and *tâbi'een*.