

Then Allah states that magic is purely harmful, with no benefits, either spiritual or worldly. There may be some worldly benefits in some sins, as Allah says with regard to alcohol and gambling: ﴿Say: In them is great sin, and some benefit for people; but the sin is greater than the benefit﴾ (2: 219).

But magic is purely harmful, so there is no need for it at all. All forbidden things are either completely harmful, or their evil consequences outweigh any benefit in them. By the same token, everything that is enjoined is either completely good, or its good consequences outweigh any bad.

﴿knowing full well﴾ that is, the Jews were well aware ﴿that whoever dealt in it [magic] would have no share in the hereafter﴾ that is, rather he would be subject to punishment. They did not do it out of ignorance; rather it was because they preferred the life of this world to the hereafter.

﴿How wretched was the price for which they sold their souls, if only they knew﴾ that is, if only they had had the kind of knowledge that would lead to righteous deeds, then they would not have done that.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٥﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الَّذِينَ كَفَرُوا أَنْ يُزِيلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٦﴾﴾ (سورة البقرة: ١٠٤-١٠٥)

2:104. O you who believe, do not say [to the Messenger]: *râ'inâ*; rather say: *undhurnâ*¹¹, and listen. For the disbelievers there will be a painful punishment.

¹¹ *Râ'inâ* means "Listen to us"; *undhurnâ* means "Look at us". Both words convey the meaning of "Pay attention to us", but with a slight twist in =