



# The Whisper of the Shaytaan and its Cure

Al-Allaamah Ash- Shaykh Muhammad Bin Saalih Uthaymeen (rahimahullaah)

All praise is due to Allaah. We praise him, we seek his aid and we see His forgiveness. We seek refuge in Allaah from the evil within ourselves and the evil of our actions.

Whomsoever Allaah guides none can lead him astray and whoever He leads astray<sup>1</sup> then there is no guide for him.

I bear witness that none has the right to be worshipped except Allaah, He is alone and He has no partners. And I bear witness that Muhammad is His slave and Messenger (sallallaahu 'alayhi wa sallam).

To proceed:

The following is a collection of questions and answers by the noble Shaykh Muhammad bin Saalih Uthaymeen (rahimahullaah) regarding a serious illness which affects most people – except for those who Allaah has mercy upon. This illness is none other than the whisper of Shaytaan, the accursed.

The Shaykh mentions for us the tools and cure one needs to escape from this illness so that we may all benefit from it in hopes that Allaah will protect us.

Indeed He is able to do all things!

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<sup>1</sup> Because of some evil or deviance within his heart

**Question:**

**What are the reasons for the occurrence of whispers in the salaah and other than that?**

**Answer:**

All praise is due to Allaah Lord of the worlds. And I send peace and blessings upon our Prophet Muhammad the seal of the prophets and the Imam of the righteous and upon his family and his companions and those who follow them in goodness until the Day of Judgment.

As to what follows:

Indeed whispers in the heart are a chronic sickness, and it attacks every believer except for the one Allaah the mighty and majestic wills. And because of this Allaah the most high revealed a complete chapter.

Allaah the blessed and the most high said:

**"Say: I seek refuge with (Allaah) the Lord of the mankind - The King of mankind - The Ilah (God) of mankind - From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allaah) - Who whisper in the breasts of mankind. - Of jinn and men."**<sup>2</sup>

And the whisper befalls (a person) in matters of worship and other than that.

• **The Shaytaan Comes to Mankind In Aqeedah and Tawheed**

Indeed Shaytaan comes to the heart of the slave through whispers surrounding this issue. He would prefer the slave to fall from the sky and be broken into pieces or be burned until he becomes a piece of coal rather than speak about these issues

Most of the time this falls upon the believer so Shaytaan can ruin his emaan and conviction. This even befell some the companions (May Allaah be pleased with them)

It has been reported in the authentic ahadeeth from the Prophet (sallallaahu 'alayhi wa sallam) and we will mention some here from what Allaah the mighty and majestic has made easy:

In Saheeh Muslim on the authority of Abu Hurayrah (radi Allaahu 'anhu) said:

"People came from the companions to the Prophet (sallallaahu 'alayhi wa sallam) and asked him, "O Messenger of Allaah we find in ourselves that which is grave and serious and it makes us speak about it". He (sallallaahu 'alayhi wa sallam) said: "Have you all found this thing?" They said, "Yes". The Prophet (sallallaahu 'alayhi wa sallam) said, "This is pure emaan"

Sincere eemaan does not come to an individual except that his emaan is pure and sincere, having no doubt such that the heart can be so over taken that it will leave.

And what has been reported in the two Saheehs<sup>3</sup> on the authority of Aboo Hurayrah (radi Allaahu 'anhu) the Messenger of Allaah (sallallaahu 'alayhi wa sallam) said:

"Shaytaan comes to one of you and says: "Who created this? Who created that? Until he says who created Allaah? The Prophet (sallallaahu 'alayhi wa sallam) said: "If it reaches him (meaning if it gets to this point) then seek refuge in Allaah from Shaytaan and turn away from him".

The Prophet (sallallaahu 'alayhi wa sallam) mentioned two cures here:

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<sup>2</sup> An-Naas

<sup>3</sup> Bukhaari and Muslim

### **The first cure**

Seeking refuge in Allaah, and this is sticking firm to Allaah azza wa jalla and relying upon Him until he is saved from the evil.

### **The second cure:**

Turning away from the thought and this whisper. So he turns away from it and proceeds with his life and work. And if you were to ask the individual concerning these whispers and, "Do you believe this?" he will certainly say, "I seek refuge in Allaah from believing that. I pray, I fast, I give charity, and I make Hajj seeking Allaah's pleasure, the mighty and majestic". So we say continue upon your path and leave these whispers and do not take heed to them.

This affair will be hard on you in the beginning but be patient and Allaah will remove it from you inshaa Allaah.

So seek refuge in Allaah, leave it, and turn away as the Prophet (sallallaahu 'alayhi wa sallam) commanded you. So we say to the one who has been afflicted with this powerful disease to turn away from this after seeking refuge in Allaah the mighty and majestic. And verily, he will remove it from you if he wills because the one who described the cure was Muhammad (sallallaahu 'alayhi wa sallam) and he is the one who has the most insight about its cure.

### **• Shaytaan Comes to Man in matters related to his Purification**

Firstly, he causes him to doubt his niyah (intention). So you find him making wudoo' and Shaytaan will say to him: "Surely you did not make your intention"<sup>4</sup>

Mankind does not realize that such thoughts are more than absurdity in his mind, and misguidance in the religion.

Exactly what was it that brought the individual to the place (of wudoo'), caused him to turn the faucet on and made him begin to wash the limbs for wudoo' except that it was the intention that occurred in his heart and a complete willingness to do the action?!

This is sufficient for the individual to reject what he has thought about and realize that it was a doubt and an incorrect whisper.

A man came to some of the people of knowledge and asked, "O' sir verily I have fallen into a state of sexual impurity so I went to the river and immersed myself in it, to become pure. Then when I came out it, in my heart I thought, 'Did I purify myself?'. So the Shaykh said, "I do not think that you should pray", so the man asked "Why?" The Shaykh replied by saying, "The Messenger of Allaah (sallallaahu 'alayhi wa sallam) said the pen is lifted on three: the one that is asleep until he awakes; the small child until he reaches puberty; and the one who is insane (until his insanity returns). And you are insane! How can you go to the river and bathe to remove sexual impurity then ask, 'Have I purified myself?'"

So if an individual doubts his wudoo' or whether he made the intention for it or not, he should simply continue and complete his wudoo' and disregard the doubt.

Shaytaan comes from another angle as well. He comes to the heart during wudoo' and will make one think he did not blow the water into his nose for example and by this point he is now wiping over his head, so we say do not respond to this, rather complete your wudoo' for verily this is a whisper.

Shaytaan may also come to him after he finishes his wudoo' and say, "You did not make your intentions", or "You did not wash your face", or "You did not breathe the water into your nose", or

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<sup>4</sup> NOTE: Raising the hands for the intention, whether it be in prayer or any other act of worship is not from the Sunnah and therefore impermissible.

other whispers and doubts similar to this. So seek refuge with Allaah and do not stop, and continue on your way and ignore it.

Likewise, Shaytaan comes to an individual during his ghusl saying, "You did not complete your ghusl". Consequently, you find him washing his body many times. This is from hardship. It is upon the individual to ignore this even if the Shaytaan says you did not wash or you did not complete washing this or that part of the body and other similar whispers. So continue and do not pay any attention to this.

If the servant overly thinks about this, surely this issue will cause hardship and cause him to become exhausted and annoyed. But if he turns away from these whispers and continues on his way, this hardship will become a way out for him, if Allaah wills. So be patient with this hardship and do not take heed to it.

- **Shaytaan will come to an individual while praying.**

He will deceive him firstly in his intention such that the prayer says, "I do not know if I made my intentions or not".

Subhan Allaah! How could you not know if you made your intentions or not and you came to the place of prayer. Isn't this your intention? This is the intention. The intention doesn't require formalities. When an individual does an action on his own accord and he is sane then this is his intention.

Next the Shaytaan comes to him within the prayer. When he begins reading a soorah after the Faatihah, Shaytaan says to him, "You did not read the Al-Faatihah", or "You forgot a letter from it" or "You did not pronounce a letter properly" and similar to this.

Continue in your prayer and do not pay these whispers any mind.

Shaytaan also comes (and deceives the individual) in the number of rakaats he has prayed. He says, "You did not pray except one rakaat", but indeed he has prayed two. Or "You did not pray except two rakaats", but indeed he has prayed three. Or, "You did not pray except three rakaats", but indeed he prayed four. Maybe he will pray ten rakaats or fifteen rakaats in accordance with these whispers.

The cure for such is that he should seek refuge in Allaah ta'ala from the accursed Shaytaan and leave off and turn away from the whispers. If he does this, the whispers will go away.

- **Shaytaan comes to the people and whispers during the fast**

He says, "Indeed, you did not make your intention to fast" despite the fact one has made sahoor<sup>5</sup> and began to fast.

He then says, "You did not make intentions", or he says "You have indeed cut out the intention", or similar to this. Thus it is upon the individual is to turn away from all of these and not turn back and seek refuge in Allaah from Shaytaan Ar-Rajeem.

- **Shaytaan comes to the people in Tawaf<sup>6</sup> of the Kaaba and Sa'ee<sup>7</sup>.**

He says, "You did not make your intention", or "You did not go around except three times", or "You did not go back and forth between Safwah and Marwah except three times" and so forth.

It is incumbent on the people to do what the Prophet (sallallaahu 'alayhi wa sallam) has commanded in all of these matters and seek refuge in Allaah and abandon the doubts and whispers.

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<sup>5</sup> Small meal before the start of the fast

<sup>6</sup> At-Tawaf: the circumvention of the Kaaba seven times during Al-Hajj and Al-Umrah.

<sup>7</sup> As-Sae: the ceremony of running back and forth seven times between As-Safwah and Al-Marwah.

- **Shaytaan comes to the people regarding marriage and family.**

He says, "Verily, you have divorced your wife", until some of them are afflicted, so much so that even when the door is opened the individual says, "I said to my wife, 'You are divorced'" or he opens the Qur'aan simply to read it he says, "Verily, I said to my wife, 'You are divorced'".<sup>8</sup>

He is affected by this as well as other important matters that are not detached from the heart of a servant except that he does what the Prophet (sallallaahu 'alayhi wa sallam), his family, and his companions commanded—seeking refuge with Allaah, leaving off these whispers and doubtful matters and turning away from them.

This individual will no doubt find hardship in this however he is to be patient and anticipate a reward from Allaah in the hereafter and seek refuge in Allaah and seek refuge in Allaah from Shaytaan Ar-Rajeem to strengthen the inner-self.

I recall some of the people mentioning that because of the strong whispers and the difficulties they cause, one stops praying - Allaah's refuge is sought. This is indeed what the Shaytaan wants.

When he stands for prayer he may say,

"This affair causes me great difficulty. (First I wonder), if I made my intention, (then I wonder) whether I made takbeer, or whether I read Al-Faatihah" and so on.

We say, turn away from this, be patient, and deal with this hardship even if you have to cry to become better. Be patient and continue what you are upon. Allaah will drive Shaytaan away and keep him from you if you do what Allaah and His Messenger (sallallaahu 'alayhi wa sallam) commanded you with—seeking refuge in Allaah from Shaytaan Ar-Rajeem, leaving off the doubtful matters, and turning away from them.

This is what I advice my brothers whom Allaah the Most High has tested with these whispers. Do what the Prophet (sallallaahu 'alayhi wa sallam) commanded you with by seeking refuge in Allaah and leaving off these whispers and to continue with their affairs and with their lives.

I ask Allaah the Blessed and the Most High to cure our brothers from this chronic disease and to make the affairs easy. Verily, he has power over all things.<sup>9</sup>

## **Questions and Answers Related to the Topic**

***Question:***

**Is mankind held accountable for whispers within him and what circulates in the heart sometimes as a result of these whispers?**

***Answer:***

Mankind is not held accountable for the whispers of the heart, because this is from Shaytaan the accursed. Indeed, the Prophet (sallallaahu 'alayhi wa sallam) has informed us that this is pure eman and if these whispers occur, one should seek refuge with Allaah from the accursed Shaytaan and do not support him. Likewise, it is not befitting for mankind to give in to these whispers because they may harm him. Mankind is commanded to be strong and firm and not to shake from whispers. And Allaah knows best.

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<sup>8</sup> Meaning he cannot stop thinking about it even while reading the Qur'aan. So the Shaytaan has achieved his goal by taking the servant away from the remembrance of Allaah.

<sup>9</sup> Treatise The Cure of the Whispers- Fatawaah Ibn Uthaymeen (rahimahullah)

**Question:**

**Is mankind excused from haraam behavior that occurs as a result of these whispers?**

**Answer:**

If was something done outside of his control then he is forgiven.  
Allaah The Most High says,

**"O' our Lord do not hold us accountable for what we do not have control over"**

On the contrary, if the individual has the ability and is able to rid himself of the matter with what the Prophet (sallallaahu 'alayhi wa sallam) has commanded by seeking refuge in Allaah and turning away from these whispers then in this case he is not pardoned.

**Question:**

**Frequently, an individual may be involved in doing righteous deeds then the Shaytaan will whisper to him saying, "Surely you are only doing this good deed to show off or to get a good reputation". As a result of this, Shaytaan keeps us far from doing righteous deeds. How do you avoid this type of issue?**

**Answer:**

Maybe the individual can avoid this type of issue by seeking refuge in Allaah from the accursed Shaytaan and continue doing righteous deeds. Do not give in to these whispers that will keep one from doing righteous deeds. When he turns away from this and seeks refuge in Allaah from the accursed Shaytaan this issue will be removed from him if Allaah wills.<sup>10</sup>

**Question:**

**Can a believer be afflicted with depression and what is the cure for such in the legislation, knowing that modern medicine treats these diseases with medications only?**

**Answer:**

Without a doubt mankind is afflicted with depression, with anxiety and fear about the future and sadness about what has passed. Depression has more of an affect on the body than physical wounds. And the cure of these diseases lies in the legislation. It is Ar-Ruqyah,<sup>11</sup> which is more successful than treatment with medicine.

From its treatment is the authentic hadeeth of Ibn Mas'ood (Radi Allaahu 'anhu):

Verily there isn't a believer who is afflicted with distress or affliction or grief and says, "O' Allaah, verily I am your slave, son of your slave, son of your female servant. My forelock is in your hand,<sup>12</sup> your command over me is forever executed and your decree over me is just. I ask You, by every name belonging to You which You named Yourself with, or revealed in Your book, or You taught to any of your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'aan the life of my heart and the life of my breast, and a departure of my sorrow, and a release for my anxiety", except that Allaah relieves him of afflictions<sup>13</sup>. This is from the treatments of Ash-Share'aa.

Likewise if the individual says, "There is none worthy of worship except You, glorified be You, and I was from amongst the wrongdoers".

For the one who desires more information on this issue should return to the books of the scholars in the area of adhkaar such as Waabil As-Seeb by Ibn Qayyim, Al-Kalm At-Tayib by Shaikh Ibn Taymiyyah, Al-Adhkaar by Imam An-Nawawi and also Zaadul-Ma'aad by Ibn Qayyim.

<sup>10</sup> Fatawaa Al-Aqeedah-Ibn Uthaymeen pg. 345

<sup>11</sup> Ar-Ruqyah- using the reading of the Quraan as a cure for affliction.

<sup>12</sup> Meaning: You have complete mastery over me.

<sup>13</sup> Translation from Al-Husnu Muslim pg.155-156

It should be noted however that when the emaan weakens then so does the acceptance of the treatment prescribed by the legislation. People have become more dependent upon medical treatments than their dependence on the treatments of set forth by the legislation. When the emaan is strong the treatment from the legislation works completely, rather its effects work quicker than medical treatment.

All of us know the story of the group of men the Prophet (sallallaahu 'alayhi wa sallam) dispatched on a military expedition who took rest with some people from amongst the Arabs, but they (the Arabs) refused to offer their hospitality.

Allaah, The Mighty and Majestic willed that the leader of these people be stung by a scorpion. Some of them said to each other "Go to this group of men, perhaps you will find amongst them someone who knows how to perform Ar-Ruqyah". The companions of the Prophet (sallallaahu 'alayhi wa sallam) said, "We will not perform Ar-Ruqyah on your leader unless you all give us such and such from your sheep". So the people agreed.

One of the companions went and read some of the Qur'aan on the person whom was stung by the scorpion, and then he read Al-Faatihah. The man immediately stood up from this sting, like he was just released from being shackled. So the reading of Al-Faatihah affected this man because it came from a heart that was filled with emaan. So the Prophet (sallallaahu 'alayhi wa sallam) said after they returned to him, "What will make you know the Ruqyah?"

However, in our time there is weak religion and faith. People have become dependent only on the things they can see and are seen outwardly (with no belief of the unseen) and in actuality they are being tried by it.

On the other extreme there are people, people of trickery and playing with the minds of the people whom allege they are sincerely reading over them but they are eating the wealth of the people with falsehood.

The people are caught between two opposite extremes—one extreme that doesn't see effects of reading of the Qur'aan and of them are those playing with the minds of the people with false and deceptive readings, from the people there are those of the middle course.<sup>14</sup>

**Advice for the curing the whisper:**

1. Seeking refuge in Allaah and refraining completely from these whispers, as the Prophet (sallallaahu 'alayhi wa sallam) commanded.
2. Remembrance of Allaah The Most High, and restraining the soul from the continuation of these whispers.
3. Serious absorption of worship and actions in obedience to Allaah and seeking his face and pleasure. So the turning to the worship of Allaah makes one forget these whispers. If Allaah wills.
4. Seeking much refuge in Allaah and making du'a for the pardoning of these affairs.

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<sup>14</sup> Fatwaa Al-Aqeedah by Ibn Uthaymeen pg. 793