# SAMPLE

## Babylon: The Source of Magic

Babylon (بابل) in the Quran

Aira Aurora

Free sample: Introduction & Chapter 1

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This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

# Introduction

The Quran mentions Babylon once — once, and only once. But the single mention carries a story that is the caution for every generation: the story of the magic that was taught in Babylon by two angels, Harut and Marut, as a trial for the people.

The Quran says:

"And they followed what the devils recited during the reign of Sulayman..." (2:102)

Babylon is the place of the trial — the trial that is the magic. The magic that was taught in Babylon was not the gift but the test — the test that the angels gave with the warning: "We are a trial, so do not disbelieve." The person who learned the magic was the person who was warned; the person who ignored the warning was the person who chose the magic over the faith. Babylon is the place that teaches that the knowledge that is given without the wisdom is the knowledge that is the danger — and the knowledge that is the trial is the knowledge that should be approached with the caution.

Babylon is also the place that connects to the reign of Sulayman — the reign that was the power over the magic, not the submission to the magic. The Quran says that it was not Sulayman who disbelieved, but the devils — the devils who taught the magic and the people who followed it. The contrast is the lesson: the prophet who was given the kingdom used the power for the worship, and the people who learned the magic used the knowledge for the corruption.

This book — the eleventh in the Places in the Qur'an series — covers Babylon: its name, its angels, its magic, its connection to Sulayman, the deviation of the people, the warning of the angels, its lessons, and its connections to the other sacred places. The book follows the same approach as the first ten books — Makkah: The Holy City, Madinah: The City of the Prophet, Al-Quds: The Night Journey, Egypt: The Land of Pharaoh, Mount Judi: The Resting Place, Iram: The Lost City, Madyan: The Land of Shu'ayb, Sodom: The Cities of Lut, Nineveh: The City of Yunus, and The Cave: The Sleepers — exploring the place as the Quran presents it.

The Places in the Qur'an series traces the sacred geography of the Quran. The ten previous books explored the centers of worship, community, tradition, trial, survival, transience, commerce, immorality, repentance, and preservation. This eleventh book explores Babylon — the center of the forbidden knowledge. The eleven places are the eleven dimensions of the sacred geography: the

House, the community, the tradition, the test, the survival, the transience, the commerce, the immorality, the repentance, the preservation, and the forbidden knowledge. The person who understands the eleven understands that the places where Allah acted are the places that teach — and the city that was the source of the magic is the city that teaches that the knowledge without the faith is the danger, and the trial that is not heeded is the trial that leads to the loss.

Babylon is the eleventh pillar of the sacred geography — the pillar that teaches that the knowledge that is the trial should be approached with the warning, and the person who learns without the wisdom is the person who falls into the corruption.

# Chapter 1: The Name — Babylon in the Quran

Babylon is mentioned once in the Quran — in a single verse that carries the story of the magic, the angels, and the trial. The verse is 2:102, and the mention is the only geographical reference to Babylon in the entire Book. The single mention is the significance: the city that is mentioned once is the city whose story is told once — and the story that is told once is the story that is sufficient. The single mention is the lesson: the Quran does not need to repeat the story of Babylon because the story that is told once is the story that is complete — complete in its warning, complete in its caution, and complete in its lesson for every generation.

The Quran says:

"And they followed what the devils recited during the reign of Sulayman. And it was not Sulayman who disbelieved, but the devils disbelieved, teaching people magic. And they followed what was recited to the angels in Babylon — Harut and Marut. And the two did not teach anyone without saying: We are a trial, so do not disbelieve" (2:102).

The verse is the significance: the single verse that mentions Babylon contains the entire story — the story of the devils, the reign of Sulayman, the magic, the angels, the warning, and the trial. The verse is the lesson: the person who reads this verse should understand the depth of what is being said — the depth that includes the caution about the magic, the clarification about Sulayman, the introduction of the two angels, and the warning that was given to every person who was taught.

The name "Babylon" (بابل ) in the Quran refers to the ancient city — the city that was the center of the civilization in Mesopotamia, the city that was known for its power and its knowledge. The name is the significance: the city that is named in the Quran is the city that is known in the history — and the city that is known in the history is the city that is given the lesson in the Quran. The name is the lesson: the place that is great in the history is the place that is mentioned in the Quran for the caution — and the caution that is given to the great place is the caution that is given to every place that has the knowledge without the faith.

Babylon in the Quran is the city of the trial — the trial that is the magic. The trial is the significance: the city that is mentioned is not the city of the worship or the city of the prophet but the city of the trial — the trial that was given through the two angels. The trial is the lesson: the person who is in the city of the trial is the person who is tested — and the test that is the magic is the test

that should be approached with the warning. The city that is the place of the trial is the city that teaches that the trial is not the punishment but the opportunity — the opportunity to choose the faith over the magic, the obedience over the knowledge.

The verse that mentions Babylon (2:102) comes in the context of the Children of Israel — the verse that follows the mention of Sulayman and precedes the verses about the envy and the magic. The connection is the significance: the Babylon that is mentioned is the Babylon that is connected to the history of the Children of Israel — the history that includes the reign of Sulayman and the deviation that followed. The connection is the lesson: the person who reads the story should understand that the trial of Babylon is the trial that was given to the people who had the scripture — and the people who had the scripture were the people who should have known better than to follow the magic.

Babylon holds a unique place in the sacred geography of the Quran. The other places are the places of the prophets, the places of the worship, the places of the preservation. Babylon is the place of the trial — the trial that is the knowledge. The place is the significance: the geography that includes the places of the worship also includes the place of the trial — and the inclusion of the place of the trial is the completeness of the geography. The place is the lesson: the person who studies the sacred geography should study all the places — including the place that is the caution — because the caution that is the place of the trial is the caution that completes the picture of the sacred geography.

Babylon in history was one of the greatest cities of the ancient world — the capital of the Babylonian Empire in Mesopotamia, known for its walls, its gardens, and its learning. The historical significance is the context: the city that was great in the history is the city that is mentioned in the Quran for the trial — and the trial that is the great city is the trial that shows that the greatness without the faith is the greatness that is the danger. The historical Babylon is the lesson: the person who studies the history should study the Quran — and the Quran that mentions the city once is the Quran that gives the lesson that the history alone cannot give.

The fact that Babylon is mentioned only once in the Quran is itself the lesson. The other places in the series — Makkah, Madinah, Egypt — are mentioned many times. Babylon is mentioned once. The uniqueness is the significance: the city that is mentioned once is the city whose lesson is given in a single verse — and the single verse that carries the lesson is the single verse that is sufficient. The uniqueness is the lesson: the Quran does not need to repeat the

caution about the forbidden knowledge — the caution that is given once is the caution that is complete, and the complete caution that is the single verse is the complete caution that is for every generation.

End of free sample. The full book is available at putrabooks.github.io

# ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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