



how to protect yourself from

**Shaytaan**

**How to Protect Yourself from Shaytaan**  
**by Dawud Adib**

On the authority of Sabrah ibn Abee Faakih who said: I heard the Messenger of Allaah (sallallaahu 'alayhi wa sallam) saying:

*"Indeed Shaytaan sits upon the pathways to Islaam and [with a question loaded with rejection he asks] "Will you embrace Islaam and leave the religion of your father and grandfathers?" The man disobeys [and opposes] him and embraces Islaam. Then he sits in the path of hijrah (migration) and [again a question of rejection], "Will you migrate and leave your land [in which you were born and lived in] and your sky [which you used as a means of protection for all of your life]? [Shaytaan continues his question taunting of discouragement] "A muhaajir [one who leaves the land of disbelief for the land of Islaam] is like a horse in a tether". [But] the man [again] disobeys him and migrates. Then Shaytaan sits in the path to jihaad and says, "The struggle is with your life and wealth. If you fight you will be killed, your wives will remarry and your wealth will be distributed." He disobeys him and goes out in jihaad. Whoever does that has a right upon Allaah that He admits him into Paradise. And whoever is killed has a right upon Allaah that He enters him into Paradise."*

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كالتفوق  
مخطوطة

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# فہرست

## Table Of Contents

|  |      |
|--|------|
| <b>Author's Foreword</b> .....   | V    |
| <b>Introduction</b> .....  | IX   |
| i. The Evil of Kufr, Shirk and Enmity towards Allaah and His<br>Messenger .....  | XII  |
| ii. Bid'ah (Innovation).....   | XIII |
| iii. Major Sins in any of their Various Forms.....   | XIII |
| iv. Minor Sins.....  | XIV  |
| v. Becoming Busy with the Affairs that are Permissible but<br>without Reward or Punishment .....   | XV   |
| vi. Giving preference to the Lesser Reward .....   | XVI  |
| <b>Beginning with Your Birth, He is There...Waiting</b> .....  | 1    |
| <b>The Goal of Shaytaan</b> .....  | 3    |
| <b>How to Deal with Two Devils - Three Verses from the Book of<br/>Allaah to Deeply Ponder -</b> .....                                   | 11   |
| <b>Protecting Yourself from Shaytaan</b> .....   | 17   |
| Protection by Statements.....  | 17   |
| 1. Remembrance ( <i>dhikr</i> ) of Allaah.....   | 17   |
| 2. Saying ' <i>Laa ilaaha illallaah wahdahu laa shareeka lah, lahul-Mulk<br/>wa lahul-Hamd wa huwa 'alaa kulli shay'in qadeer'</i> ..... | 18   |
| 3. Reciting the Last Two <i>Suwar</i> of the Noble Qur'aan; <i>Sooratul-<br/>Falaq</i> and <i>Sooratun-Naas</i> .....                    | 19   |
| 4. Reciting <i>Aayatul-Kursee</i> .....  | 21   |
| 5. Reciting the Second Chapter of the Qur'aan, <i>Sooratul-Baqarah</i> ....  | 33   |
| 6. The Last Two Verses of <i>Sooratul-Baqarah</i> .....  | 33   |
| 7. When Entering the Toilet (where one relieves himself) .....   | 35   |

|  |           |
|--|-----------|
| 8. When you are Angry .....  | 36        |
| 9. Directly before entering your Wife for Sexual Intercourse .....   | 36        |
| 10. When Hearing a Donkey Bray .....   | 36        |
| 11. Directly before you Begin to Read the Qur'aan .....  | 37        |
| 12. After you have begun to Pray .....   | 37        |
| 13. After the <i>Nidaa'</i> (Call to Prayer).....  | 38        |
| <b>Protection by Actions.....</b>  | <b>41</b> |
| 1. After you have begun to Pray .....  | 41        |
| 2. Bringing the Family Indoors at the Beginning of the<br>Nightfall (Dusk).....  | 43        |
| 3. Restraining your Yawning by any of the Prescribed Methods....   | 44        |
| 4. Sniffing Water Three Times into the Nostrils after Sleeping<br>throughout the Night .....   | 45        |
| 5. Performing Prayer in the Dwelling Area of the Camels .....  | 45        |
| 6. Performing Ablution after Eating Camel Meat .....   | 45        |
| 7. What you should do in Your Prayer when Receiving<br>'Messages' from <i>Shaytaan</i> , your avowed open Enemy .....  | 48        |
| 8. Do not turn to the Right or Left while you are Praying to<br>Protect Yourself from <i>Shaytaan's</i> Pilfering .....  | 49        |
| 9. Your prostration to Allaah repels <i>Shaytaan</i> .....   | 49        |
| 10. Saying the name of Allaah before Beginning the Meal and<br>Eating and Drinking with your Right Hand .....  | 50        |
| 11. Protecting your Home and Food from <i>Shaytaan</i><br>Participating in them.....   | 51        |
| 12. Upon saying the <i>Basmalah</i> (Saying the Name of Allaah).....   | 52        |
| 13. When you say " <i>Bismillaah, Allaahumma Janibnus-Shaytaan<br/>wa Janibish-Shaytaana maa Razaqtanaa</i> " (In the Name of<br>Allaah, 'O Allaah! Make us Distant from <i>Shaytaan</i> and make<br><i>Shaytaan</i> distant from what you bestow upon us) ..... | 52        |
| 14. Regarding a Morsel of Food that Falls to the Ground .....  | 58        |
| 15. Repenting and Seeking Allaah's Forgiveness .....   | 58        |
| 16. Giving and Receiving anything with the Right Hand and<br>not the Left.....   | 59        |
| 17. Ridding your house (if you can) of any type of bells.....  | 59        |
| <b>Having Knowledge will Help Protect You from <i>Shaytaan</i> .....</b>   | <b>61</b> |
| <b>How <i>Shaytaan</i> Enters into Your Marital Life .....</b>   | <b>63</b> |
| Ar-Rabt (Binding).....   | 65        |

|   |           |
|---|-----------|
| Al-Mani (Barricading) .....                                     | 67        |
| At-Taballud (Insensitivity).....                                | 68        |
| An-Nazeef (Bleeding) .....                                      | 69        |
| Al-Insidaad (Obstruction) .....                                 | 69        |
| At-Taghweer (Vacantness).....                                   | 69        |
| <b>Protection from Shaytaan before Your Time of Death .....</b> | <b>73</b> |
| <b>Epilogue.....</b>  | <b>77</b> |
| <b>Index.....</b>   | <b>81</b> |



## Author's Foreword

In the name of Allaah, the Most Merciful, the Bestower of Mercy. All the praise is for Allaah, Lord of all that exists. May prayer and peace be upon the Messenger Muhammad, and upon his family, companions and all those who follow them in goodness until the Day of Recompense. As to what follows:

From His great wisdom and expansive knowledge, Allaah, the All-Knowing, the All-Wise tests us with many things from His creation. One of those things that He has created as a test for us in this life is that well-known creature called the Devil. Allaah has made him one who constantly gets in the way of commanding the good and forbidding the evil. Many from amongst mankind believe in him, while others actually worship him. It is unfortunate indeed that many from among the sons of Aadam follow him; he is misguided and he misguides all those who accept his invitation. He has sworn to do so at any cost, as His Lord and Master states:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ

ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿١٧﴾

**And (remember) when We said to the angels: 'Prostrate yourselves unto Aadam.' They prostrated themselves except Iblees (Satan). He said: 'Shall I prostrate myself to one whom You created from clay?**

[Sooratul-Israa', 17:61]

﴿ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْت عَلَىٰ لَيْنٍ أَخْرَجْتَنِي إِلَىٰ يَوْمِ الْبَيْتَةِ  
لَأُحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴾ ﴿١٧﴾

[Iblees (Satan)] said: 'See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely, seize and mislead his offspring (by sending them astray) all but a few!'

[Sooratul-Israa', 17:62]

﴿ قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُهُمْ جَزَاءً مَّوْفُورًا ﴾ ﴿١٨﴾

(Allaah) said: 'Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense.'

[Sooratul-Israa', 17:63]

﴿ وَأَسْتَفْزِزُ مَنَ اسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبَ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي  
الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ مَآءُ الْغُرُورِ ﴾ ﴿١٩﴾

And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allaah's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways, usury, or by committing illegal sexual intercourse), and make promises to them. But Satan promises them nothing but deceit.

[Sooratul-Israa', 17:64]

﴿ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴾ ﴿٢٠﴾

Verily, My slaves you have no authority over them. And All-Sufficient is your Lord as a Guardian.'''

[Sooratul-Israa', 17:65]



Therefore, every Muslim - male and female – needs to know just how to deflect the 'darts and arrows' cast at them from this crafty, wicked creature who is bent on misleading anyone and everyone who he encounters. This ignoble being has lead multitudes astray throughout history despite the fact that he is essentially powerless.

He will stop at nothing until he takes that person with him to his final destination - eternal Hell! This is mentioned in the Book of Allaah:

﴿ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ ﴾

**Like Shaytaan, when he says to man: "Disbelieve." But when (man) disbelieves, Shaytaan says: "I am free of you" ...**

﴿ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴾

**...I fear Allaah, the Lord of all that exists!**

[Sooratul-Hashr, 59:16]

Allaah said,

﴿ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ﴾

**So, the end of both will be that they will be in the Fire, abiding therein.**

[Sooratul-Hashr, 59:16]

Al-Imaam Ibnu Katheer said, it (the above verse) means: "The end of both, Shaytaan, who commanded that disbelief be committed, and those who accepted his call, they are in the fire of Hell forever"

Thus before you - O noble reader - is a concise compilation, detailing and explaining step by step - from your humble birth to your inevitable death - how to guard yourself from him, your avowed, open enemy, Shaytaan!

## **Translator's Foreword**

Thanks are due to 'Umar Abu Zakee and Ahmad Abu Sakeenah from TROID in Toronto, Canada for their assistance towards publishing this book, and to Nahim Abu Bilaal and Umm Zakee, for their additional proofreading and editing.

May Allaah bless this effort and reward the author abundantly. May He raise the rank of our Prophet Muhammad, and bestow blessing upon his family and companions, Ameen.

**Dawud Adib**



## Introduction

There is no doubt that every human being understands that there are two main forces working throughout the universe - good and evil.

There is no uncertainty – in my mind at least – that every human being has experienced at least once in their lives, someone or something that could be defined as very evil; something they would desire to keep themselves and their families far away from and protect themselves from its harm.

I have no misgivings that they would seize every opportunity and make every effort to gain a sense of protection, safety and security from those evils and their potential carriers.

Millions, if not billions of dollars are spent each year on all types of protective measures for every facet of life: home protection and security devices, car security and protective gadgets, personal protection weapons and self-defense courses, new medicines for protection from deadly communicable [sexual] diseases, virus protection for computers. The list goes on and on and on.

But there is a force, an evil entity, a 'power' existing in the universe that many of us tend to take lightly when we are confronted by it or should I say by him.

## Introduction

That creature is the **Devil**. We all have heard of him no matter what religious persuasion we have chosen to adopt. That is, whether one is Muslim, Jew, Christian, Hindu or Buddhist.<sup>1</sup>

Yet, we find many Muslims who, when met head on by this creature or those who are 'employed' by him, do not properly utilize or even know how to use that which has been left for them in the Book of Allaah or the pure *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*).

This is a very sad state to be in...very sad indeed!

The writer, editor and philosopher, Paul Carus (1852-1919) inscribed in his book, *The History of the Devil and the Idea of Evil from the Earliest Time to the Present Day*: "This world of ours is a world of opposites. There is light and shade, there is heat and cold, there is good and evil, there is God and the Devil."

It is worth noting, contrary to Carus' belief, that Islaam is absolutely devoid of the belief that God has any opposites or that the Devil is His opposite.

Amongst other things in this book, *How to Protect Yourself from Shaytaan*, you will be given many of those 'security devices,' 'safety measures,' and 'protective tools' to defend yourself from the greatest, untiring, relentless 'power' known to man.

But I must forewarn you dear reader – may Allaah protect you from every evil - that none of these 'devices' or measures will work.

None of them will protect you.

They will just not protect you...

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<sup>1</sup> As described here: [www.beliefnet.com/story/85/story\\_8521.html](http://www.beliefnet.com/story/85/story_8521.html)

if they are not utilized properly in your life; constantly and consistently, day and night.

They will not protect you, *unless* you the reader – may Allaah protect me and you from all harm and evil – **believes** and does **righteous deeds**.

**Believe:** Believe in the Book of Allaah with the proper belief.

The belief held by the Messenger of Allaah, the companions of the Messenger of Allaah, (*sallallaahu 'alayhe wa sallam*) as well as those two succeeding generations who followed their path in correctness and righteousness.

**Do righteous deeds:** Follow the pure, unadulterated *Sunnah* of the Prophet Muhammad (*sallallaahu 'alayhe wa sallam*) as dictated and demonstrated by those aforementioned illustrious companions.

Shaykhul-Islam Ibnul-Qayyim said:

*Supplication and seeking protection with Allaah are like weapons, but the sharpness of a weapon is not adequate for it to cause a [desired] result. Since the person that wields it also plays an [important] role. Therefore, whenever the weapon is a perfect one, having no fault in it, and the forearm is strong, and there are no preventing factors, then it will cause a result upon the enemy.<sup>2</sup>*

In another of his works he stated:

*It is not possible to fully comprehend even one of Iblees' evils, not to mention all of them, given that Iblees' evil is of six categories.<sup>3</sup>*

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<sup>2</sup> From his book *Ad-Daa' wad Dawaa' (The Illness and the Cure)*, pg. 35.

<sup>3</sup> This is not saying that his evil is restricted to six categories only, and Allaah knows best.

Iblees remains behind the son of Aadam until he gets him to do one or more of these six evils.

### i. The Evil of Kufr, Shirk and Enmity towards Allaah and His Messenger

If he obtains this from the son [and daughters] of Aadam, his wailing is alleviated, and he rests from his tribulation with this man. This is the primary thing Iblees desires from the servant. If Iblees [is successful at] obtaining this, he makes this individual a 'member' of his militia, one of his soldiers, and he 'signs him up' as a deputy or agent against other human beings. Then, this person becomes one of the deputies or callers of Iblees. If he despairs of enticing him with the first evil [and if this person is one of those for whom it was written that he would be a Muslim in his mother's womb<sup>4</sup>], Iblees attempts the second type of evil.

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<sup>4</sup> This statement of the noble seventh century scholar (Ibnul-Qayyim) pertains to belief in *al-Qadr* or divine decree and preordainment. All of this is contingent upon four matters:

1. **Al-'Ilm (Knowledge):** That is, that Allaah knows what His creatures will say and do because of His endless knowledge and understanding of everything.
2. **Al-Kitaabah (Writing):** That Allaah has written the fate of all creation in '*al-Lawhul-Mahfoodh*' (the Preserved Tablet). Consider the *hasan hadeeth* collected by Ibnu 'Adee in *Al-Kaamil* and Imaam At-Tabaraanee in his *Mu'jamul Kabeer* on the authority of 'Abdullaah Ibn Mas'ood where the Prophet (*sallallaahu 'alayhe wa sallam*) said: "Allaah decreed (created) Yahyaa Ibn Zakariyyah in his mother's belly [to be born] a believer and he decreed Pharaoh in the belly of his mother [to be born] a disbeliever." [Shaykh al-Albaanee has graded it *hasan* [acceptable narration beneath *saheeh* in status] in his *Saheehul Jaami*, vol. 1, pg. 616, #3237]
3. **Al-Iraadah (Will):** That what Allaah wills occurs and what He does not will does not occur. There is no movement or change in the heavens or on earth except that it happens by His will.
4. **Al-Khalq (Creation and formation):** That Allaah is the Creator of everything - seen and unseen - which includes the actions of His ﷻ



## ii. Bid'ah (Innovation)

*Bid'ah or religious innovation is more beloved to Iblees than sin<sup>5</sup> and insubordination because the damage of innovation is in the core of the religion. Moreover, it is that type of sin which is not usually repented from because the innovator has deluded himself into believing that he is doing something that is sanctioned and, therefore permissible, but in reality it is in opposition to the call of the Messengers, and more importantly the call and way of Allaah's last Messenger.*

*Innovation is an entrance to disbelief and associating [partners with Allaah].*

*Hence, if Iblees obtains the performance of innovation from an individual, thus making him an innovator, he then makes that person an agent and one of his callers.*

*If Iblees falls short [with that] and is unable to ensnare the servant with this type [of trick], and if he is one of those who was given, by Allaah, the gift of the [pure] Sunnah and hatred of the people of innovation and misguidance, he [Iblees] continues on to the third kind.*

## iii. Major Sins in any of their Various Forms

*Iblees is very eager to allow a person to fall into major sins, especially if he is a scholar<sup>6</sup> who is followed. Iblees desires this so that he may deter people from Allaah, and to spread his (the scholar's) sins and disobedience amongst the people. He uses certain people as his agents to multiply this person's sins under the pretence that this will aid them to*

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servants. All of them perform their actions in a real sense, and He is the Creator of them and everything they do.

<sup>5</sup> Sufyaan ath-Thawree (*rahimahullaah*) mentioned: "Innovation is more beloved to Iblees than sin, since a sin may be repented from but innovation is not repented from." [al-Laalikaa'ee – 'Sharh Usool I'tiqaad Ahlis-Sunnah wal-Jamaa'ah' (no. 238)]

<sup>6</sup> This of course could happen to a *daa'iyah* (a caller to *tawheed*) or a student of knowledge.

get closer to Allaah. But in reality, this person is the assistant of Iblees without knowing it.

*For those who would like atrocities to be increased amongst the believers, there is a great torment in the life of this temporal world and in the Hereafter which is eternal, particularly if they participate in committing atrocities, not out of advice, but by obeying Iblees and being his agent. All of this is to keep people away from the Scholar and gaining his benefit.*

*What's more, the sins of this person (scholar), even if they reach the sky, are not as much to Allaah as the sins of those who would like to spread his (the scholar's) sins.*

*The scholar's sins are wrongdoings upon himself. If he seeks forgiveness from Allaah and repents, Allaah will accept his repentance, and He will change his bad deeds into good deeds. On the other hand, the transgression of those who spread about abominations is harming the believers by looking for their (the scholar's) mistakes and by resolving to expose them. Allaah is always examining them, and He is well aware of this ambush. Nothing veiled in the heart or soul is concealed from Allaah.*

*If Iblees is not able to ensnare the servant at this point he will then push him to the fourth category.*

#### **iv. Minor Sins**

*These sins may destroy a person if they amass. That is why the Messenger (sallallaahu 'alayhe wa sallam) said: "Beware of sins which are treated as being minor, just like a people who camp out in the middle of a desert valley." Then, he mentioned a hadeeth the meaning of which is every one of them brought a stick of wood until they had kindled an enormous fire (just as the minor sins add up little by little*

until they become like a major sin).<sup>7</sup> The person goes on taking the affair of minor sins lightly until he deems them trivial. Thus, a person who commits major sins but is afraid of their effect is in a better situation than the one who commits minor sins heedlessly. If the servant thwarted Iblees from snaring him at this stage, he prods him to the fifth stage.

v. **Becoming Busy with the Affairs that are Permissible but without Reward or Punishment**

That is, to make him busy with those permissible affairs<sup>8</sup> so that they do not gain him reward or punishment. Nevertheless, punishment at this stage may be caused by passing up the reward by being preoccupied with these actions. If the servant has kept Iblees from being successful at this stage, and if he is careful about his time,<sup>9</sup> being desirous [of good], understanding the value of time, and knowing the

<sup>7</sup> From Sahl Ibn Sa'd (*radiyallaahu 'anhu*) who said that Allaah's Messenger (*sallallaahu 'alayhe wa sallam*) said: "Beware of sins which are treated as being minor, just like a people who encamp in the centre of a valley, so someone brings a stick of firewood and someone else brings a stick until they are therefore able to bake their bread. Likewise, sins which are treated as being minor and for which the person is taken to account will destroy him." Reported by al-Imaam Ahmad (5/331), Al-Imaam At-Tabaraanee in his *Mu'jamul Kabeer* (#5872) and others and Al-Imaam Al-Albaanee has graded it as authentic.

<sup>8</sup> Another angle of this will be mentioned later on as '*Fudoolu Mubaahaat*': excessiveness in the matters that are permissible.

<sup>9</sup>

﴿ وَالْعَصْرَ ﴿١﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ ﴾

﴿ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصُوا بِالْحَقِّ وَتَوَّاصُوا بِالصَّبْرِ ﴾ ﴿٣﴾

**By Al-'Asr (the time). Verily! Man is in loss. Except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.**

[Sooratul-'Asr, 103:3]

worth of what comes of relief or suffering,<sup>10</sup> Iblees then moves to the sixth stage.

vi. Giving preference to the Lesser Reward

This is to have him become preoccupied with those affairs which are of lesser reward, to keep virtue away from him and to prevent him from gaining the reward of the favoured action or deed.

Consequently, he commands him to do a good action with a lesser reward if that includes abandoning a more rewarding action. Very few people are conscious of this [trap of Iblees].

If a person feels a powerful desire to some kind of obedience, he does not doubt that it is true obedience and that he is getting closer to Allaah. He never thinks that this call is from Iblees because he believes that Iblees never calls one to do anything good. Therefore, he thinks that this call is from Allaah. This type of individual is excused because he never knew that Iblees would call one to seventy doors of good deeds either to get him to one door of evil or to let a better deed than those seventy deeds pass away from him.

This cannot be known except by a light from Allaah, a light He instils in the heart of the slave. The source of this type of knowledge is

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﴿ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾ ﴾

Have We not opened your breast for you (O Muhammad? And removed from you your burden, which weighed down your back? And raised high your fame? So verily, with the hardship, there is relief, Verily, with the hardship, there is relief. So when you have finished (from your occupation), then stand up for Allaah's worship, And to your Lord (Alone) turn (all your intentions and hopes and your invocations.

[Sooratush-Sharh. 94:1-8]

following the way of the Messenger (sallallaahu 'alayhe wa sallam) and being mindful of the levels of deeds with Allaah, those of His favoured ones, those more pleasing to Him, those more beneficial to the slave, and those which have more naseehah<sup>11</sup> (guidance) from Allaah, His Messenger, His Book, and His believing worshippers. No one has this type of knowledge except the inheritors<sup>12</sup> of the Prophets, [they are] his deputies in the Ummah,<sup>13</sup> and his successors on earth. In addition, most of the creation is screened from this. This call does not reach their hearts. Allaah gives His favour to whomever He wills from among His worshippers.

*If the servant prevents Iblees from trapping him at any of these six levels, and if it becomes difficult for Iblees, he empowers his party of Jinn and human beings with different kinds of harm, imputing disbelief*

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<sup>11</sup> On the authority of Abu Ruqayyah Tameem Ibn Aws Ad-Daaree that the Prophet (sallallaahu 'alayhe wa sallam) said: "The *deen* (Religion) is *naseehah*". We said: "To whom?" The Prophet said: "To Allaah and to His Book, and to His messenger, and to the leaders of the Muslims and their common folk." This is as Allaah says in *Sooratul-A'raaf*, 8:68, the meaning of which is:

**"I convey unto you the Messages of my Lord, and I am a trustworthy Naasih (adviser) (or well-wisher) for you.)".** And again in the same *soorah*, verse 79:

**"Then he [Saalih] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not good An-Naasiheen (advisers)."**

<sup>12</sup> i.e. The Companions, those who follow them, then those who follow, all the way until our present day scholars. The Prophet (sallallaahu 'alayhe wa sallam) said, "Indeed, the Scholars are the inheritors of the Prophets and indeed the Prophets do not leave behind them dirhams or deenaar as inheritance, they leave only knowledge behind as inheritance. So, whosoever acquires it, acquires a huge fortune." Collected by Imaam Abu Daawood (no.3641), and Imaam Ibn Maajah (no.223), from Abud-Darda and it was authenticated by Al-Imaam Shaykh Muhammad Naasirudeen al-Albaanee.

<sup>13</sup> You should take notice that he said "*deputies in the Ummah*" and not *Khulafaa'* (pl. *khaleefah*) deputies of Allaah, for it is not proper to attribute the title 'Khaleefah of Allaah' or 'Allaah's Vice-gerent on Earth' to anyone; human being, angel, jinn or anything else from amongst His creatures. Since a khaleefah is either (a) one who takes the place of another in his absence or (b) assumes the responsibilities of one who has died. As for Allaah, then he is never absent and will never, ever die!

*to this individual, calling him misguided and an innovator, warning people against him, and intending to weaken him and to disturb his heart. Iblees, by using this method, tries to confuse this person's thinking and tries to prevent people from benefiting from him. He expends his utmost effort to empower the defenders of falsehood- from human beings and Jinn- against him [the believer]. Then, the believer is at war until death. Whenever he gives up, he is hurt or is taken captive. Hence, the believer is in jihaad up until he meets Allaah.*

### **The Title 'Ash<sup>14</sup>-Shaytaan' (The Devil) and various other Terms:**

Ernest Weekley (1865-1954), a professor of Modern Languages at the University College of Nottingham (England) at the end of the nineteenth century, was well known for his acumen as an etymologist and philologist and he said in his book, *Words and Names*:

*"It is said that our [European] dialects are provided with some forty names for the Enemy of Mankind (Shaytaan)."*<sup>15</sup>

He continues: *"Some of those names of the devil, that the European etymologists have provided us with,<sup>16</sup> are as follows:*

**Satan, Lucifer, The Prince of Darkness, The Prince of Devils, The Prince of this World, The Prince of the Air, His Satanic Majesty, The Prince of Hell, The Prince of Pandemonium, The (Arch) Fiend, The Evil One, The Wicked One, The Tempter, The Author of Evil, The (Common) Enemy (of Mankind), Old Harry, Old Nick, The Angel of the Bottomless Pit, Old Horny, Old Gooseberry, Mr. Scratch, The Old Gentleman..."**

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<sup>14</sup> 'Ash' = (The) here represents the definite article - ال - 'AL'.

<sup>15</sup> The word Shaytaan was of course not mentioned by Professor Weekly, but rather inserted by the compiler of this eBook.

<sup>16</sup> Some of these names are 'unbefitting' for him (like; 'Prince of This World' and 'His Satanic Majesty') and therefore they are listed here merely for informatory purposes.



According to the noble scholar, Shaykh Saalih bin Fawzaan al-Fawzaan, "Ash-Shaytaan...the intent by the word '*shaytaan*' is [another Arabic word] '*maarid*' (which means a recalcitrant individual) from amongst the Jinn, a rebellious individual from amongst the Jinn is called a *shaytaan*.<sup>17</sup> And an unruly [being] from amongst the animals may also be called a *shaytaan*."

He continued: "The linguistic origin of the word *shaytaan* is from [the past tense verb] شطن *sha-ta-na* which means بعد '*ba-'u-da*' or 'to be remote, distant or far away from something,' because Ash-Shaytaan is far away from all goodness, may Allaah protect us [from him and his evil]."

Finally, he said:

*There are other scholars who have said that it comes from [the verb] شا ط '*shaa-ta*' meaning اشتد '*ishtadda*' or to become harsh, violent, forceful, and vehement' and [with the additional meaning of] غى '*ghalaa*' or to 'boil' or 'bubble' and the letters 'alif' and 'noon' [at the end of the word Shaytaan] are two letters of increase.*

"No matter which of them [is the true origin] it is a repugnant word" the Shaykh said.

The word '[Ash-] *Shaytaan*' is mentioned in the singular form in the Book of Allaah about sixty-eight (68) times and about seventeen (17) times in the plural form. It is also used numerous times in the authentic *Sunnah* of the Prophet Muhammad (*sallallaahu 'alayhe wa sallam*).

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<sup>17</sup> The non-Muslims believe that a *jinni* (which they call Genie) is a mythological being in Arabian mythology and in Islaam. In fact, growing up in the United States in the 1960's I remembering looking at a television sit-com called '*I Dream of Jeannie*'. It was about a female *jinn* that was awakened from her two thousand year imprisonment in a bottle which an astronaut found on a beach, finally releasing her. I remember her even wearing something resembling a '*hijaab*' and the first day he discovered her she was wearing a '*nikaab*'. May Allaah protect us from the mockers of Islaam!

Some examples from the Noble Qur'aan are as follows:

﴿ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ  
وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ ﴿٣٦﴾ ﴾

Then Ash-Shaytaan (Satan) made them slip there from (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

[Sooratul-Baqarah, 2:36]

﴿ وَإِنَّمَا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نِزْغٌ فَاَسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾ ﴾

And if an evil whisper from Ash-Shaytaan (Satan) tries to turn you away (O Muhammad) (from doing well, etc.), then seek refuge in Allaah. Verily, He is the All-Hearer, the All-Knower.

[Sooratul-Fussilat, 41:36]

﴿ يٰٓبَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَا ۗ إِنَّهُ يَرَئِكُمْ هُوَ وَقَبِيلُهُ مِّنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٣٦﴾ ﴾

O Children of Aadam! Let not Ash-Shaytaan (Satan) deceive you, as he got your parents [Adam and Hawwa' (Eve)] out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and Qabeeluhu (his soldiers from the Jinns or his tribe) see you from where you cannot see them. Verily, We made Ash-Shayaateen (devils) Awliyaa' (protectors and helpers) for those who believe not.

[Sooratul-A'raaf, 7:27]

We have learned from authentic narrations as explained by our scholars that when Allaah created and formed Prophet Aadam<sup>18</sup> in Paradise and left him as long as He wanted to leave him,<sup>19</sup> Iblees began to go around him, looking at him. Some say that initially he was frightened of him and while going around him, used to strike him causing his body to resonate like the sound of pottery; a clatter. Connected to this is the verse where Allaah said:

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<sup>18</sup> As for Aadam, then he was the first Prophet. When the Prophet Muhammad (*sallallaahu 'alayhe wa sallam*) was asked was he (Aadam) a prophet or not, he said "Yes". And this was collected by Ibn Hibbaan and it is authentic. As for Nooh, he was the first Messenger.

<sup>19</sup> According to some Israa'eeliyyaat narrations, that seem to have much speculation surrounding them regarding their authenticity, Prophet Aadam was left at the gate of Paradise for a period of forty years in an earthen body. Shaykh Muhammad al-Ameen ash-Shinqueetee in his *Adwaa' al-Bayaan*, 4/203, 204 said:

It is known that the narrations from the Baanoo Israa'eel [specifically the Jews], which are known as al-Israa'eeliyyaat, may be of three kinds:

1. Those which we have to believe in, which are those which are shown by the Qur'aan or the sound *Sunnah* to be true.
2. Those which we have to disbelieve in, which are those which are shown by the Qur'aan and *Sunnah* to be false.
3. Those which we are permitted neither to believe nor disbelieve, which are those which are not proven in the Qur'aan or *Sunnah* to be either true or false. From this meaning we know that with regard to the stories which contradict the Qur'aan and authentic *Sunnah*, which are in circulation among them now, claiming that they are from the revealed scriptures, we must reject them because they go against the texts of the sound Revelation which has not been distorted or altered [i.e., the Qur'aan].

And Allaah knows best.

﴿ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴾

**He created man (Aadam) from sounding clay,  
like the clay from pottery.**

[Sooratur-Rahmaan, 55:14]

When Iblees saw him, he noticed that he (Aadam) was hollow and he knew that due to this, his natural makeup [and the makeup of all his progeny] was such that it would be difficult for them to control themselves.

Shaykhul-Islam Shamsud-Deen Ibnul-Qayyim (d. 751H) said:

Iblees passed through his [Prophet Aadam's] body and was amazed at him saying: 'You were created for a particular matter; [i.e. to worship Allaah alone not ascribing anything to Him in that worship]'

Then, he would enter into his mouth and exit from his anus saying: 'If I am given power over you, I will surely destroy you and if you are given power over me, I shall indeed disobey you.' And he did not know that his destruction was in his [own] hand.<sup>20</sup>

**From the Authentic Sunnah we find the following:**

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ ، وَفِي كُلِّ خَيْرٍ آخِرٌ أَرْضَى عَلَى مَا يَنْفَعُكَ ، وَاسْتَعِنَ بِاللَّهِ وَلَا تَعْجِزْ ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا ، وَلَكِنْ قُلْ : قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ

<sup>20</sup> From in his beneficial book 'Faa'idul-Fawaa'id', page 107

Abu Hurayrah reports that Allaah's Messenger (*sallallaahu 'alayhe wa sallam*) said:

*The strong believer is more beloved to Allaah than the weak believer, but in both there is good. Be zealous for what will benefit you. Seek help from Allaah, the Mighty and Majestic, and do not become incapacitated. If something afflicts you, do not say: 'If only I had done such and such' but say, 'Allaah has decreed (this) and He does whatever He wills.' Indeed, saying "if" opens up the doorway of Ash-Shaytaan's handiwork.*<sup>21</sup>

The Prophet (*sallallaahu 'alayhe wa sallam*) said: "The woman is an *'awrah*,<sup>22</sup> and when she goes out Ash-Shaytaan attempts to make her noticeable far and wide. She is never closer to Allaah than when she is in the innermost part of her house."<sup>23</sup>

The Prophet (*sallallaahu 'alayhe wa sallam*) said about the deviant group, the *Khawaarij*,<sup>24</sup> "They are the Brothers of the *Shayaateen* (Devils)."

Shaykh Saalih Al-Fawzaan said: "...and also from amongst the human beings, one can be called a *shaytaan*."<sup>25</sup>

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<sup>21</sup> Collected by al-Imaam Muslim, #4816

<sup>22</sup> '*Awrah*' literally means, 'anything ashamed to be exposed'.

<sup>23</sup> Collected by Al-Imaams Ibn Hibbaan and Ibn Khuzaymah classed as *saheeh* by Al-Imaam Al-Albaanee in *al-Silsilah As-Saheehah*, hadeeth #2688.

<sup>24</sup> They are the people who revolted against the Leader of the Believers (*Ameerul-Mu'mineen*), 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*) after the dispute of *tahkeem* (judgement). They are sects prolific [throughout the earth], they are united upon the *takfeer* (deeming a Muslim to be a disbeliever) of 'Alee and 'Uthmaan and the two judges ('Amr Ibnul-'Aas and Abu Moosaa al-Ash'aree) and those who participated at the battle of al-Jaml. And they are united upon the disbelief of the one who has committed a major sin, and that he is in the fire eternally. And they are united upon revolting against the leaders if they have been oppressive or committed an act of evil. Some of the names which they are known by are: *al-Khawaarij*, *al-Harooriyyah*, *al-Qa'adiyyah*, and *al-'Ibaadiyyah*. Refer to *at-Tabseer fid-Deen*, p. 26; *at-Tanbeeh war-Radd*, p. 47; and *Maqaalaatul-Islamiyyeen*, p. 86.

Some examples of using *shaytaan* for human beings from some of the scholars of old and in our present time are as follows:

The Muftee of our time, Al-'Allaamah, Ash-Shaykh, Abdul-'Azeez ibn 'Abdullaah ibn Baaz said about the modern day extremist party, *Jamaa'tul-Jihaad* - that is obviously involved in terrorism and suicide bombings:

*"... They are not to be co-operated with, nor are they to be given salutations. Rather, they are to be abandoned, and the people are to be warned against their evil. Since they are a fitnah (tribulation/trial) and are harmful to the Muslims, and they are the brothers of the Shayaateen (Devils)."*

Al-Imaam Ash-Shaatibee said in his book, *'Al-I'tisaam*:

*When these factions commence to invite towards their misguidance and they adorn it in the hearts of the ordinary people and those who have no knowledge, then, certainly the damage that these people cause to the Muslims is similar to the damage that Iblees<sup>26</sup> causes.*

*And they are the devils from amongst humankind. Consequently, there is no uncertainty that they must be uncovered for who they are - people of innovation and misguidance. They are similar to those who ascribe themselves to these divisions, if there is adequate proof that they are from amongst them.*

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<sup>25</sup> It is worthy of mentioning that amongst the Arabs - at least of what we have experienced in Saudi Arabia - the word '*shaytaan*' may be used in *good way*. Someone for instance may say: "*He is a real shaytaan*" meaning he is sharp and very clever with the ability to maneuver and get the job done in a crafty way!

<sup>26</sup> The word *Iblees* appearing in the Book of Allaah about eleven (11) times and numerous times in the Authentic Sunnah is the personal name for *Ash-Shaytaan*.



*So, there is no doubt that these types of people must be exposed and expelled, so that the damage that comes from them will not come back to the Muslims.*

*And if they abandon exposing them and retreating from them, then, the result of this is far worse than the harm caused by them, if the reason for abandoning the clarification of them is done out of fear of causing separation and extreme dislike.”<sup>27</sup>*

The noble scholar and retired professor of the Islaamic University of Madeenah, Shaykh ‘Ubayd Al-Jaabiree was presented the following question:

There is a website on the internet where an unknown person posts (information) in an anonymous name, he claims to be purifying the *da’wah salafiyah* in the West with accusations against many of the well-known *salafee* callers and their centers. He accuses them of sins like intermingling with women, going to the movies, theft, and even fornication...

The Shaykh [interjecting]: “*A’oodhu billaah (I seek refuge with Allaah)!*”

*First of all, he is unknown, and secondly he has merely made accusations, so his reports are rejected. So, abandon him at once, leave him, this one is unknown and has nothing with him but accusations, and if he was a person of the Sunnah, he would spread the Sunnah, if he was a person of the Sunnah, he would spread the Sunnah.”*

Questioner: “He uses the speech of [Al-Imaam] An-Nawawee that it is permissible to backbite the callers because this is for the common good.”

The Shaykh said:

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<sup>27</sup> ‘Al-I’tisaam’ volume 2; page 228-229

*This one does not understand anything, this one is a La'aab (a prankster), I say that this one is a shaytaan (a devil).*

*[Al-Imaam] an-Nawawee mentioned six instances where gheebah (backbiting) is permitted, from them an innovator; refuting him and warning against him, and there is no gheebah with [regards to] him; from them is witnessing, for example if someone lays a claim against another person and you are a witness to it, then you testify to that, this is it baarakallahu feek (may Allaah bless you). Go to Riyaadus-Saaliheen<sup>28</sup> and look at it. This one does not understand anything, this one is a La'aab (prankster), La'aab (a prankster), don't concern yourselves with him, seek refuge with Allaah, and cling to the Sunnah and don't concern yourselves with him.<sup>29</sup>*

The first time Allaah mentions *Shaytaan* in the Noble Qur'aan by his personal name – Iblees – is in *Sooratul-Baqarah*. Allaah, the Mighty and the Most High says:

﴿ وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّاۤ اِبْلِيسَ  
اَبٰى وَاَسْتَكْبَرَ وَاٰن كَانَ مِنَ الْكٰفِرِيْنَ ﴾

**And remember when We said to the angels: Prostrate yourselves to Aadam." And they [all] prostrated except Iblees, he refused and was proud and was one of the disbelievers.**

[Sooratul-Baqarah, 2:34]

Some of the scholars have informed us that the word *Iblees* is a foreign name (i.e. non-Arabic word) while others say that it is derived from the Arabic word '*iblaas*' (i.e. despaired, deprived of hope).

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<sup>28</sup> (literally 'Gardens of the Righteous' one of Imaam An-Nawawee's books)

<sup>29</sup> Taken from a post entitled 'Seven Major Scholars Respond to the Shayaaateen Khubathaa' [www.salafitalk.net]

**FYI:** In the group once called '*The Black Muslims*' more commonly known as '*The Nation of Islam*' now led by Louis Farrakhan, they have as an integral belief that all white people are devils and those 'devils' were 'manufactured' using a method called grafting. This was performed by a man named Yacub and it took him six hundred years to complete the making of this 'devilish' race from the black people. The place of manufacturing was an island called Pelan or Patmos in the Aegean Sea. At the same time, the god of the Nation of Islam is a man whose father was a black man named *Alphonso* and his mother; a white woman whose name was '*Baby G*'.

Their 'god' whose name is Master Fard Muhammad is seen here supposedly reading a copy of the Qur'aan.<sup>30</sup>

**FYI:** As Muslims we do not believe that an individual person or a race of people is the devil despite what Hugo Chavez – President of Venezuela said on September 20, 2006 at the U.N. General Assembly about U.S. President George Bush:

*"And the devil came here yesterday. Yesterday the devil came here, right here. And it smells of sulfur still today."*

#### **A Noble Elder and Scholar Clarifies a Problematic Issue for Us**

*"Indeed Shaytaan has lost all hope that he would be worshipped in the Arabian Peninsula"*

The '*Ulamaa* (pl. of '*aalim* or scholar) of Islaam differ concerning the meaning of this *hadeeth*.

Some of them – like al-Imaam Ibn Rajab al-Hanbalee - have said that the *Shaytaan* has despaired of ever getting all the worshippers to come together upon disbelief.

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<sup>30</sup> <http://www.muhammadspeaks.com/ExplanationofMFM.html>

While others like Al-Alosee have stated that the *Shaytaan* despaired of the believers whose faith is complete because he has no expectation that they will worship him.

The preferred opinion of Shaykh Al-'Uthaymeen, clearing up the misunderstanding of this narration in his book, *Al-Fawaa'idul Muntaqaat min Sharh Kitaabit Tawheed* is: *"This hadeeth is informing (us) concerning what will have occurred in the mind of Shaytaan at that particular time, when people will enter into the religion of Allaah in [large] groups, but this does not necessitate that (Shaytaan being worshiped) will not happen"*.



## -SECTION ONE-

### Beginning with Your Birth, He is There...Waiting

عَنْ أَبِي هُرَيْرَةَ , عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : كُلُّ مَوْلُودٍ يُطْعَمُ الشَّيْطَانُ فِي جَنْبِهِ إِلَّا عِيسَى بْنِ مَرْيَمَ فَإِنَّهُ ذَهَبَ يُطْعَمُ فَطَعَنَ فِي الْجِجَابِ

On the authority of Abu Hurayrah:

The Prophet (sallallaahu 'alayhe wa sallam) said, "When any human being is born, Shaytaan touches him at both sides of the body with his two fingers, except 'Eesaa ibn Maryam (Jesus, the son of Mary), whom Shaytaan tried to touch but failed, for he touched the placenta-cover instead."<sup>31</sup>

It was narrated by Sa'eed ibnul-Musayyib:<sup>32</sup>

<sup>31</sup> Saheehul-Bukhaaree, vol. 4; pg. 324 hadeeth #506

<sup>32</sup> Sa'eed Ibnul Musayyib was born in the year 94 A.H. and was from among the major scholars of the *Taabi'oon* (those who were followers and students of the Companions. Commonly called those in the 'Second Generation'). Sa'eed was considered among the most prominent of the seven *Fuqahaa* (scholars of *fiqh*) of the Prophet's City.

The other six were:

- 1). 'Ubaydullah ibn Uttba ibn Mas'ood, 98 A.H.
- 2). Urwa, 94 A.H.
- 3). Qaasim ibn Muhammad ibn Abee Bakr, 108 A.H.
- 4). Abu Bakr bin 'Abdur-Rahmaan bin Haaris ibn Hishaam, 94 A.H.
- 5). Sulaymaan ibn Yasaar, 109 A.H.



Abu Hurayrah said, "I heard Allaah's Messenger saying, 'There is none born among the off-spring of Aadam but Shaytaan touches them. A child, therefore, cries loudly at the time of birth because of the touch of Shaytaan, except Maryam and her child.'" Then Abu Hurayrah recited:

﴿... وَإِنِّي أَعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

**"...And I seek refuge with You for her and for her offspring from the outcast Shaytaan."**

[Soorah Aali-'Imraan, 3:36]<sup>33</sup>

**FYI:** A book dealing with the United States government encouraging and financing the spread of radical political Islaam has an interesting title. It details a history of the USA's involvement with *such* groups spanning more than six decades.

From a private meeting at the White House's Oval Office in the late summer of 1953, between President Dwight D. Eisenhower and Said Ramadan, member of the *Ikhwaanul-Muslimeen* (Muslim Brotherhood) and son in-law of the founder of this radical, deviant group (Hasan Al-Banna) to the *training, funding* and '*creation*' of Usamah Bin Laden leader of Al-Qa'edah.

The title of the book...

***Devil's Game: How the United States Helped Unleash Fundamentalist Islam***<sup>34</sup>

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6). Kharijah Zayd, 109 A.H.

He studied with and heard from three of the Rightly Guided *Khulafaa* (pl. of *khaleefah* or successor of the Prophet Muhammad *sallallaahu 'alayhe wa sallam*: 'Umar ibnul Khataab, 'Uthmaan ibn Affaan and 'Alee ibn Abee Taalib). He also took knowledge from Abu Hurayrah, and Zayd ibn Thaabit. He was the son and grandson of a companion. He died in the year 94 A.H

<sup>33</sup> Saheehul-Bukhaaree, vol. 4 *hadeeth* #641

<sup>34</sup> Robert Dreyfuss



## -SECTION TWO-

### The Goal of Shaytaan

It is very clear, even to the one who has little understanding, the goal of *Shaytaan* regarding the human being: it is, to mislead him, bring him out of one, single light – the light of truth - into any of the multi-varied types of darkness, to cause him to become disconnected in his relationship with his Creator, Owner and Sustainer, and to make sure he finds himself, finally, in the Hell-fire, never exiting from it. May Allaah protect us from that .

As Muslims we should always make an active effort to keep *Shaytaan* out of our lives since we have been created to worship Allaah in every aspect of our daily lives, which in fact becomes a form of worship, one way or another. Therefore, it should be for Allaah the Mighty, the Most High. As Allaah says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**I have not created the Jinn or Men, except to worship Me.**

[Sooratudh-Dhaariyaat, 51:56]

And,

﴿ قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ﴾ ﴿ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴾ ﴿ قَالَ فِيمَا أُغْوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴾ ﴿ ثُمَّ لَا تَبْنَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴾

سَمَاءِ لَهُمْ وَلَا يَجِدُ أَكْثَرُهُمْ شَاكِرِينَ ﴿٧٤﴾ قَالَ أَخْرَجَ مِنْهَا مَذْذُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿٧٥﴾

14. (Iblees) said: *“Allow me respite till the Day they are raised up (i.e. the Day of Resurrection).”*

15. (Allaah) said: *“You are of those respited.”*

16. (Iblees) said: *“Because You have sent me astray, surely, I will sit in wait against them (human beings) on Your straight path.”*

17. *“Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).”*

18. (Allaah) said (to Iblees): *“Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.”* [Sooratul-A'raaf, 7:14-18]

Allaah informs us of what the *Shaytaan* said when he was informed that he would be banned from Paradise and cast away from the forgiveness of Allaah:

﴿ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخَلَّصِينَ ﴿٨٣﴾ قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ ﴾

82. [Iblees] said: *“By Your Might, then I will surely, mislead them all,*

83. *“Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islaamic Monotheism).”*

84. (Allaah) said: *“The truth is — and the truth I say.”*



85. *That I will fill Hell with you [Iblees (Satan)] and those of them (mankind) that follow you, together.*" [Soorah Saad, 38:82-85]

In addition,

﴿ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۗ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ ۗ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِيَّ ۗ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۗ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٠٠﴾ ﴾

And *Shaytaan* (Satan) will say when the matter has been decided: *'Verily, Allaah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allaah (by obeying me in the life of the world). Verily, there is a painful torment for the Dhaalimoon (polytheists and wrongdoers).'*

[Soorah Ibraaheem, 14:22]

Therefore, Allaah has commanded us to consider him (*Shaytaan*) as our adversary, to fight him, and to be wary of obeying him and following in his footsteps. Allaah says:

﴿ إِنَّ الشَّيْطَانَ لَكُفْرٌ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا... ﴾

Surely, *Shaytaan* is an enemy to you, so take (treat) him as an enemy.

[Sooratul Faatir, 35:6]

And,

﴿الْمَ أَعْهَدَ إِلَيْكُمْ يَبْنَىِٔ ءَآدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٣٦﴾﴾

**Did I not command you, O Children of Aadam, that you should not worship *Shaytaan*? Verily, he is a plain enemy to you.**

[Soorah Yaa-Seen, 36:60]

In addition,

﴿يَتَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِى الْأَرْضِ حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ  
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾﴾

**O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps<sup>35</sup> of *Shaytaan* (Satan).**

**Verily, he is to you an open enemy.**

[Sooratul-Baqarah, 2:168]

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ  
وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ﴿٢٠٠﴾﴾

**O you who believe! Follow not the footsteps of *Shaytaan* (Satan). And whosoever follows the footsteps of *Shaytaan* (Satan), then, verily, he commands *Al-Fahsha'* [i.e. to commit indecency (illegal sexual intercourse)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is**

<sup>35</sup> Al-Imaam, Abu Fidaa' Ibnu Katheer has said that 'Alee ibn Abee Talhah related from Ibnu 'Abbaas that the '*khutuwaaat*' or '*footsteps*' of *Shaytaan* means his deeds, while the *Taabi'ee* and close student of 'Abdullaah ibn 'Abbaas, Ikrimah said that it means his *evil whispers*. The *Taabi'ee* Qatadah said: "*Every sin is one of the footsteps of Shaytaan.*"

**forbidden in Islaam)].**

[Sooratu-Noor, 24:21]

Hence, it is clear for any possessor of intellect that there is no 'highway' for *Shaytaan* to travel upon towards the human being and thus have any 'powers' over him, except in one the following directions:

1. Exaggeration and excessiveness
2. Negligence or carelessness
3. Overburdening (oneself) with those things that do not concern him

**Exaggeration and excessiveness:** This involves the slave doing or allowing things into his life which transgress the boundaries of what is necessary.

Thus, the need will become surplus, which is a share for *Shaytaan* and an entrance into the heart.

The path to safeguarding oneself from this is by affording the soul with the completion of what is required of food, sleep, sensual pleasure or relaxation. So, whenever you close and lock this door, safety and security from the enemy entering upon you will be obtained and when you fasten this door against your own soul and against Iblees, you will obtain tranquility and security.

**Negligence or carelessness:** The one who remembers Allaah is in a strong fort, sheltered from *Shaytaan* as long as he does not overlook or neglect his duties and obligations. Whoever becomes neglectful, he will provide a small opening for the enemy by which he can gain access to him and then enter into his soul and whisper to it.

The Remembrance of Allaah is of two types as Maymoon ibn Mihraan said: "*Adh-Dhikr or remembrance is Dhikraan (two remembrances); the remembrance of the tongue which is nice, but better than that is at the time*

*when the slave is about to commit an act of disobedience, but then he remembers Allaah and refrains.”<sup>36</sup>*

### **Overburdening (oneself) with those things that do not concern him**

Some of the scholars, commenting on the authentic narration collected by Al-Imaam At-Tirmidhee,

عَنْ أَبِي هُرَيْرَةَ , قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

On the authority of Abu Hurayrah that the Messenger of Allaah (sallallaahu ‘alayhe wa sallam) said: *“From the perfection of a person’s Islaam is abstaining from that which does not concern him.”<sup>37</sup>*

*“That which does not concern him”* is explained by some scholars as:

- ❖ *Muharramaat*: the forbidden acts
- ❖ *Makroohaat*: highly disliked acts
- ❖ *Mutashaabihaat*: doubtful matters
- ❖ *Fudool Mubaahaat*: excessiveness in the matters that are permissible

In the ‘Satanic’ Religion, there is a clear parallel to many of the aforementioned ‘concerns’ which we should not be concerned with (i.e. adamantly opposed):

<sup>36</sup> Collected by Ibnu Abid-Dunyaa in the book ‘*al-Wara’*’ pg. 49 and Abu Nu’aym in *Al-Hilyah*, volume 4, pg. 87 with an authentic chain.

<sup>37</sup> Collected by at-Tirmidhee, *Book of Dhabaa’ih hadeeth* #2344 and Ibn Maajah, *Book of Fitan, hadeeth* #4007, Ibn Hibbaan, *Book of al-Eemaan, hadeeth* #229 and others.

1. Satan represents indulgence instead of abstinence!
2. Satan represents vital existence instead of spiritual pipe dreams!
3. Satan represents undefiled wisdom instead of hypocritical self-deceit!
4. Satan represents kindness to those who deserve it instead of love wasted on ingrates!
5. Satan represents vengeance instead of turning the other cheek!
6. Satan represents responsibility to the responsible instead of concern for psychic vampires!
7. Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours, who, because of his "divine spiritual and intellectual development," have become the most vicious animal of all!
8. Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!
9. Satan has been the best friend the Church has ever had, as He has kept it in business all these years!<sup>38</sup>

We ask Allaah to grant us refuge from the accursed *Shaytaan*.

**FYI:** According to many Christians, *Shaytaan* wanted five things:

1. He wanted God's place.
2. He wanted to be responsible to no one but himself; he wanted total independence.
3. He wanted/wants to control the entire universe; absolute control.
4. He was no longer happy to be a 'reflector' of his Creator; he wanted to be the originator.
5. He wanted God's position.

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<sup>38</sup> The Nine Satanic Statements from 'The Satanic Bible' by Anton Szandor LaVey.





### -SECTION THREE-

## How to Deal with Two Devils - Three Verses from the Book of Allaah to Deeply Ponder -

Firstly,

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾  
وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ  
عَلِيمٌ ﴿٢٠٠﴾ ﴾

Show forgiveness, enjoy what is good, and turn away from the foolish (i.e. do not punish them). And if an evil whisper comes to you from Ash-Shaytaan then seek refuge with Allaah. Verily, He is All-Hearer, All-Knower.

[Sooratul-A'raaf, 7:199-200]

Secondly,

﴿ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿١٩٩﴾ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ  
هَمْزَاتِ الشَّيْطَانِ ﴿٢٠٠﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٢٠١﴾ ﴾

Repel evil with that which is better. We are best-acquainted with the things they utter. And say: 'My Lord! I seek refuge with You from the whisperings of the Shayaateen. And I seek refuge with You, My Lord!'

**Lest they should come near me.**  
[Sooratul-Mu'minoon, 23:96-98]

Thirdly,

﴿ وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٩٦﴾ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا ﴿٩٧﴾ ﴾

**And the good deed and evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient...**

[Soorah Fussilat, 41:34]

Meaning, no one will be helped or inspired to follow this advice or attain this quality except those who patiently bear the insults and bad treatment of others, and deal with them in a good manner when they are on the receiving end of bad treatment.

Allaah commanded him (the human being) to seek refuge with Him (Allaah) from the *Shayaateen* (from among the *Jinn*) because no strategy could help him against them and he cannot protect himself by being kind to them. As we have already stated, when discussing *Isti'aadhah* (seeking refuge), that the Messenger of Allaah used to say, "I seek refuge with Allaah, the All-Hearing, All-Seeing, from the accursed *Shayaateen*, from his whisperings, evil suggestions and insinuations."

His saying: "*And I seek refuge with You, My Lord! Lest they should come near me.*" This means, in any issue of one's life.

So, we are commanded to mention Allaah at the beginning of any undertaking in order to ward off the *Shayaateen* at the time of eating, sexual intercourse, slaughtering animals etc.



Al-Imaam Abu Daawood recorded that the Messenger of Allaah (sallallaahu 'alayhe wa sallam) used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ الْهَدْمِ وَمِنَ الْغَرَقِ، وَأَعُوذُ بِكَ مِنْ أَنْ  
يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ

“O Allaah, I seek refuge with You from old age, I seek refuge with You from being crushed [by a falling building or the like] or drowned, and I seek refuge with you from being assaulted by the Shaytaan at the time of death.”<sup>39</sup>

This means, according to al-Imaam Ibn Katheer, that there are only three verses dealing with this subject and there does not exist a fourth [verse with their intended] meaning.

Al-Imaam Ibn Katheer continues his comment on these verses:

*Allaah, the Most High commands cooperating with and treating the human enemy kindly, for this might deter him from persistence in his evil and return him to his natural state, thus, making him have friendship and cordiality (with the believer). Conversely, Allaah commands [us] by all means of seeking refuge with Him from the satanic enemy, since he [Shaytaan] will not accept working together [for good] or benevolence. He does not desire anything except the utter destruction of the son of Aadam, due to the extreme enmity between him (Shaytaan) and his father (Aadam).*

And for that – and many other reasons – we will never ask Allaah to forgive him, have mercy on him, pardon him nor request of Him the success of Iblees. Likewise, we will never supplicate to Allaah for his

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<sup>39</sup> Collected by al-Imaam an-Nasaa'ee, Book of *al-Isti'aadhah*, chapter of “seeking refuge from falling from a height and being crushed”

(*Shaytaan's*) guidance or deliverance from the Hell-Fire and may Allaah make us firm!<sup>40</sup>

**FYI:** The 'art' of hypnotism is a type of fortune-telling or magic where the hypnotist employs the Jinn to subdue the person and then speaks via his tongue and gives him power to do things by means of controlling his faculty. This happens if the Jinn is sincere to the hypnotist and does what he asks in return for an action or benefit from the hypnotist. So, the Jinn controls him (the hypnotized individual), making him say or do things in compliance with the hypnotist. In short, none of this is permissible and should be strictly avoided.

**FYI:** In the 1970's television series '*Battlestar Galactica*' episode called "*War of the Gods*" there is a character who is basically Satan for the show's purposes, whom the "entities" seem to be after. They note that, "*He now uses his powers to corrupt and lead others away from the truth.*" Apollo figures out this creature's true identity, by thinking "back to the original records."

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<sup>40</sup> Within the forums section at one Internet site dedicated to '*spirituality, faith and inspiration*' a parent while praying with his four year old child and explaining to him the importance of praying and seeking forgiveness for those who do bad, was asked by his son, could they **pray for the Devil**. The following is one answer from a member of that forum: "*Sometimes it appears that children are more intelligent than adults. I have often asked this question. The simple answer is, 'Why not.' ...If you dismiss Satan as worthy of prayer, then don't pray for anyone. If you pick and choose which Godly creation to love, then you are a hypocrite. Give Satan a hug today. I wonder when was the last time Satan received a kiss or a hug from God.*"

The noble Shaykh, Muhammad ibn Saalih al-'Uthaymeen was asked the question: "Is it permitted for an individual to **pray to Allaah that the Shaytaan be granted hidaayah (guidance)?**"

He replied: "*It is not permitted for someone to supplicate this way, since it negates the wisdom of Allaah and His decree related to it. Since Allaah has decreed in His wisdom that the Shaytaan is cursed until the Day of Judgement.*" From the book entitled *Majmoo' Fataawa wa Rasaa'il*, Ibn 'Uthaymeen, vol. 1, pg. 290

The name is *Mephistopheles, Diabolis, the Prince of Darkness.*"

According to the original script of the episode, "*War of the Gods*," Apollo and Starbuck enter wreckage thought to have been comrades' ship. There they discover a glove that seems to have been made for a cloven hoof. They lifted up a metal panel and discover a devil or demon-like figure.

The networks dropped the scene for fear it would be too frightening for children and for the "satanic" overtones. That creature in the movie (who was shot by Starbuck) began to transform into his original form. That creature in the movie was called... Count Iblis (Iblees)!





## -SECTION FOUR-

### Protecting Yourself from *Shaytaan*

The word 'protect' means 'to keep from being damaged, attacked, stolen, or injured; to guard.'<sup>41</sup>

Protection and defence from the Shaytaan is done two basic ways:

1. *'Ismatul-Qawliyyah* - **Protection by Statements**
2. *'Ismatul-Fi'liyyah* - **Protection by Actions**<sup>42</sup>

#### Protection by Statements

As for the **Protection by Statements**, among them we have the following:

##### 1. **Remembrance (*dhikr*) of Allaah**

It was reported by al-Haarith al-Ash'aree that the Prophet (*sallallaahu 'alayhe wa sallam*) said:

*Allaah commanded Yahyaa ibn Zakariyyah five things to follow and to enjoin upon the Children of Israel... and he commanded them to remember Allaah, and the likeness of that is a man who was being*

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<sup>41</sup> *American Heritage Dictionary of the English Language*, Fourth Edition.

<sup>42</sup> Sometimes they both can be present at the same time; statements and actions, and all types and forms of praise and thanks are due to Allaah.

*pursued by the enemy, until he reached a strong fortress in which he found protection; similarly a man cannot find protection from the Shaytaan except by remembering Allaah.*"<sup>43</sup>

2. **Saying 'Laa ilaaha illallaah wahdahu laa shareeka lah, laahul-Mulk wa laahul-Hamd wa huwa 'alaa kulli shay'in qadeer'**

Abu Hurayrah reported that the Messenger of Allaah (sallallaahu 'alayhe wa sallam) said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ :  
 مَنْ قَالَ : " لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ، لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى  
 كُلِّ شَيْءٍ قَدِيرٌ ، فِي يَوْمٍ مِائَةٌ مَرَّةً كَانَتْ لَهُ عَدَلٌ عَشْرٍ رِقَابٍ ، وَكُتِبَتْ لَهُ مِائَةٌ  
 حَسَنَةٍ وَمُحِيَتْ عَنْهُ مِائَةٌ سَيِّئَةٍ ، وَكَانَتْ لَهُ حِزْرًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ  
 حَتَّى يُمْسِيَ ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ

*Whoever says "Laa ilaaha illallaah wahdahu laa shareeka lah, laahul-Mulk wa laahul-Hamd wa huwa 'alaa kulli shay'in qadeer"*<sup>44</sup> *one hundred times in the day, will have a reward equal to that of releasing ten slaves, one hundred hasanah (good deeds) will be recorded for him, and one hundred sayyi'ah (bad deeds) will be erased [from his record], and it will be protection for him from the Shaytaan for that day, until evening comes. No one could accomplish any better than him except the one who does more than he did.*<sup>45</sup>

<sup>43</sup> Collected by al-Imaam Abu Daawood at-Tayaalisee #1161-62, al-Imaam Ahmad ibn Hanbal #4/130, 202 & 344, also from the Musnad of Aboo Ya'laa Al-Mawsulee, vol. 3; pg. 140-142 from Al-Haarith Al-Ash'aree Ash-Shaamee and its chain - *inshaa Allaah* - is *saheeh* (authentic).

<sup>44</sup> There is nothing worthy of worship except Allaah, He is alone with no associates, to Him belongs sovereignty and praise and He is over all things, wholly capable.

<sup>45</sup> al-Bukhaaree, *Book of Bad'ul Khalq*, Chapter, "Sifatu Iblees wa Junooduhu," hadeeth #3144 and Muslim, *Book of adh-Dhikr wa Du'aa wat Tawbah wal Istighfaar*, Chapter, "Fadlut Tahleel wat Tasbeeh wa Du'aa," hadeeth #4986.

### 3. Reciting the Last Two *Suwar*<sup>46</sup> of the Noble Qur'aan; *Sooratul-Falaq*<sup>47</sup> and *Sooratu-Naas*<sup>48</sup>

<sup>46</sup> *Suwar* (pl. of *soorah*; chapter)

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾ ﴾

The translation and interpretation of Allaah's statement:

1. Say: "I seek refuge with (Allaah) the Lord of the daybreak,
2. "From the evil of what He has created;
3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).
4. "And from the evil of the witchcrafts when they blow in the knots,
5. "And from the evil of the envier when he envies."

[Sooratu-Falaq, 113]

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾ ﴾

The translation and interpretation of Allaah's statement:

1. Say: I seek refuge with (Allaah) the Lord of mankind,
2. The King of mankind,
3. The Ilaah (God) of mankind,
4. From the evil of the whisperer (the devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allaah).
5. Who whispers in the hearts of mankind,
6. Of jinn and men."

[Sooratu-Naas, 114:1-6]

The scholars of *tasfeer* say that in these verses is the command to seek refuge with Allaah from the whisperer who withdraws, who whispers into the hearts of mankind, and that the whisperer may be from amongst the *jinn* or mankind. ﴿

Qataadah (may Allaah have mercy on him) said: "Amongst the *jinn* are devils and amongst mankind are devils, so seek refuge with Allaah from the devils of mankind and the *jinn*."

Shaykhul-Islam Ibnul-Qayyim (may Allaah have mercy on him) said:

*The correct view concerning the meaning of this verse is that the words "Of jinn and men" refer to the waswaas (whisper); there are two kinds of waswaas, one which comes from the jinn and one which comes from humans. The jinn whispers into the hearts of man and the human also whispers into the hearts of man...*

*Similar to their having this whispering in common is the fact that they have devilish inspirations in common as well. Allaah says:*

﴿ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ ﴾

**And so We have appointed for every Prophet enemies — *Shayaaateen* (devils) among mankind and *jinn*, inspiring one another with adorned speech as a delusion (or by way of deception).**

[Sooratul-An'aam, 6:112]

*The Shaytaan whispers his falsehood to a human being and the human being transmits it to other humans like him, so the devils of mankind and the jinn both share in the devilish inspiration and in the whispering... this verse points to the fact that we should seek refuge with Allaah from the evil of both types of devils – the devils among mankind and the devils among the jinn."*

Shaykh Muhammad Ibn Saalih al-'Uthaymeen said in the transcription of his recorded lectures on *Tafseer Juz' 'Amma*:

*The phrase, "of jinn and men," refers to the whispers that may emanate from the jinn or from the children of Aadam. The whispers of the jinn are clear because they run through the son of Aadam like his blood. The whispers of the children of Aadam often come to a person and inspire him to do evil, making it seem attractive to him until these thoughts gain control of him and he implements them.*



It was reported that Abu Sa'eed al-Khudree<sup>49</sup> said: "The Messenger of Allaah (sallallaahu 'alayhe wa sallam) used to seek refuge with Allaah from the Jinn and from the evil-eye until the Mu'awwidhatayn (the two soorahs stated above) were revealed, and when they were revealed he started to recite them and leave off reciting anything else."<sup>50</sup>

#### 4. Reciting Aayatul-Kursee<sup>51</sup>

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

**Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in**

<sup>49</sup> His name was Sa'd Ibn Maalik Ibn Sinaan and due to his young age he was disallowed participation in the Battle of Uhud where his father died a martyr. Subsequently, he participated in twelve military expeditions with the Prophet (sallallaahu 'alayhe wa sallam). He was from amongst the jurists, scholars and nobles of the Companions. He died in the city of al-Madeenah in the year 64 A.H. In the books of *hadeeth*, he narrated 117 narrations, this being one of them.

<sup>50</sup> Collected by Imaams at-Tirmidhee, an-Nasaa'ee and Ibn Maajah. The *hadeeth* was declared as *saheeh* by Imaam al-Albaanee in *Saheehul-Jaami'* vol. 2, pg.882 #4902

<sup>51</sup> There seems to be some misunderstanding amongst the common Muslims regarding this verse. Some think that it is the 'Verse of the Throne,' but the reality is, it is the 'Verse of the Footstool.' 'Abdullaah ibn 'Abbaas has stated that the *Kursee* (footstool) is the place for the feet [of Allaah], while the 'Arsh (Throne) is that which no one can estimate its dimensions. See Shaykh Muhammad Ibn Saalih al-'Uthaymeen's treatise *Tasfeer of Aayatul-Kursee*, pg. 24-27.

the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[Sooratul-Baqarah, 2:255]

It was narrated that Abu Hurayrah (*radiyallaahu 'anhu*) said:

*The Messenger of Allaah (sallallaahu 'alayhe wa sallam) put me in charge of guarding the zakaah of Ramadaan. Someone came to me and started grabbing handfuls of the food. I took hold of him and said, 'I'm going to take you to the Messenger of Allaah (sallallaahu 'alayhe wa sallam).' He said, 'I will teach you some words by means of which Allaah will benefit you.' I said, 'What are they?' He said: 'When you go to your bed, recite this aayah (verse) (interpretation of the meaning): 'Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists) till the end of the verse.' Then Allaah will appoint a protector for you who will stay with you and no shaytaan (devil) will come near you until morning.' The Messenger of Allaah (sallallaahu 'alayhe wa sallam) asked me, 'What did your captive do last night?' I said, 'O Messenger of Allaah, he taught me something, and claimed that Allaah would profit me by it.' He said, 'What was it?' I said, 'He taught me to recite Aayatul-Kursee when I go to bed, and said that no shaytaan would come near me until morning, and that Allaah would appoint a protector for me who would stay with me.' The Prophet (sallallaahu 'alayhe wa sallam) said, 'He told you the truth, even though he is a chronic liar. That was the Shaytaan.'*<sup>52</sup>

Among the many benefits derived from this noble, illustrious narration is the indication of a conversation between the companion Abu Hurayrah and *Shaytaan*, which shows the rank of Abu Hurayrah and his

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<sup>52</sup> Collected by Imaam al-Bukhaaree with slight variations in his *saheeh* numbers; 3211, 3275, 5010 – in *Fathul-Baaree*

nobility. As for the different variations of the 'conversation' between the Prophet (*sallallaahu 'alayhe wa sallam*) and *Shaytaan* mentioned in a 'narration' attributed to the Prophet (*sallallaahu 'alayhe wa sallam*) which is widespread throughout the Internet, then, it is unfounded.<sup>53</sup>

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<sup>53</sup> The full version of one such 'conversation' between our beloved Prophet and *Shaytaan* is as follows. **The text has been left untouched:**

*Once, our beloved Prophet Muhammad (sallallaahu 'alayhe wa sallam) was walking out with his Companions from the back side of Jannatul Baqi (Medina). As he was stepping out, he saw a very old man with a colorful hat on his head, a colorful belt with diamonds around his waist, a bell in his left hand and a net in his right hand. This old man said "As-salamu Alaikum ya Rasool Allah" (Oh Prophet of Allah, may peace be upon you) to our beloved Prophet (sallallaahu 'alayhe wa sallam). The Prophet (sallallaahu 'alayhe wa sallam) did not reply to his salaam. This old man knew very well why our Prophet (sallallaahu 'alayhe wa sallam) did not return his salaam. After all, this old man was not like any other man, he was Shaitan - the cursed one. Then Shaitan said "Salaamullahi Alalkum Ya Rasool-Allah" (Allah's peace be upon you Oh Prophet of Allah). Then our Prophet (sallallaahu 'alayhe wa sallam) accepted his salaam. Now the Companions of Prophet (sallallaahu 'alayhe wa sallam) understood that this was the cursed one - Shaitan, and they were all surprised to see the cursed one personally. Without any fruitful results, Shaitan attempted to misguide even the Prophets and Imams. Shaitan - the cursed one use to meet with the Prophets to answer their questions. In fact, it was obligatory on him (the cursed Shaitan) to answer the questions of the Messengers of Allah.*

*Our beloved Prophet (sallallaahu 'alayhe wa sallam). though he possessed full knowledge, asked Shaitan the following questions for the sake of his Companions:*

*Prophet (sallallaahu 'alayhe wa sallam): Oh Shaitan, people are interested in your hat. Tell me, what is this hat? Shaitan: Oh Prophet of Allah, my colorful hat is this world. I present this world with all the transient materialistic goods, perishable benefits, and temporary enjoyments. Once a person gets caught by this colorful hat of mine, then that person stays in my control and forgets all about the hereafter.*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, what is this belt you are wearing with gold and diamonds around your waist? Shaitan: Oh Prophet, this is my second weapon which keeps my back bone strong. Oh Prophet, when believers do not fall into my trap by my hat then I use this weapon.*

*Prophet (sallallaahu 'alayhe wa sallam): But what is it? Shaitan: Oh Prophet, these are the materialistic unveiled women of this world. Through these woman I deceive the believers.*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, what is this bell you are holding in your left hand? Shaitan: This is a bell through which I destroy the faith (Imaan) of the believers.*

*Prophet (sallallaahu 'alayhe wa sallam): How do you do that? Shaitan: Whenever I see believers arguing, getting into minor verbal antagonisms or disagreements with each other, then I ring this bell. As I ring this bell, these believers get into major verbal fights and start saying things to each other (such as backbiting, false accusation, or using bad language), due to which their own faith disappears from their hearts.*

*Prophet (sallallaahu 'alayhe wa sallam): What Is this net you are holding? Shaitan: When I see the believers not getting trapped by any of my weapons, then I throw this net at them as my last weapon.*

*Prophet (sallallaahu 'alayhe wa sallam): But what is this net? Shaitan: Oh Prophet of Allah, this is Riya' (performing good deeds only to show people). Whenever I see that your believers are performing all the good deeds and that they are not getting caught by my weapons, then I throw this net at them. By stepping into this net their good deeds, which they performed for Allah, become invalid. Because the believers gradually develop an ego in themselves while performing their prayers, observing fasts, performing Hajj, paying Zakat and Khums, and several other duties towards Allah. They perform all these and other good deeds; but after they get caught by my net they show their goods deeds to others and think that they have done a favor for Allah by performing such good deeds. They tell people when they perform night prayers, they tell people when they fast, they tell people when they go to Hajj. They give money in charity but only to show off or for their own interest. This is how they eventually feel superior to those people whom they know are not performing these good deeds. All these actions which take place after they step into my net makes their goods deeds go to waste.*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan. tell me one more thing. Now that you have spent so much of your time in this life with your bad deeds, do you have any friends? Shaitan: Although I visit all the houses and people in general, there are 11 types of people that are my best friends and Companions. And there are 15 types of people that I hate the most. Oh Prophet, keep in mind that a person who is my friend is an enemy of Allah, and a person who is my enemy is a friend of Allah.*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, tell me who are your friends and who are your enemies? Shaitan: Oh Prophet of Allah, first I have 15 enemies:*

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*Oh Prophet of Allah, my First enemy is you and your Ahlul Bait; if it were not for you and your Ahlul-Bait, my mission would have been quite successful. There would not have been even a single believer. But you brought the religion of Allah (al-Islam) to this world and you made people believers of Allah's communication.*

1. *Oh Prophet of Allah, my second enemy is that just ruler who rules a nation with complete justice.*
2. *Oh Prophet of Allah, my third enemy is that rich person who does not have any ego nor feels superior to poor people around him.*
3. *Oh Prophet of Allah, my fourth enemy is that businessman who conducts his business with justice.*
4. *Oh Prophet of Allah, my fifth enemy is that scholar (Aalim) who fears Allah and practices what he preaches.*
5. *Oh Prophet of Allah, my sixth enemy is that specific believer who works to show others the path of truth. Who offers the knowledge of obligatory (wajib) duties and forbidden (Haram) things. This person is undoing all of my hard work.*
6. *Oh Prophet of Allah, my seventh enemy is that person who doesn't listen to what is forbidden, doesn't look at what is forbidden and doesn't eat what is forbidden.*
7. *Oh Prophet of Allah, my eighth enemy is that believer who keeps himself clean all the time. A person who remains in Wudhu and who wears clean clothes.*
8. *Oh Prophet of Allah, my ninth enemy is that person who has a big heart, who spends his money for the sake of Allah.*
9. *Oh Prophet of Allah, my tenth enemy is that person who gives charity (Sadaqah) only in the name of Allah.*
10. *Oh Prophet of Allah, my eleventh enemy is that person who reads, memorizes and acts according to the Quran.*
11. *Oh Prophet of Allah, my twelfth enemy is that person who recites Salaat Al lail (prayers recited after midnight and before the Salaat of Fajr). I am always afraid of this person.*

12. *Oh Prophet of Allah, my thirteenth enemy is that person who pays his khums, Zakaat, and other obligatory Sadaqah.*
13. *Oh Prophet of Allah, my fourteenth enemy is that woman who observes Hijaab (veil), and safeguards her Hijaab.*
14. *Oh Prophet of Allah, my fifteenth enemy is he who performs his worship (ibaadat) without having any thoughts except for the thoughts of Allah*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, and who are your eleven friends? Shaitan: Oh Prophet of Allah, my friends are:*

1. *First is that leader who is an oppressor.*
2. *My second friend is a businessman who does his business by deceiving his customers.*
3. *My third friend is that believer who drinks alcohol.*
4. *My fourth friend is that rich person who is proud of his wealth and who angrily refuses to give money in charity to the poor and needy.*
5. *My fifth friend is that person who does backbiting, who talks in such a way that enmity increases between the people, and who reveals the defects of people.*
6. *My sixth friend is that person who kills another human being for any reason other than for Allah.*
7. *My seventh friend is that person who snatches away the belonging of an orphan.*
8. *My eighth friend is that person whose livelihood is based on collecting interest.*
9. *My ninth friend is that person who gives more importance to his worldly life rather than giving importance to his life after death. The friend of mine prefers to perform those deeds which he knows will bring benefits in this world, not in the hereafter, such deeds will bring loss.*
10. *My tenth friend is that person who keeps long hopes and delays in asking for forgiveness for Allah.*

11. *My eleventh friend is that person who helps women increase their interest in performing magic on people. These are my eleven friends who are the worst enemies of Allah.*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, tell us why you stop my followers from offering their prayers? What benefit do you get out of it? Shaitan: Whenever your follower recites prayers, my body gets feverish and it starts to shiver, and with a sick body I can not deceive your followers from obeying Allah.*

*Prophet (sallallaahu 'alayhe wa sallam): Why do you stop my followers from observing their fasts during the month of Ramadhan? Shaitan: I can't deceive them during the time they fast because I'm thrown into prison and I can't misguide them.*

*Prophet (sallallaahu 'alayhe wa sallam): When my followers prepare to fight In Allah's way, why do you stop them? Shaitan: When they go to fight for Allah's sake, my hands are tied to my neck, and I can't deceive them by having my hands tied to my neck.*

*Prophet (sallallaahu 'alayhe wa sallam): Why do you prevent my followers from performing Hajj? Shaitan: When they go for Hajj, their movements of going towards Hajj ties my legs. And with my legs tied, I cannot misguide your followers from obeying Allah's commands.*

*Prophet (sallallaahu 'alayhe wa sallam): Why do you prevent my followers from reciting the Holy Quran? Shaitan: When they recite the Holy Quran, my existence turns into non-existence. And without having any existence, how can I deceive your followers from living according to the will of Allah?*

*Prophet (sallallaahu 'alayhe wa sallam): Why do you prevent my followers from offering Dua (supplication)? Shaitan: When they recite Dua I become deaf and dumb. How can I deceive your followers without having the ability to speak and the ability to listen?*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, tell me why do you prevent my followers from paying Sadaqah? Shaitan: Oh Prophet of Allah, when your followers pay Sadaqah (giving money in charity), It is as if I am being cut in two with a saw, and one piece is thrown to the East and the other piece to the West.*

*Prophet (sallallaahu 'alayhe wa sallam): Why do you get such a strong blow when my followers pay Sadaqah? Why do you get cut into two pieces? Shaitan: Whenever a person gives his money in charity, that person receives three benefits from Allah. The first benefit such a person receives is that*

Allah becomes his borrower. The second benefit is that Allah makes heaven his inheritance (such that he will be called an owner of heaven). And the third benefit is that Allah increases his wealth 700 times, which in turn this person uses (the increased wealth) for charity.

Prophet (sallallaahu 'alayhe wa sallam): Shaitan, now tell me when does a person who is my follower get under your total control? Shaitan: Oh Prophet of Allah, your follower gets under my total control when they perform three things.

1. The first thing is that when your follower becomes stingy he gets under my total control. Stinginess is the root of all sin, which makes a person perform all types of other sins.
2. The second thing is that when a person starts forgiving his own sins. This person performs deeds which are against the will of Allah. Then he does not remember them nor does he ask for forgiveness. At that time he comes under my absolute control.
3. And the third thing is that when a person gambles. Oh Prophet of Allah, any person who performs these three deeds falls under my absolute control.

Prophet (sallallaahu 'alayhe wa sallam): Shaitan, you know that Allah has given my followers the strong weapon of repentance. Whenever my followers ask for true forgiveness with an intention of not repeating that sin. Allah forgives them. How do you deal with this problem? Shaitan: I know Oh Prophet, Allah has given them this strong weapon, but I have prepared myself to confront your followers with their strong weapon.

Prophet (sallallaahu 'alayhe wa sallam): What method do you have through which you prevent my followers from asking for forgiveness? Shaitan: Oh Prophet of Allah, to deal with this problem I have created four different units. Each unit deals with a different age group of your followers. In each group I make your followers perform such deeds which makes their repentance invalid.

Prophet (sallallaahu 'alayhe wa sallam): What are these units? Shaitan:

1. In the first unit I occupy your old men in four sins. I make them lie, I make them accuse someone of something which they have not done, I make them testify falsely and I make them perform prayers without having the complete knowledge of the laws of performing prayers. Oh Prophet of Allah, your old men will be offering duas and reciting obligatory prayers; but if you talk to them you will hear them talking bad about other people, falsely attributing bad deeds to other people without having any knowledge about those people, and reciting obligatory prayers without knowing all the laws of prayers. Your old men



*will not try to learn the laws of prayers because of their pride (ego). Whenever some young men from your Ummah try to explain the right way of performing Wudhu, your old men will get mad and say, "You have just entered Islam, and now you are trying to teach us how to perform Wudhu?"*

2. *Oh Prophet of Allah, my second unit is that which takes care of your young men. I do not prevent them from reciting prayers, performing Hajj or anything else, except that I lure them into two things. First, I make them look at things which are forbidden for them; and secondly, I make them listen to those things which are forbidden for them.*
3. *Oh Prophet of Allah, my third unit is that which deceives your old women. I entice them to backbite, to falsely accuse others, to destroy the character of men and women and to perform magic on the people.*
4. *Oh Prophet of Allah, my fourth unit is not active because it is supposed to take care of the young women of your Ummah. Since all of your young girls are already my soldiers and I have a strong hold over them, I do not have a hard time deceiving them. However, sometimes I may find one girl in a thousand that is following your way of life and I will not be able to do anything to deceive her.*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, tell me do you get upset when you see any of your soldiers fleeing from you and following Allah's commands? Shaitan: Oh Prophet of Allah, I do not get upset. I wait until that person performs any good deed, then I go to that person again and deceive him to believe that he has done a favor for Allah by performing that good deed.*

*Prophet (sallallaahu 'alayhe wa sallam) You make that person feel that he has done a favor for Allah? Shaitan: Yes, Oh Prophet of Allah. That person goes around after performing a good deed telling people what he has done. Such as, he recited prayers, observed fasts, paid so much money in charity, or helped someone in their time of need.*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, how do you deceive those followers of mine who try their best not to be deceived by you? Shaitan: Allah made one deed, which if your followers perform with the right intention and at the right time, then they can never be deceived by me. And that deed is obligatory prayers. But to solve this problem, what I did was that with every one of your followers I have assigned to them one of my soldiers, whose name is Mutawaqee. And his job is to make your followers procrastinate and to preoccupy them in such activities due to which they recite it in such a manner that their prayers are not acceptable to Allah.*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, since you know so much about Islam and its followers, why don't you ask Allah for forgiveness? Shaitan: Oh Prophet of Allah, Allah does not want me to ask for forgiveness, so what can I do?*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, I heard that sometimes you feel as if someone has thrown a heavy stone on your head, which breaks your head into several pieces. Shaitan: Oh Prophet of Allah, yes it is true. Whenever your follower truly repents to Allah, I feel like that.*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, I heard that sometimes you feel as if your body is being cut into several pieces. Shaitan: Yes, when your followers go out to fight for the sake of Allah, I feel like that.*

*Prophet (sallallaahu 'alayhe wa sallam): I heard that sometimes you feel as if someone is slapping you. Shaitan: Yes, when your followers recite the Quran with correct pronunciation.*

*Prophet (sallallaahu 'alayhe wa sallam): When are you thrown to the lowest pit of hell? Shaitan: When your followers perform good deeds towards their parents or relatives.*

*Prophet (sallallaahu 'alayhe wa sallam): I heard that sometimes you feel a great pain in your whole body. Shaitan: Yes, when your followers give charily without showing off.*

*Prophet (sallallaahu 'alayhe wa sallam): I heard that sometimes you feel as if someone is whipping you. Shaitan: Yes, when your follower sees a non Mehram (a girl with whom a man can marry), and then he immediately casts his eyes down.*

*Prophet (sallallaahu 'alayhe wa sallam): Whom do you like the best among my followers? Shaitan: That person who does business by deceiving people.*

*Prophet (sallallaahu 'alayhe wa sallam): When do you get hurt the most? Shaitan: When your followers remember Allah day and night.*

*Prophet (sallallaahu 'alayhe wa sallam): Whom do you fear the most? Shaitan: I fear those men who recite prayers in the first row of congregation (Jama'at).*

*Prophet (sallallaahu 'alayhe wa sallam): Which people among my followers have you chosen to be your permanent soldiers? Shaitan: Any of your followers who use any type of intoxicating beverages.*

*Prophet (sallallaahu 'alayhe wa sallam): Which person makes you laugh? Shaitan: That person who encourages others to commit sins.*

*Prophet (sallallaahu 'alayhe wa sallam): With whom do you speak the most? Shaitan: A person who lies the most.*

*Prophet (sallallaahu 'alayhe wa sallam): Who is the most pleasing to you? Shaitan: Any man who divorces an innocent woman.*

*Prophet (sallallaahu 'alayhe wa sallam): Do you have any more friends? Shaitan: Yes, that person who delays in offering his obligatory prayers.*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, where do you stay the most? Shaitan: A place where non Mehram men and women get together without any separation or observing Hijaab, that is my place of stay.*

*Prophet (sallallaahu 'alayhe wa sallam): Where do you meet people? Shaitan: Bazaars (shopping malls); I try to make buyers deceive sellers and sellers deceive buyers. I also encourage men to do their business with women and women to do business with men. I persuade people to all types of sins in bazaars.*

*Prophet (sallallaahu 'alayhe wa sallam): What do you read? Shaitan: I read songs.*

*Prophet (sallallaahu 'alayhe wa sallam): What is your way of calling people towards committing sins? Shaitan: Music and songs; whenever your followers listen to music they come towards me.*

*Prophet (sallallaahu 'alayhe wa sallam): What is your book? Shaitan: Playing cards is my book.*

*Prophet (sallallaahu 'alayhe wa sallam): Who is your helper? Shaitan: Any person who contributes to the defeat of your Muslims.*

*Prophet (sallallaahu 'alayhe wa sallam) What do you eat? Shaitan: I eat everything that is obtained by forbidden earnings or by not paying khums.*

*Prophet (sallallaahu 'alayhe wa sallam): What do you drink? Shaitan: I drink alcohol.*

*Prophet (sallallaahu 'alayhe wa sallam): What is your dessert? Shaitan: Backbiting.*

*Prophet (sallallaahu 'alayhe wa sallam): Do you have any desires? Shaitan: Every false commitment is my desire.*

*Prophet (sallallaahu 'alayhe wa sallam): Are you thankful for anything? Shaitan: Yes I am thankful to those men and women who indulge in sins after asking Allah for forgiveness.*

*Prophet (sallallaahu 'alayhe wa sallam): Do you relax? Shaitan: Yes, when your followers miss fajr (morning) prayers.*

*Prophet (sallallaahu 'alayhe wa sallam): Do you get rewards from my followers? Shaitan: Yes, whenever your followers break their relationships with relatives or neighbours.*

*Prophet (sallallaahu 'alayhe wa sallam): Do you have any Companions? Shaitan: Yes, that person who has intercourse with his wife without saying "Bismillahir Rahmanir Raheem" and that person whose earnings are through un-Islamic means.*

*Prophet (sallallaahu 'alayhe wa sallam): What deed of my follower makes you angry? Shaitan: When a mother tries to make her son (or daughter) fast or offer prayers.*

*Prophet (sallallaahu 'alayhe wa sallam): Is there any man among my followers whom you cannot possibly misguide? Shaitan: Yes, any man who does not intentionally look at a non Mehrum.*

*Prophet (sallallaahu 'alayhe wa sallam): Is there any woman among my followers whom you can't misguide? Shaitan: Yes, that woman who observes Hijaab and who listens to her husband.*

*Prophet (sallallaahu 'alayhe wa sallam): Shaitan, out of the men and women you have described, do you have any special men or women that you love the most? Shaitan: Yes, among women I love those women who do not observe Hijaab. And among men, those who are proud and those who are sinful Ulama (religious scholars).*

*Prophet (sallallaahu 'alayhe wa sallam): Which men do you hate the most? Shaitan: Four men: The first are humble rich men. The second are Ulama who practice what they preach. The third are young men who ask for forgiveness. And the fourth are old men who fear Allah.*

*Prophet (sallallaahu 'alayhe wa sallam): Are you alone or do you have any Companions? Shaitan: Yes, I have some Companions who gather at the mosques in order to deceive its visitors. My Companions make the visitors talk about things which gives them bad deeds instead of good deeds. Other Companions make your wise followers think of their bad deeds as few and their good deeds as*

### 5. Reciting the Second Chapter of the Qur'aan, Sooratul-Baqarah

It was narrated from Abu Hurayrah that the Messenger of Allaah (sallallaahu 'alayhe wa sallam) said:

عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ ، فَإِنَّ الشَّيْطَانَ يَفِرُّ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ الْبَقْرَةُ

"Do not make your homes like burial places (graves), for surely the Shaytaan runs away from a house in which Sooratul-Baqarah is recited."<sup>54</sup>

### 6. The Last Two Verses of Sooratul-Baqarah

﴿ ءَامِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٢٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٢٦﴾ ﴾

many. And other Companions, when they see someone giving money in charity or helping someone for the sake of Allah, they entice that person to tell others of his charity and good deeds.

Then Shaitan said, "Oh Prophet of Allah, I have talked to you in much detail. I would like to tell you that you are working towards taking people to heaven and I am working towards taking people to hell". After this, Shaitan gave Salaams to our beloved Prophet (sallallaahu 'alayhe wa sallam) and disappeared." End of bogus narration. May Allaah protect us from such fabrications and lies upon our beloved Prophet who is exalted above all of mankind!

<sup>54</sup> Saheeh Muslim, Kitaab Salaatul Musaafireen wa Qasruhaa, Chapter, "Istihbaab Salaah an-Naafileh fee Baytihi wa Jawaazuhu feel Masjid," hadeeth #1352

The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allaah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).

Allaah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.

[Sooratul-Baqarah, 2:285-286]

Abu Mas'ood al-Ansaaree<sup>55</sup> said: "The Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said: 'Whoever recites the last two verses of Sooratul-Baqarah at night that will suffice him.'"<sup>56</sup>

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<sup>55</sup> Not to be confused with Ibn Mas'ood for he was 'Uqbah Ibn 'Amr al-Khazrajee al-Badree. In the eleventh year of Prophethood, six men came from the Prophetic City of al-Madeenah to perform the pilgrimage and they met the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*). They accepted the religion of Islaam. The subsequent year twelve more pilgrims arrived to the sacred city of Makkah and accepted Islaam, making the *Bay'ah* (pledge) saying: "We will not worship anyone but Allaah; we will not steal, nor commit adultery, nor kill our children. We will obey the Messenger of Allaah in all that is good." This became known as the first covenant of al-'Aqabah. The following year, in the thirteenth year, seventy-two Muslims came for Hajj from al-Madeenah and 'Uqbah was the youngest of them in age. He lived at Badr and participated in (the battle of) it and Uhud and all of the battles thereafter. He traveled to al-Koofah in al-Iraaq - adopting it as his home - dying in the 41 year A.H. having narrated 102 *ahaadeeth*.

<sup>56</sup> *Saheehul Bukhaaree; Kitaab Fadaa'ilul Qur'aan*, Chapter, "Fadlu Sooratil Baqarah," *hadeeth* #4742.

Reported from an-Nu'maan ibn Basheer<sup>57</sup> that the Prophet (*sallallaahu 'alayhe wa sallam*) said: "Indeed, Allaah, the Most High has written a book two thousand years before He created the Heavens and the Earth, from which the last two verses of Sooratul-Baqarah were revealed. If they are recited for three nights, no *shaytaan* (devil) will be able to remain in that house".<sup>58</sup>

## 7. When Entering the Toilet (where one relieves himself)

One should utter:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

"Allaahumma innnee a'oodhu bika min al-khubuthi<sup>59</sup> wa'l-khabaa'ith<sup>60</sup> (O Allaah, I seek refuge with You from the male and female devils)."

<sup>57</sup> An-Nu'maan bin Basheer al-Ansaaree al-Khazrajee. His father and mother were both Companions. An-Nu'maan dwelled in Shaam and had been Mu'aawiyah's governor of Koofah (in al-Iraq). Afterwards, he transferred him to Hims (Emesa; a city in central Syria) and he was subsequently killed there in 64 A.H. He has 114 *ahaadeeth* to his credit, some of the most famous ones deal with the correct manner of lining up and straightening the rows in congregational prayer.

<sup>58</sup> Collected by Imaam at-Tirmidhee #2882, and it was classed as *saheeh* (authentic) by Imaam Muhammad Naasirud-Deen al-Albaanee in his *Saheeh al-Jaami'*, 1799.

<sup>59</sup> Also pronounced '*al-Khubuthi*' with a 'u' after the letter 'b'

<sup>60</sup> With regard to the phrase *al-khubuthi wal-khabaa'ith* (translated above as "male and female devils"), it has been mentioned by some scholars like Shaykh 'Abdullaah Aali Bassaam and Shaykh Al-'Uthaymeen in their explanation of '*Umdatul-Ahkaam*' that *al-khubuth* may mean evil and *al-khabaa'ith* may mean evil spirits, which includes both male and female devils. As for the time it is said, then that is when the person is about to enter the actual area of fulfillment of need; [urinating and defecating] takes place. Also, there is nothing from the authentic Sunnah that states enter with the left foot first, but the scholars of *Ahlu-Sunnah wal Jamaa'ah* have used *qiyaas* (analogical deduction) regarding entering the Masjid with the right foot first to deduce this. And this is an excellent application of analogy on the part of some scholars and Allaah knows best.

### 8. When you are Angry

One should say:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*"A'oodhu Billaahi min ash-Shaytaanir-rajeem (I seek refuge with Allaah from the accursed Shaytaan)."*

### 9. Directly before entering your Wife for Sexual Intercourse

You say:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

*"Bismillaah Allaahumma jannibna ash-shaytaan wa jannib ash-shaytaana ma razaqtana (In the name of Allaah, O Allaah, keep the Shaytaan away from us and keep the Shaytaan away from that which You may bless us with)."*<sup>61</sup>

### 10. When Hearing a Donkey Bray

When hearing the braying of a donkey you should say:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*'A'oodhu Billaahi min ash-Shaytaanir-rajeem' (I seek refuge with Allaah from the accursed Shaytaan). All of this is based on the statement of the Messenger of Allaah (sallallaahu 'alayhe wa sallam): "When you hear the crowing of roosters, ask for Allaah's fadl (blessings) for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek refuge with Allaah from Shaytaan for (that means) they have seen a Shaytaan."*

<sup>61</sup> Collected by Imaam al-Bukhaaree as found in *Fathul-Baaree* (141, 3271, 3283, 5165 and 7396) by al-Haafidh Ibn Hajar al-'Asqalaanee



### 11. Directly before you Begin to Read the Qur'aan

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“A’oodhoo billahis Samee’il ‘Aleem min ash-Shaytaanir-rajeem (I seek refuge with Allaah, the All-Hearing, All-Knowing, from the accursed Shaytaan).”

This is based on the verse in the Book of Allaah, the meaning of which is:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾

**So, when you want to recite the Qur'aan, seek refuge with Allaah from Shaytaan the outcast (the accursed one).**

[Sooratun-Nahl, 16:98]

Imaam Ibn Katheer commenting on this *aayah* said: “The meaning of seeking refuge here is regarding the commencement of the recitation, so the reader’s recitation will not be confused, he will not be muddled up [in his thinking] and unable to reflect and deeply ponder [upon its meanings].”<sup>62</sup>

### 12. After you have begun to Pray

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمِّهِ وَنَفْسِهِ وَنَفْسِهِ

One should say: “A’oodhu Billaahis-Samee’ il-‘Aleem min ash-Shaytaan ir-rajeem wa min hamzihi wa nafakhihi wa nafthihi (I seek refuge with Allaah, the All-Hearing, All-Knowing, from the accursed Shaytaan, from his madness,<sup>63</sup> his arrogance and his poetry).”

<sup>62</sup> See *Tafseer Ibn Katheer, Sooratun-Nahl, 16:98*

<sup>63</sup> ‘madness’ can also mean ‘suffocation’

### 13. After the *Nidaa*<sup>64</sup> (Call to Prayer)

Abu Hurayrah said: The Prophet (*sallallaahu 'alayhe wa sallam*) said, "When the call for the prayer is pronounced, *Shaytaan* quickly retreats, passing wind with noise. When the call for the prayer is finished, he comes back. And when the *Iqaamah*<sup>65</sup> is pronounced, he again retreats, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him: 'Remember this or that thing,' until the person forgets how much he has prayed."<sup>66</sup>

Another interesting narration on the authority of Jaabir collected by Imaam Muslim, "I heard the Prophet saying: 'Whenever *Shaytaan* hears the *nidaa*' (*aadhaan*) for the *salaah*, he [quickly] leaves [going to a] place called *Ar-Rowhaa*."<sup>67</sup>

You may ask the question "What if it is not the time for one of the five daily prayers, will *Shaytaan* still depart from the *aadhaan*, departing quickly and break wind?"

The answer is found in Saheeh Muslim on the authority of Suhayl Ibn Abee Saalih who said:

My father sent me to Banoo Haarithah, and there was with me a slave of ours, or a companion of ours. Someone called out his name from a garden, and the one who was with me looked into the garden and did not see anything. I mentioned that to my father, and he said, 'If I had known that this was going to happen to you, I would not have sent you. But if you hear a voice then make the call for prayer, for I heard Abu Hurayrah narrating that the Messenger of Allaah (*sallallaahu 'alayhe wa*

<sup>64</sup> Another term in the authentic *Sunnah* for the *Aadhaan* (call to prayer).

<sup>65</sup> For example: Did I leave my keys in the car door? Did I leave the oven on? Did I miss a spot on my arm during *wudhoo*?

<sup>66</sup> *Saheehul Bukhaaree, Kitaabul Aadhaan*, Chapter, "Fadlut Ta'dheen," *hadeeth* #592.

<sup>67</sup> *Ar-Rowhaa*' is a place about thirty six (36) miles outside of al-Madeenah.

*sallam*) said: 'When the Shaytaan hears the call to prayer, he departs very quickly.'<sup>68</sup>

Thus, the Messenger of Allaah said: "*Shaytaan is present with one of you in all of his affairs...*"<sup>69</sup>

In this is confirmation that *Shaytaan* is nearby in all of your dealings. He is near in order to spoil your intentions, speech or actions. If your intention is good he will lead you to an action which has not been legislated so that you employ it with this good intention. If your action is good he will spoil and ruin your intention. If your intention is good he will corrupt the way you speak with others so that enmity and hatred develops between you and them. He will try to attain that with whatever skill he has over it.

On the authority of 'Abdullaah Ibn Mas'ood who said that the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said:

*There is none amongst you except that there has been appointed to him a qareen (companion) from among the Jinn and a qareen (companion) from the Angels. They said: "And you also?" He said: "And me also, except that Allaah has aided me against him and so he has submitted. He does not command me except with good."*<sup>70</sup>

The Prophet (*sallallaahu 'alayhe wa sallam*) has also said:

<sup>68</sup> *Kitaabus Salaah*, Chapter, "al-Qawlu mithli Qawlil Mu'adhdhin liman sami'ah thumma yusallee alayya," *hadeeth* #611.

<sup>69</sup> The rest of the *hadeeth* continues: "...until he is present with him while he takes his food. When one of you drops a morsel let him pick it up, remove whatever remains on it and then eat it. Let him not leave it for the Shaytaan, and when he departs (from his food) let him lick his fingers as he does not know in which part of his food the blessing lies." Collected by Al-Imaam Muslim.

<sup>70</sup> *Saheeh Muslim Kitaabus Salaah*, Chapter, "Fadlus Aadhaan wa Harbush Shaytaan wa samaa'ih," *hadeeth* #616. Shaykh Muhammad Naasirud-Deen al-Albaanee declared it *saheeh* in *Saheehul-Jaami'*; # 5800.

إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ

"Indeed Shaytaan flows through the son of Aadam like the blood."<sup>71</sup>

With regards to protection by actions, then we should be extremely cautious of this despised and accursed enemy (*Shaytaan*) and know that he does not take a rest as the Messenger has said: "Take a nap since *Shaytaan* does not take a rest."<sup>72</sup>

*Shaytaan* is not able to get to you if you seek help from Allaah against him, and carefully observe Allaah in all your actions whether small or large.

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<sup>71</sup> Saheehul Bukhaaree, Kitaabul I'tikaaf, Chapter, "Ziyaaratul Mar'atil Zawjahaa fee I'tikaafih," hadeeth #1954

<sup>72</sup> Collected by Imaam Bukhaaree, Muslim and others.

This was deemed a *hasan hadeeth* by Shaykh Muhammad Ibn Nooh an-Najjaatee (commonly known to most of us as Muhammad Naasirud-Deen al-Albaanee) in his *Silsilatul-Ahaadeethis-Saheeh*, #1647. And some of the scholars mention that taking a nap is one of the deeds of good people and it revitalizes the heart and helps one to pray *Qiyaamul-Layl*.

## Protection by Actions

As for protection by actions then:

### 1. After you have begun to Pray

Untying the knots from the nape (back) of your neck<sup>73</sup> when you wake up in the morning (by the power and might of Allaah).

Reported by Abu Hurayrah:

Allaah's Messenger (*sallallaahu 'alayhe wa sallam*) said,

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<sup>73</sup> You should know – may Allaah direct you toward His guidance – that *Shaytaan* loves to change, distort or falsify the creation of Allaah, as we find in the meaning of the verse:

﴿وَلَا ضَلٰلَتُهُمْ وَلَا مٰيِنُهُمْ وَلَا مُرْتَبَهُمْ فَلْيَبْتِكُنْ ءَاذَانَ الْاَنْعٰمِ وَلَا مَرْجَمَهُمْ  
فَلْيَغْيِرَنَّ خَلْقَ اَللّٰهِ وَمَنْ يَتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْرٍ اَللّٰهُ فَقَدْ خَسِرَ خُسْرًا نَّارًا

﴿مُبِيْنًا﴾

And surely I (Shaytaan) will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle's ears, and surely I will command them and they will change Allaah's creation.  
Whosoever chooses Shaytaan for a patron instead of Allah is verily a loser, and his loss is manifest.

[Sooratun-Nisaa, 4:119]

These days is it very easy to find permanent mascara and lipstick, permanent eyelashes, filing, cutting or shortening the teeth, tattoos, wigs, weaves, hairpieces and body piercing, and now an extension of that is 'nape piercing'. First there are three knots – which we do not see on the nape of our necks - that can only be removed via Divine revelation - and now there are 'satanic inspired knots' that we do see, and Allaah's protection is sought from all apparent and hidden evil!

*During your sleep, Shaytaan ties three knots at the nape of neck [or back of the head] of each of you, and he recites [blows] the following words at each knot, 'The night is long, so keep on sleeping.'<sup>74</sup> <sup>75</sup> If that person wakes up and praises Allaah<sup>76</sup> then one knot is untied, and when he performs ablution the second knot is untied, and when he prays, all*

<sup>74</sup> Saheehul Bukhaaree, *Kitaabul Jumu'ah*, Chapter, "Shortening the Prayers," Chapter, "*Shaytaan's* knots upon the nape of the neck of his head when he does not pray at night," *hadeeth* #1103 and Saheeh Muslim, *Kitaab Salaatul Musaafireen wa Qasruhaa*, Chapter, "That which is related pertaining to the one who sleeps at night and until the morning," *hadeeth* #1347

<sup>75</sup> The Prophet (*sallallaahu 'alayhe wa sallam*) has stated:

Surely, Allaah hates:

- ❖ Every arrogant, selfish individual
- ❖ Those who are rambling and loud in the market places
- ❖ *A corpse at night and a donkey during the day*
- ❖ One who is knowledgeable in the affairs of the *dunyaa* (this world) but ignorant of the affairs of the Next Life.

The meaning according to the people of knowledge is that the person who clings to the bed, sleeping constantly throughout the night without ever separating himself from his bed is like a corpse. This similitude is used since the corpse is a lifeless body. As appears in the *hadeeth* narrated by Ibn Mas'ood, that the Prophet (*sallallaahu 'alayhe wa sallam*) said: "Our Lord admires two men: *a man who leaves his mattress and cover, and slips away from his wife and lover, to go and pray. Allaah says, 'O My angels, look at My slave. He has left his mattress and cover and slipped away from his lover and wife to pray, out of hope for what is with Me and out of fear of what is with Me.'*" Collected by al-Imaam Ahmad.

It is a *hasan* report. *Saheehul-Targheeb*, 258. At the same time, when the day arrives he is constantly active in those affairs that will give him benefit in this temporary life, working like a donkey.

Collected by Imaam al-Bayhaquee in his *Sunan*, on the authority of Abu Hurayrah and deemed *hasan* by Imaam al-Albaanee in his *Saheehul-Jaami*, vol.1, pg. 382, #1878

<sup>76</sup> The *du'aa* (supplication) is: "Praise be to Allaah, the One who brings us to life after a state of death and to Him we will be gathered."

*the knots are untied, and he gets up in the morning lively and cheerful, otherwise he gets up dull, gloomy and lazy.*

'Abdullaah Ibn Mas'ood narrated that a man was mentioned in the presence of the Prophet (*sallallaahu 'alayhe wa sallam*) who slept the night till morning (after sunrise). The Prophet (*sallallaahu 'alayhe wa sallam*) said, "That man is one in whose two ears (or ear) Shaytaan had urinated."<sup>77</sup>

## **2. Bringing the Family Indoors at the Beginning of the Nightfall (Dusk)**

Jaabir Ibn 'Abdillaah al-Ansaaree narrated: The Prophet (*sallallaahu 'alayhe wa sallam*) said, "When nightfall comes or when the evening comes, then keep your children close to you (bring them in doors) for the Shaytaan<sup>78</sup> begins spreading or increase at that time.

*At about an hour or a little later than that, you can let them free (if you desire to do so). Close and lock all the doors of your house (at night), and mention the name of Allaah thereupon, and cover your kitchen utensils, and mention Allaah's Name over them, (and if you don't have something to cover your utensil) you may put across it something (e.g. a piece of wood etc.) and put out your lamps."<sup>79</sup>*

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<sup>77</sup> Some of the scholars – like Imaam an-Nawawee - have mentioned the prayer he overslept for was the night part, while others have stated that it was the obligatory prayers and Allaah knows best. There are many ways which can be employed to help prevent missing the Fajr prayer. Among them is keeping away from sin in all facets of your life, and holding fast to the rulings of Islaamic laws in your dealings with others, particularly with women, because sin is one of the things that diverts a person most from acts of worship and increases Shaytaan's influence over us.

<sup>78</sup> Another narration says '*shayaateen*' in the plural tense increase at that time.

<sup>79</sup> Collected by al-Imaam al-Bukhaaree in his *Saheeh, Kitaab Bad'ul Khalq*, Chapter, "Khamusun minad Dawaabb Fawaasiq," *hadeeth* #3163. Also, #5962 Haakim, with the criterion of al-Imaam Muslim and al-Imaam adh-Dhahabee, agrees. How many people have not been aware of, neglected or outright abandoned this precious, life preserving narration? Some of the people of knowledge say it is only feared at that particular time ☞

### 3. Restraining your Yawning by any of the Prescribed Methods

Abu Hurayrah reported that the Prophet (sallallaahu 'alayhe wa sallam) said:

التَّأْوُبُ مِنَ الشَّيْطَانِ ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيَضَعْ يَدَهُ عَلَى فِئِهِ ، وَإِذَا قَالَ : آهَ آهَ فَإِنَّ الشَّيْطَانَ يَضْحَكُ مِنْ جَوْفِهِ

"Yawning is from **Shaytaan**, so, if anyone of you yawns, he should hold back his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Aaahh Aaahh', **Shaytaan** will laugh at him."<sup>80</sup>

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for the children because the impurities which the *shayaateen* adhere to are present with them in most cases, and the remembrance (of Allaah) which is a shelter for them, is in most cases non-existent amongst children. The *shayaateen*, at the time of their spreading, are connected to that which it is possible for them to be connected to. Therefore, at that time, it is feared for the children (to be out). As for the wisdom (behind their) spreading at that time, then that is because it is more possible for them to do so at night than the daytime, since darkness is a time where their strength is stronger. Likewise, all types of blackness. And it is for that reason it occurs in the *hadeeth* of Abu Dharr the question: "What breaks the prayer"? He said: "The black dog is a *shaytaan*". Collected by al-Imaam Muslim, *Kitaabus Salaah*, Chapter, "Qadar maa yasturul Musallee," *hadeeth* #830

<sup>80</sup> Imaam Ash-Shaatibee's book, *al-I'tisaam*, volume 1, pg.37. There are some Muslims – out of ignorance and oftentimes good intentions – say and do things that are purely *bid'a* (pl. of *bid'ah*), innovations or 'annexed' innovations. An example of this is saying 'A'oodhu billaahi min ash-Shaytaanir-Rajeem' when they yawn or do not suppress it in time. According to al-Imaam ash-Shaatibee in his book called *al-I'tisaam*: "*Bid'ah is a made-up way, a way introduced into the religion that has no precedent and emulates the authorized (authentic) way, and is followed and observed in order to worship Allaah more.*"

He also stated that *bid'ah* is of two types:

1. *Bid'atul-Haqeeqiyah* which has the meaning given above
2. *Bid'atul-Idaafiyyah* which is something that has its basis in Islaam, but rather, it is being done at the wrong time, place or with the wrong description etc. Such seems to be the case with seeking refuge with Allaah at this time, since there is no text – and Allaah knows best – for this Islaamically based statement (to be used in this instance) to the best of my knowledge.



#### 4. Sniffing Water Three Times into the Nostrils after Sleeping throughout the Night

Abu Hurayrah said that the Prophet (*sallallaahu 'alayhe wa sallam*) said, "If anyone of you awakens from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out three times<sup>81</sup> because *Shaytaan* has stayed in the upper part of his nose all of the night."

#### 5. Performing Prayer in the Dwelling Area of the Camels

If you ever have the opportunity to go to an Arab country, and happen to visit a place that houses camels, you should know that the Prophet, (*sallallaahu 'alayhe wa sallam*) said: "Verily, the camel has been created from devils. And behind every camel there is a devil." He (*sallallaahu 'alayhe wa sallam*) also said: "Do not make *salaah* in the pastures of the camels, for they are from the devils. But make *salaah* in the pen of the sheep, for they are blessed."

#### 6. Performing Ablution after Eating Camel Meat

Jaabir Ibn Samurah said that a man asked the Prophet (*sallallaahu 'alayhe wa sallam*): "Should we perform *wudhoo'* after eating camel meat?"<sup>82</sup> He (*sallallaahu 'alayhe wa sallam*) said, "Yes."<sup>83</sup>

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<sup>81</sup> I know of no proof for which hand to utilize in doing this, except for what appears in the performance of sniffing in *wudhoo'* (minor ablution).

<sup>82</sup> The Prophet (*sallallaahu 'alayhe wa sallam*) was addressing the people one day, and one of them emitted an odour (i.e., passed wind), but he felt too shy to get up from among the people. He had also eaten camel meat, so the Messenger of Allaah (peace and blessings of Allaah be upon him) said, covering for him, "whoever has eaten camel meat, let him perform *wudhoo'*." So a group of people who had eaten camel meat got up and went and made *wudhoo'*. From what I have researched pertaining to this [narration], it has no basis anywhere in the books of *Sunnah* or elsewhere in the books of *Fiqh* and *Tafseer*. This is close to the meaning of what Shaykh Al-Albaanee said concerning it. See his *As-Silsilatud-Da'eefah*, vol.3, pg. 268. And Allaah knows best and is the Most High.

The consumption of camel meat - no matter what the amount is - breaks the *wudhoo'*. There are some important aspects for us to reflect upon here which *may* provide some rational proofs:

- ❖ Camels are created<sup>84</sup> from *Jinn* (devils) and *Jinn* are created from [smokeless] fire.
- ❖ The nature of fire is that it is very unruly and in many cases uncontrollable.
- ❖ Water is that which is used to extinguish fire and, therefore, assists in 'extinguishing' what comes with the innate nature of camels.

**FYI:** Though not directly related to this, but important, nonetheless, to note, are some comments of the scholars pertaining to the effects of food on the human being. Amongst those comments are those from the illustrious scholar of Islaam and medical doctor, Shaykhul-Islaam Ibnul-Qayyim al-Jawziyyah who wrote in his book, '*at-Tibyaan fee Aqsaamil-Qur'aan*' (Explanation Regarding Oaths in the Qur'aan):

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<sup>83</sup> Collected by Imaam Muslim. Also found in the Musnad of Al-Imaam Ahmad *hadeeth* #20520 and Imaam Muslim *hadeeth* #360.

<sup>84</sup>

﴿ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴾

**Do they not look at the camels, how they are created?**

[Sooratul-Ghashiyah, 88:17]

Imaam Ibn Katheer said about this verse: "*Do they not look at the camels, how they are created,*" indeed it is an amazing creation, and the way it has been fashioned is strange. For it is very powerful and strong, yet gentle, conveying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel. Shurayh Al-Qaadee used to say, "Come out with us so that we may look at the camels and how they were created *and at the sky and how it has been raised.*" Meaning, *how Allaah raised it in such magnificence above the ground.*

*The one taking the nourishment takes on something of the characteristics from that which he is being nourished by, in its nature and actions. Just as there is wisdom in what Allaah, the One free from any imperfections has created, there is also wisdom in His legislation and what He has commanded.*

*Whereas, He has proscribed for His slaves filthy, unclean foods since if they eat them, these things will become a part of them and they will be what they eat.<sup>85</sup>*

*When a person eats, he will bear resemblance to that which he eats, and what he eats becomes essentially a part of him. Hence, man is more balanced in his attitude and behaviour than animals because he is more balanced in what he eats. Eating blood and the flesh of carnivorous wild animals gives a person a wild, devilish character and makes him aggressive towards other people, so the Islaamic law forbids eating such foods, except when there is an overwhelming reason to do so, such as dire need.*

*Since the Christians eat pork, it gives them a kind of harshness and cruelty. The same applies to those who eat the flesh of carnivores and dogs – they take on the personality of these animals.*

*A 'devilish' attitude is an essential attribute of fanged carnivores, which is why they are forbidden as food by the Legislator, since camels may display such a devil-like manner, [Islaamic] legislation commands those who eat camel meat to neutralize it by performing wudhoo''.*

*As a donkey-like attitude is an essential attribute of donkeys, the Messenger of Allaah forbade us to eat them. Since blood is the*

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<sup>85</sup> Will not the Christians consider what is contained in their book? Leviticus 11:7-8 "And the swine, though he divideth the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you."

*medium (means of moving about) of the Shaytaan (through which he travels throughout the human body), Allaah has completely forbidden us to eat blood.*

*So, whoever thinks about the wisdom of Allaah, regarding His creation and His directives, and looks closely at both, he will have opened a significant door to the awareness of Allaah and His Names and Attributes.<sup>86</sup>*

## **7. What you should do in Your Prayer when Receiving 'Messages' from Shaytaan, your avowed open Enemy**

Related Abul-'Alaa that 'Uthmaan ibn Abil-'Aas came to the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) and said:

*O Messenger of Allaah, Shaytaan comes between me and my prayer and my reciting of the Qur'aan, and he confuses me. Whereupon the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said: 'That is (the doing of the Shaytaan) who is known as khinzab<sup>87</sup> and when you perceive its effect, seek refuge with Allaah from it and spit<sup>88</sup> three times to your left.' I did that and Allaah drove that from me.'<sup>89</sup>*

<sup>86</sup> From Shaykhul-Islam Ibnul-Qayyim's *At-Tibyaan fee Aqsaamil Qur'aan*, pg. 233

<sup>87</sup>Also pronounced 'khanzab' or 'khunzab', there are two basic methods mentioned in this *hadeeth* to protect yourself from *shaytaan* in the *salaah*:

1. The first is seeking refuge in and protection with Allaah from *shaytaan* and his evil by saying the words of seeking refuge: "*A'oodhu billaahis Samee'il 'Aleem minash Shaytaanir-Rajeem*" (I seek refuge with Allaah, the All-Hearing, All-Knowing, from the Accursed Shaytaan).
2. Next is blowing with dry spit to the left three times saying: "*A'oodhu billaahis-Samee' il 'Aleem minash-Shaytaanir-Rajeem min hamzihi wa nafakhihi wa nafthihi*" (I seek refuge with Allaah, the All-Hearing, All-Knowing, from the Accursed Shaytaan, from his insanity, his arrogant pride and his poetry). Of course, contingent that it does not harm or bother the person next to him. And Allaah knows best

<sup>88</sup>Dry spit, without saliva.

<sup>89</sup> Collected by al-Imaam Muslim 14/19-90 (al-Imaam an-Nawawee).

### 8. Do not turn to the Right or Left while you are Praying to Protect Yourself from *Shaytaan's* Pilfering

From the Mother of the Believers, Aa'ishah, who said "I asked the Prophet about a man turning from right to left in the prayer. The Prophet (*sallallaahu 'alayhe wa sallam*) replied: 'It is pilferage! *Shaytaan's* pilfering from [some of] one of your prayers.'"<sup>90</sup>

### 9. Your prostration to Allaah repels *Shaytaan*

On the authority of Abu Hurayrah, that Allaah's Messenger (*sallallaahu 'alayhe wa sallam*) said:

*Whenever the Son of Aadam reads a verse of prostration, then prostrates (sujood at-tilaawah),<sup>91</sup> Shaytaan departs crying and saying: 'Woe be to him (and in the other narration; 'Woe to me') he was commanded with [the act of worship of] prostration and he prostrated - so for him is [the great reward of] Paradise. I was ordered with prostration and I refused - so for me is the [eternal abode of the] Fire.'*<sup>92</sup>

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<sup>90</sup> Saheehul Bukhaaree, *Kitaabul Aadhaan, Chapter, "Iltifaa' fis Salaah," hadeeth # 730*

<sup>91</sup> It is believed by some Muslims that you must face the Qiblah while performing this prostration. However, there is no evidence for this and therefore the person may face in any direction he chooses, and Allaah knows best.

<sup>92</sup> Collected by Imaam Muslim in his *Saheeh* vol.2/68 with Imaam an-Nawawee.

## 10. Saying the name of Allaah before Beginning the Meal<sup>93</sup> and Eating and Drinking with your Right Hand<sup>94</sup>

<sup>93</sup> You should also know – may Allaah protect you from the wiles of Iblees – that *Shaytaan* also has a share in your wealth when you spend it in disobeying Allaah. This was the view of some of the major scholars of the second generation of the *Salaf*, like al-Hasan al-Basree. Another angle of that came from Mujaahid, which was, that which is acquired from a means or source which was impermissible. So, it may be understood that every kind of wealth (and food is a form of wealth) by means of which the *Shaytaan* is obeyed and Allaah is disobeyed, the participant in that has given *Shaytaan* a portion in it. All of this is related to the verse:

﴿ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ ﴾

Share with them wealth and children (by tempting them to earn money by illegal ways usury, or by committing illegal sexual intercourse)...

[Sooratul-Israa', 17:64]

The *shaykh* of Al-'Allaamah Muhammad Ibn Saalih al-'Uthaymeen - Al-'Allaamah Shaykh 'Abdur-Rahmaan as-Sa'dee said on page 414 of his *tafseer, Tayseerul-Kareem*:

*Share with them wealth and children," includes all kinds of sins that have to do with their wealth and children, such as withholding zakaah, failing to give kafaaraat (expiation) and to give people their dues, not disciplining and training children to do good and give up evil, taking wealth unlawfully or spending it unlawfully, or using earnings gained from haraam sources.*

*Surely, many of the scholars of exegesis (commentary) of the Qur'aan have said, that also included in the Shaytaan's share of wealth and children, is neglecting to say, 'In the name of Allaah' when eating, drinking or having intercourse; if one does not say the Basmalah when doing those things, the Shaytaan has a share in them.*

<sup>94</sup> There is a heretical group present today called the people of the '**Left Hand Path**'. At one of their sites, they had this to say:

*Early Native American mothers would tie their babies left arms to make them right-handed; this matches some of the customs of some Catholic schools during the Dark Ages. I do not know if the sanitary methods of the Native Americans also lend themselves as an explanation, if not, then the search for the reasoning behind the Earth-attachment of the Left goes on! **But we see that there***

On the authority of Jaabir ibn 'Abdullaah that the Prophet (*sallallaahu 'alayhe wa sallam*) said:

لَا تَأْكُلُوا بِالشِّمَالِ ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ

*"Do not eat or drink with the left hand, for surely, the Shaytaan eats and drinks with his left hand."*<sup>95</sup>

### 11. Protecting your Home and Food from Shaytaan Participating in them

On the authority of Jaabir ibn Abdillaah "I heard the Prophet (*sallallaahu 'alayhe wa sallam*) say:

*When a man enters his home and remembers Allaah the Exalted, upon entering and before eating, Shaytaan says: 'There is no place for you to spend the night and there is no supper for you.' When he enters the house and does not remember Allaah, Shaytaan says: 'You have found a place to spend the night' and when he does not remember Allaah upon eating his food, Shaytaan says: 'You have found a place to stay and have some supper.'*<sup>96</sup>

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*is a potential basic biological/anthropological reason why the left hand is unclean, and this, no doubt, has been given religious interpretation from time to time.*

In addition to this, they said:

*The Catholic Church, at one point, declared that being left-handed made you a 'servant of the Devil'. The word 'left' in many languages is associated with evil, trouble or the devil. In Latin 'left' comes from 'sinister.' The same pattern repeats in many cultures and societies, not only those who were oppressed by the Christian Church. African tribes and ancient pre-Christian superstition also equate left with bad!*

<sup>95</sup>Collected by Imaam Muslim, *Kitaabul Ashribah*, "Aadaabut Ta'aam wash Sharaab wa Ahkaamuhumaa," *hadeeth* #3878

<sup>96</sup>Collected by Imaam Muslim, *Kitaabul Ashribah*, "Aadaabut Ta'aam wash Sharaab wa Ahkaamuhumaa," *hadeeth* #3877

## 12. Upon saying the *Basmalah*<sup>97</sup> (Saying the Name of Allaah)

Abul-Maleeh reports that a man said,

I was behind the Messenger (*sallallaahu 'alayhe wa sallam*) and his riding animal stumbled. I said, "May *Shaytaan* perish," and he said, '*Do not say, 'May Shaytaan perish'. If you say that he will grow in size until he becomes the size of a house and says, 'By my power'. Rather, you should say, 'In the Name of Allaah' When you say that, he reduces in dimension until he is like a fly.*<sup>98</sup>

## 13. When you say "*Bismillaah, Allaahumma Janibnus-Shaytaan wa Janibish-Shaytaana maa Razaqtanaa*" (In the Name of Allaah, 'O Allaah! Make us Distant from *Shaytaan* and make *Shaytaan* distant from what you bestow upon us)

Ibn 'Abbaas reported that the Prophet (*sallallaahu 'alayhe wa sallam*) said, "*If one of you says, when approaching his wife (for intercourse): 'In the Name of Allaah. O Allaah! Make us distant from Shaytaan and make Shaytaan distant from what you bestow upon us' and offspring is decreed for you, Shaytaan will never be able to harm it (i.e. the offspring).*"<sup>99</sup>

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<sup>97</sup> There are other nouns that represent statements similar to this, such as: '*Hamdalah*' which is to say '*al-Hamdulillaah*' 'all [types and forms of] praise are due to Allaah; '*Hawqalah*' is saying '*Laa hawla wa laa quwwata illaa billaah*' (There is no strength or power except with Allaah) and '*Hay'alah*' '*Hayya 'alas Salaah*' and '*Hayya 'alal Falaah*' which means 'Come to prayer and come to success' respectively.

<sup>98</sup> Collected by Imaam Abu Daawood (*hadeeth* #4982) with an authentic chain of narration as graded by Imaam Muhammad Naasirud-Deen al-Albaanee. And it is also collected by Imaam an-Nasaa'ee in the book *Actions of the Day and Night* #554 and 556 via Khaalid al-Hadaa on the authority of Abu Tameemah. Some of the experts in the field of *hadeeth* have stated that though the chain of this narration has an unknown companion, it does not harm it in the least, and Allaah knows best.

<sup>99</sup> Collected by Imaam al-Bukhaaree found with al-Haafidh Ibn Hajar al-'Asqalaanee in his '*Fath*' (141, 3271, 3283 & 7396) and Imaam Muslim with a slightly different wording



The scholars of Islaam have derived from the Book, the pure *Sunnah* and even from logic (which does not oppose the two), many principles. One of those important principles concerns expressions that sometimes come with connotative meanings. For instance, if it is said to you, "Remain awake," this may also have the meaning, "Do not sleep". This unmentioned, opposite meaning is termed '*al-Mafhoomul-Mukhaalafah*'.<sup>100</sup> For example the following verse from the Book of Allaah:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ

ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

**Say [to them] (O Muhammad): "If you really do love Allaah, then follow me: Allaah will love you and forgive you of your sins, for Allaah is Oft-Forgiving, Most Merciful."**

[Soorah Aali-'Imraan, 3:31]

In this noble verse, we see a number of things happening. Amongst them is that Allaah has commanded his Prophet to challenge the people with this statement – as a litmus test of their love for Allaah – if you love Allaah as you claim with your tongues, then, the proof is that you will follow my pure *Sunnah*. As a result, Allaah will love you and forgive you of your sins

In the aforementioned principle, *al-Mafhoomul Mukhaalafa*, relative to the verse at hand two things have happened:

- ❖ If you do not follow the Prophet (*sallallaahu 'alayhe wa sallam*), Allaah will not love you and He will, therefore, hate you.

<sup>100</sup> 'The unspoken, opposite meaning.' Also called, '*Daleelul Khitaab*' or '*Proof of the Address*'. "The *Shaafi'eeyyah* (Shaafee school of law) accept it (*Mafhoomul Mukhaalafah*) as a valid means of extracting meaning from the text, but the *Ahnaaf* (the Hanafee school of law) do not readily accept it (as a valid means of extraction).

- ❖ If you do not follow the Prophet, Allaah will not forgive you of your sins

We also find this being employed in another verse:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِيبُوهَا ءَلَيْسَ بِالْعَصَىٰ مَا فَعَلْتُمْ نَدِمِينَ ﴿٦﴾ ﴾

**O you who believe! If a rebellious evil person comes to you with any news, verify the truth of it, lest you harm people in ignorance, and afterwards you become regretful for what you have done."**

[Sooratul-Hujaraat, 49:6]

The *Mafhoomul-Mukhaalafah* in this verse is that if a righteous, trustworthy person comes to you with news of anything, then you do not have to verify it.

Likewise, there are many prophetic narrations in which this principle can be applied. The result of them shows us, that the commission or omission of one thing has the potential of bringing about another - in this case...*Shaytaan!*

An example is the authentic narration from Abu Talhah, who said: "I heard the Prophet (*sallallaahu 'alayhe wa sallam*) say: 'The angels do not enter any house in which there is a dog or an image.'"<sup>101</sup>

Therefore, any house that has in it pictures, dogs, bells, tiger or leopard skin will be devoid of the angels and has the potential of a visit by the *Shayaateen!* It was narrated from Mu'aawiyah that the Prophet

<sup>101</sup> Collected by al-Imaam Muslim in *Kitaabul Libaas waz Zeenah*, Chapter, "Laa tadhkhalul Malaa'ikah baytan," *hadeeth #4044*

(*sallallaahu 'alayhe wa sallam*) said: "The angels do not accompany a group of people among whom there is a tiger skin."<sup>102</sup>

It is proscribed to use these skins, whether they are worn or sat upon inside the house or outside, for the Prophet (*sallallaahu 'alayhe wa sallam*) informed us that the angels do not accompany a group of people among whom there is a tiger skin (and in another narration, leopard skin).<sup>103</sup>

Therefore, the statement that the angels do not accompany a group of people among whom there is a tiger skin indicates that the angels do not join a group or enter a house wherein that thing is present. This means that the potential of the *Shayaateen* entering someone's home or accompanying someone is greater due to the absence of the angels.

Again, the Prophet (*sallallaahu 'alayhe wa sallam*) has informed us to stay away from the *masjid* if you have eaten raw onions, garlic or leeks.<sup>104</sup> Imaam Muslim collected the *hadeeth* narrated from Jaabir Ibn 'Abdullaah that the Prophet (*sallallaahu 'alayhe wa sallam*) said: "Whoever has eaten onions, garlic or leeks, let him not come near our *masjid*, for the angels are offended by that which offends the sons of Aadam."<sup>105</sup>

We are all aware – or should be aware – that anything Allaah hates or is 'offended'<sup>106</sup> by, the Messenger (*sallallaahu 'alayhe wa sallam*) hates or is offended by it also. And if they hate something, then the angels also follow suit.

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<sup>102</sup> Collected by Abu Daawood and it was classified as *hasan* by Shaykh Muahmmad al-Albaanee in his Saheeh Abu Daawood

<sup>103</sup> That involves arrogance and showing off because it is an imitation of tyrants, and because such things are the adornment of those who live luxurious and extravagant lives.

<sup>104</sup> This is vegetable, along with garlic, from the onion family. Remember! They are permissible to eat, but do not go to the masjid after eating them raw!

<sup>105</sup> *Kitaabul Masaajid wa Mawaadi'us Salaah*, Chapter: *Nahyu min Aklith Thowman aw Basalan aw Kuraathan aw Nahwa*, *hadeeth* #919

<sup>106</sup> Any type of 'offense' does not harm Allaah in the least!

Conversely, if this is the case – and it is – then the *Shayaateen* and *Jaann* (pl. of *Jinn*) are lovers of those deplorable things and welcome them!

So, you must be in the habit of opposing the *Shaytaan*, for he may come in the form of someone offering sincere advice, so you must oppose him. For if he was truly good he would be good to himself first, but he has caused himself to be doomed to Hell. As was mentioned, he may whisper to you to commit evil or he may even whisper to use the Qur'aan or something from the *Sunnah* or even the water of Zam Zam!<sup>107</sup> He will even come to you while you are praying and whisper something that seems like goodness to your heart or mind.

There are many who have been deceived by him, for example, to perform *Salaatudh-Dhuhr* after *Salaatul-Jumu'ah*. *Shaytaan* may come to him with a whisper that it is a good thing to do and at the same time – if

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<sup>107</sup> At the official 'Church of Satan' website, they had this to say about a certain ritual performed by some of them:

Anton knew the date upon which the first Church of Satan must be established. It would have to be during the traditional night of the most important demonic celebration of the year, when witches and devils roam the earth, orgiastically glorifying the fruition of the spring equinox: Walpurgisnacht, the night of April 30<sup>th</sup>-May 1<sup>st</sup>.

LaVey shaved his head as part of a formalized founding ritual, in the tradition of medieval executioners, carnival strongmen, and black magicians before him, to gain personal power and enhance the forces surrounding his newly-established Satanic order. It was the enactment of an allusion at the end of Samuel Taylor Coleridge's *Kubla Khan*: an incantation rejecting the Holy Trinity and the spiritual life in favor of one devoted to Hell and material pursuits.

*Shaving the head is also traditional to the Yezidi devil worshippers as a rite of passage that the emerging adept must perform. The razor for this rite is washed in the waters of Zam Zam, the subterranean well of Islam said to be the point of origin for underground streams flowing under the Seven Towers of Satan. The caverns beneath the Towers are supposedly tributaries leading to the place of the Satanic Masters, known as Shamballah or Carcosa.*

he obeys and follows him – he will be contradicting what was revealed to Muhammad (*sallallaahu 'alayhe wa sallam*). There is no basis for this whatsoever, not even from a weak narration, and Allaah knows best.

Rather, as mentioned, it comes from the insinuating whispers of the *Shaytaan* which he whispers to people so as to prevent them from following the true way and guidance, the correct path and methodology, and he desires for the son of Aadam to set up another religion under the guise of Islaam. All under the mistaken notion and false pretence that “it is better to be safe than sorry!”

While traveling to the South Pacific, I personally met an individual who *Shaytaan* kept telling to perform the *wudhoo'*, over and over and over again to the point where he could not complete his prayer. This continued for many months until it became an ordeal for him, his skin becoming extremely dry with an ailment similar to that of eczema. He said to me: “Something would repeatedly tell me, “I missed a spot” or “I cannot remember if I did my nose two or three times” or “there is an ashy area on my arm” etc. It would take up all of his time and whenever he had almost finished, *Shaytaan* would whisper to him that he had not done it properly or he had not done such and such. To the point, that he would miss the congregational prayer!

A young lady I met in another place had the same problem with the prayer. *Shaytaan* would whisper to her that she did not say the *takbeer* or the like, confusing her in her prayers, causing her to repeat it over and over and over again. *Wallaahul Musta'aan!*

There is no doubt that this is a trial for even the strongest of us.

So, if he comes to you while you are praying, and says, “You are showing off (so cut your prayer short),” then make your prayer lengthy. If he says, “You have broken your *wudhoo'*,” say, “You are lying.” If he says to you that the dead can hear you and benefit you or harm you, tell

him, "You are lying." So when you eat, be different from him and eat and drink with your right hand, and take food with your right hand.

#### 14. Regarding a Morsel of Food that Falls to the Ground

In these days and times, this is something that seems reprehensible to many Muslims. The average person will not attempt to do this nor teach his children to do so. The Prophet (*sallallaahu 'alayhe wa sallam*) said: "Pick it up [from the ground] and do not leave it for the Shaytaan"<sup>108</sup>

#### 15. Repenting and Seeking Allaah's Forgiveness

According to a *hadeeth*, the Prophet (*sallallaahu 'alayhe wa sallam*) said: "The Shaytaan said to the Lord of Glory: 'By Your Glory O Lord, I will keep trying to misguide Your slaves so long as their souls are in their bodies.' The Lord said, 'By My Glory and Majesty, I will continue to forgive them so long as they ask My forgiveness.'"<sup>109</sup>

So, mankind should always be in a state of repentance, turning to Allaah for forgiveness. They have an example in their father Aadam:

﴿...رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

**Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers**

[Sooratul-A'raaf, 7:23]

<sup>108</sup> Collected by Imaam Muslim, 12, *al-Aadaab*. Consider the following narration:

On the authority of Jaabir that the Prophet (*sallallaahu 'alayhe wa sallam*) said: "Pick it up [from the ground and do not leave it for the Shaytaan]." Collected by al-Imaam Muslim, *Kitaabul-Ashribah*, Chapter, "Istihbaab La'iqil Asaabi' wal Qas'ah," *hadeeth* #3909. Collected by al-Imaam Ahmad in the *Musnad* of Banoo Haashim (from the *Musnad* of Abu Sa'eed al-Khudree, *hadeeth* #1105).

<sup>109</sup> Collected by Imaam Ahmad in his *Musnad* and classified as authentic by Imaam Muhammad Naasiruddeen al-Albaanee in *Saheeh al-Jaami'*, 2/32

If he is constantly in a state of repentance, then the *Shaytaan* will not be able to conquer him nor will he fall into worshipping him (*Shaytaan*).

#### 16. Giving and Receiving anything with the Right Hand and not the Left

On the authority of Abu Hurayrah, the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said: *"Let one of you eat with his right hand and drink with his right hand and take with his right hand, for indeed Shaytaan eats with his left hand and drinks with his left hand and gives with his left hand and takes with his left hand."*<sup>110</sup>

#### 17. Ridding your house (if you can) of any type of bells

Abu Hurayrah reported Allaah's Messenger (*sallallaahu 'alayhe wa sallam*) as saying: *"The bell is the musical instrument of Shaytaan."*<sup>111</sup>

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<sup>110</sup> Collected by al-Imaam Ibn Maajah and authenticated by al-Imaam Muhammad Naasirud-Deen al-Albaanee as *saheeh* in his '*Saheehul-Jaami'* vol. 2 pg. 944; *hadeeth* #3548

<sup>111</sup> *Saheeh* Muslim vol.3, *hadeeth* #5279. If this is the case, - the bell being the musical instrument of Iblees - then how could it be that a Muslim claiming to fear Allaah, has reverberating in their cars or pounding in their homes; jazz, rhythm and blues, pop, hip-hop, gangster rap or the like? Much worse than that, is the musical tune coming from the mobile/cell phones in the houses of Allaah, especially during the times of *salaah*!

Shaykhul-Islam Ibnul-Qayyim al-Jawziyyah said in his book *Madaarijus Saalikeen*, (1/485): *"How astonishing! That is, what type of faith, light, insight, guidance and knowledge can be gained from listening to tuneful verses and music in which most of what is said is prohibited and warrants that Allaah be angry with and would warrant the punishment of Allaah and His Messenger?"*

He also said in his book *Ighaathatul-Lahfaan* (1/258-259):

*Singing [and music] is worse and more harmful than stories of emperors because it directs [one] to adultery and fornication and it is the fountainhead of hypocrisy. It is the snare of the Shaytaan, and it intoxicates the intellect. Its obstructing (people) from the Qur'aan is worse than any way in which other types of phony speech blocks them because the souls of people lean towards [sounds like this] and have the desire to listen to it.*

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How can anyone who has the slightest amount of *baseerah* (keen insight) and life in his heart attempting to draw near to Allaah and increase his faith by enjoying something which is hated by Him, and He loathes the one who says it and the one who accepts it?





## -SECTION FIVE-

### Having Knowledge will Help Protect You from Shaytaan

There are many who have been duped into thinking that they have seen the Prophet (*sallallaahu 'alayhe wa sallam*) in their dreams.

It is worth mentioning that the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) spoke about this (seeing him in a dream) in a *hadeeth* collected by both Imaam al-Bukhaaree and Imaam Muslim.<sup>112</sup>

On the authority of Abu Hurayrah who said that the Messenger of Allaah said: "*Whoever sees me in a dream has in reality seen me because the Shaytaan cannot imitate me.*"<sup>113</sup>

The 'Ulamaa of *Ahlu-Sunnah wal Jamaa'ah* have said that seeing the Prophet (*sallallaahu 'alayhe wa sallam*) in his actual physical form is very possible and we find it detailed and described in the authentic narrations. However, if *Shaytaan* appears in another form, while a person is sleeping or awake, then lies saying: "I am Allaah's Messenger" at that moment this would be untrue and will not be considered as seeing the Prophet. That is because *Shaytaan* cannot imitate the form of the Prophet (*sallallaahu 'alayhe wa sallam*).

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<sup>112</sup> This particular version was collected by Imaam Muslim

<sup>113</sup> Saheeh Muslim, *Kitaabur Ru'yaa*, Chapter, "Qawlun Nabiyy Man Ra'aaanee fil Manaam faqad ra'aaanee," *hadeeth* #4324

A preventive measure against falling into lying on the Prophet (*sallallaahu 'alayhe wa sallam*) and a means of protecting ourselves from Shaytaan (and from falling into false attribution), is to know the physical attributes of the Prophet (*sallallaahu 'alayhe wa sallam*); all of those observable characteristics which have been mentioned in detail, like his height, walk, smile and laughter, his forehead, his hands, his forearms, his mouth and teeth, his eyes and his hair etc.<sup>114</sup>

This knowledge will aid the sincere Muslim from falling into those areas that many have been tested with. Shaykh Zayd ibn Haadee al-Madkhalee, in his explanation of *The Three Fundamental Principals*, said: "And from the obligations from which no one is excused from being ignorant of is knowledge of the Prophet (*sallallaahu 'alayhe wa sallam*) and knowledge of what the Prophet came with."<sup>115</sup>

**FYI:** According to some Satanists "Satanism has no conception of sin, but rather puts ignorance in the place of sin."

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<sup>114</sup> There existed in the time of the Prophet (*sallallaahu 'alayhe wa sallam*) some people who bore a resemblance to the Messenger of Allaah. Those who most resembled him were his daughter, Faatimah, grandson, al-Hasan ibn 'Alee, and 'Abdullaah ibn Ja'far, the son of Abu Taalib

<sup>115</sup> An explanation of *The Three Fundamental Principals* entitled *Tareequl Wusool ilaa Eedaahith Thalaatul Usool*, pg. 5



## -SECTION SIX-

### How Shaytaan Enters into Your Marital Life

One of the biggest and most prized traps in his 'bag of tricks' is to disconnect a man from his wife. Part of his repertoire of subterfuge, machinations and deceptions is his utilization of *sihr* (magic) to reach his goal of unfastening the marital tie.

Allaah, the Mighty and Majestic states:

﴿وَاتَّبِعُوا مَا نَتَلُوا الشَّيَاطِينُ عَلَىٰ مَلِكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ  
كَفَرُوا يَعْلَمُونَ النَّاسَ السِّحْرَ وَمَا أَنْزَلَ عَلَى الْمَلَائِكِينَ بَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يَعْلَمَانِ  
مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا حَنُّنُ فِتْنَةً فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ  
وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ  
وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ  
كَانُوا يَعْلَمُونَ﴾

They followed what the Shayaateen (devils) gave out (falsely of the magic) in the lifetime of Sulaymaan (Solomon).

Sulaymaan did not disbelieve, but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haaroot and Maaroot, but neither of these two (angels)

taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."

And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah's Leave. And they learn that which harms them and profits them not.

And indeed they knew that the buyers of it (magic) would have no share in the Hereafter.

And how bad indeed was that for which they sold their own selves, if they but knew.

[Sooratul-Baqarah, 2:102]

According to the *'Ulamaa* of Islaam and the *Sunnah*, *sihr* (magic) is a crime of a very serious nature, and is one of the most major kinds of *kufr*.<sup>116,117</sup>

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<sup>116</sup> Shaykh Abu Hameed al-Falaasee in his compilation from the statements of al-'Allaamah, Shaykh Saalih ibn Fawzaan al-Fawzaan entitled, *Al-Fawaa'idul Mustafaadah min sharhi Kitaabit Tawheed*

<sup>117</sup> There are some distinct differences between *Al-Kufrul-Akbar* (major disbelief) and *Al-Kufrul-Asghar* (minor disbelief):

1. Major disbelief constitutes apostasy, i.e. causes the person to exit from Islaam, while minor disbelief does not.
2. Major disbelief lands a person in the Hellfire forever (never exiting from it), while one guilty of minor disbelief may enter the Fire but will not remain there eternally. In fact, Allaah may accept his repentance and he may not enter at all!
3. Major disbelief makes the blood and property of the offender permissible (for those living in the Lands of Islaam under Muslim rulers). This is not the case with minor disbelief, i.e. their blood and wealth are safe.
4. Major disbelief produces hatred and enmity between those who believe and those who disbelieve. It is not permissible for the believers to love or befriend those who commit major disbelief even if the person (who commits the major type) is the closest of blood relatives.

It is one of the affairs with which people have been put to test - from the people of the past, during the times of *al-Jaahiliyyah* (Pre-Islaamic Days of Ignorance) and in this present day *Ummah*.

Those people of knowledge have stated that the more ignorance increases, the less there exists knowledge and awareness of faith; the less people pay attention to this matter, the more practitioners of *sihr* and trickery increase, spreading throughout the earth.

One of the several types of magic from Shaytaan's 'bag of tricks' still prevailing amongst the Muslims is separating a man from his wife.

Jaabir, stated that the Prophet Muhammad (*sallallaahu 'alayhe wa sallam*) has said:

*Iblees places his throne over the water; then sends detachments (for creating dissension); the nearest to him in status are those who are most prominent in creating dissension. One of them comes and says: 'I did such and such.' And he [Shaytaan] says: 'You have done nothing.' Then one amongst them comes and says: 'I did not leave so and so until I sowed the seed of discord between a husband and a wife.' He [Shaytaan] goes near him and says: 'You have done well.'*<sup>118</sup>

### **Ar-Rabt (Binding)**

So, among those types of separation is *Ar-Rabt*.

*Ar-Rabt* - الربط (binding) is a condition in which a man is unable to attain an erection that is rigid enough for sexual penetration or sexual satisfaction.

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<sup>118</sup> Saheeh Muslim, *Kitaab Sifatul Qiyaamah wal Jannah wan Naar*. Chapter, "Tahreeshush Shaytaan wa ba'thihi Saraayaahu fitnatun Naas wa anna ma'a kulli Insaan qareen," *hadeeth* #7284

It is one of the many types of magic performed by *Shayaateen* (devils) from among the men and the *Jinn* and whoever does this, then he is a *kaafir* expelled from the fold of Islaam.

According to the scholars of medicine, there exist a few reasons why this occurs in men:

- a. Psychological causes. For example, if a man has unexpectedly lost his job, his feeling of failure may lead to temporary impotence.
- b. Disorders of the blood system, nervous system or brain, or by hormone deficiency, as well as by damage or surgery to the pelvis or penis.
- c. An Iatrogenic reason (a symptom brought on by medical assessment, verbal or physical). With this, their impotence is caused by a drug that they are receiving as a treatment for some other disorder. Diuretics, tricyclic antidepressants, H2 blockers, beta-blockers, and hormones can all cause impotence; once the drug treatment is halted, he should be able to resume his normal activity with his wife.
- d. As for what we have learned from the Scholars of Islaam, (not excluding what was mentioned above) then *Rabt* (binding) is caused by the following:
  - i. The man's wife can be so physically displeasing that he cannot attain an erection due to her unfavourable appearance or she is so beautiful or has such a high social status that he is in awe of her and therefore cannot have an erection. That latter is rare and probably sounds strange, however it happens.
  - ii. The '*Jinn* of magic' (that is entrusted with the job of *Rabt*) focuses on the brain of the man paying close attention to the location where sexual stimulation sends messages and signals to the sexual organs, then the *Shaytaan* allows the sexual organs to work naturally. When the man approaches his wife with the desire of intimacy the *Shaytaan* will defuse the center of the sexual stimulation in the brain, then the signals that are normally sent to

the [sexual] organs, which gush blood into the male sexual organ to allow it to have an erection, are impeded causing the blood to go away from it, thus causing his [sexual] organ to become limp and shrunken.

Sometimes, you will find a man who has two wives becoming '*Marboot*' - مربوط (tied up), not being able to copulate with one wife but very much able to do so with the other because the *Shaytaan* of magic – may Allaah protect us from him and his henchmen from among the men and the *Jinn* - deactivated the hub of sexual stimulation [only] when he goes near her because that Shaytaan is responsible for 'tying him up'!

As for *Rabt* ('binding' or 'tying up') of the woman (thus keeping her away from her husband), then this is of five [known] types:

1. المنع - *al-Mani'*
2. التبذل - *at-Taballud*
3. النزيف - *an-Nazeef*
4. الانسداد - *al-Insidaad*
5. التفوير - *at-Taghweer*

### ***Al-Mani* (Barricading)**

*al-Mani'* (barricading) is when a woman attempts to prevent her husband from entering her. She does so by closing her thighs together, in a way which does not allow him to penetrate.<sup>119</sup>

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<sup>119</sup> She is doing this unintentionally. Sometimes it may be due to the evil eye. In this case the person (if they know who it is who has 'afflicted' them, should use their water to bath in. If not, then the afflicted individual should read Sooratul-Anbiyaa (The Prophets) seven times before going to sleep at night and it is possible – inshaa Allaah- she will see the person who afflicted her with the evil eye. This is the suggestion of Shaykh 'Abdullaah Al-Ghudayaan (Member of the Permanent Committee of Major Scholars, Saudi Arabia).

One author of a book dealing with the subject of *Jinn* possession, evil-eye, impermissible envy or jealousy<sup>120</sup> and magic presented a story of a young man's wife being afflicted with *al-Mani'* causing him to blame her.

So, she would say to him that this [action] is emanating from her unintentionally, in other words, she did not know why she was doing this. So much so, that she asked him to place a chain of metal [obviously around her ankles] before he attempted the act, to prevent her from closing her thighs together.

So he did just that, but unfortunately he was unsuccessful in performing copulation, so, she further suggested that he inject her with some type of anaesthetic when he desired to come to her - which he did - thus they were only able to be intimate with this method!

#### ***At-Taballud* (Insensitivity)**

*At-Taballud* (insensitivity) is when the *Jinn* - may Allaah protect us from him and his troops - who is commissioned with the magic, concentrates on the center of sensitivity in the brain of the woman, so that when her husband desires to approach her sexually, the *Jinn* commissioned with the job makes her become bored or disinterested.

She will not have any sensual delight or pleasure whatsoever; she will not respond to his 'call'.

In fact, she will be with him as though her body is anaesthetized and he can do whatever he wants (to arouse her), but she will not respond nor secrete the natural fluids that Allaah created in her secretion glands that cause her private parts to become moist. As a result, the act will be unsuccessful.

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<sup>120</sup> If someone sees something in his brother that which he likes, he wishes that he had it too, and does not want to see his brother lose it; this is *ghibtah* (jealousy that is free from hatred). But if he wishes that the blessing would be taken away from his brother, this is called *hasad* (destructive jealousy).



***An-Nazeef (Bleeding)***

*An-Nazeef* (bleeding) which is of two kinds, with the differences being only one thing.

This occurs only when the man approaches her to be intimate; immediately she begins to bleed profusely.

In the same aforementioned book, the author brings another story of a soldier in the military whose wife would begin to bleed merely upon his arrival home and she would continue to bleed for five days give or take a few.

Immediately when he leaves the house - returns to work – she would stop bleeding, leaving him unsuccessful in his sexual intentions!

***Al-Insidaad (Obstruction)***

*al-Insidaad* (obstruction). This is a type of *Rabt* when the man desires to be intimate with his wife, but he experiences some type of 'protective barrier of flesh' in front of him obstructing his entrance, thus making it impossible for him to penetrate.

***At-Taghweer (Vacantness)***

*At-Taghweer* (vacantness) is when a man marries a virgin woman, but when he goes to her she completely feels as though she is a [sexually] experienced woman causing him to have doubts about her integrity. If she receives *ruqyah* [treatment] and the magic is ended she will return to normal.

Allaah (*Tabaaraka wa Ta'aalaa*) says:

﴿ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِقَاضِيَ أَجَلٍ مُّسَمًّى ﴾

**It is He (Allaah) Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.**

[Sooratuz-Zumar, 39:42]

According to al-Imaam Ibn Katheer, this indicates that they [the souls] meet in the higher realm, as was mentioned in the *hadeeth* attributed to the Prophet (*sallallaahu 'alayhe wa sallam*) which was narrated by Ibn Mandah and others. In the *Saheehayn* of Imaams al-Bukhaaree and Muslim, it is reported that Abu Hurayrah said that the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said:

*When anyone of you goes to bed, he should shake out his bed with the inside (or end of) his izaar (lower garment or the like), for he does not know what has come on to it (or what occurred to it or has fallen into) [the bed] after him, and then he should say: 'O my Lord! In Your Name I lie down on my side and with Your Name I will lift it up there from. If You take my soul, bestow mercy on it, and if You send it back, protect it as You protect Your righteous slaves.'*

The interpretation of the meaning of Allaah's statement "**He keeps those (souls) for which He has ordained death**" means, those which have died, and He returns the others back for an appointed term." As-Suddee said it means: "*For the rest of their lives.*"

While Ibn 'Abbaas said it means: "*He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes.*"

In the book compiled by al-Imaam al-Bukhaaree, entitled *al-Adabul-Mufrad*, we find him saying:

'Abdullaah bin Saalih narrated to us that Mu'aawiyah said to him from Azhar ibn Sa'eed who said: 'I heard Abu Umaamah saying: *'Surely, ash-Shaytaan comes to the bed of one of you after your family spreads it out and gets it ready, he then throws sticks and stones or (other harmful) things upon it, to cause him to become angry with his family, so if he realizes that, then let him not become angry with his family.'*<sup>121</sup>

He (added to this): *"Because this is the work of Shaytaan!"*

al-'Allaamah, Al-Imaam Muhammad Naasirud-Deen al-Albaanee said about this narration: *"its chain is hasan."*<sup>122</sup>

"Jaabir reported: "I heard Allaah's Messenger (*sallallaahu 'alayhe wa sallam*) saying: *"The throne of Iblees is upon the ocean and he sends detachments to put people to trial and the most important figure in his eyes is the one who is most notorious in sowing the seed of dissension."*<sup>123</sup>

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<sup>121</sup> Saheeh Muslim Volume 4, #6754

<sup>122</sup> As for footnote #241 on page 511 – as he did on page 82, *hadeeth* #173, footnote #22 - in the book entitled *Imam Bukhaaree's Book of Muslim Morals and Manners (al-Adabul-Mufrad)*, translated by Yusuf Talal Delorenzo which states:

**If ever a *hadith* was intended to be understood metaphorically, this is the one. Otherwise, neither a reading of revelation (in the form of the Qur'an or authentic *hadiths*) or of the real existential will yield anything to support the notion that Satan actually puts sticks in peoples' beds. Metaphorically, however, it is easy to understand how Satan may place sticks and stones in one's marriage bed.**

This type of impermissible *Ta'weel* – which is seen quite a bit in his translation - should be avoided and warned against, since it is exactly what the *Jahmiyyah* promote and we seek refuge with Allaah from being of the ignorant!

<sup>123</sup> *Kitaab Sifatul Qiyaamah wal Jannah wan Naar*. Chapter, "Tahreeshus Shaytaan wa Ba'thuhu Saraayaa," *hadeeth* #5160

**FYI:** There are some Muslims who believe that the body of water over which Iblees has his throne is the Bermuda Triangle!

Also known as the Devil's Triangle:

[http://en.wikipedia.org/wiki/Bermuda\\_Triangle](http://en.wikipedia.org/wiki/Bermuda_Triangle)

**FYI:**

According to a Gallup Poll taken amongst 1,236 American adults:

- ❖ More than one-half of them believe in the devil (or 55%, with 8% not sure).
- ❖ 37% who do not believe there actually is a devil.
- ❖ One in ten claim to have talked to the devil.
- ❖ Some 49% believe that people are at times possessed by the devil.
- ❖ And 22% were not sure.
- ❖ Leaving 35% of the population who do not believe in demonic possession.



## -SECTION SEVEN-

### Protection from Shaytaan before Your Time of Death

In the thought provoking narration, authentically collected by Imaams an- Nasaa'ee and Al-Haakim, the Prophet (*sallallaahu 'alayhe wa sallam*) used to pray saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ التَّرْدِي وَالْهَدْمِ وَالْعَرَقِ وَالْحَرْقِ ، وَأَعُوذُ بِكَ أَنْ  
يَتَّخِذَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ

*Allaahumma innee a'oodhu bika minal-taraddee wal-harami wal-gharaqi wal-harqi, wa a'oodhu bika an yatakhabatanish-shaytaan 'indal-mawti* (O Allaah, I seek refuge with You from being thrown from a high place, old age, drowning and burning; and I seek refuge with You from being beaten by the Shaytaan at the time of death).<sup>124</sup>

*Shaytaan* is relentless and very persistent from birth to death and we find the Imaams of the *Salaf* – as always – following the way of the Prophet

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<sup>124</sup> Imaam al-Manaawee in his book, *al-Faydul-Qadeer*, the explanation of *al-Jaami'us-Sagheer*, [The phrase] “and I seek refuge with You from being beaten by the *Shaytaan* at the time of death” means, lest he should wrestle with me and play with me, and damage my religion or intellect (at the time of death) by means of his '*nazaghaat*' (suggestive whispers) which cause people to slip or lose their minds. The *Shaytaan* might dominate a person when he is about to depart this world, and mislead him or prevent him from repenting.” Volume 2; pg. 187 #1541

(*sallallaahu 'alayhe wa sallam*) defending the *deen* and attempting to protect themselves from their mortal enemy.

'Abdullaah ibn Ahmad ibn Hanbal said,

Death visited my father whilst I was sitting beside him [prompting him to say '*Laa illaaha illallaah*'] and in my hand was a rag to tie his jawbone. He kept drifting in and out of consciousness so much so that we thought he had died, while he was saying [and in another narration "and gesturing with his hands"]: 'No, later!... No, later! No, later!' He did this once, then twice. Then finally a third time until, I said to him: O my dear father! What is this you keep constantly saying at this time?

He said to me: 'O my dear son! You do not know?' I said: "No!" He said: '**Iblees!**' He [**Iblees**] stood facing me biting his fingernails [in rage] saying: 'O Ahmad!' '*Futtanee*'<sup>125</sup> while I was saying: 'Not yet! Not yet! Not until I die!'<sup>126</sup>

So, we must continue to repent and seek forgiveness, since the battle to defend and protect ourselves from *Shaytaan* is never-ending. He will continue to mislead and deceive us. And if we are tricked by him and wrong ourselves, then we must keep this Qur'aanic *du'aa* upon our lips:

﴿ قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

**Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers**

[Sooratul-A'raaf, 7:23]

<sup>125</sup> Iblees was trying to make him presume something that really was not happening; "You have been saved and protected from me, I have not been able to make you swerve [away from the truth] therefore, you should admire and be amazed with yourself [with that].

<sup>126</sup> Collected by Abu Nu'aym in '*al-Hilyah*' 9/183; Imaam al-Bayhaqee (826) in his '*Shu'batul-Eemaan*' and others

Iblees has promised his Creator, if given respite, he would mislead many of us, as previously stated in the *hadeeth* of the Prophet (*sallallaahu 'alayhe wa sallam*): "The *Shaytaan* said to the Lord of Glory: 'By Your Glory O Lord, I will keep trying to misguide Your slaves so long as their souls are in their bodies.'"

We must stick to the People of the Sunnah, for indeed that is a way of protecting ourselves from *Shaytaan* and attaining Paradise. For without doubt, *Shaytaan* is with the one who is alone and distances himself from two in a manner that he does not do with one.<sup>127</sup> Make our friends of those who are people of faith and righteousness, for indeed the *Shaytaan* only casts insinuations and whispers to those with faith. As for the disbeliever, then he approaches him whenever and however he desires and will not restrict himself to whispers, instead he will play with him however he desires.

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<sup>127</sup> See the *Sunan* of al-Imaam at-Tirmidhee, *Kitaab adh-Dhabh*. Chapter, "Abwaabul Fitan," *hadeeth* #2185, it is *hasan* (good) *hadeeth*







## Epilogue

On the authority of Sabrah ibn Abee Faakih:<sup>128</sup>

I heard the Messenger of Allaah saying: 'Indeed *Shaytaan* sits upon the pathways to Islaam and [with a question loaded with rejection he asks] 'Will you embrace Islaam and leave the religion of your father and grandfathers?' The man disobeys [and opposes] him and embraces Islaam. Then he sits in the path of *hijrah* (migration) and [again a question of rejection], 'Will you migrate and leave your land [in which you were born and lived in] and your sky [which you used as a means of protection for all of your life]?' [*Shaytaan* continues his question taunting of discouragement] 'A *muhaajir* [one who leaves the land of disbelief for the land of Islaam] is like a horse in a tether'. [But] the man [again] disobeys him and migrates. Then, *Shaytaan* sits in the path to *jihaad* and says, 'The struggle is with your life and wealth. If you fight you will be killed, your wives will re-marry and your wealth will be distributed.' He disobeys him and goes out in *jihaad*. Whoever does that has a right upon Allaah that He admits him into Paradise. And whoever is killed has a right upon Allaah that He enters him into Paradise.<sup>129</sup>

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<sup>128</sup> Also known as Ibn Abil-Faakihah, Ibnul Faakihah, Ibn Abil-Faakihah al-Makhzoomee or al-Asadee. He was a companion who dwelled in Koofah, Iraaq.

<sup>129</sup> Al-Fayyoomee said: "...the intent by [stating the] general circumstances of death – that is whether his death was by way of being killed or drowning (which appears in another narration) or breaking his neck or other than that from the causes of death, indeed Allaah, the Mighty, the Sublime will admit him into Paradise".

In another narration it says: "*And whoever has his neck broken by his animal while he is a migrant or a mujaahid (one who goes out to fight in the Way of Allaah) has a right upon Allaah that He admit him into Paradise.*"<sup>130</sup>

Some of the great scholars of the past, like Shaykhul-Islaam Ibnul-Qayyim al-Jawziyyah, have mentioned how *Shaytaan* employs the *eyes*, *ears* and the *tongue* of his avowed, open enemy – the sons and daughters of Aadam – using those three as *thughoor* (pl. *thaghr* or opening).

This word is generally used in the military sense to mean '*the part of a land or country from which the invasion of the enemy is feared, so that it is like a fissure in a barrier or a gap in a wall, from which one fears the invasion of a robber or a place one fears him [the enemy] coming through a mountain or fortress*'.

Iblees' intent is to conquer the soul of the slave of Allaah, thus making him his slave.

The slave of Allaah must never take anything lightly, similar to a soldier on the battlefield. He must always be on watch, protecting his soul and heart.

Battling the *Shaytaan* is ongoing. It is a *jihad* and the *jihad* against him is of two types.

- ❖ Keeping away the doubts that he stirs up to weaken faith
- ❖ Struggling against him to keep away corrupt desires that he provokes

The first *jihad* is followed by conviction of faith, and the second is followed by patience. Allaah says:

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<sup>130</sup> Collected by al-Imaam an-Nasaa'ee *Kitaabul Jihad, Baab Maa liman Aslaam*. It is *saheeh*.

﴿ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴾

**And We made from among them (Children of Israa'eel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.)**

[Sooratus-Sajdah, 32:24]

Consequently, our rival *Shaytaan* sits in the pathway that leads to any goodness. And for this reason, if someone wants to give charity, he sits in the path of charity and it is as though he makes one say to himself, "Are you going to give your money and as a result become miserable like the beggar you are giving to?" Likewise, with regards to *hajj* (pilgrimage), he sits in the pathway and says to him, "It is a hazardous and dangerous trip, and if you go you will be subjecting yourself and your wealth to risk." Thus, he sits in the pathway to everything that is good and makes it either seem difficult and dangerous or that there will be no benefit in doing such and such act. He will even come between the virtuous, praiseworthy acts like sneezing and praising Allaah.<sup>131</sup>

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<sup>131</sup> On the authority of Mujaahid who said: "One of the sons of 'Abdullaah ibn 'Umar – either Abu Bakr or 'Umar – sneezed and said: 'Aab'. So Ibn 'Umar said: 'What is Aab? Indeed Aab is the name of one of the *Shayyaateen* who places [that word] between the sneeze and the praise [of Allaah]."

There are those amongst the people of knowledge who have stated that this name – Aab – could also be 'Ash' and also (according to some narrations) 'ashab'.

The ruling for this statement of 'Abdullaah ibn 'Umar is as though the Prophet (*sallallaahu 'alayhi wa sallam*) himself said it since he would not be able to speak about the affairs of the unseen from his opinion.

Al-Imaam al-Bukhaaree collected it in his, '*al-Adabul Mufrad*, pg. 200, section 423, *hadeeth* #963 from the printing of *Mu'assastul Kutubith Thaaqaathah*. And Allaah knows best.

Finally, you should remember always dear reader – may Allaah have mercy on you and protect you from all evil - that if *Shaytaan* attacks those *thughoor* and as a result penetrates them, he will use them for his work and manipulate them at his own bidding, causing the slave to become accustomed to looking [via the eyes] and listening [via the ears] to that which is prohibited. He will also cause the slave to speak that which will not benefit him in this life and the next.

On the authority of Abu Hurayrah who said that Abu Bakr said:

يَا رَسُولَ اللَّهِ ، عَلِّمْنِي شَيْئًا أَقُولُهُ إِذَا أَصْبَحْتُ ، وَإِذَا أَمْسَيْتُ ، وَإِذَا أَخَذْتُ  
مَضْجَعِي ، قَالَ : " قُلْ : اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ، عَالِمَ الْغَيْبِ  
وَالشَّهَادَةِ ، أَوْ قَالَ : اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ،  
رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي ،  
وَشَرِّ الشَّيْطَانِ وَشَرِّكَه

**'O Messenger of Allaah, teach me something that I can say in the morning and in the evening. He said: 'Say, O Allaah, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and sovereign of all things, I bear witness that there is no god worthy of worship except You. I seek refuge in You from the evil of my own self and from the evil and shirk of the Shaytaan). Say this in the morning and in the evening, and when you go to bed.'**



## Index

---

### A

*Aadam* · XII, XX, XXI, XXII, XXVI,  
2, 13, 20, 40, 49, 55, 57, 58, 78  
*aadhaan* · 38  
*Aayatul-Kursee* · 21, 22  
*ablution* · 42, 45  
*Al-Insidaad* · 69  
*al-Jaahiliyyah* · 65  
*Al-Mani* · 67  
*An-Nazeef* · 69  
*Ar-Rabt* · 65  
*At-Taballud* · 68  
*At-Taghweer* · 69  
*awrah* · XXIII

---

### B

*Basmalah* · 50, 52  
*Bid'ah* · XIII, 44  
*blood* · 20, 40, 47, 64, 66, 67  
*Buddhist* · X

---

### C

*camels* · 45, 46, 47  
*Christian* · X, 51

---

### D

*Devil* · X, XVIII, 2, 14, 51, 72  
*devils* · XX, XXIV, XXVII, 20, 35, 45,  
46, 56, 63, 66  
*Dhikr* · 7, 17, 18  
*dream* · 61  
*du'aa* · 42, 74  
*Dusk* · 43

---

### E

*Eesaa* · 1

---

### G

*gheebah* · XXVI

---

### H

*Hasan Al-Banna* · 2  
*Hindu* · X

---

### I

*Ibles* · XI, XII, XIII, XIV, XV, XVI,  
XVII, XXI, XXII, XXIV, XXVI, 4,

5, 7, 13, 15, 18, 50, 59, 65, 71, 72,  
74, 75, 78

*Ikhwaanul-Muslimeen* · 2  
*Innovation* · XIII  
*Israa'eeliyyaat* · XXI

---

**J**

*Jew* · X  
*jihaad* · XVIII, 77, 78  
*jinn* · XVII, XIX, 14, 19, 20, 21, 46, 56,  
66, 67, 68

---

**K**

*Khawaarij* · XXIII

---

**L**

*left hand* · 23, 24, 51, 59

---

**M**

*musical* · 59

---

**N**

*naseehah* · XVII  
*Nidaa'* · 38

---

**R**

*Ramadaan* · 22  
*Right Hand* · 50, 59  
*ruqyah* · 69

---

**S**

*Satan* · XVIII, XX, 5, 6, 9, 14, 48, 56,  
71  
*Satanic* · XVIII, 8, 9, 56  
*sexual* · IX, 6, 12, 50, 65, 66, 67, 69  
*Shayaateen* · XX, XXIII, XXIV, XXVI,  
11, 12, 20, 54, 55, 56, 63, 66, 79  
*Sooratul-Baqarah* · XX, XXVI, 6, 22,  
33, 34, 35, 64  
*sujood at-tilaawah* · 49  
*Sunnah* · XI, XIII, XIX, XXI, XXII,  
XXIV, XXV, XXVI, 35, 38, 45, 53,  
56, 61, 64, 75

---

**T**

*The Nation of Islam* · XXVII  
*The Satanic Bible* · 9  
*thughoor* · 78, 80

---

**U**

*Usamah Bin Laden* · 2

---

**W**

*wudhoo'* · 38, 45, 47, 57

---

**Y**

*Yawning* · 44

---

**Z**

*zakaah* · 22, 50  
*Zam Zam* · 56