THE WORLD OF THE JINN & DEVILS
In the Light of the Qur'an and Sunnah

Dr. ‘Umar S. al-Ashqar

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IN THE NAME OF
ALLAH
THE ALL-COMPASSIONATE, ALL-MERCIFUL

THE WORLD OF THE
JINN & DEVILS
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All praise and thanks belong to Allah, Lord of the Universe. May Allah’s blessings and peace be upon the last of the prophets and messengers Muhammad, his family, Companions, and all those who follow in his footsteps till the end of time.

This is the third of the *Islamic Creed Series* books authored by Dr. ‘Umar Sulayman al-Ashqar. Satan is the unique creation of the All-Mighty. A symbol of arrogance, rebellion and all possible imaginable evil, he is also the archenemy of mankind. He belongs to the invisible world of the Jinn. This book deals with this peculiar species in detail, based extensively on the texts of the Qur’an and Sunnah in addition to the authentic classical sources. The Arabic version has gone through a number of editions pointing to the popularity it gained among scholars as well as the lay readership. We feel happy to present an excellent English translation of the same book for general benefit.

May Allah bless with acceptance the efforts of the author, the translator and all others associated with its publication.

*Muhammad ibn ‘Abdul-Muhsin Al-Tuwajri*

General Manager
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Riyadh, Saudi Arabia
We know that we are not alone in this universe. Other sentient beings also live here, not out there in space but alongside us on this planet. Whilst the nations of the world are spending billions on seeking life forms many light-years away, Muslims down throughout the ages have known that there are other creatures living here among us.

These creatures are the jinn. Myths and fairy stories about the “jinn” and “genies” abound and have been transmitted to western cultures, as in the story of “Ala ad-din”. However, the reality of the jinn is not a fairy story. They are real creatures, and whilst there are some among them who are Muslim, many of them pose a very real danger to mankind. These are the shayateen or devils.

The Shaytaan, Iblees, sometimes referred to as the father of the jinn, is the arch-enemy of mankind. Consumed with destructive envy from the time that Adam was created and he refused to prostrate to him as commanded, he has been striving for one goal: he knows that he is doomed to Hell and he wants to take as many of the children of Adam with him as he can.

He has a vast arsenal of tricks, snares and weapons, which he launches against mankind on a daily basis. Some of those weapons are present in the very nature of man, which the Shaytaan turns against him, using his whims and desires to lead him astray. He even uses claims of sincerity to lead people astray, as when his followers such as fortune-tellers and soothsayers offer amulets to “protect against the jinn”, thus leading people astray.

However, we are not left defenceless in this war. As in any combat, we need information about our enemy, his motives and his methods. As the jinn are part of the world of the unseen, we cannot find out these things by our own powers of observations. But Allah has told us what we need to know, in His Book and on the lips of His Messenger. He has given us
the means to protect ourselves, and the weapons to resist and fight the Shaytaan and his devilish cohorts among the jinn and mankind. This book gives us all the information we need to know about the world of the jinn, their habits and ways, and how we can protect ourselves from them by putting our trust in Allah and seeking refuge with Him. Quoting extensively from the Qur’an and Sunnah, as well as from the words of the scholars of Islam, Dr. Al-Ashqar has given the ummah an extremely useful and practical guide to how Muslims should deal with the world of the jinn.

May Allah reward the author for his scholarly efforts, and benefit the Muslims thereby. May He guide us all to avoid the traps and snares of the Shaytaan and help us to walk steadfast on the Straight Path. May Allah send blessings and peace upon our Prophet Muhammad.

Naṣiruddin al-Khaṭṭaab
PREFACE TO THE FIRST EDITION

Praise be to Allah, we praise Him and seek His forgiveness and guidance. We seek refuge with Allah from the evil of our own selves and from our evil deeds. Whomsoever Allah guides, no one can lead astray, and whomsoever Allah sends astray, no one can guide. I bear witness that there is no god except Allah Alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger.

Some people think that writing about this topic is a matter of unnecessary and purely academic discussion, and they prefer that people should give it no more than a passing glance and give it only a little thought. They think that the benefits to be gained from such a study are limited, and that being ignorant of this subject does not matter.

I will not spend much time refuting these people. In search of life and living beings in the stars and planets scattered throughout space, mankind is spending money that could be used to build cities, sustain entire nations, and put an end to poverty throughout vast regions. The scientists are making great efforts for this purpose, and spending huge amounts of time and money.

What about a world of living, rational beings who live with us on earth, mingle with us in our homes, eat and drink with us, and who may corrupt our minds and hearts, and may push us to destroy ourselves and shed one another’s blood? They may enslave us to themselves, or to some other created being, so that we earn the wrath of our Lord, and His punishment come upon us, and the consequence of deviating from their Lord will be a Fire blazing fiercely (cf. al-Layl 92:14; i.e., Hell).

The information contained in the texts of the Qur’an and the ahaadeeth of the Prophet ﷺ on this topic is beyond value.

These texts expose for us the secrets of this other world, the world of the jinn, and they give us abundant information on the details of their lives,
and of the grudges that some of them bear against mankind, and the persistent efforts they make to lead us astray and destroy us.

As evidence of the seriousness of this issue, it is sufficient to examine the aayaat (verses) which speak of the jinn and devils, and to know how great a space these texts occupy in the Book of Allah.

Whoever reads these texts will know that the life of man is no more than a conflict between him and the Shaytaan. The Shaytaan wants to put an end to him, so that he will be doomed and destroyed, but the person upon whom Allah has bestowed His light strives to follow the straight path of his Lord and to guide others to this path. In order to achieve that he must fight against this enemy within his own heart and soul, and in his hopes, dreams and ambitions. He must continually examine his aims and goals, both short-term and long-term, so as to see how close or far he is from his Lord, and to what extent he has rid himself of his enemy who is trying to destroy him and to drive him as a farmer drives a donkey.

I have compiled the texts which speak of this world (of the jinn), and the comments of the learned imams on them, and I have studied all of that, and produced this book which is composed of six chapters.

**Chapter One:** This deals with the definition and description of this world of the jinn: their origins, their creation, their names, their types, their food and drink, their marriages, their dwellings, their riding beasts and the abilities which Allah has bestowed upon them.

In the pages of this chapter you will find the evidence which proves that they exist, and which refutes those who deny their existence.

**Chapter Two:** It explains the purpose for which they were created, how the divine principles and rulings reached them, and the universality of the Message of Muhammad ﷺ.

**Chapter Three:** This is the heart of this book, which covers a number of topics:
1. The reasons for the enmity between man and the Shaytaan; evidence for the strength and depth of this enmity; and Allah’s warning to us against this enemy.

2. Long - and short - term aims of the Shaytaan.

3. The methods which the Shaytaan uses to lead man astray.

4. His leading role in the battle, and his troops.

5. The traps of the Shaytaan which he sets for mankind.

This chapter ends with a discussion of the waswasah (insinuating whispers) of the Shaytaan, which is the weapon he uses to corrupt people and sow corruption in their hearts.

Chapter Four: A number of issues is discussed under this chapter through which the Shaytaan leads people astray:

1. The appearance of the devils to some people and their speaking to them, and the evil that results from that.

2. “Summoning the souls of the dead” – how true that is, and how it is connected to the devils.

3. How much the jinn know about the world of the unseen (al-ghayb), and the evil consequences of people’s belief that the jinn have knowledge of the unseen.

4. The jinn and UFOs.

Chapter Five: Describes the weapons with which the Muslim must arm himself to fight the battle against the Shaytaan.

Chapter Six: The last chapter discusses the wisdom behind the creation of the Shaytaan.

I ask Allah to benefit by means of this book its author, its publisher and its readers. May He bestow great reward upon all of them and grant us refuge from the Shaytaan, and grant us His help and care, for He is the best of supporters.
May Allah send blessings and peace upon His slave and Messenger Muhammad, and upon his family and Companions.

Dr. ‘Umar Sulaymaan al-Ashqar
Kuwait.
CHAPTER ONE
DEFINITION OF THE WORLD OF THE JINN AND DEVILS

Introduction
The jinn form a world other than that of the world of mankind and the world of the angels. They have some things in common with mankind in the sense that they are described as possessing reason and understanding, and therefore the ability to choose between good and evil. They are unlike mankind in some other ways, the most important of which is that the origin of the jinn is different from that of man.

Why they are called “jinn”
They are called jinn because they conceal themselves (ijtinaan) from people’s sight. Ibn ‘Aqeel said: “The jinn are so called because they conceal themselves from people’s sight. The word janeen (foetus) comes from the same root, and the mijann (shield) is so called because it conceals the fighter in war.”

In the Qur’an it says:

\[\text{Verily, he [the Shaytaan] and Qabeeluhu [his soldiers from the jinn or his tribe] see you from where you cannot see them.}\]

\[\text{[Qur’an 7:27]}\]

1 - Their origin and creation

(1) The origin from which they were created
Allah tells us that the jinn were created from fire, as He says:

\[\text{وَلَمَّـا خَلَقْـنـهُ مِـنْ فَٰـلٍ مِـنْ نَآيْرٍ آلِ السَّمَوَء} \]

\[\text{Aakaam al-Mirjaan fi Ahkaam al-Jaan, p. 7.}\]
Definition of the World of the Jinn and Devils

«And the jinn, We created aforetime from the smokeless flame of fire.»

[Qur’an 15:27]

And in Soorat ar-Rahmaan He says:

«And the jinn He created from a smokeless flame of fire.»

[Qur’an 55:15]

Ibn ‘Abbaas, ‘Ikrimah, Mujaahid, Al-Hasan and others said concerning the phrase “a smokeless flame of fire” – this means the edge of the flame. According to another report, it means the purest and best part of it.²

An-Nawawi said in his commentary on Muslim: “The smokeless flame means the flame which is mixed with the blackness of the fire.”³

According to a hadith narrated by Muslim, ‘Aa’ishah said: “The Messenger of Allah said: “The angels were created from light, the jinn were created from smokeless fire, and Adam was created from that which has been described to you.””⁴

(2) The beginning of their creation

Undoubtedly the creation of the jinn came before the creation of man, because Allah says:

«وَأَصَلَّى الْإِنْسَانَ مِنْ حَمْرٍ مَّسْتَوْنَوْنَ وَالْجَنَّ خَلْقُهُ مِنْ قُبْلٍ مِّنْ نَارٍ»

«And indeed, We created man from dried [sounding] clay of altered mud.

And the jinn, We created aforetime from the smokeless flame of fire.»

[Qur’an 15:26-27]

This verse clearly states that the jinn were created before man. Some of the early scholars narrated that they were created two thousand years before man, but there is no evidence for this in the Qur’an or Sunnah.

² Al-Bidaayah wa’l-Nihaayah, 1/59.
³ Sharh an-Nawawi ‘ala Muslim, 18/123.
⁴ Muslim, 4/2294, no. 2996.
(3) How the jinn were created

We do not know anything about their creation, forms or faculties except that which Allah has told us. We do know that they have hearts, as Allah says:

\[
\text{وَلَقَدْ دَرَّانَا لِيَجَهَّزَنَا لِلَّذِينَ كَفَّارٍ وَلِلَّذِينَ يَذْكُرُونَ مَا كَانَ عِنْدَنَا
\]

\[
\text{يَكْفُرُونَ بِهَا وَهُمْ مَا آذَنَّ مَعَهُ وَهُمْ أَعْيُنَهُمْ لاَ يَبْصِرُونَ بِهَا وَهُمْ أَعْيُنَهُمْ لاَ يَقْهَرُونَ بِهَا وَهُمْ أَعْيُنَهُمْ لاَ يَبْصِرُونَ بِهَا}
\]

(And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not [the truth]. They are like cattle, nay even more astray.)

[Qur'an 7:179]

Allah clearly states that the jinn have hearts, eyes and ears. The Shaytaan also has a voice, as Allah says:

\[
\text{وَأَسْتَفْنَرُ مِنْ أَسْتَفْنَكَ مِنْهُمْ بِذِكْرَكَ}
\]

(And befool them gradually those whom you can among them with your voice.)

[Qur'an 17:64]

It is proven in the ahaadeeth that the Shaytaan has a tongue, and that the jinn eat, drink, laugh and do other things which you will find throughout this book.

(4) The various types of jinn and their names in Arabic

Ibn ‘Abd al-Barr said: “Among the scholars of (Arabic) language the jinn have several names:

(i) If a jinn is mentioned in general terms, they say jinni

(ii) If they refer to one of those who live with people, they say ‘aamir, pl. ‘ummaar (lit. dweller or haunter)

(iii) If it is one of those that attach themselves to children, they say arwaah (lit. souls)

(iv) If it is evil and tries to cause harm, they say shaytaan (devil)
22 Definition of the World of the Jinn and Devils

(v) If it is worse than that, they say maarid (lit. rebellious or defiant; demon or evil spirit)

(vi) If it is even worse than that and stronger, they say 'ifreet, pl. 'afaareet (strong)."5

The Messenger ﷺ told us that “The jinn are of three types; one type which flies through the air; one type which is (like) snakes and dogs; and one which move from place to place.” This is narrated by At-Ṭabaraani and Al-Ḥaakim, and by Al-Bayhaqi in Al-Asmaa’ was-Ṣifaat, with a saheeh isnaad.6

2 - Proof of the existence of the jinn

(1) There is no room for denying the world of the jinn

A few people deny that the jinn exist at all. Some of the mushrikeen claim that what is meant by the jinn is the souls of the planets.7

A group of philosophers claimed that what was meant by the jinn was the evil inclinations of the human soul, and that what was meant by the angels was the good inclinations of the human soul.8

A group of modernists claimed that the jinn are the germs and microbes that have been discovered by modern science.

Dr. Muhammad al-Bahiyy suggested that what was meant by the jinn was the angels; in his view the jinn and the angels are the same with no difference between them. Among the things he cited as evidence for that is the fact that angels are concealed from humans, but he also included among the jinn people whose belief or kufr, good or evil, are concealed so that their true state is not known.9

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5 Aakaam al-Jaan, 8.
7 Majmoo’ al-Fataawa, 24/280.
8 Majmoo’ al-Fataawa, 4/346.
9 Tafseer Soorah al-Jinn, p. 8.
Lack of knowledge of a thing does not constitute proof that it does not exist

The best that these liars can come up with is to say that they have no knowledge of their existence, but not knowing does not prove anything. It reflects badly on an intelligent person to deny something just because he does not know that it exists. This is something for which Allah criticized the _kuffaar_ (disbelievers):

*(Nay, they have belied the knowledge whereof they could not comprehend.)* [Qur'an 10:39]

There are modern inventions which no one can deny out of arrogance – could a person living hundreds of years ago have denied the possibility of them happening, if a truthful man had told him about them? Did the fact that we did not hear the sounds with which our universe is crowded in every place prove that they do not exist, then after we invented radio and were able to pick up sounds that our ears cannot hear, we started to believe in that?

Professor Sayyid Qutb (may Allah have mercy on him) said in his book _Fi-Zilaal al-Qur'an_ (In the Shade of the Qur'an), speaking of a group of jinn whom Allah sent towards His Messenger, and who heard the Qur’an from him:

“The Qur’an mentions an incident where a group of the jinn were sent to listen to the Qur’an from the Prophet ﷺ, and it tells us what they said and what they did. This alone, and of itself, is sufficient to confirm that the jinn exist, to confirm that this incident happened, to confirm that

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10 They cannot use as evidence the report narrated in _Saheeh al-Bukhaari_ from Ibn ‘Abbaas, saying that he used to deny that the Messenger spoke with the jinn and exchanged words with them. His denial was of conversation with the jinn, not of their existence. However, people other than Ibn ‘Abbaas - such as Ibn Mas‘ood - affirmed that the Messenger did converse with them, and whoever learned something about the Prophet has evidence against the one who did not come to know of that.
Definition of the World of the Jinn and Devils

these jinn were able to listen to the Qur’an in its Arabic pronunciation, as the Messenger of Allah ﷺ pronounced it, to confirm that the jinn are created with the potential to believe or to disbelieve, to be guided or to go astray. So there is no need for further proof of this fact. Man cannot prove further that which Allah has affirmed.

But we will try to explain this fact and make it clear to human minds. This universe around us is full of mysteries, forces and creatures whose essence, attributes and effects are unknown to us. We are living in the lap of these forces and mysteries, of which we know little; most of them are unknown to us. Every day we discover some of these secrets and comprehend some of these forces; sometimes we come to know of these creatures themselves, or their attributes, or only their effects on the world around us.

We are still at the beginning of the path, the path to knowledge of this universe in which we and our fathers and grandfathers have lived, in which our children and grandchildren live, on one small particle of it, on this planet Earth which hardly merits a mention in the vastness of the universe.

What we know today – at the beginning of our journey – compared to what mankind knew only five centuries ago – is far stranger than the wonder of the jinn. If anyone had told the people five centuries ago about the mysteries of the atom of which we speak nowadays, they would have thought him crazy, or they would have thought that he was speaking of something far more strange than the jinn!

What we know and are able to discover stops at the limits of human potential which was prepared for the purpose of khilaafah (vicegerency) in this world, in accordance with the requirements of this vicegerency, and within the limits of that which Allah has subjugated to us, so that we might discover its secrets and it may be subjugated to us, so that we may fulfil the duty of vicegerency in this world. Our knowledge and discovery of its nature will not go beyond that, no matter how long the human race lives on earth; they will not go beyond the limit of what we need in order to be vicegerents on this earth, according to the wisdom
and decree of Allah.

We will discover a great deal and will come to know a great deal. We will uncover wonders of the mysteries of this universe, which will go beyond the mysteries of the atom and make it look like a mere child’s plaything. But we will still remain within the limits of knowledge circumscribed for mankind, and within the limits of what Allah says:

\\( \text{And of knowledge, you [mankind] have been given only a little.} \)

\text{[Qur'an 17:85]}

a little in comparison to the mysteries and unseen things of this universe, which no one knows but its Creator and Sustainer, and within the limits that He has allowed of His unlimited knowledge. Human means of discovery are limited, as He says:

\\( \text{And if all the trees on the earth were pens and the sea [were ink wherewith to write], with seven seas behind it to add to its [supply], yet the Words of Allah would not be exhausted.} \)

\text{[Qur'an 31:27]}

Since this is the case, we cannot affirm or deny the existence of anything in the world of the unseen or the unknown, or any of the mysteries and forces of this universe, simply because that lies beyond our mental capacities and our experience of the seen world. We do not yet know all the mysteries of our bodies and their systems and energies, let alone the mysteries of our minds and souls.

There may be other mysteries which are not included at all in many things that have been disclosed to us, and mysteries which are not included among the things whose essence we have discovered, so we can know only of their attributes or effects, or simply that they exist, because these things have nothing to do with our role as vicegerent on earth.
When Allah discloses to us the amount of these mysteries and forces that He has permitted us to know, by means of His Words and not by means of our experience and efforts based on the abilities that He has given us – then what we have to do in this case is to accept this gift, be thankful for it and submit. We should accept it as it is and not add to it or take anything away, because the only Source Who has given us this knowledge has only given it to this extent, and no more. There is no other source from which we may learn such mysteries.”

The correct view is that the jinn form a third realm, other than that of the angels and of mankind. They are created and rational beings who are aware and can understand; they are not merely symptoms or germs. They are accountable, subject to commands and prohibitions.

(2) Evidence that points to the existence of the jinn
(i) Their existence is well established in Islam and is something which no Muslim has any excuse for not knowing

Ibn Taymiyah\textsuperscript{11} says: “None of the groups of the Muslims dispute that the jinn exist or that Allah sent Muhammad (ﷺ) to them too. Most of the groups of the kuffaar also affirm that the jinn exist. The People of the Book, the Jews and Christians, also believe in them as the Muslims do, although there are some among them who deny that, just as there are some among the Muslims who deny that, such as the Jahamiyyah and Mu'tazilah. However the majority of the groups and their leaders believe in that.

This is because the existence of the jinn is something that is well established and well known in the reports of the Prophets, and it is something which is well established and there is no excuse for not knowing it. There is no excuse for not knowing that they are living rational beings who act upon their free will; indeed they are subject to commands and prohibitions. They are not merely symptoms or characteristics which exist in a human being or other creature as some of

\textsuperscript{11} Majmoo' al-Fataawa, 19/10.
the heretics claim. Because the matter of the jinn is something which is well known and well established from the Prophets, both the common folk and the elite know of that, so no group which claims to follow the noble Messengers can deny that."

He also said: "All the groups of the Muslims affirm that the jinn exist, as do most of the kuffaar, such as most of the People of the Book, and the majority of the mushrik Arabs and others among the descendents of Ham, and the Canaanites and Greeks among the descendents of Japheth. The majority of groups believe in the existence of the jinn."\(^{12}\)

The Imaam of the Haramayn said: "The scholars unanimously agreed at the time of the Sahaabah and Taabi‘een that the jinn and devils exist and that we should seek refuge with Allah from their evil. No person who has any trace of religious commitment opposes this consensus."\(^{13}\)

(ii) Texts of the Qur’an and Hadith

Many texts affirm that the jinn exist, such as the aayaat (verses):

\(\text{ٞ} \text{بَأْسَ أَوْحَى إِلَىَّ أَنْتُهُ أَسْتَمِعْ نَفْرٌ مِّنَ الْجَََّنِّينَ} \)

(Say [O' Muhammad]: It has been revealed to me that a group [from three to ten in number] of jinn listened [to this Qur'an].) \text{[Qur'an 72:1]}

\(\text{وَأَنْتُ كَانَ رَجُالٌ مِّنَ الْأَلِدَّينَ يَعْمَدُونَ رَجُالٌ مِّنَ الْجَََّنِّينَ فَرَأَوْهُمْ رَهَقًا} \)

(And verily, there were men among mankind who took shelter with the males among the jinn, but they [jinn] increased them [mankind] in sin and transgression.) \text{[Qur'an 72:6]}

There are many texts, which we will quote in the course of this discussion, even though the fact that they are so many and so well-known means that there is no need to quote them.

\(^{12}\) Majmoo’ al-Fataawa, 19/13.

\(^{13}\) Aakaam al-Marjaan, p. 4.
(iii) Sightings and eye-witness accounts

Many people in our times and in the past have seen things like that, even though many of those who have seen or heard them did not realize that they were jinn; they claimed that they were ghosts, or the "men of the unseen" (rijaal al-ghayb), or space aliens.

The most truthful report of this type is the report that the Messenger ﷺ saw the jinn and that he spoke with them and they with him, that he taught them and recited the Qur’an to them. This will be discussed further in the appropriate place below.

Donkeys and dogs see the jinn

Even though we cannot see the jinn, other living creatures such as donkeys and dogs can see them. In As-Saheehayn (Bukhaari and Muslim) narrated on the authority of Abu Hurayrah ﷺ that the Prophet ﷺ said: “If you hear the crowing of the rooster, then ask Allah of His Bounty, for it has seen an angel. And if you hear the braying of a donkey, then seek refuge with Allah from the Shaytaan, for it has seen a devil.”

Abu Dawood narrated that Jaabir ibn ‘Abd-Allah ﷺ said: “The Messenger of Allah ﷺ said: ‘If you hear the barking of a dog or the braying of a donkey, then seek refuge with Allah, for they see that which you do not see.’”

The idea that animals see things which we cannot is not strange. The scientists have discovered the ability of some living creatures to see things that we cannot see. Bees can see ultra-violet rays and are therefore able to see the sun even when it is cloudy, and an owl can see a mouse in the darkest night.

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14 Narrated by Bukhaari, 6/350, no. 3303; Muslim, 4/2092, no. 2729. Also narrated by Abu Dawood in his Sunan; see Saheeh Sunan Abi Dawood, 3/961, no. 4255.

15 Saheeh Sunan Abi Dawood, 3/961, no. 4256.
(3) Refutation of those who claim that the jinn are the angels
We have mentioned above the hadith in which the Messenger ﷺ told us that “The angels were created from light, and the jinn were created from fire.” Thus the Messenger ﷺ differentiated between the two origins, which indicates that they are two realms, not one.

Whoever looks at the texts which speak of the angels and jinn will be certain that the difference between them is great. The angels do not eat or drink, and they do not disobey Allah when He commands them; they do as they are commanded. But the jinn disbelieve, and they eat and drink, and they disobey their Lord and go against His commands.

They are indeed two realms which are hidden from us, and we cannot see them with our eyes, but they are two realms which differ in their origins and attributes.

3 - The Shaytaan and the jinn
(1) Definition of the Shaytaan
The Shaytaan - Satan - of whom Allah speaks a great deal in the Qur’an is from the realm of the jinn. In the beginning he used to worship Allah, and he dwelt in heaven with the angels and entered Paradise, then he disobeyed his Lord when He commanded him to prostrate to Adam, out of arrogance and pride. So Allah cast him out from His mercy.

In Arabic the word Shaytaan is applied to every insolent and rebellious one, and the word is applied to this creature because of his insolence towards and rebellion against his Lord. He is also described as taaghoot16, as in the aayah:

16 The word Taaghoot covers a wide range of meanings: It means anything worshipped other than the Real God (Allah), but the one who does not accept = to be worshipped, will not be considered as a Taaghoot: i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, who were falsely worshipped and taken as Taaghoot. Likewise saints, graves, rulers and leaders are falsely worshipped and wrongly followed. (Footnote to Al-Baqarah 2:256, Interpretation of the meanings of the Noble Qur’an, Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqi-ud-Din al-Hilali).
Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taaghoot [Satan]. So fight you against the friends of Shaytaan [Satan]; ever feeble indeed is the plot of Shaytaan [Satan].

This name – Shaytaan – is known to most of the nations on earth in more or less the same form, as Al-'Aqqaad noted in his book Iblees. He is called Taaghoot because he transgressed his limits, rebelled against his Lord and set himself up as a god to be worshipped. This creature has despaired of the mercy of Allah, hence Allah called him Iblees. Balas in Arabic means the one who has nothing good in him. Ablasa in Arabic means to be filled with despair and confusion.

Anyone who studies what is said in the Qur'an and hadith about the Shaytaan will know that he is a creature who can think, understand and move, etc. He is not as some of those who have no knowledge say, "The spirit of evil represented by the animalistic desires of man which divert him – if they take over his heart – from the highest spiritual values.”

(2) The origin of the Shaytaan

We have noted above that the Shaytaan is one of the jinn. This issue was disputed by some of the earlier and later writers, who used as evidence for that the aayah (verse),

{And [remember] when We said to the angels: “Prostrate yourselves before Adam.” And they prostrated except Iblees [Satan], he refused and was proud and was one of the disbelievers [disobedient to Allah].}

[Qur’an 2:34]
(Their argument is that) in this and similar aayaat, Allah says that all the angels prostrated except Iblees, which implies that he was one of them. The books of Tafseer and history have narrated to us the views of a number of scholars, who said that Iblees was one of the angels and that he was the steward of Paradise, or of the first heaven, and that he was one of the noblest of the angels, etc.

Ibn Katheer said: “Many reports have been narrated concerning this matter from the salaf, most of which come from the Israa’eeleyaat (reports from the Jewish tradition) which were narrated so that they might be examined, and Allah knows best how true many of them are. Some of them can be definitively described as being false, because they go against the truth which we have in our own hands.

What is mentioned in the Qur’an is sufficient and we have no need of reports from the previous nations, because they are not free of alterations, additions and subtractions. Much material in them is fabricated, because they did not have reliable scholars who could memorize the reports and protect them from the distortions of extreme elements and followers of falsehood, unlike this ummah which has its imaams, scholars, leaders, pious and righteous people, prominent critics and scholars with excellent memories who compiled the ahaadeeth and edited them, sorting the saheeh (sound) from the hasan (acceptable) from the da’eeef (weak) from the munkar, mawdo’, matrook and makdhoob (kinds of weak or fabricated ahaadeeth). They defined the fabricators, liars, unknown narrators and others kinds of narrators. All of this serves to protect the position of the Prophet ﷺ, the Seal of the Messengers and the Leader of mankind, from having anything false attributed to him or any statement narrated from him which he did not say.”

Their argument that because Allah said that all the angels prostrated to Adam except Iblees, this proves that Iblees was one of the angels, does not constitute proof because it may be that this is a case of istithnaa’

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18 Tafseer Ibn Katheer, 4/397.
münqati’\textsuperscript{19}, and in fact this is indeed the case, because Allah stated that Iblees was one of the jinn in the aayah:

[And [remember] when We said to the angels: \textit{Prostrate yourselves unto Adam.} So they prostrated themselves except Iblees [Satan]. He was one of the jinn; he disobeyed the Command of his Lord.\textsuperscript{20}]

\textsuperscript{(Qur'an 18:50)}

And we have the evidence of a saheeh text which proves that the jinn are not the same as the angels or mankind, as the Prophet \textsuperscript{21} said: “The angels were created from light, the jinn were created from the smokeless flame of fire, and Adam was created from mud.” This hadith is narrated in \textit{Saheeh Muslim}.

Al-Hasan al-Baṣri said: “Iblees was not one of the angels for even the blink of an eye.”\textsuperscript{20} Ibn Taymiyah concluded that: “The Shaytaan was one of the angels with regard to his appearance, but not with regard to his origin or his attitude.”\textsuperscript{21}

Is the Shaytaan the father of the jinn or simply one of them?

We have no clear text to tell us whether the Shaytaan was the father of the jinn or simply one of them, although the latter is more likely to be the case because of the aayah,

[Except Iblees [Satan]. He was one of the jinn.\textsuperscript{20}]

\textsuperscript{(Qur'an 18:50)}

Ibn Taymiyah (may Allah have mercy on him) was of the opinion that the Shaytaan was the father of the jinn, just as Adam was the father of

\textsuperscript{19} \textit{Istithnaa' munqati}'\textsuperscript{: an Arabic grammatical construction indicating that what comes after the word illa (except) is not of the same nature as what comes before it.}

\textsuperscript{20} \textit{Al-Bidaayah wa'l-Nihaayah}, 1/79.

\textsuperscript{21} \textit{Majmoo' al-Fataawa}, 4/346.
mankind.22

(3) The ugly appearance of the devils

The Shayṭaan is ugly in appearance. This idea is well established in people’s minds. Allah likened the fruits of the tree of Zaqqoom which grows at the bottom of Hell to the heads of devils, because it is known that their appearance and forms are ugly:

{Verily, it is a tree that springs out of the bottom of Hell-fire, The shoots of its fruit stalks are like the heads of Shaytaateen [devils].} [Qur’on 37: 64-65]

The Christians in the Middle Ages used to depict the devil as looking like a black man with a pointed beard, raised eyebrows, a mouth breathing fire, horns, cloven feet and a tail.23

(4) The Shayṭaan has two horns

In Ṣaheeh Muslim it is narrated from Ibн ‘Umar that the Prophet ﷺ said: “Do not pray when the sun is rising, or when it is setting, because it rises between the two horns of the Shayṭaan.”24

It is narrated from Ibн ‘Umar that the Messenger of Allah ﷺ said: “When the sun starts to rise, then delay your prayer until it has risen fully, and when the sun starts to set, then delay your prayer until it has set fully, and do not deliberately set out to pray at the time when the sun is rising or setting, for it rises between the two horns of the Shayṭaan.”25

The meaning of this hadith is that groups of mushrikeen used to worship the sun, and they would prostrate to it when it was rising and when it was setting. At that moment the Shayṭaan would set himself up in the

22 Majmoo’ al-Fataawa, 4/235, 346.
23 Daa’irah al-Ma’aarif al-Hadithah, p. 357.
24 Muslim, 1/567, no. 828.
25 Narrated by Bukhaari, 6/335, no. 3272, 3273. Narrated by Muslim as far as the words (until it sets), 1/568, no. 829.
direction of where the sun was, so that they would be worshipping him. This is stated clearly in *Saheeh Muslim*, where it is narrated that ‘Amr ibn ‘Absah al-Sulami asked the Messenger about prayer, and he said: “Pray *Fajr*, then stop praying until the sun has risen and is above the horizon, for when it rises, it rises between the horns of the *Shaytaan*, and at that point the *kuffaar* prostrate to it. Then pray (after that), because prayer is witnessed and attended (by angels).” Then he forbade him to pray after *Asr*, “Until the sun sets, for it sets between the two horns of the *Shaytaan*, and at that point the *kuffaar* prostrate to it.”

Se we are told not to pray at these two times, but the correct view is that prayer at these two times is permissible, if there is a reason for doing so, such as *tahiyyat al-masjid* (greeting the mosque), but it is not permissible if there is no reason, such as *nafl* prayer in general, because the Prophet said: “… do not deliberately set out to pray…” i.e., do not aim to pray at these times.

Another hadith in which the horns of the *Shaytaan* are mentioned is the hadith narrated by Bukhaari from Ibn ‘Umar who said, “I saw the Messenger of Allah pointing towards the east and saying, “*Fitnah* (tribulation) will come from there, *fitnah* will come from there where the horns of the *Shaytaan* will appear.”

What is meant by the phrase, “where the horns of the *Shaytaan* will appear” is the east.

4 - The food, drink and marriage of the jinn

(1) Their food and drink

The jinn – including the *Shaytaan* – eat and drink. In *Saheeh al-Bukhaari* it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet commanded him to bring him some stones to use to clean himself after defecating, and said to him, “Do not bring me

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26 Narrated by Muslim, 1/569, no. 832.
27 Narrated by Bukhaari, 6/336, no. 3279.
bones or dung.” When Abu Hurayrah asked the Messenger afterwards, about the reason why he had told him not to bring him bones or dung, he said, “They are the food of the jinn. A delegation of the jinn of Nusaybeen came to me – and what good jinn they are – and asked me for provision. I prayed to Allah for them and asked that they should not pass by any bone or dung but they would find food on it.”

In *Sunan at-Tirmidhi* it is narrated with a *ṣaheeh isnaad* from ‘Abd-Allah ibn Mas‘ood that he said: “The Messenger of Allah said: ‘Do not use dung or bones to clean yourselves (after relieving yourselves), for they are the provision of your brothers among the jinn.’”

In *Ṣaheeh Muslim* it is narrated from Ibn Mas‘ood that the Messenger of Allah said: “A caller from among the jinn came to me, and I went with him and recited Qur’an to them.” (Ibn Mas‘ood) said: “He took us and showed us their footsteps and the traces of their fires. They asked him for provision and he said: “You will have every bone over which the name of Allah has been mentioned; when it falls into your hands it will have plenty of meat on it. And all droppings are food for your animals.” Then the Messenger of Allah said: “Do not use them (bones and dung) to clean yourselves after relieving yourselves, for they are the food of your brothers.”

The fact that dung is the food of the jinn or of their animals is not the only reason why we are not allowed to use it to clean ourselves after relieving ourselves. The Messenger mentioned another reason, as he stated clearly that dung is *rijs* (filth).

The Messenger told us that the *Shaytaan* eats with his left hand, and he commanded us to differ from him in that. Muslim narrated in his

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28 Narrated by Bukhaari, 7/171, no. 3860.
29 *Ṣaheeh Sunan at-Tirmidhi*, 1/8, no. 17.
30 Narrated by Muslim, 1/332, no. 450. *Ṣaheeh Sunan at-Tirmidhi*, 3/104, no. 2595. If we are forbidden to spoil the food of the jinn then it is even more forbidden to spoil the food of man.
31 This hadith was narrated by Bukhaari in his *Ṣaheeh*, 1/256, no. 156.
Šaheeh from Ibn ‘Umar (may Allah be pleased with them both) that the Prophet said: “When any one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand, for the Shaytaan eats with his left hand and drinks with his left hand.”\(^{32}\)

Šaheeh Muslim narrated yet another hadith: “When a man enters his house and mentions Allah upon entering and when eating, the Shaytaan says, ‘There is no place for you to stay and no dinner.’ If he enters his house and does not mention Allah upon entering, the Shaytaan says, ‘You have a place to stay.’ And if he does not mention Allah when eating, (the Shaytaan) says, ‘You have a place to stay and you have dinner.’\(^{33}\)

These texts definitively prove that the devils eat and drink.

Just as man is forbidden to eat meat over which the name of Allah has not been mentioned, the Messenger allocated for the believing jinn every bone over which the name of Allah has been mentioned. So they are not allowed to eat things over which the name of Allah has not been mentioned; such things are left for the devils who are kuffaar among the jinn. The devils regard food as permissible if the name of Allah has not been mentioned over it. Because of that, some of the scholars were of the view that the meat of an animal that died without being slaughtered properly (maytah) is the food of the devils, because the name of Allah has not been mentioned over it.

Ibn al-Qayyim understood the aayah –

\[
\begin{align*}
\text{إِنَّا لِلّهِ وَلَيْلَةَ الْفَطْرِ وَالْيَوْمَ الْقَبْلَى وَالْيَوْمَ الْكَبْرُۤ وَالْعَشَرَۡ إِنَّا نَجَسَّنَّ مِنْ عَمَلِ الشَّيْطَانِ}
\end{align*}
\]

(\textit{O’ you who believe! Intoxicants [all kinds of alcoholic drinks], and gambling, and Al-Ansaab [stone altars for offering sacrifices to idols, jinn, etc.] and Al-Azlaam [arrows for seeking luck or decision] are an abomination of Shaytaan’s [Satan’s] handiwork.})

\[\text{Qur’an 5:90}\]

\(^{32}\) Muslim, 3/1597, no. 2020.  
\(^{33}\) Muslim, 3/1598, no. 2018.
This means that intoxicants are the drinks of the Shayṭaan, so he drinks of the drinks that his friends make by his command, and that he participates with them in making them and in drinking them, and he shares the sin and punishment with them.

What Ibn al-Qayyim said is supported by the report narrated by An-Nasaa’i from ‘Abd-Allah ibn Yazeed, who said: “Umar ibn al-Khaṭṭaab wrote to us and said: ‘Put your drinks on to boil until the share of the Shayṭaan disappears from them, for he has two shares and you have one.’” 34

(2) The jinn get married and multiply

It seems that the jinn get married. Some of the scholars understood this to be the case based on the aayah in which Allah says of the wives of the people of Paradise:

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\text{أَمَّا الَّذِينَ يَطَمِّنُونَ إِلَّا مَا كَسَاهُمُ اللَّهُ وَلَا يَجْعَلْنَ أَنَّهُمْ فَتَرَى مِنْ مَا كَرَأَهُمُ اللَّهُ عَلَى وَجُوبَهُمْ} \\
\text{[Qur’an 55:56]}
\]

Tamth in Arabic means sexual intercourse, and it is said that it means sexual intercourse from which bleeding results (i.e., deflowering).

Al-Safaareeni mentioned a hadith whose isnaad requires further examination, which says, “The jinn produce offspring, just as the sons of Adam produce offspring, but they are greater in number.”

Whether this hadith is saheeh or not, the aayah clearly states that the jinn engage in sexual intercourse, and this is sufficient evidence for us.

Our Lord has told us that the Shayṭaan has offspring. Allah says, rebuking those who take the Shayṭaan and his offspring as friends:

\[
\text{أَفْتُرِخُوا لِلَّذِينَ أَمَّنَّهُمُ اللَّهُ وَأَزْيَارَهُمُ اللَّهُ وَأَوَلِيَّةَ مِنْ دُونِ وَهُمْ لَكُمْ عَدُوًّا} \\
\text{[Qur’an 18:50]}
\]

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34 Saheeh Sunan an-Nasaa’i, 3/1154, no. 5275.
Qataadah said: “The children of the Shayṭaan produce offspring just as the children of Adam produce offspring, but they are greater in number.”  

(3) The claims of some scholars that the jinn do not eat, drink or get married

Some people claim that the jinn do not eat or drink, or get married. This view is proven false by the evidence that we have quoted above from the Qur’an and Sunnah.

Some of the scholars suggested that the jinn are of different types, some of whom eat and drink and some do not. Wahb ibn Munabbih said: “The jinn are of different types. The pure jinn are spirits who do not eat, drink, die or produce offspring. And there are other types who do eat, drink, produce offspring, get married and die. These are the female demons, ghouls, and the like.” This is narrated by Ibn Jareer.

What Wahb mentioned requires evidence, but there is no evidence.

Some of the scholars have tried to discuss how the jinn eat, whether that involves chewing and swallowing, or sniffing and inhaling. Discussing such matters is wrong and is not permissible, because we have no knowledge of how they do that, and Allah and His Messenger have not told us anything about that.

(4) Marriage between humans and jinn

We still hear that so and so among mankind has married a female jinni, or that a woman from among mankind has married a male jinni. Al-Suyooti mentioned reports from the salaf and the scholars which indicate that marriages between humans and jinn may take place.

Ibn Taymiyah says: “Humans and jinn may get married and may produce children; this happens often and is well known.”

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35 Laqt al-Marjaan, p. 51.
36 Lawaami‘ al-Anwaar, 2/222.
37 If you want to know more about this topic, see Aakaam al-Marjaan, p. 66.
38 Laqt al-Marjaan, p. 53.
39 Majmoo‘ al-Fataawa, 19/39.
Assuming that this could happen, a number of scholars ruled it to be *makrooh*, such as Al-Ḥasan, Qataadah, Al-Ḥakam and Ishāaq. Imaam Maalik (may Allah have mercy on him) did not find any evidence to forbid marriage with the jinn, but he did not approve of the idea, and he gave his reason for that as follows: “I fear that this may lead to a situation where if a woman is found to be pregnant and is asked, ‘Who is your husband?’ she may reply, ‘He is from among the jinn.’ This would cause much mischief.” ⁴⁰

Some people thought that this is not permissible, and they quoted as evidence the fact that Allah has blessed His slaves among mankind by giving them spouses of their own kind:

> {And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.} ⁴¹

Even if such a marriage happened, it would be impossible to achieve love and harmony between them, because they are of different types, so the reason for marriage is not there, because they cannot attain the repose and love referred to in the *aayah*.

Whatever the case, this is something which some people claim happens now and has happened in the past. If it does happen, then it is an aberration. It is very rare that one who does this would ask about the *shar’i* ruling concerning that, for the one who does that may be forced to do so and may not be able to get out of that situation.

Another indication that it is possible for there to be marriages between humans and jinn is the *aayah* in which Allah says of *al-hoor al-‘iyn* in Paradise:

> {أَن نَّمَّا تَحْبَسُنَا إِنَّ نَفْسَكَمُ أُرْزُعُونَ لَنَسْكُنَّوا إِلَيْهَا وَحَمَّالٌ يَمْهَِّلُ مَوْءُودَةً وَرَحْمَةً} ⁴²

> {Qur’an 30:21}

⁴⁰ Aakaam al-Marjaan, p. 67.
Definition of the World of the Jinn and Devils

(with whom no man or jinni has had Tamth [sexual intercourse] before them.)

[Qur'an 55:56]

This aayah indicates that they are suited equally for humans and jinn.

5 - The lifespan and death of the jinn

Undoubtedly the jinn – including the devils – will die, because they are included in the aayah,

Whatever is on it [the earth] will perish.

And the Face of your Lord full of Majesty and Honour will remain forever.

Then which of the Blessings of your Lord will you both [jinn and men] deny?

[Qur'an 55:26-28]

In Saheeh al-Bukhaari it is narrated from Ibn ‘Abbaas that the Prophet used to say: “A’oodhu bi ‘izzatika, alladhi laa ilaaha illa anta, alladhi laa yamoot, wa’l-jinn wa’l-ins yamootoon (I seek refuge in Your Glory, for there is no god except You, Who does not die, but men and jinn will die).”

With regard to how long their lives are, we do not know, apart from what Allah has told us about the accursed Iblees, who will remain alive until the Hour begins:

[Iblees] said: ‘Allow me respite till the Day they are raised up [i.e. the Day of Resurrection].’

[Allah] said: ‘You are of those respited.’

[Qur'an 7:14-15]

But with regard to other jinn, we do not know how long their lives are, but they live longer than humans do.

41 Narrated by Muslim in his Saheeh, 4/1906, no. 2451.
What indicates that they may die is the fact that Khaalid ibn al-Waleed killed the female devil of Al-‘Uzza (the tree which was worshipped by the Arabs), and that a Sahaabi killed the jinn which appeared in the form of a snake, as will be explained in detail below.

6 - The dwelling-places, gatherings and haunts of the jinn

The jinn inhabit the same earth on which we live, and they tend to gather in greater numbers in ruins and deserted places, and in dirty places such as bathrooms, privies, garbage dumps and graveyards. Hence – as Ibn Taymiyah says – many of the “shaykhs” who are accompanied by the devils dwell in many of these places.

There are ahaadeeth which forbid praying in bathrooms, because of the impurity (najaasah) in such places, and because they are the abode of the devils, and in graveyards because that is a means that leads to shirk. They often gather in places where they can cause mischief, such as marketplaces. Salmaan advised some of his companions, “Do not, if possible, be the first person to enter the marketplace, or the last one to leave, because it is the battle-ground of the devils, and in it he sets up his banner.”

The devils stay in the houses in which people live, but they may be expelled by saying Bismillaah, remembering Allah (dhikr) and reciting Qur’an, especially Soorat al-Baqarah, including Aayat al-Kursi. The Messenger mentioned that the devils spread out and increase when darkness falls, hence he commanded us to keep our children inside at dusk. This is a hadith which is agreed upon by Bukhaari and Muslim. The devils flee from the adhaan, and in Ramadaan the devils are chained up.

The devils love to sit between the shade and the sun, hence the Messenger forbade sitting there. This is a saheeh hadith narrated in Al-Sunan and elsewhere.

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42 Narrated by Muslim, 4/1906, no. 2451.
7 - The animals and vehicles of the jinn

According to the hadith of Ibn Mas‘ood in Ṣaḥeeḥ Muslim, the jinn asked the Messenger ﷺ for provision and he said, “You will have every bone over which the name of Allah has been mentioned; when it falls into your hands it will have plenty of meat on it. And all droppings are food for your animals.”

So he told us that they have animals, and that the food of their animals is the dung of the animals of mankind.

Our Lord has told us that the Shaytaan has a cavalry with which he makes assaults on his enemies among the sons of Adam. Allah says:

[(Qur’an 17:64)]

(And befool them gradually those whom you can among them with your voice [i.e. songs, music, and any other call for Allah’s disobedience], make assaults on them with your cavalry and your infantry.)

Animals which are accompanied by the devils

Among these animals is the camel. The Messenger ﷺ said: “The camel was created from the devils, and behind every camel there is a devil.” Narrated by Sa‘eed ibn Mansoor in his Sunan with a hasan mursal isnaad. For this reason the Messenger ﷺ forbade praying in the places where camels sit. It is narrated from Al-Baraa’ ibn ‘Aazib that the Messenger ﷺ said: “Do not pray in the places where camels sit, for they are from the devils; but pray in the sheep pens, for they are a blessing.”

It is narrated that ‘Abd-Allah ibn Maghfil said: “The Messenger of Allah ﷺ said: ‘Pray in the sheep pens, and do not pray in the places where camels sit, for they were created from the devils.’”

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43 Narrated by Muslim, 3/332, no. 450.
44 Ṣaḥeeḥ al-Jaami’, 2/52.
45 Narrated by Abu Dawood. See Ṣaḥeeḥ Sunan Abi Dawood, 1/37, no. 169.
46 Ṣaḥeeḥ Sunan ibn Maajah, 1/128, no. 623.
These *ahaadeeth* serve to refute those who say that the reason why we are told not to pray where camels sit is because their urine and dung are *najis* (impure). The correct view is that the dung and urine of animals whose meat may be eaten is not *najis*.

Abu'l-Wafaa' ibn 'Aqeel wondered about the meaning of the Prophet’s words, “The black dog is a devil,” when it is known that it was born from another dog and that “The camel was created from the devils” even though it was born from another camel.

The answer is that this is by way of likening these animals to devils, because the black dog is the worst and least useful of dogs, and the camel resembles the jinn in its difficult and aggressive nature, just as it may be said “So and so is a devil” if he is difficult and evil.47

The view of Ibn ‘Aqeel is supported by the fact that living beings in our world are created from water, as Allah says:

\[
\text{And We have made from water every living thing.}
\]

[Qur'an 21:30],

whereas the devils were created from fire.

8 - The abilities and weaknesses of the jinn

(1) The abilities that Allah has given them

Allah has given the jinn abilities which He has not given to humans, and Allah has told us about some of their abilities, which include:

(i) The ability to move quickly from one place to another

An *'ifreet* from among the jinn made a promise to the Prophet of Allah Sulaymaan to bring the throne of the queen of Yemen to *Bayt al-Maqdis* (Jerusalem) in a period no longer than it took a man to rise from his seat. The one who had knowledge of the book said, I will bring it to you in the twinkling of an eye:

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Definition of the World of the Jinn and Devils

(ii) They reached space before man did

In the ancient past, the jinn used to ascend to places high up in the heavens, where they would try to eavesdrop on the news of heaven and find out about events before they happened. When the Messenger was sent, the protection of the heavens was increased:

\[\text{And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.}
\]

\[\text{And Verily, we used to sit there in stations, to [steal] a hearing, but any who listens now will find a flaming fire watching him in ambush.}
\]

The Messenger explained how they try to eavesdrop. It is narrated from Abu Hurayrah that the Prophet told him: “When Allah decrees a matter in heaven, the angels beat their wings in submission to what He says, (with a sound) like a chain beating on a rock. Then when fear is banished from their (angels’) hearts, they (angels) say: ‘What is it that your Lord has said?’ They say: ‘The truth. And He is the Most High, the Most Great’ (cf. Saba’ 34:23).

So those who are trying to eavesdrop hear it, and those who are trying to eavesdrop are standing one above the other.” – Sufyaaan described that
by holding his hand upright with the fingers spread apart. — "So he (the listener) hears a word and passes it on to the one who is beneath him, who passes it on in turn, until it reaches the lips of the sorcerer or soothsayer. Sometimes the flaming fire will hit him before he passes it on and sometimes he will pass it on before he is hit, and he tells one hundred lies along with it. Then it is said, 'Did he not tell us on such and such a day that such and such (would happen)?' So he is believed for that one word which was heard from heaven." 48

**The myths of the jaahiliyyah**

The reason why the flaming fire is thrown from heaven was to put an end to the myths which had been handed down amongst the people of the *jaahiliyyah*. It is narrated that 'Abd-Allah ibn 'Abbaas said: "A man from among the Companions of the Prophet ﷺ, the Anṣaar, told me that whilst they were sitting one night with the Messenger of Allah ﷺ, a shooting star fell, giving a lot of light. The Messenger of Allah ﷺ said to them, "What did you use to say during the *jaahiliyyah* when such a thing happened?" They said, "Allah and His Messenger know best. We used to say that a great man has been born this night, and a great man has died."

The Messenger of Allah ﷺ said, "This does not happen because of the birth or death of anyone. But our Lord – blessed and exalted be His name – when He decrees a matter, the bearers of the Throne glorify Him, then the people of the heavens, one below the other, glorify Him, until the *tasbeeh* reaches the people of this heaven, the first heaven. Then those who are closest to the bearers of the Throne say to the Bearers of the Throne, 'What did your Lord say?' They tell them what He said. Then the people of the heavens ask one another, until the news reaches this heaven, the lowest heaven. Then the jinn try to listen, and they throw it down to their friends, and what they bring in this manner is true, but they add a great deal of lies to it." 49

48 Narrated by Bukhaari in his *Saheeh*, 8/538, no. 4800.
49 Narrated by Bukhaari, 6/338, no. 3288.
They may also eavesdrop in a manner that is easier for them than this, which is when the devils listen to the angels who come down to the clouds with the new decrees of their Lord. It is narrated from ‘Aa’ishah that the Prophet ﷺ said: “The angels speak in the clouds about things that will happen on earth. The devils listen to what is said, then they drop that into the ear of the fortuneteller like dropping something into a bottle, and they add a hundred lies to it.”

(iii) Their knowledge of building and handicrafts

Allah has told us that He subjugated the jinn to His Prophet Sulaymaan, and they used to do a great deal of work for him that required strength, intelligence and skill:

(Qur’an 34:12-13)

(And there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for him as he desired, [making] high rooms, images, basins as large as reservoirs, and [cooking] cauldrons fixed [in their places].)

Perhaps long ago they made discoveries like radio and television. Ibn Taymiyah\(^{50}\) mentioned that one of the “shaykhs” who was in contact with the jinn told him that “the jinn had shown him something shining like water and glass, and they showed him in it the things about which he asked for information. He said, “So I tell the people about that, and it conveys to me the words of whoever among my companions seeks help through me, and I respond to him, and they convey my response to him.”

\(^{50}\) Majmoo’ al-Fataawa, 11/309.
(iv) The ability to change shape

The jinn have the ability to take on the form of humans or animals. The Shayṭaan came to the mushrikeen on the day of Badr in the form of Suraaqah ibn Maalik, and he promised victory to the mushrikeen. Concerning this the following aayah was revealed:

\[
\text{وَإِنَّهُ لَخَيْرٌ مِّنْ أَنْبَأُكُمْ أَنَّكُم مُّقَرَّبِي أَيُّهَا الْأَيَّامُ مَسَّ أَنَا}
\]

(And [remember] when Shayṭaan [Satan] made their [evil] deeds seem fair to them and said, ‘No one of mankind can overcome you this day [of the battle of Badr] and verily, I am your neighbour [for each and every help].’) *[Qur’an 8:48]*

But when the two armies met, and the angels came down from heaven to help, he turned and fled:

\[
\text{فَلَمَّا نَآتَ أَفْلَى كَنَّ كَنَّ عَقِبَةً وَقَالَ إِنِّي بَرَئُوْيَا فَمَنْ يَحْمِمُ إِلَيْ أَرْمَى مَا}
\]

(But when the two forces came in sight of each other, he ran away and said “Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allah.”) [Qur’an 8:48]

Abu Hurayrah told an amazing story which is narrated by Bukhaari and others. Abu Hurayrah said: “The Messenger of Allah appointed me to guard the zakaah of Ramadaan. Then someone came to me and started taking handfuls of the food. I took hold of him and said, ‘By Allah, I will take you to the Messenger of Allah [ﷺ].’ He said, ‘I am in need, and I have children, and I am in urgent need.’ So I let him go. In the morning, the Prophet [ﷺ] asked: ‘O’ Abu Hurayrah, what did your prisoner do last night?’ I said, ‘O’ Messenger of Allah, he complained of being in urgent need and said that he had children, so I took pity on him and let him go.’ He said, ‘But he is a liar and he will come back.’

I knew that he would come back because the Prophet [ﷺ] had said, ‘He will come back.’ So I lay in wait for him, and he came and started taking handfuls of the food. I took hold of him and said, ‘I will take you to the
Messager of Allah ﷺ. He said, ‘Leave me alone, for I am in need and I have children. I will not come back.’ So I took pity on him and let him go. In the morning, the Messenger of Allah ﷺ asked me, ‘What did your prisoner do?’ I said, ‘O’ Messenger of Allah, he complained of being in urgent need and said that he had children, so I took pity on him and let him go on his way.’ He said, ‘But he is a liar and he will come back.’

So I lay in wait for him the third night, and he started taking handfuls of the food. I took hold of him and said: ‘I will take you to the Messenger of Allah ﷺ. This is the third and last time. You say that you won’t come back, then you some back.’ He said, ‘Let me go, and I will teach you some words by which Allah will benefit you.’ I said, ‘What are they?’ He said: ‘When you go to bed, recite Aayat al-Kursiy, {{Allah! 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]} [Qur’an 2:255] until you reach the end of the aayah. You will continue to have protection from Allah, and no devil will come near you until morning.’ Then I let him go.

The Messenger of Allah ﷺ asked me, ‘What did your prisoner do last night?’ I said, ‘O’ Messenger of Allah, he claimed that he would teach me some words by which Allah would benefit me, then I let him go.’ He said, ‘What were they?’ I said, ‘He told me: “When you go to bed, recite Aayat al-Kursiy from the beginning to the end, {{‘Allah! 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]” [Qur’an 2:255]’ And he told me, “You will continue to have protection from Allah, and no devil will come near you until morning.’” They (the Sahaabah) were always keen to do good things. The Prophet said: “He told you the truth even though he is a liar. Do you know with whom you have been speaking for the last three night, O’ Abu Hurayrah?’ I said, ‘No.’ He said, ‘That was a devil.’”

51 Bukhaari, 4/486, no. 2311. Some of the scholars narrated that the hadith is munqati’, because ‘Uthmaan ibn al-Haytham did not state clearly that he heard it from his shaykh. But the hadith was described as being mawsool by An-Nasaa’i and others. See Fath al-Baari, 4/488.
This devil may appear in the form of a man, or he may appear in the form of an animal: a camel, donkey, cow, dog, or cat and or snake. The form most frequently taken is that of a black dog or cat. The Messenger said that if a black dog passes in front of one, this invalidates one's prayer, and the reason he gave for that was that "the black dog is a devil." Ibn Taymiyah said: "The black dog is the devil of dogs, and the jinn often appear in this form, or in the form of a black cat, because black concentrates more devilish strength in it than other (colours), and it holds the power of heat."

**Snakes that are found in houses**

The Jinn may take on the form of snakes and appear to people. Hence the Messenger forbade killing the snakes that live in houses, lest the one killed be a jinni who had become a Muslim. In *Saheeh Muslim* it was narrated that Abu Sa’eed al-Khudri said: "The Messenger of Allah said: ‘In Madeenah there are jinn who have become Muslim, so if you see anything of them, warn them and give them three days to leave, then if it appears to you after that then kill it, for it is a devil.’" One of the *Sahaabah* killed a snake of the kind found in houses, and this led to his own death. Muslim narrated in his *Saheeh* that Abu al-Saa’ib visited Abu Sa’eed al-Khudri at home, and found him praying. He said: “So I sat and waited until he finished his prayer, and I heard some movement in a corner of the house. I looked and saw a snake, so I jumped up to kill it, but he gestured to me that I should sit down, so I sat down. When he finished praying, he pointed to a room of the house and said, ‘Do you see that room?’ He said, ‘Yes.’ He said, ‘There used to live in it one of our young men who had just gotten married. We went out with the Messenger of Allah to *Al-Khandaq* (Ditch), and that young man used to ask the Messenger of Allah for permission to leave in the middle of the day, so that he could come back to his wife. One day he asked for

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52 Narrated by Muslim, 1/365, no. 510.

53 Narrated by Muslim, 4/1756, no. 2236.
permission and the Messenger of Allah ﷺ told him, “Take your weapon with you, for I fear that Qurayzah may attack you.”

So the man took his weapon and came back, and saw his wife standing in the doorway. He raised his spear to stab her, because he was seized with *gheerah* (protective jealousy), but she said to him, “Put down your spear and go into the house, so you will see what made me come out.”

He went in and saw a big snake curled up on the bed. He raised his spear and stabbed it, then he came out and thrust the spear into the ground of the courtyard. Then the house shook, and we do not know which of them died first, the snake or the man.

We came to the Messenger of Allah ﷺ and told him about that. We said, “Pray to Allah to bring him back to life for us.” He said, “Pray for forgiveness for your companion.” Then he said: “In Madeenah there are jinn who have become Muslim, so if you see anything of them, warn them and give them three days to leave, but if it appears to you after that then kill it, for it is a devil.””

**Important cautions concerning killing snakes found in houses**

1 - This ruling, which is the prohibition on killing animals (found in houses), applies exclusively to snakes, not other animals.

2 - This does not apply to all snakes, only the snakes which we see inside houses. With regard to the snakes which we see outside, we are commanded to kill them.

3 - If we see snakes inside the home, we should warn them and tell them to leave, for example by saying, “I abjure you by Allah to leave this house, and to keep your evil away from us, otherwise we will kill you.” If you see it after three days, then kill it.

4 - The reason why we should kill it after three days is that we can be sure then that it is not a Muslim jinn, because if it were, it would leave the house. If it is really a snake then it deserves to be killed, and if it is a

54 Narrated by Muslim, 4/1756, no. 2236.
rebellious *kaafir* jinn then it deserves to be killed, because of the harm and fear it causes to the people living in the house.

5 - An exception is made in the case of a kind of snake found in houses which is to be killed without asking it to leave. In *Saheeh al-Bukhaari* it is narrated from Abu Lubaabah that the Messenger ﷺ said: “Do not kill snakes, except for the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes miscarriages and loss of vision, so kill it.”

Are all snakes from among the jinn, or only some of them? The Messenger ﷺ said: “Snakes are the form into which some of the jinn were transformed, just as some of Bani Israa’eeel were transformed into monkeys and pigs.”

(v) The *Shaytaan* flows through the children of Adam like blood flows through his veins

In *Saheeh al-Bukhaari* and *Saheeh Muslim* it is narrated that Anas ﷺ said: “The Messenger of Allah ﷺ said: ‘The *Shaytaan* flows through the children of Adam like blood.”

It is narrated in *As-Saheehayn* (Bukhaari and Muslim) that Safiyyah bint Huyay, the wife of the Prophet, said: “The Messenger of Allah ﷺ was in *i’tikaaf*, and I came to visit him at night. I spoke to him, then I got up to leave. He got up to go with me and take me home.” Her home was in the neighbourhood of Usaamah ibn Zayd ﷺ. Two men of the Ansaar passed by, and when they saw the Prophet ﷺ they hastened on. The Prophet ﷺ said: “Wait a minute, she is Safiyyah bint Huyay.” They said, “Subhaan-Allah, O’ Messenger of Allah!” He said, “The *Shaytaan* flows through man like his blood, and I was afraid that he may instil evil thoughts in your hearts.” Or he said, instil something...”

55 Narrated by Bukhaari, 4/1756, no. 2236.
56 Narrated by At-Tabaraani, and by Abu’l-Shaykh in *Al-‘Azamah*, with a *saheeh* isnaad. See *Al-Ahaadeeth as-Saheehah*, 104.
57 Bukhaari, 13/159, no. 7171; Muslim, 4/1712, no. 2175.
58 Narrated by Bukhaari, 6/336, no. 3281.
(2) Aspects of the weakness of the jinn

Like mankind, the jinn and devils have both strengths and weaknesses. Allah says:

إن كيد النّسيم كان ضيعماً

(Ever feeble indeed is the plot of Shayṭaan [Satan].)

[Qur’an 4:76]

We will discuss some of the aspects of which Allah and His Messenger have told us.

(i) They have no authority over the righteous slaves of Allah

Allah has not given the Shayṭaan any power to force people towards misguidance and kufr:

Verily, My slaves [i.e. the true believers of Islamic Monotheism] – you have no authority over them. And All-Sufficient is your Lord as a Guardian.

[Qur’an 17:65]

And he [Iblees – Satan] had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it.

[Qur’an 34:21]

What this means is that the Shayṭaan has no means of gaining power over them, not by means of proof, or of force. The Shayṭaan knows this fact:

قال ربنا إنا أغوسينا لأرين لهم في الأرض ولأغويهم أجمعين إلا

[Iblees (Satan)] said: ‘O my Lord! Because You misled me, I shall indeed adorn the path of error for them [mankind] on the earth, and I shall mislead them all.
Except Your chosen, [guided] slaves among them.'

\[\text{Qur'an 15:39-40}\]

But he is able to gain control of those people who accept his ideas and who follow him willingly:

\[\text{\textit{Ibn 'Abd Allah, Tafsir}}\]

\[\text{\textit{Qur'an 15:42}\}

On the Day of Resurrection, the \textit{Shaytaan} will say to his followers whom he misguided and led to their doom:

\[\text{\textit{Ibn 'Abd Allah, Tafsir}}\]

\[\text{\textit{Qur'an 14:22}\}

In another aayah:

\[\text{\textit{Ibn 'Abd Allah, Tafsir}}\]

\[\text{\textit{Qur'an 16:100}\}

The power which the \textit{Shaytaan} has been given over them is the power to deceive, misguide and wield full control over them, so that he pushes them to commit \textit{kufr} and \textit{shirk} and he forces them and does not let them leave him, as Allah says:

\[\text{\textit{Ibn 'Abd Allah, Tafsir}}\]

\[\text{\textit{Qur'an 19:83}\}

The \textit{Shaytaan} has no evidence or proof for his power over his friends; rather it is simply the matter of their having responded to his call to them, because it suited their whims and desires and their aims. So they are the ones who have helped him against themselves and enabled their enemy to gain power over them by agreeing with him and following him. When
they gave in to him willingly and gave him control over themselves, he was given power over them as a punishment to them. Allah does not give the Shaytaan any authority over a person until the person himself opens the way by obeying him and associating him with Allah. Then Allah gives him authority and power over him.

**He is given power over the believers because of their sins**

In the hadith it says: “Allah is with the qaadi (judge) so long as he is not unfair. If he judges unfairly, then He forsakes him and lets the Shaytaan be with him.” This is narrated by Al-Ḥaakim and Al-Bayhaqi with a ḥasan isnaad.⁵⁹

Abu’l-Faraj ibn al-Jawzi (may Allah have mercy on him) narrated an amazing story from Al-Ḥasan al-Baṣri (may Allah have mercy on him). Regardless of how sound it is, it depicts how man is able to defeat the Shaytaan if he is sincere in his devotion towards Allah, and how the Shaytaan overpowers man if he goes astray and sins.

Al-Ḥasan said: There was a tree which was worshipped instead of Allah. A man came to it and said, I will surely cut this tree down. He came to cut it down, out of anger for the sake of Allah. Iblees came to him in the form of a man and said, What do you want? He said, I want to cut down this tree which is worshipped instead of Allah. He said, if you do not worship it, what harm do those who worship it to you? He said, I will certainly cut it down.

The Shaytaan said to him: Shall I tell you about something that is better for you? Do not cut it down, and you will find two dinars (gold coins) by your pillow every morning. He said, Who is going to give me that? He said, I will give it to you. So he went back, and the next morning he found two dinars by his pillow, but the following morning he did not find anything. He got up angry and went to cut down (the tree). The Shaytaan appeared to him in the same form and said, What do you want? He said, “I want to cut down this tree which is being worshipped instead of Allah.

⁵⁹ *Ṣaheeh al-Jaami*, 2/130.
He said, You are lying; there is no way that you can do that. He went to cut it down, and the Shaytaan threw him to the ground and started strangling him until he almost killed him. He said, Do you know who I am? I am the Shaytaan. The first time you came it was because you were angry for the sake of Allah, and I had no means against you. But when I deceived you with the two dinars, you left the tree alone. When you came back because you were angry about the dinars, I was able to gain power over you.60 

Allah has told us in His Book about a person to whom Allah showed His Signs, and he learned them and understood them, then he forsook all of that, so Allah gave the Shaytaan power over him and he tricked him and misled him, so he became a lesson for others and a story to be told: 

\[
\text{And recite [O' Muhammad] to them the story of him to whom We gave Our Aayaat [proofs, evidences, verses, lessons, signs, revelations, etc.], but he threw them away; so Shaytaan [Satan] followed him up, and he became of those who went astray. And had We willed, We would surely, have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he [still] lolls his tongue out. Such is the parable of the people who reject Our Aayaat [proofs, evidences, verses, lessons, signs, revelations, etc.]. So relate the stories, perhaps they may reflect.] *Qur'an 7:175-176*}

Its clear that this is the likeness of those who know the truth but reject it, like the Jews who know that Muhammad was sent by his Lord, but they disbelieved in him.

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60 Talbees Iblees, 43.
But with regard to whom Allah was referring to here, some of the scholars said that it was Bal’aam ibn Baa’oora, who was righteous but then he became a kaafir. And it is said that it referred to Umayyah ibn Abi’l-Salt, who was one of the prominent religious leaders of the jaahiliyyah; he was a contemporary of the Messenger but he did not believe in him because of destructive envy (hasad). He had hoped that he would be the Prophet who was to be sent. We have no definitive text to tell us with certainty who was referred to in the aayah.

This type of people (the one who was shown the signs of Allah then disbelieved) is a dangerous type, who somewhat resembles the Shaytaan, because the Shaytaan disbelieved after knowing the truth. The Messenger feared this type for his ummah. Al-Haafiz Abu Ya’la narrated that Hudhayfah ibn al-Yamaan said: “The Messenger of Allah said: ‘What I fear the most for you is a man who reads the Qur’an until its beauty appears on his face and his cloak is Islam; he continues in this manner until Allah wills that he should shed that cloak and cast it behind him. Then he goes to his neighbour wielding a sword and accuses him of shirk.’ I said, ‘O’ Messenger of Allah, which of them is more deserving of being put to the sword, the accuser or the accused?’ He said, ‘The accuser.’” Ibn Katheer said: this is a jayyid isnaad.\(^{61}\)

(ii) How the Shaytaan fears some of the slaves of Allah and flees from them

When a person grows strong in his Islam, and faith becomes deeply entrenched in his heart, and he observes the limits set by Allah, then the Shaytaan becomes afraid of him and runs away from him, as the Messenger said to ‘Umar ibn al-Khaṭṭaabs: “The Shaytaan is certainly afraid of you, O’ ‘Umar.”\(^{62}\) He also said, “I can see the devils among the jinn and mankind running away from ‘Umar.”\(^{63}\)

\(^{61}\) See Tafseer ibn Katheer, 3/252.

\(^{62}\) Saheeh Sunan at-Tirmidhi, 3/206, no. 2913.

\(^{63}\) Saheeh Sunan at-Tirmidhi, 3/206, no. 2914.
In *Saheeh al-Bukhaari* it is narrated from Sa‘d ibn Abi Waqqaas that the Messenger of Allah said to ‘Umar ibn al-Khaṭṭaab: “By the One in Whose hand is my soul, no devil sees you walking along a path but he takes a different path.”

This did not apply exclusively to ‘Umar. Whoever is strong in his faith can defeat his *Shayṭaan* and humiliate him, as it says in the hadith: “The believer can seize the forelock of his devil as one of you seizes the forelock of his camel whilst traveling.” This is narrated by Aḥmad. Ibn Katheer said, after quoting this hadith, “What is meant by seizing his forelock is defeating him and overwhelming him, as one does with a camel when it runs away then you seize it and overpower it.”

Matters may reach the extent that the Muslim is able to influence his *qareen* (jinn-companion) and make him become Muslim. Muslim narrated in his *Saheeh* that Ibn Mas‘ood said: “The Messenger of Allah said, ‘There is no one among you who does not have a companion from among the jinn and a companion from among the angels assigned to him.’ They said, ‘And you, O’ Messenger of Allah?’ He said, ‘And me, but Allah helped me against him and he became Muslim, so he does not tell me to do anything but good.’”

(iii) How the jinn were subjugated to the Prophet Sulaymaan

Among the many things which Allah subjugated to His Prophet Sulaymaan, Allah subjugated the jinn and devils to him, so that they would do whatever he wished, and he was able to punish and imprison those among them who disobeyed him:

\[
\text{مُسَهَّنًا لَهُ الْأَرْيَعُ عَجْرِيَ يَأْمُرُ، رَسَالَةَ حَتَّى أَصَابَ وَالْمُبَيْنِينَ كُلٌّ بَيْنَاهُ وَغَوْصُ،}
\]

(So, We subjected to him the wind; it blew gently by his order whithersoever he willed.)

---

64 Narrated by Bukhaari, 6/339, no. 3294.
65 *Al-Bidaayah wa’l-Nihaayah*, 1/73.
66 Narrated by Muslim, 4/2167, no. 2814.
And also the *Shayaa‘een* [devils] from the jinn [including] every kind of builder and diver, 
And also others bound in fetters.

[Qur’an 38:36-38]

In *Soorat Saba’* Allah says:

(And there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. 
They worked for him as he desired, [making] high rooms, images, basins as large as reservoirs, and [cooking] cauldrons fixed [in their places].)

[Qur’an 34:12-13]

This subjugation in this manner was the response of Allah to His slave Sulaymaan when he prayed to Him and said:

(‘And bestow upon me a kingdom such as shall not belong to any other after me.’)

[Qur’an 38:35]

This is the *du’aa’* that prevented our Prophet Muhammad ﷺ from tying up the jinni which came with a flaming brand of fire, intending to throw it in his (the Prophet’s) face. In *Saheeh Muslim* it is narrated that Abu’d-Dardaa’ said: “The Messenger of Allah ﷺ stood up, and we heard him saying, ‘I seek refuge with Allah from you!’ Then he said, ‘I curse you with the curse of Allah’ three times, and he stretched forth his hand as if he were about to grab something.

When he finished praying, we said, ‘O’ Messenger of Allah, we heard you saying something in your prayer that we have never heard you say before, and we saw you stretching forth your hand.’ He said, ‘The enemy of Allah, *Iblees*, came with a flaming brand of fire to throw it in
my face. I said, “I seek refuge with Allah from you” three times, then I said, “I curse you with the complete curse of Allah,” and he did not retreat, three times. Then I wanted to grab hold of him, and by Allah, if it were not for the prayer of our brother Sulaymaan, this morning he would have been tied up and the children of the people of Madeenah would be playing with him.”

This happened on more than one occasion. In *As-Ṣaheehayn* it is narrated from Abu Hurayrah that the Messenger ﷺ said: “Yesterday an ‘ifreet from among the jinn pounced on me in order to interrupt my prayer, but Allah enabled me to catch him, and I strangled him and I wanted to tie him to one of the pillars in the mosque, so that everyone could look at him this morning. Then I remembered what my brother Sulaymaan had said, (and bestow upon me a kingdom such as shall not belong to any other after me) so Allah sent him back humiliated.”

**Lies told by the Jews about the Prophet of Allah Sulaymaan**

The Jews and their followers who use the services of the jinn by means of *sihr* (witchcraft) say that the Prophet of Allah Sulaymaan used to use the services of the jinn by the same means. More than one of the scholars of the *salaf* mentioned that when Sulaymaan died, the devils wrote books of witchcraft and *kufr*, and put them under his throne and said, Sulaymaan used to use the services of the jinn by means of these. Some of the Jews said that if it were not right and permissible, then Sulaymaan would not have used it. Then Allah revealed the words:

> وَلاَّمَا جَاءَهُمُ رَسُولُ مُنَّ عِنْدَ اللَّهِ مُصْدِقٌ لَّمْ يَعْلَمُهُمْ نَذَرًا فِي مَنْ أَلَّهُنَّ أُوْلُوا الْكَيْمَاتِ مِنَ الْجِنَّ كَانُوا لَا يَعْلَمُونَ

> (And when there came to them a Messenger from Allah [i.e. Muhammad] confirming what was with them, a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!) 

*[Qur’an 2:101]*

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67 Narrated by Muslim, 1/385, no. 542.

68 Narrated by Bukhaari, 6/547, no. 3423; Muslim, 1/374, no. 541.
Then He explained that they were following what the devils had given out falsely at the time of King Sulaymaan, and He declared Sulaymaan to be innocent of witchcraft and *kufr*:

\[
\text{وَأَنْعَمُواٍ مَا نَفَعَوْاٍ الشِّيَاطِينَ عِلَىٰ مَلِكٍ سُلَيْمَانِ وَمَا سَكَّرَ سُلَيْمَانُ وَلَكِنَّ}
\]

“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.”

[Qur’an 2:102]

(iv) Their inability to produce miracles

The jinn are unable to produce miracles like the miracles brought by the Messengers to prove the truth of the message that they brought. When some of the *kuffaar* claimed that the Qur’an was the work of the devils, Allah said:

\[
\text{وَمَا نَزَّلَ إِلَىٰ الشِّيَاطِينَ وَمَا يَجْبَرُونَ وَمَا يَسْتَطِيعُونَ إِلَّاٍ}
\]

“And it is not the *shayaateen* [devils] who have brought it [this Qur’an] down. Neither would it suit them nor they can [produce it]. Verily, they have been removed far from hearing it.”

[Qur’an 26:210-212]

Allah challenges men and jinn alike with the Qur’an:

\[
\text{فَلِلَّيْلِ أَجْمَعُبَ الْإِنسَ وَالْجِنَّ عَلَىٰ أَن يَأْتُواٍ يَمْسَعُ هَذَا الْقُرْآنَ لَا يَأْتُونَ يَمْسِخُونَ}
\]

“Say: ‘If the mankind and the jinn were together to produce the like of this Qur’an, they could not produce the like thereof, even if they helped one another.’”

[Qur’an 17:88]
(v) They cannot appear in the form of the Messenger in dreams

The devils are unable to appear in the form of the Messenger in dreams.

According to the hadith narrated by Tirmidhi from Abu Hurayrah from the Messenger: “Whoever sees me (in a dream) has indeed seen me, for the Shaytaan is not able to imitate me.”

In As-Saheehayn (Bukhaari and Muslim) it is narrated that Anas said: “The Prophet said: ‘Whoever sees me in a dream has indeed seen me, for the Shaytaan cannot appear in my form.’” This is narrated by Muslim from Abu Hurayrah. In Saheeh al-Bukhaari it says: “The Shaytaan cannot appear in my image.”

Bukhaari also narrated that Abu Sa’eed said: “Whoever sees me has seen the truth, for the Shaytaan cannot take my form.”

In As-Saheehayn (Bukhaari and Muslim) it is narrated from Abu Hurayrah: “The Shaytaan cannot appear in my form.”

Saheeh Muslim narrated from the hadith of Jaabir: “Whoever sees me in a dream has indeed seen me, for the Shaytaan cannot appear in my form.” According to another report from Jaabir: “For the Shaytaan cannot take my image.”

It is apparent from the ahaadeeth that the Shaytaan cannot take on the true form of the Messenger, but this does not prevent him from appearing in a form other than that of the Messenger of Allah and claiming to be the Messenger of Allah. This is what was understood by Ibn Seereen (may Allah have mercy on him) in the reports that Bukhaari narrated from him.

69 Saheeh Sunan at-Tirmidhi, 2/260, no. 1859.

70 See the ahaadeeth about the inability of the Shaytaan to appear in the form of the Messenger in Bukhaari, 12/383, nos. 6993-6997; in Muslim, 4/1775, nos. 2266-2268.

71 Bukhaari, 12/383.
Hence it is not permitted to use this hadith as evidence that everyone who sees the Messenger in a dream has indeed seen him, unless his image matches the descriptions of the Prophet narrated in the books of hadith. Otherwise, many people would claim to have seen him in a form that differs from the form described in the reliable books.

(vi) The jinn are unable to go beyond a certain limit in space

Allah says:

\[
\text{وَقَالُواْ أَلَمْ تَنْفَعُوا مِنْ أَفْلَامٍ إِلَّا يَوْمَ وَجَدَ رَبُّكَ عَلَىٰ نَفْسٍ عَلَىٰ نَفْسٍ}
\]

قَالُواْ أَلَمْ تَنْفَعُوا إِلَّا يَوْمَ وَجَدَ رَبُّكَ عَلَىٰ نَفْسٍ عَلَىٰ نَفْسٍ

\[\text{اتَّبَعُواْ لِلَّهِ وَلِلَّهِ إِنَّكُمْ إِنْ سَتَعْطَىْ أَنْ تَنْفَعُواْ مِنْ أَفْلَامٍ إِلَّا يَوْمَ وَجَدَ رَبُّكَ عَلَىٰ نَفْسٍ عَلَىٰ نَفْسٍ}
\]

\[\text{شَوَاطِئُ بَيْنَ نَارٍ وَفَاحِسٍ فَلاَ تَعْصِرُانِ}
\]

(ُO’ assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond [them]! But you will never be able to pass them, except with authority [from Allah]! Then which of the Blessings of your Lord will you both [jinn and men] deny? There will be sent against you both, smokeless flames of fire and [molten] brass, and you will not be able to defend yourselves.

\[\text{[Qur’an 55:33-35]}
\]

Despite their powers and great speed, there are limits beyond which they cannot go, or else they will be destroyed.

(vii) They cannot open a door which has been locked and the name of Allah has been mentioned over it

Bukhaari narrated in his \textit{Saheeh} that Jaabir ibn ‘Abd-Allah said: “The Messenger of Allah said: ‘When night falls (or, when the evening comes) keep your children inside, for the devils spread out at that time. Then when one hour of the night has passed, let them out again, and lock the doors, and mention the name of Allah, for the Shaytaan cannot open a locked door.’”\footnote{\text{Bukhaari, 6/350, 10/88, nos. 3304, 5603; also narrated by Muslim, 3/1595, no. 2012.}}
According to a version narrated by Muslim from Jaabir: “Cover your vessels and tie up your water skins, and lock the door, and extinguish the lamps, for the Shaytaan cannot undo the tied-up water skin, or open a door, or uncover a vessel.”

73 Muslim, 3/1594, no. 2012.
CHAPTER TWO
THE ACCOUNTABILITY OF THE JINN

1 - The purpose for which they were created

Allah created the jinn for the same purpose as that for which He created mankind:

{And I [Allah] created not the jinn and mankind except that they should worship Me [Alone].} [Qur'an 51:56]

On this basis, the jinn are accountable and subject to commands and prohibitions: whoever obeys Allah, Allah will be pleased with him and will admit him to Paradise, and whoever disobeys Him and rebels, will enter Hell. This is indicated by many texts.

On the Day of Resurrection, Allah will say, addressing the kuffaar of the jinn and mankind, rebuking them:

{O you assembly of jinn and Mankind! ‘Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the Meeting of this Day of yours?’ They will say: ‘We bear witness against ourselves.’ It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.} [Qur’an 6:130]

These aayaat indicate that the laws of Allah were conveyed to the jinn too, and that there came to them Messengers who warned them and conveyed the Message.

The evidence that they will be punished in Hell are the aayaat:
The Accountability of the Jinn

"[Allah] will say: 'Enter you in the company of nations who passed away before you, of men and jinn, into the Fire'

[Qur'an 7:38]

"And surely, We have created many of the jinn and mankind for Hell."

[Qur'an 7:179]

"I will fill Hell with jinn and mankind together"

[Qur'an 32:13]

The evidence that the believers among the jinn will enter Paradise is the aayah:

"But for him who fears the standing before his Lord, there will be two Gardens [i.e. in Paradise]. Then which of the Blessings of your Lord will you both [jinn and men] deny?"

[Qur'an 55:46-47]

The words here are addressed to the jinn and mankind, because the beginning of the soorah (chapter) is addressed to both of them. In the preceding aayah Allah reminded the believers among the jinn that they would enter Paradise; if they could not attain that, then He would not have reminded them of that blessing.

Ibn Muflih said in his book Al-Furoo': "The jinn are accountable in general according to the consensus of the scholars; the kuffaar among them will enter Hell, according to scholars' consensus, and the believers among them will enter Paradise according to Maalik and Al-Shaafa'i (may Allah be pleased with them). They will not become dust like the animals. The reward of the believers among them will be salvation from the Fire. This is in contrast to the view of Abu Haneefah, Al-Layth ibn Sa'd and those who agreed with them."
And he said: “The apparent meaning of the first view is that they, like others, will be in Paradise according to the extent of their reward, in contrast to the view of those who said that they do not eat or drink, such as Mujaahid, or that they will be on the outskirts of Paradise, around Paradise, such as ‘Umar ibn Abd al-‘Azeez. Ibn Haamid said in his book that the jinn are like mankind in that they are accountable and obliged to worship.”¹

Al-Shibli wrote a chapter entitled, “Baab fi an al-jinn mukallifoon bi ijmaa’ ahl al-nazr (The jinn are accountable according to the consensus of the scholars)”, in which he narrated from Abu ‘Umar ibn ‘Abd al-Barr that according to the majority the jinn are accountable and are addressed by the call of Islam because Allah says:

\[
\text{[Qur’an 55:13]}
\]

(Then which of the Blessings of your Lord will you both [jinn and men] deny?)

Al-Raazi said in his Tafseer said: “There is unanimous agreement that the jinn are all accountable.”

Al-Shibli narrated that Al-Qaadi ‘Abd al-Jabbaar said: “We know of no difference of opinion among the scholars concerning the view that the jinn are accountable. It is narrated from some writers in some of their writings that the anthropomorphists said that they are compelled to do what they do, and that they are not accountable.”

He said: “The evidence that they are accountable is what is mentioned in the Qur’an of condemnation and cursing of the devils, and warnings against their deceit and evil, and descriptions of the punishments that Allah has prepared for them. This is something which Allah does only to those who go against His commands and prohibitions, commit major sins and transgress the sacred limits, when it was possible for them not to do that and they were able to do the opposite. This is also indicated by the fact that it is part of the religion of the Prophet to curse the devils,

¹ Lawaami’ al-Anwaar al-Bahiyyah, 2/222-223.
and to describe their nature and explain that they call for evil and sin, and insinuate whispers into men’s hearts to that effect. All of this indicates that they are accountable. And Allah says:

(Qur’an 72:1-2)

They are held accountable according to their nature

Ibn Taymiyah\(^2\) said: “The jinn are commanded with regard to basic issues, and with regard to minor issues they are accountable according to their nature. They are not comparable to mankind as far as the nature of their deeds are concerned. The commands and prohibitions enjoined upon them are not the same as those enjoined upon mankind, as far as the quantity is concerned, but they are also subject to commands and prohibitions, as humans are, and they are subject to rulings of halaal and haraam. This is a matter concerning which no dispute is known among the Muslims.”

2 - How can they be punished in the Fire when they are created from fire?

Some people express their doubts and say, you state that the jinn are created from fire, then you say that the kuffaar among them will be punished in the Fire of Hell, and that those among them who try to eavesdrop are struck with flaming fire. How can fire have any effect on them when they are created from it?

\(^2\) Gharaa’ib wa ‘Ajaa’ib al-Jinn. by Al-Shibli, p. 49.
The answer is that the essence from which they were created is fire, but after they have been created they are no longer like that, because they have become something other than fire. This may be explained by the fact that man is made from dust, but after he has been created he becomes something other than dust, and if a man is struck with a piece of baked clay it will kill him, and if dust is thrown at him it will harm him; if he is buried in it he will suffocate. Even though he is created from dust, dust can harm him. The same applies to the jinn.

Abu’l-Wafaa’ ibn ‘Aqeel said: “The devils and jinn are related to fire in the same way that man is related to dust, clay and mud. What is meant with regard to man is that his origin is clay, not that the human is actually clay, but he was clay. Similarly the jinn were originally fire.”

There is no tie of kinship between the jinn and the Lord of Glory

What we have mentioned, that the jinn are part of the creation of Allah, and are among His slaves whom He created to worship Him and whom He made accountable for adhering to His sharee‘ah, deals a decisive blow to the myths that have developed from misguided thinking and from a lack of knowledge and from widespread ignorance. Examples of that include the myths which were widespread among the Jews and the mushrik Arabs, saying that Allah – exalted be He – married the daughters of the leaders of the jinn and that the angels were the result of this marriage. Allah, the Exalted, spoke of this myth and stated that it is false:

"And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear [before Him] [i.e. they will be called to account].
Glorified be Allah! [He is free] from what they attribute unto Him!
Except the slaves of Allah, whom He chooses [for His mercy. i.e

true believers of Islamic Monotheism who do not attribute false things unto Allah].

Ibn Katheer said in his commentary on this aayah: “Mujaahid said: the mushrikeen said that the angels were the daughters of Allah – glorified be He far above what they say. Abu Bakr said: So who is their mother? They said, the daughters of the leaders of the jinn. Qataadah and Ibn Zayd said something similar to what Mujaahid said... Al-‘Awfi said, narrating from Ibn ‘Abbaas: the enemies of Allah claimed that He – blessed and exalted be He – and Iblees were brothers, exalted be Allah far above that.”

3 - The Messengers of Allah to the jinn

As the jinn are accountable, then Allah must convey His revelation to them and establish proof against them. How is that achieved? Do they have Messengers from amongst themselves, as mankind has Messengers from amongst themselves, or are their Messengers from among the human Messengers?

The aayah,

\[\text{O' you assembly of jinn and Mankind! Did not there come to you Messengers from amongst you.}\]

- indicates that Allah has sent Messengers to them, but it does not state clearly whether these Messengers were from among the jinn or from among mankind, because the word minkum (“from amongst you”) may mean both. It may mean that Messengers of each race were from amongst their own kind, or it may mean Messengers to both of them were sent from amongst one of the two races, namely mankind. Thus there are two differing opinions on that:

i) That the jinn have Messengers from amongst themselves. Among those who expressed this view was Ad-Dahhaak. Ibn al-Jawzi said: this is the apparent meaning of the words. Ibn Hazm said: “No human Prophet was ever sent to the jinn before Muhammad ﷺ.”
ii) That the Messengers to the jinn were human. Al-Suyooti said: “The majority of scholars, of the earlier and later generations, say that there has never been a Messenger or Prophet among the jinn. This is narrated from Ibn ‘Abbaas, Mujaahid, Al-Kalbi and Abu ‘Ubayd.”

What makes it more likely that the human Messengers were also the Messengers to the jinn is what the jinn said when they heard the Qur’an:

\[
\text{‘Verily, we have heard a Book [this Qur’an] sent down after Moosa [Moses].’} \quad \text{[Qur’an 46:30]}
\]

but this is not a definitive statement concerning the matter. Discussion of this issue is of no real importance, and there is no definitive text concerning it.

4 - The Message of Muhammad is universal and is addressed to both humans and jinn

Our Messenger Muhammad was sent to both jinn and mankind. Ibn Taymiyah said: “This principle is agreed upon by the Sahaabah and those who followed them in truth, by the imaams of the Muslims and by all the groups of Muslims, Ahl as-Sunnah wa’l-Jamaa’ah and others.

This is indicated by the fact that the Qur’an challenges both the jinn and mankind:

\[
\text{‘Say: ‘If the mankind and the jinn were together to produce the like of this Qur’an, they could not produce the like thereof, even if they helped one another.’} \quad \text{[Qur’an 17:88]}
\]

A group of jinn hastened to believe when they heard the Qur’an:

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4 Lawaami’ al-Anwaar al-Bahiyyah, 2/223-224. See also Laqt al-Marjan, 73.

5 Majmoo’ al-Fataawa, 19/9.
Those who heard the Qur'an and believed are the ones who are mentioned in Soorat al-Ahqaaf:

"And [remember] when We sent towards you [Muhammad] a group [three to ten persons] of the jinn, [quietly] listening to the Qur'an. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

They said: "O' our people! Verily, we have heard a Book [this Qur'an] sent down after Moosa [Moses], confirming what came before it, it guides to the truth and to the Straight Path [i.e. Islam].
O' our people! Respond [with obedience] to Allah's Caller [i.e. Allah's Messenger Muhammad], and believe in him [i.e. believe in that which Muhammad has brought from Allah and follow him]. He [Allah] will forgive you of your sins, and will save you from a painful torment [i.e. Hell-fire].
And whosoever does not respond to Allah's Caller, he cannot escape on earth, and there will be no Awliyaa' [lords, helpers, supporter].
protectors] for him besides Allah [from Allah’s punishment]. Those are in manifest error’

[Qur’an 46:29-32]

They heard the Qur’an and believed in it, and they went back as daa’iyahs (missionaries) calling their people to Tawheed and faith, bringing them glad tidings and warnings.

The story of those who listened to the messenger is narrated by Bukhaari and Muslim from Ibn ‘Abbaas, who said: “The Prophet set out with a group of his Companions, heading for the marketplace of ‘Ukaaz. The devils had been prevented from hearing the news of heaven, and the flaming fire had been sent against them, so the devils came back to their people, who asked them, ‘What is the matter with you?’ They said, ‘We have been prevented from hearing the news of heaven, and flaming fire has been sent against us.’ They said, ‘It can only be something new that is preventing you from hearing the news of heaven.’ So they searched throughout the earth, east and west, looking for what it was that had prevented them from hearing the news of heaven.

That group which had headed for Tihaamah came across the Messenger of Allah in Nakhlah, heading for the marketplace of ‘Ukaaz, leading his Companions in praying Fajr. When they heard the Qur’an, they said: ‘Listen! This, by Allah, is what is preventing you from hearing the news of heaven.’ That was when they went back to their people and said:

(Qur’an 46:29, 30)

Then Allah revealed to His Prophet:

(Qur’an 46:30)
What the jinn had said was revealed to him.⁶

**Delegations of the jinn who received knowledge from the Messenger**

That was the start of the jinns’ awareness of the message of Muhammad, when they listened to the Qur’an without the knowledge of the Messenger, and a group among them believed and went to call others to guidance.

Then delegations of the jinn came to receive knowledge from the Messenger. The Messenger gave them some of his time and taught them some of that which Allah had taught him. He recited Qur’an to them and told them the message of Islam... That happened in Makkah before the Hijrah.

Muslim narrated in his *Saheeh* that ‘Aamir said: “I asked ‘Ilqimah, ‘Was Ibn Mas‘ood present with the Messenger of Allah on the night of the jinn?’ He said, ‘Ilqimah said: I asked Ibn Mas‘ood, were any of you present with the Messenger of Allah on the night of the jinn? He said, No, but we were with the Messenger of Allah that night. We lost him, and we searched through the valleys and hills, then we said, he has either been taken away (by the jinn) or secretly killed.

We spent the worst night that any people have ever spent, then in the morning we saw him coming from the direction of Hiraa’. We said, O’ Messenger of Allah! We lost you, and we looked for you but could not find you. We spent the worst night that any people have ever spent. He said, ‘A caller from among the jinn came to me, and I went with him, and recited Qur’an to them. Then we set off, and he showed us their footsteps and the traces of their fires. They asked him for provision, and he said: ‘You will have every bone over which the name of Allah has been mentioned; when it falls into your hands it will have plenty of meat on it.

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⁶ Narrated by Bukhaari, 1/253, no. 774; Muslim, 1/331.
And all droppings are food for your animals.’

Then the Messenger of Allah ﷺ said, ‘Do not use (these things) for cleaning yourselves after relieving yourself, for they are the food of your brothers.’ 7

Among the verses that he recited to them was Soorat ar-Rahmaan. Al-Suyooṭi said: “It is narrated by Tirmidhi, Ibn al-Mundhir, Abu’l-Shaykh in Al-‘Azamah, Al-Ḥaakim who classed it as şaheeh, Ibn Mardawayh and Al-Bayhaqi in Ad-Dalaal’ il that Jaabir ibn ‘Abd-Allah said: “The Messenger of Allah ﷺ came out to his Companions and recited Soorat ar-Rahmaan to them, from beginning to end. They remained silent, then he said: ‘Why do I see you silent? I recited it to the jinn on the night of the jinn, and they responded in a better manner than you, Every time I came to the words, [Then which of the Blessings of your Lord will you both [jinn and men] deny?] they said, “We do not deny any of your blessings, O’ Lord, and to You be praise.”’” 8

That night was not the only night. The Prophet ﷺ met the jinn repeatedly after that. In his commentary on Soorat al-Ahqaaf, Ibn Katheer quotes ahaadeeth which were narrated describing how the Prophet ﷺ met with the jinn. In some of these it states that Ibn Mas’ood was close to the Messenger ﷺ on one of those nights.

In some of the reports narrated in Şaheeh al-Bukhaari it says that some of the jinn who came to him came from the direction of Yemen, from a place called Nusaybeen. Bukhaari narrated from Abu Hurayrah that the Prophet ﷺ said: “A delegation from Nusaybeen – and what good jinn they are – came to me and asked me for provision. I prayed to Allah that they would not pass by any bone or dung without finding food on it.” 9

7 Narrated by Muslim, 1/332, no. 450.
8 Al-Durr al-Manthoor li’l-Tafseer bi’l-Ma’thoor, by Al-Suyooṭi, 7/690.
9 Narrated by Bukhaari, 7/171, no. 3860.
5 - Their calling man to good, their testimony in favour of the Muslim and their levels of righteousness and corruption

In the ahaadeeth it is stated that some of the jinn play a role in guiding man. In Saheeh al-Bukhaari it says that ‘Umar ibn al-Khattaab asked a man who had been a soothsayer during the jaahiliyyah about the most astonishing thing that his female jinni had told him of. He said, “One-day while I was in the market, she came to me scared and said, ‘Haven’t you seen the jinn and their despair and they were overthrown after their defeat (and prevented from listening to the news of heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e. Arabs)?’” ‘Umar said, “He is telling the truth,” and added, “One day while I was sleeping near their idols, there came a man with a calf and slaughtered it as a sacrifice (to the idols). An (unseen) creature shouted at him, and I have never heard anything harsher than his voice. He was crying, ‘O’ you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except Allah.’ At that the people fled, but I said, ‘I shall not go away until I know what is behind this.’ Then the cry came again: ‘O’ you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except Allah.’ I then went away and a few days later it was said, ‘A prophet has appeared.’”

Ibn Katheer said in his commentary on Soorat al-Ahqaaf, after quoting this hadith, this is the version given by Bukhaari. A similar report is also narrated by Al-Bayhaqi from the hadith of Ibn Wahb. Then he said: the apparent meaning of this report indicates that ‘Umar himself heard the voice shouting from the calf that was slaughtered. This is stated clearly in a da‘eeef (weak) report narrated from ‘Umar. All the reports indicate that the soothsayer was the one who told of having seen and heard that. And Allah knows best. Then he said: This man (the soothsayer) was Sawaad ibn Qaarib.

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16 Bukhaari, 7/177, no. 3866.
We will quote below the hadith in which the Messenger ﷺ said that his qareen (Companion) from among the jinn had become Muslim and did not tell him to do anything but good.

Abu Sa’eed al-Khudri said to Abu Sa’sa’ah: “I see that you love sheep and the wilderness. If you are with your sheep or in the wilderness, say the adhaan for your prayer, and raise your voice when doing so, for as far as the muezzin’s voice reaches, there is no jinn, human or thing, but it will bear witness for him on the Day of Resurrection.” Abu Sa’eed said: “I heard that from the Messenger of Allah ﷺ.” \(^{11}\) So he told us that the jinn will bear witness on the Day of Resurrection for the one whose adhaan they heard.

**They are of varying degrees of righteousness and evil**

Some of them are perfect in their righteousness, goodness and doing good deeds, and some are of a lesser status than that. Some of them are naive and unsophisticated, and some are kuffaar; they are the majority.

Allah tells us that the jinn who listened to the Qur’an said:

> (There are among us some that are righteous, and some the contrary; we are groups having different ways [religious sects])

\[Qur’an 72:11\]

i.e., some of them are perfect in their righteousness, some of them are less than that, and they follow different paths, as is the case among mankind.

And Allah tells us that they said:

> (And of us some are Muslims [who have submitted to Allah, after listening to this Qur’an], and of us some are Al-Qaasitoon

\(^{11}\) Narrated by Bukhaari, 2/88, hadith no. 609.
[disbelievers those who have deviated from the Right Path]. And whosoever has embraced Islam [i.e. has become a Muslim by submitting to Allah], then such have sought the Right Path.’

And as for the Qaasitoon [disbelievers who deviated from the Right Path], they shall be firewood for Hell, [Qur’an 72:14-15]
i.e., there are Muslims among them, and those who wrong themselves by disbelieving. Whoever among them becomes a Muslim, his deeds are based on guidance, and whoever wrongs himself is fuel for Hell.

6 - The nature of the devils – can they become Muslim?
Allah has given the jinn the ability to believe or disbelieve. Hence the Shaytaan used to worship with the angels, then he disbelieved (became a kaafir).

When he turned to kufr, accepted it and began to love and seek evil, he enjoyed doing it and calling others to it, he was keen for that because of the evil nature of his own soul, even if that would lead to punishment:

[[Iblees (Satan)] said: ‘By Your Might, then I will surely, mislead them all,
Except Your chosen slaves amongst them [i.e. faithful, obedient, true believers of Islamic Monotheism].’] [Qur’an 38:82-83]

This had to do with man, because when man’s soul becomes corrupt, he desires that which harms him and enjoys it, and he desires that in a manner that corrupts his reason, religious commitment, attitude, body and wealth. It is sufficient for you to ponder the state of the drinker or smoker, for these two substances (alcohol and tobacco) kill those who use them, and they cannot get rid of this addiction except by putting themselves through great hardship.

Is it possible for the Shaytaan to become Muslim?
The greater Shaytaan, i.e., Iblees, cannot become Muslim because Allah has told us that he will remain a kaafir. But apart from him, it seems to us
that other *shayaateen* or devils could become Muslim, based on the fact that the devil-companion of the Messenger became Muslim.¹² But some of the scholars reject this idea and say that a devil cannot become a believer; among these scholars is the commentator on *At-Ṭahhaawiyyah*, who interpreted the Prophet’s words, “*fa aslama* (translated above as ‘and he became Muslim’)” as meaning he submitted and surrendered.¹³ Some of the scholars say that the report says “*fa aslamu*” (as opposed to “*fa aslama*”) meaning I became safe (from him). Although the commentator on *At-Ṭahhaawiyyah* thinks that this is a distortion of the wording, An-Nawawi in his commentary on Muslim said: “These are two well known reports, and he attributed to Al-Khaṭṭāabi the view that the report containing the word *aslamu* was more likely to be correct, and he narrated that Al-Qaadi ‘Iyaad preferred the report containing the word *aslama*, which was also the one favoured by An-Nawawi.¹⁴ Among those who thought that a devil could become a Muslim was Ibn Hibbaan, who said, commenting on the hadith:

“This report indicates that the devil of the Chosen Prophet became Muslim, so that he did not tell him to do anything but good. But he (the Prophet) was safe from his harm even when he was a *kaafir*.”

What the commentator on *At-Ṭahhaawiyyah* suggested, that a devil cannot be anything but a *kaafir*, is subject to further discussion. If he thought that the word *shayṭaan* (devil) cannot be applied to anything other than the *kaafirs* among the jinn, then this is correct. If he thought that a devil could never turn to Islam, then this is extremely unlikely, and the hadith is proof against him. It is sufficient for us to know that the *Shayṭaan* was a believer who then disbelieved, and that the devils are obliged to believe and will be punished for their *kufr*. Faith and *kufr* are two states to which this creature is subject, as is the case with man.

¹² The hadith in which the Messenger said that Allah helped him against his devil-companion and he had become Muslim and did not tell him to do anything but good, is narrated by Muslim in his *Saheeh*, 4/2168, no. 2814.

¹³ *Sharḥ al-‘Aqeedah at-Ṭahhaawiyyah*, p. 439.

¹⁴ *Sharḥ an-Nawawi ‘ala Muslim*, 17/158.
CHAPTER THREE
THE ENMITY BETWEEN MAN AND THE SHAYṬAAN

1 - The reasons for this enmity, its origin and intensity

The enmity between man and the Shayṭaan is deeply-rooted; its origins go back to the day Allah formed Adam, before He breathed the soul into him. The Shayṭaan started to walk around him. In Saḥeeh Muslim it is narrated from Anas that the Messenger of Allah ﷺ said: "When Allah formed Adam in Paradise, He left him for as long as He willed to leave him, and Iblees started to walk around him, looking at him to see what he was. When he saw that he was hollow, he knew that he had been created with a disposition such that he would not have self-control."

When Allah breathed the soul into Adam, and commanded the angels to prostrate to Adam, Iblees used to worship Allah with the angels of heaven, so he was included in the command. But he thought too highly of himself and was arrogant, so he refused to prostrate to Adam:

« قال أنا خبر مننة خلقنني من نار وخلقتن من طين »

(Iblees said: 'I am better than him [Adam], You created me from fire, and him You created from clay.') [Qur'an 7:12]

Our father Adam opened his eyes, and found the utmost respect, for he found the angels prostrating to him. But he also found a terrible enemy who threatened him and his children with destruction and misguidance. Allah expelled the Shayṭaan from Paradise, the abode of eternal life, because of his arrogance, but he obtained a promise from Allah to let him alive until the Day of Resurrection:

« قال أظن أن يوم يبعثون قال إني من المظلمين »

1 Narrated by Muslim, 4/2016, no. 2611.
The accursed one vowed to himself to mislead the children of Adam:

[[Iblees] said: ‘Because You have sent me astray, surely, I will sit in wait against them [human beings] on Your straight path. 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].’

[Qur’an 7:16-17]

These words indicate the extent of his efforts to misguide the children of Adam. He comes to him in all directions, from the right and the left, from in front and from behind. Al-Zamakhshari said in his commentary on this aayah: “Then I shall most certainly come to him from the four directions from which an enemy usually comes. This is a metaphor for his insinuating whispers (waswaas) to them, and his encouraging them to do well as much as he can, as Allah said:

 responsável por [[Iblees] said: ‘Allow me respite till the Day they are raised up [i.e. the Day of Resurrection].’

[Allah] said: ‘You are of those respited.’

[Qur’an 7:14-15]

Allah warns us against the devils

The Qur’an warns us at length against the Shayṭaan because of the seriousness of his fitnah (temptation, tribulation), how clever he is at misguiding people, and how keen he is to do so. Allah says:

2 Tafseer al-Kashshaaf, 2/71.
Children of Adam! Let not Shaytaan [Satan] deceive you.  

[Qur’an 7:27]

(Surely, Shaytaan [Satan] is an enemy to you, so take [treat] him as an enemy.  

[Qur’an 35:6]

(And whoever takes Shaytaan [Satan] as a Wali [protector or helper] instead of Allah, has surely, suffered a manifest loss.  

[Qur’an 4:119]

The enmity of the Shaytaan never changes and never ceases, because he thinks that his banishment, his being cursed and his expulsion from Paradise happened because of our father Adam, so he has to take revenge on Adam and his descendents:

[[Iblee (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!’  

[Qur’an 17:62]

Those who seek to educate and guide people focus their attention on the soul and its defects but they fail to acknowledge their sworn enemy.

2 - The aims of the Shaytaan

(1) His ultimate aim

There is one aim which the Shaytaan is striving ultimately to achieve, which is to lead man to Hell and deprive him of Paradise:
(He only invites his Hizb [followers] that they may become the dwellers of the blazing Fire.) *Qur’an 35:6*

(2) His short-term goals
That is the ultimate aim of the Shaytaan; with regard to his short-term goals, they are many, and include the following:

i) Causing people to commit shirk and kufr

He does this by calling them to worship things other than Allah, and to disbelieve in Allah and His laws:

(Their allies deceived them] like Shaytaan [Satan], when he says to man: ‘Disbelieve in Allah.’ But when [man] disbelieves in Allah, Shaytaan [Satan] says: ‘I am free of you.’) *Qur’an 59:16*

Muslim narrated in his Saheeh from ‘Iyaad ibn Ḥimaar that the Prophet ﷺ gave a khutbah one day, in which he said: “O’ people, Allah has commanded me to tell you something of which you are unaware, that He has taught me today. [Allah says:] ‘All the wealth that I have bestowed upon a person is halaal. I have created all my slaves as hunafaa’ (pure monotheists), but the devils came to them and diverted them from their religion. They forbade them that which I had permitted to them, and commanded them to associate in worship with Me things for which I had not sent down any authority.’”

ii) Causing them to commit sins and acts of disobedience

If the Shaytaan cannot manage to make people commit sin and kufr, he does not give up. He is content with less than that, namely making them commit sins and acts of disobedience. He sows the seeds of enmity and hatred amongst their ranks. In Sunan at-Tirmidhi it says: “The Shaytaan has despaired of ever being worshipped in this land of yours, but he will be obeyed in matters that you think of as insignificant, and he will be content with that.”

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3 Narrated by Muslim, 4/2197, no. 2865.
4 Saheeh Sunan at-Tirmidhi, 2/230, no. 1753.
In *Saheeh Muslim* it is narrated that Jaabir said: “The Messenger of Allah ﷺ said: ‘The Shaytaan has despaired of ever being worshipped by the worshippers in the Arabian Peninsula, but (he will be content) with stimulating enmity among them.”5 – i.e., by sowing enmity and hatred amongst them, and provoking one against another, as Allah says:

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(Shaytaan [Satan] wants only to excite enmity and hatred between you with intoxicants [alcoholic drinks] and gambling, and hinder you from the remembrance of Allah and from As-Ṣalaah [the prayer]. So, will you not then abstain?) [Qur'an 5:91]
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He enjoins all kinds of evil:

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(He [Shaytaan (Satan)] commands you only what is evil and Fahshaa’ [sinful], and that you should say against Allah what you know not.) [Qur'an 2:169]
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To sum up: every act of worship that is loved by Allah is hated by the Shaytaan, and every sin that is hated by Allah is loved by the Shaytaan.

iii) Causing them to commit bid’ah (innovation)

This is more loved by the Shaytaan than immorality and sin, because its harm affects religious commitment. Sufyaan al-Thawri said: “Bid’ah is dearer to the Shaytaan than sin, because one may repent from sin, but not from bid’ah.”6

iv) Preventing people from obeying Allah

He is not content simply to call people to kufr, sin and disobedience; he also prevents them from doing good. He does not leave any of the ways of goodness that a slave of Allah could follow, but he lies in wait on the

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5 Mishkaat al-Masaabeeh, 1/27, no. 10.
path and blocks it, and makes them deviate. It is narrated that Sabrah ibn Abi Faakih said: “I heard the Messenger of Allah ﷺ say: ‘The Shayṭaan lies in wait on the paths of the children of Adam, and he lies in wait on the path of Islam, and says, “Will you become Muslim and forsake your religion and the religion of your fathers and grandfathers?” Then he disobeys him and becomes Muslim.

Then he lies in wait on the path of hijrah and said, “Will you migrate and leave your land and sky? The one who migrates is like a horse on a long rope.” Then he disobeys him and migrates for the sake of Allah.

Then he lies in wait on the path of jihaad and says: “Will you engage in jihaad and strive with yourself and your wealth, and fight and be killed, so your wife will remarry and your wealth will be shared out?” Then he disobeys him and engages in jihaad.

Whoever does that, will deserve to be admitted to Paradise by Allah. Whoever is killed will deserve to be admitted to Paradise by Allah. Whoever is drowned will deserve to be admitted to Paradise by Allah. Whoever is trampled by his riding beast will deserve to be admitted to Paradise by Allah.”

This is confirmed by what Allah says in the Qur’ān, where He tells us that the Shayṭaan said to the Lord of Glory:

[[Iblees] said: ‘Because You have sent me astray, surely, I will sit in wait against them [human beings] on Your straight path. 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].’]

[Qur’ān 7:16-17]

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7 Horse on a long rope: i.e., he still has an attachment to his homeland.
8 Saheeh Sunan an-Nasā‘ī, 2/657, no. 2937.
The interpretations of the salaf, explaining what is meant by the path, are similar to one another. Ibn ‘Abbaas explained it as meaning the clear religion. Ibn Mas‘ood explained it as meaning the Book of Allah. Jaabir said that it means Islam, and Mujaahid said that it means the truth.

So the Shaytaan does not leave any path of goodness but he lies in wait to prevent the people from following it.

v) Corrupting acts of worship

If the Shaytaan is not able to prevent people from obeying Allah, then he strives to corrupt their acts of worship and obedience, so that he can deprive them of the reward. For example, the Sahaabi ‘Uthmaan ibn Abi’l-‘Aas came to the Prophet ﷺ and said: “The Shaytaan comes between me and my prayer and recitation of Qur’an, and he is confusing me.”

The Messenger of Allah ﷺ said: “That is a devil called Khinzab. If you notice that, then seek refuge with Allah from him, and spit drily to your left three times.” (‘Uthmaan ibn Abi’l-‘Aas) said: I did that, and Allah took him away from me.9

When a person starts to pray, the Shaytaan comes and whispers to him (waswaas), and distracts him from worshipping Allah, and reminds him of worldly matters. In Saheeh al-Bukhaari it is narrated from Abu Hurayrah that the Messenger of Allah ﷺ said: “When the call to prayer is given, the Shaytaan runs away breaking wind loudly, so that he will not hear the adhaan. When the call to prayer ends, he comes back, but when the iqaamah starts he runs away, and when the prayer begins, he comes back until he whispers into the heart of the person, and says to him, ‘Remember such and such; remember such and such – things that he did not remember before the prayer – until he does not know how many rak’ahs he has prayed.’”10

9 Narrated by Muslim, 4/1728, no. 2203.
10 Narrated by Bukhaari, 2/84, no. 608. See also nos. 1222, 1231, 1232. Also narrated by Muslim, 1/291, no. 389.
The *Shayṭaan* encourages one to walk in front of a person who is praying

It is narrated that Abu Ṣa‘alīḥ as-Samʿaan said: I saw Abu Sa‘eed al-Khudri on a Friday, praying towards something that screened him from the people. A young man from Bani Abī Mu‘eet wanted to pass directly in front of him, and Abu Sa‘eed pushed him in the chest. The young man looked but he did not find any way through except directly in front of Abu Sa‘eed, so he tried again, and Abu Sa‘eed pushed him, harder than before. He swore at Abu Sa‘eed, then Marwaan came in and (the young man) complained about the treatment he had received from Abu Sa‘eed. Abu Sa‘eed met Marwaan behind him and Marwaan said, “What is going on between you and your brother’s son, O’ Abu Sa‘eed?” He said, “I heard the Messenger of Allah say, ‘If anyone of you prays towards something that screens him from the people, and someone wants to pass directly in front of him, let him push him back. If he insists then fight him, for he is nothing but a devil.’”¹¹

What is meant by the phrase “for he is nothing but a devil” is that his action is that of a devil, as Ibn Ḥajar al-‘Asqallaani said.

But Ibn Ḥajar mentioned another possibility which is more sound that the former, as he said: “It may be that the meaning is that the one who is making him do that is a devil.” In the report of Al-Ismaa’eeeli it says: “… for there is a devil with him.” Something similar is narrated by Muslim from the hadith of Ibn ‘Umar, where it says: “… for he has the qareen (jinn-companion) with him.”¹²

Every act of disobedience towards Allah constitutes obedience to the *Shayṭaan*

Allah says:

\[
\text{بَلَّآ أَنْيُحْبَسُكَ لَا تَعْدِلُ عَلَيْهِ متَّعَلَّقُ بِأَرْبَابِكُمُ مَعْرُوضًا}
\]

¹¹ Narrated by Bukhaari, 1/582, no. 509.

¹² Fath al-Baari, 1/584.
They [all those who worship others than Allah] invoke nothing but female deities besides Him [Allah], and they invoke nothing but Shayṭaan [Satan], a persistent rebel!

Allah cursed him. And he [Shayṭaan (Satan)] said: ‘I will take an appointed portion of your slaves.’

\[Qur'an 4:117-118\]

Everyone who worships something other than Allah – be it an idol, a statue, the sun, the moon, whims and desires, a person or a principle – is worshipping the Shayṭaan, whether he likes it or not, because the Shayṭaan is the one who commands and encourages that. Hence those who worship the angels are in fact worshipping the Shayṭaan:

\[And [remember] the Day when He will gather them all together, then He will say to the angels: ‘Was it you that these people used to worship?’

They [the angels] will say: ‘Glorified be You! You are our Wali [Lord] instead of them. Nay, but they used to worship the jinn; most of them were believers in them.’

\[Qur'an 34:40-41\]

i.e., the angels did not tell them to do that; rather it was the jinn who told them to do that, so that they would be worshipping the devils who appeared to them, just as there are devils around the idols.

Conclusion: What we may note here is that the Shayṭaan enjoins and encourages all kinds of evil, and he forbids all kinds of good and tries to scare people away from them, so that they will do evil and ignore good.

As Allah says:

\[Shayṭaan [Satan] threatens you with poverty and orders you to\]
commit *fahshaa* [evil deeds, illegal sexual intercourse, sins]; whereas Allah promises you forgiveness from Himself and bounty.\[^6\]

\[^6\] Qur’an 2:268

The *Shaytaan* threatens them with poverty and says: if you spend your wealth (in charity), you will become poor. The *fahshaa’* which he enjoins upon us includes every evil immoral action, such as miserliness, *zinaa* (fornication or adultery), etc.

**vi) Mental and physical harm**

Just as the *Shaytaan* seeks to misguide man with *kufr* and sins, so he also aims to harm the Muslim, physically and mentally. We will quote here a little of what we know about this harm:

(a) **His attack on the Messenger**

We have mentioned above the hadith in which the Messenger described how the *Shaytaan* attacked him, when the *Shaytaan* came with a flaming brand of fire to throw it in the face of the Messenger.

(b) **Bad dreams come from the *Shaytaan***

The *Shaytaan* has the ability to make a person see dreams which disturb him and cause him distress, with the aim of causing him grief and pain. The Messenger told us that the dreams which a person sees when he is asleep are of three kinds. It is narrated from Abu Hurayrah that the Prophet said: “Dreams are of three kinds: glad tidings from the Most Merciful; those which come from one’s own self; and frightening (dreams) from the *Shaytaan*.”

According to a report narrated from ‘Awf ibn Maalik: “Dreams are of three types. Some of them are frightening dreams from the *Shaytaan*, to cause grief to the children of Adam.”\[^{13}\]

In *Saheeh al-Bukhaari* it is narrated from Abu Sa’eed al-Khudri that he heard the Messenger of Allah say: “If anyone of you has a dream that he likes, then it is from Allah, so let him praise Allah for it and tell others

\[^{13}\] Both reports are narrated by Ibn Maajah. See *Saheeh ibn Maajah*, 1/340, nos. 3154-3155.
about it. If he has something other than that, which he dislikes, that is
from the Shaytaan, so let him seek refuge with Allah from its evil and
not mention it to anyone, for it will not harm him.”

(c) Burning houses with fire

This is done by means of some animals which are motivated by the
Shaytaan. In Sunan Abi Dawood it is narrated with a saheeh isnaad that
the Messenger said: “When you go to sleep, extinguish your lamps,
for the Shaytaan shows creatures such as this (the mouse) these things
(lamps) in order to burn you.”

(d) The Shaytaan disturbs people at the point of death

The Messenger used to seek refuge with Allah from that, by saying,
“Allahumma inni a’oodhu bika min at-taraddi wa’l-hadam wal-gharaq
wa’l-hareeq, wa a’oodhu bika an yatakhabbatani ash-Shaytaan ‘inda
al-mawt, wa a’oodhu bika an amoot fi sabeelika mudbiran, wa a’oodhu
bika an amoot ladeeghan (O’ Allah, I seek refuge with You from falling
from a high place, from being crushed by a falling wall, from drowning
and from being burned to death. I seek refuge with You from being
disturbed by the Shaytaan at the point of death. I seek refuge with You
from dying in jihad whilst fleeing from the battlefield, and I seek refuge
with You from dying from a scorpion sting or snake bite).”

(e) He disturbs the newborn baby when he is born

In Saheeh Muslim it is narrated from Abu Hurayrah that the Messenger
of Allah said: “Every baby is touched by the Shaytaan on the day
when his mother gives birth to him – except for Maryam and her
son.”

In Saheeh al-Bukhaari it is narrated that Abu Hurayrah said: “The
Messenger of Allah said: ‘The Shaytaan pokes every son of Adam in

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14 Narrated by Bukhaari, 12/369, no. 6985.
15 Saheeh Sunan Abi Dawood, 3/985, no. 4369.
16 Saheeh Sunan an-Nasa’i, 3/1123, no. 5104.
17 Narrated by Muslim, 4/1838, no. 2366.
the side with his fingers when he is born, apart from ‘Eesa ibn Maryam. He went to poke him, but he poked the placenta instead.”18

In Saheeh al-Bukhaari it is narrated that Abu Hurayrah said: “I heard the Messenger of Allah say: ‘There is no son of Adam who is born but the Shaytaan touches him when he is born, so he starts to cry because of the touch of the Shaytaan – apart from Maryam and her son.’”19

The reason why Maryam and her son were protected from the Shaytaan was because Allah answered the supplication of the mother of Maryam when she gave birth to her:

(Qur'an 3:36)

Hence Abu Hurayrah recited this aayah after narrating the hadith quoted above.20

Because the mother of Maryam – peace be upon her – was sincere is her request, Allah answered her prayer and He protected Maryam and her son from the accursed Shaytaan.

Among those whom Allah also protected was ‘Ammaar ibn Yaasir. In Saheeh al-Bukhaari it is narrated that Abu’d-Dardaa’ asked ‘Ilqimah, who was one of the people of Kufa, “Who among you is it that Allah protected from the Shaytaan, according to the Prophet?” Al-Mugheerah said: “The one whom Allah protected, according to the Prophet, was ‘Ammaar.”21

(f) The plague comes from the jinn

The Messenger tells us that his ummah “would be destroyed by stabbing and the plague, which is the stinging of your enemies among

18 Narrated by Bukhaari, 6/337, no. 3286.
19 Narrated by Bukhaari, 6/369, no. 3431.
20 Bukhaari, 6/469, no. 3431; Muslim, 4/1838, no. 2366.
21 Bukhaari, 6/337, no. 3287. See also 7/90, no. 3742-3743.
the jinn. And in each there is martyrdom.” 22 In Mustadrak al-Ḥaakim it says: “... the plague is the stinging of your enemies among the jinn, and that is martyrdom for you.” 23

Perhaps what befell the Prophet of Allah Ayyoob was because of the jinn, as Allah says:

“And remember Our slave Ayyoob [Job], when he invoked his Lord [saying]: ‘Verily, Shayṭaan [Satan] has touched me with distress [by mining my health] and torment [by mining my wealth]!’”

[Qur’an 38:41]

(g) Some other diseases

The Prophet Ḥusayn said to a woman who was suffering istahaaadah (irregular non-menstrual bleeding), Hamnah bint Jahsh, “This is one of the kicks of the Shayṭaan.” 24

(h) They share the food, drink and dwellings of the children of Adam

Another way in which the Shayṭaan harms man is that he helps himself to his food and drink and shares them with him, and he stays in his house with him. This happens if a person goes against the guidance of Allah, or is negligent and does not remember Allah (dhikr). But if he adheres to the guidance of Allah and is not negligent in remembering Allah, then the Shayṭaan cannot find any way to reach our wealth and homes. The Shayṭaan does not help himself to food unless someone eats from that food without mentioning the name of Allah. If the person mentions the name of Allah over the food, then it becomes forbidden for the Shayṭaan. Muslim narrated in his Ṣaheeh that Hudhayfah said: “If we attended a meal with the Prophet Ḥusayn, we would not stretch forth our

22 Ṣaheeh al-Jaami’ as-Sagheer, 4/90; see also Irwaa’ al-Ghaleel, 6/70, no. 1637.
23 See Irwaa’ al-Ghaleel, 6/70.
24 Ṣaheeh Sunan Abi Dawood, 1/65, no. 267; Ṣaheeh Sunan an-Nasaa’i, 1/40, no. 110. The version narrated by An-Nasaa’i says: "This is a kick from the Shayṭaan."
hands (to eat) until the Messenger of Allah ﷺ had started and stretched forth his hand. One day we were having a meal with him and a young girl came, as if she was being pushed. She went to stretch forth her hand to the food, but the Messenger of Allah ﷺ grabbed her hand. Then a Bedouin came as if he were being pushed, and he grabbed his hand. Then the Messenger of Allah ﷺ said: ‘The Shayṭān helps himself to food if the name of Allah is not mentioned over it. He brought this girl so he could find a way to eat the food through her actions, but I grabbed her hand. Then he brought this Bedouin so that he could find a way to eat the food through his actions, but I grabbed his hand. By the One in Whose hand is my soul, his hand is in mine, along with her hand.’”

The Messenger ﷺ has commanded us to protect our wealth from the Shayṭān by locking doors, covering vessels and mentioning the name of Allah, for this will protect us from the Shayṭān. In Ṣaḥeeḥ Muslim it is narrated that Jaābir ibn ‘Abd-Allah (may Allah be pleased with them both) said: “The Messenger of Allah ﷺ said: ‘Lock your doors and mention the name of Allah, for the Shayṭān cannot open a locked door. Seal your waterskins and mention the name of Allah. Cover your vessels and mention the name of Allah, even if you just lay something across the top of it, and extinguish your lamps.’”

The Shayṭān drinks with a person if he drinks standing up. It is narrated from Abu Hurayrah that the Prophet ﷺ saw a man drinking standing up. He said to him, “Hah!” The man asked, “What’s the matter?” He said, “Would you like it if a cat drank with you?” He said, “No.” He said, “Someone worse than that was drinking with you – the Shayṭān.”

25Narrated by Muslim, 3/1597, no. 217.
26Narrated by Muslim, 3/1594, no. 2012.
27Silsilat al-Aḥaadeeth aṣ-Ṣaḥeeḥah, part 1, hadith no. 175. Al-Haythami said: this is narrated by Ahmad and Al-Bazzaar, and the men of ʿAḥmad are thiqaat. Majma’ al-Zawaaʿid, 3/79.
In order to expel the Shaytaan from the house, you must not forget to mention the name of Allah when entering the home. The Messenger taught us to do that, when he said: “When a man enters his house and mentions Allah when he enters and when he eats, the Shaytaan says, ‘There is no place for you to stay and no dinner.’ If he enters and does not mention the name of Allah upon entering, the Shaytaan says, ‘You have found a place to stay.’ If he does not mention the name of Allah when eating, the Shaytaan says, ‘You have found a place to stay and dinner.’”

(i) The touch of Shaytaan (demonic possession)

Ibn Taymiyah said: “The fact that the jinn may enter the human body is well established according to the consensus of the imams of Ahl as-Sunnah wa’l-Jama’ah. Allah says:

\[
\text{“Those who eat Ribaa will not stand [on the Day of Resurrection]}
\]
\[\text{except like the standing of a person beaten by Shaytaan [Satan] leading him to insanity.”}
\]

\[\text{[Qur’an 2:275]}\]

Bukhaari narrated that the Prophet said: ‘Shaytaan flows through man’s veins like blood.’

‘Abd-Allah ibn al-Imaam Aḥmad ibn Ḥanbal said: ‘I said to my father, some people say that the jinn does not enter the body of the possessed. He said, O’ my son, they are lying, and the jinn speaks through the mouth of that person.’

Ibn Taymiyah also said: “What he said is well known, for he (the jinn) causes a man to have a fit, then he speaks in a foreign language that he

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29 Majmoo’ Fatawa Shaykh al-Islam, 24/276.
30 Bukhaari, 6/336, no. 3281; Muslim, 4/1712, no. 2175.
does not know; mighty blows may be delivered to him, which would fell a camel, but despite that the person who is suffering the fit does not feel the blows and is unaware of the words he is speaking. The possessed person may be dragged, along with other people and the carpet on which he is sitting, and furniture may be moved about, and other things may take place. Whoever witnesses such things will realize that the one who is speaking on the lips of a human and who is moving these bodies, is of another nature that is not human.”

And he said (may Allah have mercy on him): “There is no one among the imams of the Muslims who denies that the jinn may enter the body of the one who is possessed and others. Whoever denies that and claims that Islam denies that, is telling lies against Islam. There is nothing in the evidence of Islam to deny that.”

He mentioned that among those who denied that the jinn enter the body of the one who is possessed was a group among the Mu’tazilah such as Al-Jabaa’i and Abu Bakr ar-Raazi.31

We will try to shed more light on this matter in Chapter Five.

3 - Leading the battle in the ongoing conflict between the world of the devils and the world of mankind

Iblees is the one who is planning and leading the battle against mankind. From his base, he sends out troops and raiding parties in all directions, and he holds gatherings where his troops and armies discuss what they have done, and he praises those who have done well and have succeeded in misleading and tempting people.

Imaam Muslim narrated in his Saheeh from Jaabir that the Prophet ﷺ said: “Iblees sets up his throne on the water, then he sends out his raiding parties. The closest to him of these troops are the ones who cause the most tribulation (fitnah). One of them comes and says, ‘I have done such and such.’ He (the Shaytaan) says, ‘You have not done much.’ Then

31 Majmoo‘ Fataawa Shaykh al-Islam, 19/12.
another one comes and says, ‘I never left him alone until I created troubles and caused division between him and his wife.’ Then he comes close to him and says, ‘How good you are.’”

In Ṣaheeh Muslim it is narrated from Abu Sa‘eed that the Messenger ﷺ said to Ibn Saa‘id when he met him on one of the roads of Madeenah (and he was not sure if he was the Dajjaal or not): “What do you see?” He said, “I see a throne on water.” The Messenger of Allah ﷺ said: “You see the throne of Iblees on the sea.”

The Shayṭaan has extensive experience in the field of misguidance. Hence he excels at making plans and setting traps. He will remain alive, misleading people, from the day when man was first created until the Hour will begin:

\[ \text{قَالَ رَبِّ أَنْبِيْتِهِ إِلَىَّ تَوْمَارٍ بِعَمْوَانِ}
\text{١١٠َٰفَوْتُ الحَمْلِ} \]

Iblees (Satan) said: ‘O’ my Lord! Give me then respite till the Day they [the dead] will be resurrected.’ Allah said: ‘Then verily, you are of those reprieved. Till the Day of the time appointed.’

\[ \text{Qur‘an 15:36-38} \]

He is persistent in doing the evil that he has vowed to do; he never gives up or gets tired. In the ḥadīth it says: “The Shayṭaan said: ‘By Your Glory and Majesty, I will never cease to misguide Your slaves so long as their souls remain in their bodies.’ The Lord said: ‘By My Glory and Majesty, I will continue to forgive them so long as they seek My forgiveness.’” This is narrated by Aḥmad and Al-Ḥaakim with a hasan isnaad.

The troops of the Shayṭaan, jinn and human

The Shayṭaan has two types of troops, some from among the jinn and some from among mankind.
We have mentioned above the hadith which says that he sends out raiding parties of devils to misguide people. In the Qur’an it says:

\[ \text{And befool them gradually those whom you can among them with your voice [i.e. songs, music, and any other call for Allah’s disobedience], make assaults on them with your cavalry and your infantry.} \]

\[ \text{Qur’an 17:64} \]

He has troops which launch attacks, riding and on foot, whom he sends against people, to provoke them to do evil:

\[ \text{See you not that We have sent the Shayyaateen [devils] against the disbelievers to push them to do evil.} \]

\[ \text{Qur’an 19:83} \]

**Every person has a qareen (jinn-companion)**

Every person has a devil who stays with him and never leaves him, as it says in the hadith of ‘Aa’ishah which is narrated by Muslim: that the Messenger of Allah left her apartment one night, and she said: “I felt jealous over him, and he came and saw what I was doing. He said, ‘What is the matter with you, O’ ‘Aa’ishah? Do you feel jealous?’ I said, ‘Why would one such as me not feel jealous over one such as you?’ He said: ‘Has your devil come to you?’ I said, ‘O’ Messenger of Allah, is there a devil with me?’ He said, ‘Yes.’ I said, ‘And with every person?’ He said, ‘Yes.’ I said, ‘And with you too, O’ Messenger of Allah?’ He said, ‘Yes, but my Lord helped me to deal with him until he became Muslim.’”

Muslim narrated that ‘Abd-Allah ibn Mas’ood said: “The Messenger of Allah said: ‘There is no one among you but there has been appointed for him a qareen (companion) from among the jinn and a qareen from among the angels.’ They said, ‘You too, O’ Messenger of Allah?’ He said, ‘Me too, but Allah helped me against him and he has become

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35 Narrated by Muslim, 4/2168. no. 2815.
Muslim, and he does not tell me to do anything but good.”

In the Qur’an, it says:

“And whosoever turns away blindly from the remembrance of the Most Gracious [Allah] [i.e. this Qur’an and worship of Allah], We appoint for him Shaytaan [Satan -- devil] to be a Qareen [a companion] to him.”

[Qur’an 43:36]

In another aayah:

“And We have assigned for them [devils] intimate companions [in this world], who have made fair-seeming to them, what was before them [evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection] and what was behind them [denial of the matters in the coming life of the Hereafter as regards punishment or reward].”

[Qur’an 41:25]

The Shaytaan has followers among mankind who take him as their supporter and friend. They follow in his footsteps and accept his ideas, even though he is the primary enemy who is striving to destroy them. How terrible it is for a rational man to take his enemy as his friend:

“Will you then take him [Iblees] and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zaalimoon [polytheists, and wrongdoers, etc].”

[Qur’an 18:50]

They have suffered a manifest loss by their taking him as their friend and supporter:

\[\text{ Narrated by Muslim, 4/2168, 2814.} \]
\(\text{And whoever takes Shay\(\text{\text{\text{\text{a}}}}\) (Satan) as a Wali (protector or helper) instead of Allah, has surely, suffered a manifest loss}\)

\text{Qur'an 4:119}\)

They have lost because the Shay\(\text{\text{\text{\text{a}}}}\) (Satan) will corrupt their souls, and he will deprive them of the blessing of guidance, and he will lead them into misguidance and doubts:

\(\text{But as for those who disbelieve, their Awliyaa' (supporters and helpers) are Taaghoot (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.}\)

\text{Qur'an 2:257}\)

They have lost because he will lead them to Hell:

\(\text{He (Shay\(\text{\text{\text{\text{a}}}}\)) only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.}\)

\text{Qur'an 35:6}\)

Those friends of the Shay\(\text{\text{\text{\text{a}}}}\) are taken by him as a means and as troops through whom he implements his plans and achieves his goals.

\textbf{His betrayal and abandonment of his friends}\n
Many people take the Shay\(\text{\text{\text{\text{a}}}}\) as their friend and supporter, but he betrays them and leads them to their doom and destruction. Then he abandons them and forsakes them. He rejoices in their misfortune, and he laughs at them. He tells them to kill, steal and commit zina, then he tells others about them and exposes them. He did that to the mushrikeen at the battle of Badr, when he came to them in the image of Suraaqah ibn Maalik, and promised them victory.

\(\text{and said, 'No one of mankind can overcome you this day [of the battle of Badr] and verily, I am your neighbour [for each and every help].'}\)

\text{Qur'an 8:48}\)
But when the enemy of Allah saw the angels who had come down to support the believers, he turned and fled, and let them down, as Hassaan ibn Thaabit said:

“He misled them with deception then he forsook them.

Indeed the Evil One misleads those who take him as a friend.”

He did the same to the monk who had killed the woman and her child; he commanded him to commit zina with her, then kill her, then he told her family where he was, and exposed what he had done to them. then he commanded him to prostrate to him. When he did that he ran away from him and forsook him, as we shall see in detail below.

On the Day of Resurrection, after he and his friends enter Hell, he will say to his friends:

\[
\text{I deny your former act in associating me [Satan] as a partner with Allah [by obeying me in the life of the world].}
\]

\[\text{[Qur'an 14:22]}\]

So he will have led them to the worst place, then he will disown them completely.

We will narrate below the story of the one who claimed to be a scholar, who used to summon spirits, and how the devils abandoned him after he had become very well known, and he became confused, not knowing what to do.

**The Shaytaan mobilizes his friends to serve him and to wage war against the believers**

People are of two groups: the friends of the Most Merciful (Allah), and the friends of the Shaytaan. The friends of the Shaytaan are the kuffaar, in all their various groups and sects:

\[
\text{Verily, We made the Shayaa'een [devils] Awliyaa' [protectors and helpers] for those who believe not.}
\]

\[\text{[Qur'an 7:27]}\]
The Shaytaan uses them to mislead the believers by means of the doubts that they raise:

\[
\text{وَإِن الْشَّيْطَانَ لَيُحْوَى إِلَى أُوْلَـيْأَيْهِمْ لِيُكَذِّبُهُمْ وَإِنَّمَا هَمَّهُ مَكَّنُ مَّشْرِكٍ}
\]

(And certainly, the Shayaateen [devils] do inspire their friends [from mankind] to dispute with you, and if you obey them, then you would indeed be Mushrikoon [polytheists].) [Qur'an 6:121]

These doubts which are raised by the orientalists, crusaders, Jews and atheists are all of this type.

The Shaytaan provokes his friends to hurt the believers:

\[
\text{إِنَّمَا الْشَّيْطَانُ مِنْ السَّمَاءِ يَفْتَنُ أُوْلَـيْأَيْهِ}
\]

(Secret counsels [conspiracies] are only from Shaytaan [Satan], in order that he may cause grief to the believers.) [Qur'an 58:10]

He used to provoke the mushrikeen to hold secret councils when the Muslims were nearby, so that the Muslims would think that they were plotting against them.

Indeed, he provokes them to wage war against the Muslims and harm them:

\[
\text{أَلَٰٓئِنْ مَأْتَيْنَا يُكَذِّبُونَ فِي سَبِيلِ اللَّهِ أَلَٰٓئِنْ كَفَّرُوا يُكَذِّبُونَ فِي سَبِيلِ الْطَّغْوٍ}
\]

(Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taaghoot [Satan]. So fight you against the friends of Shaytaan [Satan]; ever feeble indeed is the plot of Shaytaan [Satan].) [Qur'an 4:76]

He is always trying to make the believers afraid of his friends and supporters:

\[
\text{إِنِّا كَلْمَـمُ الْشَّيْطَانُ يَجْعَلُ أُوْلَـيْأَيْهِ مُفَاخِرَينَ فَلَا يُخَافُوهُمْ وَلَا يَفْسَدُونَ إِنَّ كُلُّ مَوْعِدٍ}
\]

(It is only Shaytaan [Satan] that suggests to you the fear of his
Awliyaa’ [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad)]; so fear them not, but fear Me, if you are [true] believers.

\[Qur’an\ 3:175\]

And his friends and supporters are a large group:

\[\text{And indeed Iblees [Satan] did prove true his thought about them, and they followed him, all except a group of true believers [in the Oneness of Allah].} \]

\[Qur’an\ 34:20\]

4 - The means used by the Shaytaan to misguide people

The Shaytaan does not come to people and say “Leave these good things and do these bad things so that you will be doomed in this world and in the Hereafter,” because if he did that no one would obey him. Rather he uses many ways and means to deceive the slaves of Allah.

(1) Making falsehood appear attractive

This is the way which the Shaytaan used and is still using to misguide people. So he makes falsehood appear in the guise of truth, and truth in the guise of falsehood. He is still making falsehood appear attractive and truth appear off-putting, so that people will be motivated to do evil actions and turn away from the truth. As the accursed one said to the Lord of Glory:

\[\text{[Iblees (Satan)] said: ‘O’ my Lord! Because You misled me, I shall indeed adorn the path of error for them [mankind] on the earth, and I shall mislead them all. Except Your chosen, [guided] slaves among them.’} \]

\[Qur’an\ 15:39-40\]
Ibn al-Qayyim said in this context: “One of his plots is that he always bewitches people’s minds until they are deceived, and no one is saved from his sorcery except those whom Allah wills. He makes attractive to the mind that which will harm it, until a person thinks that this is one of the most beneficial of things, and he puts him off doing that which is most beneficial for him, until he thinks that that will harm him. Laa ilaaha ill-Allah, how many people have been tempted by this sorcery! How often has it prevented a person from turning to Islam and developing faith (eemaan) and ihsaan. How often has he presented falsehood in the most beautiful image and distorted the truth to make it appear ugly, and spoilt its beautiful image. How often has he cheated those who have knowledge and passed off counterfeit thoughts to those who should know better.

He is the one who bewitches people’s minds until their owners are led into various whims and desires and different corrupt views and opinions. He misleads them in all kinds of ways and throws them into one path of destruction after another. He made the worship of idols, breaking ties of kinship, burying baby girls alive and committing incest with their own mothers attractive to them, and he promised them Paradise in spite of their disbelief in the attributes of their Lord, in His being exalted and that He spoke the Books which He revealed to His Prophets. He is the one who caused them to say that in the context of declaring Allah to be above any resemblance to His creation. And he made them give up enjoining what is good and forbidding what is evil on the grounds of being nice to people, treating them kindly and following the aayah, {Take care of your own selves} [Qur’an 5:105]. He makes them turn away from that which the Messenger ﷺ brought, on the grounds of following their leaders, and he makes them content with the word of one who is more knowledgeable than them, and he causes them to be hypocrites and to compromise in the religion of Allah on the basis of knowing how to deal with people so that one can earn a living.”

In these ways, the accursed Iblees deceived Adam, when he made the idea of eating from the tree from which Allah had forbidden him to eat appear attractive to him. He kept claiming that this was the tree of eternal
life, and that eating from it would make him live forever in Paradise, or would make him one of the angels, until he obeyed him, and was subsequently expelled from Paradise.

Look at the friends and supporters of the Shaytaan today, how they use the same means to mislead people: those who adhere to and promote communism and socialism claim that these are the only ways which will rid mankind of confusion, anxiety, ruin and hunger; those who call for women to come out clothed but naked in the name of freedom, and those who call for facile acting which stamps on people’s honour and morals, and violates sacred limits in the name of art; these poisonous ideas which promote depositing money in interest-based banks in order to earn profits in the name of development and high profits; and those who claim that adhering to religion constitutes backwardness and stagnation, and who described those who call people to Islam as crazy or agents of the east and west, etc.

All of that is an extension of the ways and means in which the Shaytaan deceived Adam from time immemorial. This is making falsehood appear attractive and making the truth appear abhorrent and off-putting to people:

*By Allah, We indeed sent [Messengers] to the nations before you [O’ Muhammad], but Shaytaan [Satan] made their deeds fair-seeming to them.*

[Qur’an 16:63]

This, by Allah, is a dangerous path, for if falsehood is make to appear attractive to a person he will pursue it with all his strength, to achieve that which he thinks is right, even if it will lead to his doom:

*Tell Me, you who have made yourselves into partners with Allah, what has My reward been which you used to make Me share with you?*  
[Qur’an 4:184]  

*Say [O’ Muhammad]: ‘Shall We tell you the greatest losers in respect of [their] deeds?*  
Those whose efforts have been wasted in this life while they thought...
that they were acquiring good by their deeds.'

*Qur'an 18:103-104*

They strive their utmost to divert people from the religion of Allah and to fight the friends of Allah. They think that they are following truth and guidance.

*And verily, they Satans [devils] hinder them from the path [of Allah], but they think that they are guided aright!*

*Qur'an 43:37*

This is the reason why the kuffaar prefer this world, and turn away from the Hereafter, as Allah says:

*And We have assigned for them [devils] intimate companions [in this world], who have made fair-seeming to them, what was before them [evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection] and what was behind them [denial of the matters in the coming life of the Hereafter as regards punishment or reward].*

*Qur'an 41:25*

The intimate companions are the devils, who make that which is before them of the matters of this world attractive to them, so that they prefer this world, and they call them to disbelieve in the Hereafter, and they make that attractive to them until they deny the resurrection and the Reckoning, and Paradise and Hell.

**Calling forbidden things by attractive names**

One of the ways in which the Shaytaan deceives man and makes falsehood attractive to him is calling forbidden things, which are acts of disobedience towards Allah, by attractive names to deceive people and confuse them about what is really true, as he called the forbidden tree the tree of eternal life, so as to make the thought of eating from it attractive to Adam.
"Then Shaytaan [Satan] whispered to him, saying: ‘O’ Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?’" [Qur’an 20:120]

Ibn al-Qayyim said: “From him his followers learned the method of calling haraam things by names which people find attractive. So they called wine the mother of joy, and they called intoxicants morsels of delight, and they called ribaa (usury) business dealings, and they called taxes the rights of the authorities, and so on...”

Today they call ribaa interest, and they call dancing, singing, acting and making statues art.

(2) Exaggerations vs. negligence

Ibn Al-Qayyim said concerning this matter: “There is nothing that Allah has enjoined, but the Shaytaan has ways of dealing with it, either falling short and negligence, or excess and exaggeration. He does not care which of these two mistakes a person makes. So he may come to a person’s heart and check it out, and if he finds that he is lazy, negligent and looking for concessions, then he goes along with that. He holds him back and stops him from doing things; he makes him lazy, indifferent and negligent, and encourages him to seek alternative interpretations and hope for forgiveness etc., until a person may give up doing all things that have been enjoined.

But if he finds that a person is cautious and serious, and that he is enthusiastic and capable, he despairs of succeeding with him on that front; so he urges him to strive to excess, and makes him think that this is not sufficient, and that he has higher ambitions than that, and that he has to do more than others. So he tells them, do not go to sleep when they go to sleep; do not break your fast when they break their fast; do not flag when they flag; if one of them washes his hands and face three times, then you should wash them seven times; if he does wudoo’ for prayer then you should do ghusl for it, and other kinds of exaggeration and excess. He makes him go to extremes and go beyond the straight path, just as he makes the first person fall short and not come anywhere near it.
His aim in both cases is to steer both of them away from the straight path, the one by not letting him approach it or come anywhere near it, and the other by making him go too far and overstep the mark. In this way most people have been tempted and nothing can save a person from that except deeply rooted knowledge, faith and the power to resist him and adhere to the middle course. And Allah is the One Whose help we seek.”

(3) Preventing people from doing good deeds, and making them procrastinate and be lazy

He has ways and means of doing this. In Ṣaḥeeḥ al-Bukhaari it is narrated from Abu Hurayrah that the Messenger of Allah ﷺ said: “The Shayṭaan ties three knots on the back of the head of any one of you whilst he is asleep, and he strikes the location of each knot (saying), ‘You have a long night ahead of you, so sleep.’ If, when he wakes up, he remembers Allah, one knot is loosened. If he does wuḍoo’, another knot is loosened. If he prays, the (last) knot is loosened. Then he starts his day feeling energetic and of good cheer, otherwise he starts his day in a bad mood and feeling lazy.”

In Bukhaari and Muslim it says: “When one of you wakes up from his sleep and does wuḍoo’, then let him rinse his nose three times, for the Shayṭaan spends the night on his nose.”

In Ṣaḥeeḥ al-Bukhaari it says that mention was made in the presence of the Messenger of Allah ﷺ of a man who slept a whole night until morning. He said, “That is a man in whose ear the Shayṭaan has urinated.”

What we have mentioned is the means by which the Shayṭaan makes a person lazy by his actions. But he may also keep a person from doing

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37 Al-Waabil al-Sayyih, p. 19.
38 Narrated by Bukhaari, 3/24; no. 1143.
39 Bukhaari, 6/339, no. 2295; also narrated by Muslim. 1/213, no. 238. This version narrated by Bukhaari.
40 Narrated by Bukhaari. 3/28. no. 1144.
good deeds by means of waswasah (insinuating whispers). How he
does that is by making a person like to be lazy and to procrastinate, and
by making him feel that he has plenty of time. Ibn al-Jawzi said
concerning that: “How many Christians and Jews felt inclined towards
Islam, but the Shaytaan kept discouraging them by saying, ‘Don’t rush
into it, think about it.’ So he made them delay entering Islam until they
died in a state of kufr. Similarly he makes the sinner put off repenting,
and he keeps him indulging in his desires, telling him that one day he
could repent.

How many people who have resolved to strive hard has he made
procrastinate, and how many people who want to reach some level of
virtue has he discouraged from doing so! Perhaps a faqeeh intends to
revise some topic, but he says, “Rest for a while,” or he sees a
worshipper waking up at night to pray, and he tells him, “You have
plenty of time.” He keeps on making people like to be lazy, or put off
doing good deeds, and he deceives them by telling them that they have
plenty of time and a lot of hope.

So the one who wants to do some good deed should carry out his action
with determination and resolve. Resolve means not wasting time and not
delaying things. He should forget about the idea of having plenty of
time, because the one who has been warned (of the punishment of Allah)
should not be assured. What you miss, you cannot make up for. The
reason for every shortcoming or inclination towards evil is the belief that
there is plenty of time and a lot of hope, because man keeps thinking of
giving up evil and turning towards good, but he procrastinates. No doubt
whoever thinks that he has the whole day ahead of him will take his time,
and whoever has the hope that he will still be there in the morning will
do very little during the night, but the one who thinks of death as
imminent will strive hard.

One of the salaf said: I warn you against sawfa (i.e., saying I will do...
etc.) because it is one of the greatest troops of Iblees. The likeness of the
one who strives resolutely and the one who is content with the idea that
he has plenty of time is that of a group of people who are on a journey
and enter a town. The one who is resolute goes and buys the supplies he needs to complete his journey and sits ready to resume his journey. The negligent one says, I will get ready, but probably we will stay here for a month (so I have plenty of time). So when the call to resume the journey comes, the one who was prepared is happy to move on, whilst the one who was negligent becomes very confused and distressed.

This is the likeness of people in this world. Some of them are prepared and alert, and when the angel of death comes they feel no regret, but the others who are deluded and procrastinate, will feel bitter regret at the time of departure. If it is in a person’s nature to like to procrastinate and feel that he has plenty of time, then Iblees comes and encourages the person to act in accordance with his nature, so it becomes difficult for him to strive. But the person who is concerned about himself knows that he is in a battlefield and that his enemy will not give up. Although he may appear to be leaving him alone for a while, in secret he is plotting against him and setting a trap for him.”

(4) Promises and wishes

He gives people false promises and keeps them busy with honeyed wishes, so as to cause them to be misguided:

\[ \text{(Qur'an 4:120)} \]

When the kuffaar fight the believers, he promises them victory, power, glory and dominion, then he forsakes them and runs away from them:

\[ \text{(Qur'an 4:120)} \]

41 Talbees Iblees. p. 458.
And [remember] when Shaytaan [Satan] made their [evil] deeds seem fair to them and said, ‘No one of mankind can overcome you this day [of the battle of Badr] and verily, I am your neighbour [for each and every help].’ But when the two forces came in sight of each other, he ran away and said “Verily, I have nothing to do with you.”

[Qur’an 8:48]

He promises the rich kuffaar abundant wealth in the Hereafter, so that they say:

وَلَنْ يَرْدَدَنَّ إِلَّا رَيْنَ لَأُجَدَّنَّ حُسُنًا مِنْهَا مُّقَبَّلًا

(And if indeed I am brought back to my Lord, [on the Day of Resurrection], I surely, shall find better than this when I return to Him.)

[Qur’an 18:36]

Then Allah will destroy his wealth in this world, and he will know that he was deceived and betrayed.

He keeps man busy with honeyed hopes which are not real at all, and he prevents him from striving in a serious manner that will bear fruit; he makes him content with imaginary wishes, so he does not do anything.

(5) Appearing to be sincere towards man

The Shaytaan calls man to sin, but he claims to be sincerely advising him and wishing him well. He swore to our father (Adam) that he was being sincere towards him:

وَقَامَ مَهَمَا إِنَّ لَمْ يَنْصِبَهُ

(And he [Shaytaan (Satan)] swore by Allah to them both [saying]: ‘Verily, I am one of the sincere well-wishers for you both.’)

[Qur’an 7:21]

Wahb ibn Munabbih narrated this interesting story from the People of the Book42, which we will quote in order to learn some of the ways in

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42 This story and similar reports from the Israa’eeleyaat (reports from Jewish sources) can be neither believed nor rejected, but it is permissible to narrate them because the Prophet said: [Narrate from Bani Israa’eeel (the Children of Israel), there is nothing wrong with that].
which the Shaytaan misleads people, so that we may beware of his “advice” and go against that to which he calls us.

Wahb said: “There was a worshipper among the Children of Israel, who was one of the most devoted worshippers of his time. At that time there were three brothers, who had a sister who was a virgin, and they had no other sister. The call to arms came to all three of them, and they did not know with whom they should leave their sister, who they could trust to take care of her or where they should leave her.

Then they agreed to leave her with the most pious worshipper among the Children of Israel, whom they felt was trustworthy. So they came to him and asked him if they could leave her with him, so that she would remain under his protection and care until they came back from their campaign. But he refused to do that, and he sought refuge with Allah from them and from their sister. They kept insisting until he gave in to them, and he said, bring her and let her stay in a house near my cell. So they brought her there, then they went away and left her.

She stayed in the vicinity of that worshipper for some time, during which he gave her food from his cell, which he would place at the door of his cell, then he would lock the door and retreat to his cell, then tell her to come out of her house and take the food that had been placed there for her. But the Shaytaan kept telling him in a subtle way, urging him to do good and making him think that it was wrong for the girl to come out of her house during the day. He made him worried that someone might see her and be attracted to her, and told him, if you go and put the food at the door of her house, that will bring a greater reward. He kept telling him this until he took the food to her and placed it at her door, but he did not speak to her.

This continued for a while, then Iblees came to him and encouraged him to do good and seek reward, and said: if you go to her and put the food inside her house, this will bring a greater reward. He kept telling him this until he took the food to her and put it inside her house.

This continued for a while, then Iblees came to him and encouraged him to do good, and said, why don’t you talk to her and speak nicely to her,
for she is alone and feels very lonely. He kept telling him this until he spoke to her for a while every day from the top of his cell.

Then Iblees came to him again and said, why don’t you go down to her and sit at the door of your cell and talk to her, whilst she sits at the door of her house. If you speak to her that will be an act of kindness towards her. He kept telling him this until he went down and sat at the door of his cell and spoke to her, and she spoke to him, and the girl came out of her house to sit at her door.

They continued to talk to one another for a while, then Iblees came and encouraged him to seek more reward by the way in which he treated her. He said, why don’t you come out from the door of your cell and sit near her house and speak to her; that will be an act of kindness towards her. He kept telling him this until he did it.

This continued for a while, then Iblees came to him and said: why don’t go into the house and talk to her, and not let her show her face to anyone – that will be even better. He kept telling him this until he entered the house and started to speak to her all day long, then when evening came he would go up to his cell.

Then Iblees came to him and kept making her appear attractive to him until he touched her on the thigh and kissed her. Iblees kept making her appear attractive to him until he had intercourse with her and made her pregnant, and she bore him a child. Then Iblees came and said, what if the girl’s brothers come and she has a child from you – what will you do? You cannot be sure that you will not be exposed or that they will not expose you. Go and kill her son and bury him, for she will conceal that for fear of what her brothers will do if they find out what you did to her. So he did that.

Then he said to him: do you think that she will conceal what you did to her and that you killed her child? Take her and kill her, and bury her with her child. He kept telling him this until he killed her and threw her into the same ditch as her child, and covered them with a huge rock, and levelled the ground over them. Then he went up to his cell to worship, and stayed there for as long as Allah willed that he should stay, until the
brothers came back from the war and asked about her, and he told them that she had died, praying for mercy for her and weeping for her. He said, she was the best of women, and this is her grave, go and see it. So her brothers went to her grave and wept for their sister, and prayed for mercy for her. They stayed by her grave for several days, then they went home to their own families.

When night fell and they had gone to bed, the Shaytaan appeared to them in their dreams in the form of a traveling man. He started with the oldest of them, asking him about their sister. He told him what the worshipper had said, that she had died and how he had prayed for mercy for her and how he had shown them the site of her grave. The Shaytaan said that this was a lie and said, he did not tell you the truth about your sister; he made your sister pregnant and she bore him a boy, then he killed him and her too, because he was afraid of you, and he threw them into a ditch that he dug behind the door of the house where she had lived, to the right of the entrance. You will find her there as I have told all of you. Then he came to the middle brother in a dream and told him the same, and then he came to the youngest brother and told him too.

When the people woke up, they were all wondering about what they had seen. They went to one another and told one another about it, saying, I have seen something strange last night.

The eldest brother said, it is just a dream, it does not mean anything. Let us get on with our lives and ignore it. The youngest brother said, by Allah, I will not get on with my life until I go to that place and found out for myself.

So they all went to the house in which their sister had lived, and opened the door. They dug in the place that had been described to them in their dream, and they found their slain sister and her child buried in that hole, as they had been told. They asked the worshipper about her and he confirmed what Iblees had said concerning what he had done to her. So they told their king about him and he was brought down from his cell and taken out to be crucified.
When they tied him to the wood, the Shayṭaan came to him and said, you know that I am the one who tempted you with the woman until you made her pregnant, and killed her and her son. If you obey me today and disbelieve in Allah Who created you and formed you, then I will save you from your predicament. So the worshipper disbelieved in Allah, and when he disbelieved in Allah, the Shayṭaan forsook him, and they came and crucified him.”  

This story was mentioned by the mufassireen in their comments on the aayah:

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\text{Sath}
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\text{.ur'an 69:16}
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They said that what is meant by ‘man’ here is this worshipper and people like him. And Allah knows best.

(6) Gradually misleading people

From the story quoted above we know another of the methods used by the Shayṭaan to misguide people, which is to lead a person step by step, never getting bored or tired. Whenever he gets him used to some sin, he leads him on to another, greater, sin, until he leads him to commit the greatest sin, thus causing his doom. This is the way of Allah with His slaves, that when they turn away, He gives the Shayṭaan power over them, and turns their hearts away:

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\text{.rauna. Allah Q3n 61:5}
\]

(7) Causing people to forget what is in their best interests

One example of this is what he did to Adam, when he kept whispering to him until he forgot what his Lord had commanded him to do:

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43 Talbees Iblees, p. 39.
And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will power. 

[Qur'an 20:115]

And the companion of Moosa said to Moosa:

(I indeed forgot the fish; none but Shaytaan [Satan] made me forget to remember it.) 

[Qur'an 18:63]

Allah forbade His Messenger or any of his Companions to sit in a gathering in which the signs of Allah were being mocked, but the Shaytaan may make a person forget the command of his Lord, and thus sit with those who are mocking in this manner:

(And when you [Muhammad] see those who engage in a false conversation about Our Verses [of the Qur'an] by mocking at them, stay away from them till they turn to another topic. And if Shaytaan [Satan] causes you to forget, then after the remembrance sit not you in the company of those people who are the Zaalimoon [polytheists and wrongdoers].) 

[Qur'an 6:68]

The Prophet of Allah Yoosuf asked the prisoner whom he knew was going to be saved from execution and go back to serving the king to mention him to his master, but the Shaytaan caused this man to forget to mention the Prophet of Allah Yoosuf to his king, so Yoosuf stayed in jail for a few more years:

(And he said to the one whom he knew to be saved: “Mention me to your lord [i.e. your king, so as to get me out of the prison.”) But
Shaytaan [Satan] made him forget to mention it to his lord [or Satan made Yoosuf (Joseph) to forget the remembrance of his Lord (Allah) as to ask for His Help, instead of others]. So [Yoosuf (Joseph)] stayed in prison a few [more] years.\[\textit{Qur'an 12:42}\]

If the Shaytaan gains complete control over a person, he makes him forget Allah altogether:

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\text{أَسْتَجْعَدُ عَلَيْهِمْ النِّيَنْثَانُ فَأَسْتَجْعَدُ ذَٰكَرُ اللَّهِ أَوْلِيَّكَ حَرَّبَ النِّيَنْثَانُ أَلَّا إِنَّ حَرَّبَ}
\]

\textit{Shaytaan} [Satan] has overpowered them. So he has made them forget the remembrance of Allah. They are the party of Shaytaan [Satan]. Verily, it is the party of Shaytaan [Satan] that will be the losers!\[\textit{Qur'an 58:19}\]

These are the hypocrites, as is indicated by the \textit{aayah} which comes before this \textit{aayah}. The way to be alert is to mention the name of Allah, because this expels the \textit{Shaytaan}:

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\text{وَأَذْكُرُ رَبَّكَ إِذَا نُسِيتَ} \quad \text{\textit{Qur'an 18:24}}
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(8) Making the believers afraid of his allies

One of his methods is to make the believers afraid of his troops and allies so that they do not strive against them or enjoin what is good or forbid what is evil. This is one of the greatest plots he uses against the people of faith. Allah has told us about this when He said:

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\text{إِنَّمَا ذِيَّكَمْ النَّيَنْثَانُ يُخْفِقُونَ أَوْلَيْآِيَ ۚ فَلاَ تَخَافُوهُمْ وَحَافَوْنَ إِن كُنْتُمْ مُؤْمِنِينَ} \quad \text{\textit{Qur'an 3:175}}
\]

\textit{It is only Shaytaan} [Satan] that suggests to you the fear of his \textit{Awliyaa'} [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad)]; so fear them not, but fear Me, if you are [true] believers.\[\textit{Qur'an 3:175}\]

What this means is: he makes you afraid of his allies. Qataadah said: "He fills your hearts with fear of them, hence Allah says \textit{‘so fear them not,}
but fear Me, if you are [true] believers’. The stronger a person’s faith grows, the more the fear of the Shayṭaan’s allies is removed from his heart, and the weaker a person’s faith is, the more he becomes afraid of them.

(9) He enters a person’s heart through that which he loves and desires

Ibn al-Qayyim said concerning this topic: “The Shayṭaan flows through the son of Adam like his blood, until it is as if he becomes part of him, so he finds out what he likes and prefers; once he knows that he uses it against a person and enters to him through this door. He also passes this information on to his brothers and allies among mankind, so that when they want to achieve their nefarious aims against one another they do so through means of that which people love and desire. Whoever tries to enter through this door will gain entry, and whoever tries to enter through any other way will find that the door is barred to him and he will not get what he wants.”

In this manner the Shayṭaan approached Adam and Eve and thus misled them, as Allah says:

\[ \text{[Qur’an 7:20]} \]

Ibn al-Qayyim said: “So the enemy of Allah senses what our parents liked, and felt that they wanted to live forever in that abode of joy. He knew that he could not reach them in any other way, so he swore to them by Allah that he was one of the sincere ones, and said:

\[ \text{[Qur’an 7:20]} \]

\[ \text{Ighaathat al-Lahfaan, 1/132.} \]
Another of his methods of leading people astray is to shake their belief by means of the doubts that he instills. The Messenger swore warned us against some of the doubts that he tries to instill. According to a hadith narrated by Bukhaari and Muslim from Abu Hurayrah, the Messenger of Allah said: “The Shaytaan comes to one of you and says, ‘Who created such and such, who created such and such?’ until he says, ‘Who created your Lord?’ If that happens, then seek refuge with Allah and stop these thoughts.”

The Sahaabah – may Allah be pleased with them – were not free of the doubts instilled by the Shaytaan. Some of them came to the Messenger complaining of the doubts and waswaas (insinuating whispers of the Shaytaan) from which they were suffering. In Saheeh Muslim it is narrated that Abu Hurayrah said: “Some of the Companions of the Messenger of Allah came to the Prophet and said: ‘We find in ourselves something that is so terrible we cannot put it into words.’ He said, ‘Do you really find that?’ They said, ‘Yes.’ He said, ‘That is (a sign of) clear faith.’”

The sign of their clear faith was their resistance to the whispers of the Shaytaan, their hatred of that and their regarding it as something terrible. The Messenger was asked about waswasah (the insinuating whispers of the Shaytaan) and said, “That is (the sign of) strong faith.”

Look at the intensity of the doubts suffered by the Sahaabah: Abu Dawood narrated in his Sunan that Ibn ‘Abbaas said: “A man came to the Prophet and said, ‘O’ Messenger of Allah, one of us may find that certain thoughts cross his mind, and he would rather be turned to ashes than put those thoughts into words.’ He said, ‘Allahu akbar, Allahu akbar, Allahu akbar, praise be to Allah Who has reduced the Shaytaan’s

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45 Narrated by Bukhaari, 6/336, no. 3277; Muslim, 1/120, no. 134.
46 Narrated by Muslim, 1/119, no. 132.
47 Narrated by Muslim, 1/19, no. 133.
Among the doubts that he seeks to instill in people's hearts is that of which Allah has told us:

«Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, Shayṭaan [Satan] threw [some falsehood] in it. But Allah abolishes that which Shayṭaan [Satan] throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise:

That He [Allah] may make what is thrown in by Shayṭaan [Satan] a trial for those in whose hearts is a disease [of hypocrisy and disbelief] and whose hearts are hardened. And certainly, the Zaaλimoon [polytheists and wrongdoers] are in an opposition far-off [from the truth against Allah's Messenger and the believers]. And that those who have been given knowledge may know that it [this Qur'an] is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the Straight Path.»

[Qur'an 22:52-54]

What is referred to by tamanni [translated here as [recite the Revelation or narrated or spoke] here is speaking or thinking to oneself. What is meant is that when the Prophet thought to himself, the Shayṭaan threw (some falsehood) into those thoughts by way of trickery. So he would say, 'Why don't you ask Allah to give you booty so as to make

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48 Saheeh Sunan Abi Dawood, 3/964, no. 4271.
the Muslims rich’, or he would tell him to wish that all the people would believe... so Allah abolished the doubts that the Shaytaan had cast into the thoughts of the Prophet ﷺ, by drawing his attention to the truth and guiding him to that which Allah wanted. What has been said about this aayah meaning that the Shaytaan introduced things into the Qur’an which were not part of it is far-fetched, and is refuted by the fact that the Messenger ﷺ was infallible in his conveying of the Message.

Shaqeeq says, describing some of the doubts which the Shaytaan may instill in a person’s heart: there is no morning on which which the Shaytaan does not lie in wait for me in four places, in front of me, behind me, to my right and to my left. And he says, Do not fear, for Allah is Forgiving and Merciful. So I recite,

وَإِنِّي لَغَفِيرٌ لِّمَنْ تَابَ وَأَمَّنَ وَغَيْبَ صَلِّيَّا ثُمَّ أُهْيَّنَ

“And verily, I am indeed forgiving to him who repents, believes [in My Oneness, and associates none in worship with Me] and does righteous good deeds, and then remains constant in doing them [till his death].”

[Qur’an 20:82]

Or he comes from behind and makes me fear for those I may leave behind, so I recite:

وَمَا مِنْ دَابِرٍ فِي الْأَرْضِ إِلَّا عَلَىٰ اللَّهِ رَزَقَهَا

“And no moving [living] creature is there on earth but its provision is due from Allah.”

[Qur’an 11:6]

He comes from my right, to tempt me by means of women, so I recite:

وَالْمَيْتَةَ لِلَّهِ الْمَتَّقُونَ

“And the [blessed] end is for the Muttaqoon [the pious].”

[Qur’an 7:128]

And he comes from my left, to tempt me by means of desires, so I recite:

وَحِيَلُ بَيْنَهُمْ وَيَتَّرَبَّى مَا يُشْهَدُونَ
(11) - (14) **Alcohol, gambling, ansaab and azlaam**

Allah says:

«And a barrier will be set between them and that which they desire.» [Qur’an 34:54]

O’ you who believe! Intoxicants [all kinds of alcoholic drinks], and gambling, and Al-Ansaab [stone altars for sacrifices to idols, etc.], and Al-Azlaam [arrows for seeking luck or decision] are an abomination of Shayṭaan’s [Satan’s] handiwork. So avoid [strictly all] that [abomination] in order that you may be successful.

Shayṭaan [Satan] wants only to excite enmity and hatred between you with intoxicants [alcoholic drinks] and gambling, and hinder you from the remembrance of Allah and from As-Ṣalaah [the prayer]. So, will you not then abstain?» [Qur’an 5:90-91]

Alcohol (khamr) refers to every kind of intoxicant. Gambling means wagering. Anṣaab means everything that is set up for the worship of anything or anyone other than Allah, whether it be a rock, a tree, an idol, a grave, or a flag. Azlaam refers to arrows which were used for divination. i.e., they used to ask them for knowledge about what had been decreed for them. They used to use arrows or pebbles etc., on one of which was written “My Lord commands me to do this,” and on the other, “My Lord forbids me to do this.” When one of them wanted to get married or go on a journey, or whatever, he would put his hand into a container holding these arrows and if he pulled out the one which said to do it, he would do that thing; if he pulled out the other one, he would not do it.

The Shayṭaan encourages people to do these four things, because they are misguidance in and of themselves, and they lead to evil consequences and bad results. Alcohol causes a person to lose his mind, and when he loses his mind he does things which lead to his doom and
commits *haraam* actions, he stops doing acts of obedience to Allah and annoys the slaves of Allah.

Ibn Katheer mentioned in his *Tafseer* that ‘Uthmaan ibn ‘Affaan said: “Avoid alcohol, for it is the mother of all evils. A man among those who came before you used to worship Allah and keep away from the people, but an immoral woman fell in love with him, so she sent her slave woman to call him to bear witness, so he went in with her and every time he passed through a door she shut it behind him, until he found himself with a beautiful woman, with whom was a boy and a container of wine. She said, ‘By Allah, I did not call you to bear witness, rather I called you to have intercourse with me, or to kill this boy, or to drink this wine.’ She poured him a cup, and he said, ‘Give me more.’ He did not leave until he had had intercourse with her and killed the child, because intoxicants and faith cannot reside in the same heart without one of them expelling the other.”

Ibn Jareer, Ibn Al-Mundhir, Ibn Abi Haatim, Ibn Mardawayh and Al-Nahhaas narrated in Al-Naasikh from Sa‘d ibn Abi Waqqaas that a man from among the Ansaar made some food for some of the *Sahaabah*, then he poured some wine for them – this was before it had been forbidden. When they become intoxicated they began to boast to one another, which led to them fighting one another. Sa‘d ibn Abi Waqqaas was harmed by this fighting, because one of them struck him with a camel’s jawbone and hit him on the nose, leaving him with a scar that he bore for the rest of his life.

One of the *Sahaabah* came to lead the people in prayer when he was drunk – this was also before the prohibition had been revealed – and he said in his recitation, “Say ‘O’ Al-Kaafiroon (disbelievers)! I worship that which you worship” (i.e., he misquoted *Soorat al-Kaafiroon*). Then Allah revealed the words:

49 Narrated by Al-Bayhaqi; its *isnaad* was classed as *saheeh* by Ibn Katheer.

O’ you who believe! Approach not *As-Salaah* [the prayer] when you are in a drunken state until you know [the meaning] of what you utter.\[Qur’an 4:43\]51

We have seen many men who had reached old age, but when they drank alcohol they started to behave like crazy people, and old and young alike laughed at them whilst they lay in the road being stepped over by people.

Gambling is a serious disease like alcohol, and if a person becomes addicted to it, it is difficult to be cured of it. It is the means of wasting time and money. Gambling generates hatred and motivates people to do *haraam* things.

The *Shaytaan* calls people to set up *ansaab* (stone altars) so that other gods may then be taken and worshipped instead of Allah. The worship of idols was widespread in the past and is still widespread today. The devils stay close to these idols and sometimes speak to their worshippers. They show them some things which make the worshippers trust them, so that they come and ask them to fulfil their needs, call upon them in times of distress, seek their help at times of war, offer sacrifices and gifts to them, dance and sing around them, and hold festivals and celebrations for them. Many people have been led astray by them, as Prophet Ibraaheem (Abraham) said, calling upon his Lord:

\[Qur’an 14:35-36\]

Grave-worship is still widespread among the Muslims, and they offer *du’aa’s* and sacrifices to them... And there is a new *bid’ah* which is widespread nowadays, which makes the *Shaytaan* laugh at mankind – the *nasab* known as the “tomb of the unknown soldier.” They claim that this tomb is a symbol representing all the soldiers who fought, and they

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51 See the reports of this hadith in *Al-Durr al-Manthoor*, 7/545.
honour it with gifts, flowers and veneration. Every time a leader visits a country in which there is such a tomb, he comes to this *nasab* and places an offering on it. All of this is idol-worship, which is the handiwork of the *Shayṭaan*.

**Seeking a decision by means of *azlaam***

Matters of the future are things which are known only to Allah. Hence the Messenger ☦ commanded us to pray *istikhaarah* when we want to travel, get married, etc., asking Allah to choose the best of things for us.

And the Prophet banned seeking decisions by means of *azlaam*, because arrows cannot know where good is to be found or even what is good, so consulting them is a sign of irrational thinking and ignorance.

A similar matter was seeking omens in the flight of birds. If a person wanted to travel, when he came out of his house, if he saw a bird he would shoot it away. If it flew to the right, he would take that as a good omen for his journey, but if it flew to the left he would regard that as a bad omen. All of this is misguidance.

(15) *Sihr* (sorcery, witchcraft)\(^52\)

Another means by which the *Shayṭaan* misleads the children of Adam is *sihr*, so they teach them this craft which causes harm and brings no benefits. This knowledge may be a means of separating a man from his wife, and separating spouses is regarded by the *Shayṭaan* as one of the greatest things that his troops can achieve, as we have mentioned above.

Allah says:

\[\text{(verse)}\]

I have dealt with the topic of *sihr* at length in a separate book entitled ‘*Aalam al-Sihr wa’l-Sha‘wadhah*.'
Sulaymaan did not disbelieve, but the Shayateen [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 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 Allah’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.

[Qur’an 2:102]

Is sihr real?
The scholars differed concerning this issue. Some of them say that it is an illusion and has no basis in reality:

"Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast."

[Qur’an 20:66]

Others said that it is real, as indicated by the aayah in Soorat al-Baqarah. The correct view is that it is of two types, a kind which is illusionary, which is based on scientific tricks and deft movements, and a kind which is real, which causes separation between a man and his wife and may cause harm.

How the Jews practiced sihr against the Messenger

Bukhaari narrated that ‘Aa’ishah (may Allah be pleased with her) said: “A man from among Bani Zurayq, whose name was Labeed ibn al-A’sam, cast a spell on the Messenger of Allah, which made him think that he had done something when he had not done it
(This lasted) until one day, or one night, when he was with me, he prayed and prayed, then he said, ‘O’ ‘Aa’ishah, do you know that Allah has answered me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. One of them said to the other, “What is wrong with this man?” The latter replied “He is under the effect of magic.” The first one asked, “Who has worked magic on him?” The other replied, “Labeed bin al-A’sam.” The first one asked, “What material did he use?” The other replied, “A comb and the hair stuck to it, and a skin of pollen of a male date palm tree.” The first one asked, “Where is it?” The other one replied, “It is in the well of Dharwaan.”’ So the Prophet went to that well with a group of his companions, and when he came back he said, ‘O’ ‘Aa’ishah, the water of that well looked like the infusion of henna leaves and its date-palm trees looked like the heads of devils.’ I said, ‘O’ Messenger of Allah, why did you not undo it?’ He said, ‘Allah has cured me from it and I dislike that evil should spread among my people.’ And he commanded that (those things) should be buried.”

It cannot be said that the magic which affected the Prophet led to any confusion in the Message. Because the effects of the magic did not go beyond the exterior of his body; they did not reach his heart and mind. This was like any other disease to which he was exposed, and the shari’ah is protected by Allah. Allah says:

\[\text{\textit{Verily, We, it is We Who have sent down the Dhikr [i.e. the Qur’an] and surely, We will guard it [from corruption].}}\]

[Qur’an 15:9]

(16) Man’s weakness

Man has many weak points, which are in fact diseases. The Shaytaan exacerbates these diseases in the heart of man. Indeed, they are the points of the Shaytaan’s entry into man’s soul. Among these diseases

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53 Bukhaari, 10/221, no. 5763.
are: weakness, despair, hopelessness, recklessness, inappropriate joy, self-admiration, pride, wrongdoing, oppression, denial, ingratitude, haste, negligence, foolishness, miserliness, stinginess, covetousness, argumentativeness, doubt, suspicion, ignorance, carelessness, going to extremes of hostility in cases of dispute, arrogance, false claims, panic, fear, withholding charity, rebellion, tyranny, overstepping the limits, love of wealth, and being infatuated with this world.

Islam calls upon people to reform themselves and to rid themselves of their diseases. This requires effort and patience to bear the difficulties on the way. But as for following one’s desires and what the self which enjoins evil is inclined towards, that is very easy. The former (i.e., reforming oneself, etc.) is like a person climbing with a rock to the top of a mountain, and the latter (i.e., following one’s desires, etc) is like a person coming down from the top of a mountain to the bottom. Hence many people answer the call of the Shaytāan, and those who call people to the truth encounter difficulties, and how difficult it is to call people to Allah.

We will quote some of the words of the salaf, to demonstrate clearly how the Shaytāan uses man’s weak points.

Al-Mu’tamar ibn Sulaymaan narrated that his father told him that the Shaytāan whispers into the heart of the son of Adam at moments of grief and of joy, but if he remembers Allah, the Shaytāan withdraws.”

Wahb ibn Munabbih said: “A monk said to the Shaytāan when he appeared to him, ‘Which characteristic of the son of Adam is most helpful to you against them?’ He said, ‘a hot temper (something which can affect a man, such as anger). If a person is hot tempered, then we play with him like children play with a ball.’”

Ibn Al-Jawzi also mentioned, narrating from Ibn ‘Umar, that Nooh asked the Shaytāan about the characteristics that lead people to doom. He said, “Destructive envy (hasad) and greed.”

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54 Tafseer Ibn Katheer, 7/423.
55 Talbees Iblees, p. 42.
We all know what the Shayṭaان did to Yoosuf and his brothers, and how he planted hatred in the brothers’ hearts towards their brother. Yoosuf said:

"وَقَدْ أُحْسِنَ لِي إِذَا أُطْلِحَ بِمِنِّي السَّيِّئَيْنِ وَجَاءَكُمْ مِنَ الْبَيْدُوِ مَنْ بَعْدُ أَنْ نُرَّغِ "

"‘He was indeed good to me, when He took me out of the prison, and brought you [all here] out of the bedouin-life. after Shayṭaان [Satan] had sown enmity between me and my brothers.’"

[Qur’an 12:100]

(17) Women and love of this world

The Messenger ﷺ told us that he was not leaving behind any greater temptation for men than women. For this reason women are commanded to cover all of their bodies apart from the face and hands, and men are commanded to lower their gaze. The Messenger ﷺ forbade being alone with a (non-mahram) woman, and said that no man is ever alone with a non-mahram woman (khalwah) but the Shayṭaان is the third one present. In Sunan at-Tirmidhi it is narrated with a şaheeh isnaad that “Woman is awrah and when she goes out the Shayṭaان raises his glance to her.”

Today we can see how great the fitnah is when women go out as the Prophet ﷺ described them, clothed yet naked. There are institutes in the east and the west which employ armies of women and men to propagate immorality by means of TV and cinema, with promiscuous stories and movies which tell tales of immorality and promote it.

As for love of this world, this is the chief of all evils which has led to bloodshed, violation of honour, seizure of wealth by force and severing of family ties... all for the sake of accumulating worldly gains and fighting over the transient vanities of this world.

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56 Saheeh Sunan at-Tirmidhi, 1/343, no. 936.
(18) Singing and music
Singing and music are two of the means by which the Shayṭaan corrupts people’s hearts and destroys their souls. Ibn Al-Qayyim said: “Among the plots and traps of the enemy of Allah, with which he seeks to ensnare those whose share of knowledge, reasoning and religious commitment is minimal and trap the ignorant and the followers of falsehood is listening to whistling and clapping of hands (cf. al-Anfaal 8:35), and singing accompanied by forbidden musical instruments, which closes people’s hearts to the Qur’an and makes them devoted to immorality and sin. This is the “qur’an” of the Shayṭaan, an impenetrable barrier which blocks them from the Most Merciful. This is the means that leads to homosexuality and fornication, by means of which the Shayṭaan ensnares the hearts of those who follow falsehood and makes it appear attractive to them by way of deceit and trickery. He inspires them by means of specious arguments to regard it as something good, so they accept this idea and for the sake of singing they forsake the Qur’an...”

It is strange that some people who claim to be worshipping Allah, take singing, dancing and swaying to and fro as ways of worship. They ignore listening to the words of the Most Merciful and go and listen to the words of the Shayṭaan. Ibn Al-Qayyim listed umpteen names for this kind of listening: idle entertainment, foolish talk, falsehood, untruth, whistling, clapping of hands, the means that leads to adultery, the “qur’an” of the devils, bringing forth hypocrisy in the heart, foolish speech, immoral speech, the voice of the Shayṭaan and the flutes of the Shayṭaan.

He explained at length that it is haram, and described the untruth and falsehood that it involves; you may refer to his writings if you wish.

Bells are the musical instruments of the Shayṭaan
The Messenger ﷺ told us that “bells are the musical instruments of the Shayṭaan.” This is narrated by Muslim in his Saheeh from Abu

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57 Ighaathat al-Lahfaan, 1/242.
58 Ighaathat al-Lahfaan, 1/256.
Hence he said that the angels “do not accompany any people with whom there is a dog or a bell.” This is also narrated by Muslim in his Ṣaheeh, from Abu Hurayrah.60

(19) Negligence of the Muslims towards doing what they are commanded to do

If a Muslim adheres to his Islam, then the Shayṭaan can find no way to lead him astray or to toy with him. But if he is negligent and lazy with regard to some matters, then the Shayṭaan finds an opportunity. Allah says:

*(Qur’an 2:208)*

O’ you who believe! Enter perfectly in Islam [by obeying all the rules and regulations of the Islamic religion] and follow not the footsteps of Shayṭaan [Satan]. Verily, he is to you a plain enemy.

Entering into Islam in all aspects is the way to be safe from the Shayṭaan. For example, if the rows of people praying are solid, with no gaps, then the devils cannot go between the worshippers. But if gaps are left among the worshippers, then the devils dance in and out of the rows of worshippers. According to the hadith, (the Prophet said): “Straighten your rows, and do not let the devils come in between you like the children of the hadhaf.” He was asked, “O’ Messenger of Allah, what are the children of the hadhaf?” He said, “Locusts in the land of Yemen.” This is narrated by Aḥmad and Al-Ḥaakim with a Ṣaheeh isnaad.61

According to another hadith: “Straighten your rows, and make them solid (with no gaps), for by the One in Whose hand is my soul, I can see the devils among your rows, like dust-coloured sheep.” This is narrated by Abu Dawood al-Tayaalisi with a Ṣaheeh isnaad62

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59 Muslim, 3/1672, no. 2114.
60 Muslim, 3/1672, no. 2113.
5 - How the Shayṭaan makes his whispers reach the heart of man

(1) *Waswasah* (insinuating whispers)

The Shayṭaan is able to reach man’s heart and mind in a way which we do not know or understand. The nature with which he is created enables him to do that. This is what is called waswasah. Allah has told us of that when He said:

> ^{الوُسوسُ إِلَيْهِ السَّبِينُ قَالَ يَتَامَىَّ هُلَّ أَدْلَكَ عَلَىَّ سَبْرٍ حَكِيمٍ وَمَلِكٍ لَا}

> ^{أَلْذِي يُوَسُّوسُ فِي صُدُورِ الْأُنْفِسِ}*

> ^{[Qur’an 114:4-5]}

Ibn Katheer said in his commentary: ‘the whisperer who withdraws’ is the Shayṭaan who sits on the heart of the son of Adam, and when he forgets and is negligent, he whispers to him, but when he remembers Allah, he withdraws.

It is narrated in *Saheehayn* (Bukhaari and Muslim) from Anas that the Messenger ḥـ. said: “The Shayṭaan flows through the son of Adam like blood.” 63

By this *waswasah* he led Adam astray and tempted him to eat from that tree:

> ^{فَوَسُوسَ إِلَيْهِ السَّبِينُ قَالَ يَتَامَىَّ هُلَّ أَدْلَكَ عَلَىَّ سَبْرٍ حَكِيمٍ وَمَلِكٍ لَا}

> ^{بِلَّٰلِ}*

> ^{[Qur’an 20:120]}

The devils may appear in human form, and they may speak to a person or make him hear voices, telling him to do something or not to do something, as we shall see below.

63 *Mishkaat al-Masaabeeh*, 1/26, no 68.
Taking physical shapes

Sometimes the devils come to a person not through waswasah, but by appearing to him in human form. Or he may hear voices but not see any physical form. Or they may appear in strange forms... Sometimes they come to people and tell them that they are from among the jinn, or sometimes they tell lies and claim that they are angels. Sometimes they call themselves “men of the unseen”, or they claim to come from the spirit world.

In all these cases they speak to people, either directly or through a person whom they call a medium, whom they take over and speak through his mouth. Or they may respond via writing.

They may do even more than that. They may pick a person up and make him fly through the air, moving him from one place to another. They may bring him things that he asks for, but they only do these things to those who are misguided, who disbelieve in Allah, the Lord of the heavens and the earth, or who do evil things and sins that doom a person to Hell.

These people may pretend to be righteous and pious, but in fact they are among the most misguided and rebellious of people. Many stories of such people have been told in the past and in the present; which cannot be rejected or denied because they are so well known and widespread.

For example, Ibn Taymiyah described Al-Hallaaj as being: “A practitioner of ‘natural magic’ who was sometimes served by devils. Some of his followers were with him on the mountain of Abu Qubays, and they asked him for some sweets. He went to a nearby place and brought a tray of sweets. They investigated the matter and found out that it had been stolen from a sweet-shop in Yemen, and brought by the devil of that place.”

And he said: “Things of this nature happen often to people other than Al-Hallaaj, to those who are following in the footsteps of the devils. We know of many such people in our own times and from other times. For example there is a person who is now (at Ibn Taymiyah’s time) in
Damascus; the Shaytaan used to carry him from the mountain of Al-Šaalihiyyah to a village near Damascus. He would bring him through the air to a small window high up in the house, and he would enter whilst they were watching. He used to come at night to Baab al-Sagheer (one of the six gates of Damascus at that time), and cross it, him and his companion. And he was one of the most immoral of people.

Another one lived in Shawbak (a fortified citadel in the outlying regions of Syria), and came from a village called Al-Shaahidah. He flew through the air to the top of a mountain whilst the people were watching, carried by a devil. He was a bandit.

Most of them are evil “shaykhs”. One of them was called Al-Booshi Abu’l-Mujeeb. They used to set up a place for him on a dark night, and make bread as an act of worship. They did not remember Allah or any book in which there is mention of Allah. Then that Al-Booshi used to be lifted up in the air whilst they were watching, and they would hear what he said to the devil and what the devil said to him. If anyone laughed or stole some of the bread, he would be hit with a stick but they would not see who was hitting him.

Then the devil would tell them about some of the things they were asking about, and would tell them to sacrifice cows or horses to him, etc, and to strangle them and not to mention the name of Allah over them; if they did that, he would fulfil their needs.

Ibn Taymiyah also tells of a “shaykh” who admitted that he used to commit fornication with women and sodomy with young boys. He used to say, “A black dog with two white spots between its eyes comes to me and tells me, ‘So and so has vowed to offer something to you, and he will bring it to you tomorrow.’ The next day that person would bring that vow, and this kaafir ‘shaykh’ would tell him things about himself.”

It is narrated that this “shaykh” said: “If someone asked me to get him some resin (a sticky substance used as a perfume and as medicine), I would say, ‘I will do that when I enter a trance,’ then the resin would appear in my hand or in my mouth, and I would not know who put it there.”
And he said, "I would be walking and in front of me there would be a
black pillar on which was light."

Ibn Taymiyah said: when this shaykh repented and started to pray and
fast, and avoid haraam things, the dog disappeared, and no resin or
anything else was brought to him.

He tells us of another "shaykh" who had devils whom he used to send to
cause epilepsy in some people. The family of the person afflicted would
come to the "shaykh" to ask him to heal him. He would send word to his
followers (the devils) and they would depart from the person who was
afflicted, and the family would give that "shaykh" a lot of money. Sometimes the jinn would bring him money and food which they had
stolen from people. Some people had figs stored in vessels; when the
"shaykh" asked his devils for figs they would bring them to him, and
when the owners of the vessels looked for the figs, they would find that
they had gone.

Another person was striving hard to seek knowledge, then the devils
came to him and tempted him, saying, "We will excuse you from praying
and we will bring you whatever you want." They brought him sweets,
until he went to a shaykh who knew the Sunnah. He told him to repent,
and then he paid the sweet-makers for the sweets that he had eaten when
he was tempted by the devils.

Shaykh al-Islam explained some of the ways in which the Shaytaan may
trick people. He said: "I know a person to whom plants spoke and told
him of their beneficial qualities, but it was the Shaytaan speaking to him
from inside the plants. I know another to whom trees and rocks spoke
and said, 'Congratulations O' friend of Allah.' He recited Aayat al-
Kursiy and that disappeared. I know someone who went out to hunt
birds, and the birds and others spoke to him and said, 'Take me so that
the poor can eat me,' but it was the Shaytaan who had entered them as he
enters people and speaks through them. Some of them may be in a house
with the doors locked, but he sees himself outside the house even though

64 Jaami' al-Rasaa' il by Ibn Taymiyah. p. 190-194.
65 Majmoo' al-Fataawa, 11/300
the door was locked, or vice versa. But when he recited Aayat al-Kursiy time after time, all of that disappeared.”

And he said (may Allah have mercy on him): “I know someone who heard a voice speaking to him, saying, ‘I come by the command of Allah,’ and promising him that he was the Mahdi of whom the Messenger said spoke. He showed him extraordinary feats, such as if it crossed his mind to control birds and locusts in the air, if he thought of the birds or locusts going to the right or to the left, they would go wherever he wished. If it crossed his mind to make some livestock stand up or fall asleep or go away, what he wanted would happen without any apparent movement on his part. They would take him to Makkah and bring him back. They would bring to him people whose appearance was beautiful and tell him, these are cherubim (‘angels’) who have come to visit you. He would wonder to himself, ‘Why do they appear in the form of beardless men?’ then when he raised his head he would see that they had beards. They said to him, ‘The sign that you are the Mahdi is that a mole will grow on your body’, then it would grow and he would see it, and other things, all of which were the plots of the Shaytaan.”

And he explained: “The followers of misguidance and bid’ah who practice asceticism and forms of worship which are not prescribed in Islam sometimes foretell the future or have a mysterious influence. They often go to the places where the devils are, where it is forbidden to pray, because the devils descend upon them there. The devils talk to them in the same way that they talk to the soothsayers, and as they used to enter the idols and speak to the idol-worshippers. They help them in some of their requests just as they help the sorcerers and they help the idol-worshippers and the worshippers of the sun and the moon and the stars, when they worship them in the ways which they think are appropriate, such as glorifying them, wearing special clothes, burning incense and so on. There descend upon them devils which are called the ‘spirits of the stars’, who may fulfil some of their needs.”

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67 Majmoo‘ al-Fataawa, 19/41.
Those whom the devils serve draw close to them by means of sin
Those who claim to be “saints”, when in fact they are served by the devils, have to draw close to them by means of things that the devils like, such as kufr and shirk, so that they will fulfil some of their desires. Ibn Taymiyah\(^{68}\) mentioned that many of them write the words of Allah with impure substances, and they may reverse the letters of Allah’s words, either the letters of Al-Faatihah or the letters of “Qul Huwa Allah a$h$ad” (Soorat al-Ikhlaas), or of other soorahs. He said that they may write the words of Allah in blood or other impure substances, and they may write other things which the Shaytaan likes, or they may speak of such things.

If they say or write things that please the devils, they help them with some of their aims, either by making water disappear into the earth or carrying them through the air to some places, or bringing them the wealth of some people, stolen by the devils from the wealth of cheaters and those who did not mention the name of Allah over their wealth, and other things.

“Men of the unseen” (rijaal al-ghayb)
The commentator on At-Tahhaawiyah mentioned that “among the devils are those which people call ‘men of the unseen’; some people speak to them and they do extraordinary feats by which they claim to be friends of Allah (awliya’ or ‘saints’). Some of them help the mushrikeen against the Muslims, saying that the Messenger commanded them to fight the Muslims on the side of the mushrikeen, because the Muslims have disobeyed.”

The commentator on At-Tahhaawiyah followed that by saying: ‘These people are in fact the brothers of the mushrikeen, and the scholars are divided into three groups according to how they regard these ‘men of the unseen’:

\(^{68}\) Majmoo’ al-Fataawa. 19/35.
1 - A group which denies that ‘men of the unseen’ exist; but people have seen them and it has been proven from those who have seen them, or trustworthy people have spoken of what they have seen. When they saw them and were certain that they exist, then they accepted the fact.

2 - A group which acknowledges that they exist, but they refer the matter to the decree of Allah, and believe that in the esoteric tradition there is a way to Allah other than the way of the Prophets.

3 - A group which does not accept that there could be any wali or ‘saint’ outside of the framework set up by the Prophet, and they say that Muhammad was the Messenger for both groups. They show great respect to the Messenger but they are ignorant of his religion and shari‘ah.”

Then he explained the true nature of those ‘men’ and their followers: “The truth is that these people are among the followers of the devils, and that the ‘men of the unseen’ are the jinn, but they are called ‘men’, just as Allah says:

\[ \text{And verily, there were men among mankind who took shelter with the males [lit. ‘men’] among the jinn, but they [jinn] increased them [mankind] in sin and transgression.} \]

[Qur’an 72:6]

Because humans are visible and can be seen. A human may disappear from sight for a while, but that cannot continue indefinitely. Whoever thinks that they (the ‘men of the unseen’) are human is mistaken and is ignorant.”

Then he explained that the reasons for this difference of opinion concerning them into these three groups was because of their failure to distinguish between the friends of the Shaytaan and the friends of the Most Merciful. He explained that people’s deeds and words must be measured against the Qur’an and Sunnah: whatever is in accordance with them is good and whatever goes against them is in error. Whatever a
A person has to have a standard whereby he can distinguish between the friends of the Most Merciful and the friends of the Shaytaan, between the righteous and the wicked, otherwise he will go astray and deviate, and think that the enemies of Allah are his friends. This standard is the Qur’an and Sunnah. If a person adheres to them, all well and good, otherwise he is not following anything worthwhile, even if we see him raise the dead and change base metals into precious metals.

Ibn Taymiyah said: “Whoever does not distinguish between the characteristics of the followers of the Most Merciful and the characteristics of the followers of the Shaytaan, he will confuse truth with falsehood. If Allah does not illuminate a person’s heart with the true facts of faith and adherence to the Qur’an, he will not be able to tell the path of truth from the path of falsehood. He will be in a state of confusion, just as people were confused by Musaylimah of Al-Yamaamah and other liars who claimed to be prophets when in fact they were imposters.”

Ibn Taymiyah wrote an important book which explains the huge difference between the friends of the Most Merciful and the friends of the Shaytaan in a manner which leaves you with no room for doubt as to who are the friends of the Shaytaan. This book is called Al-Furqaan bayna Awliya’ al-Rahmaan wa Awliya’ al-Shaytaan (The distinction between the friends of the Most Merciful and the friends of the Shaytaan).

The jinn are not subjugated to anyone after the Prophet of Allah Sulaymaan

Allah answered the prayer of His Prophet Sulaymaan and granted him power that was not allowed to anyone after him. So if the jinn obey any

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69 Sharh al-'Aqeedah at-Tahhaawiyah, 571-572.
70 Jaami‘ al-Rasaa‘il, p. 197.
human that is not by means of subjugation, but by means of pleasing the jinn. Is that permissible?

Ibn Taymiyah\textsuperscript{71} said: “The relations between man and jinn may take different forms. If a human tells a jinn to do the things that Allah and His Messenger have enjoined such as worshipping Allah Alone and obeying His Prophet, and it is the human who enjoins that, then he is one of the best friends of Allah and in this regard he is a successor to and deputy of the Prophet ﷺ.

Whoever uses the services of the jinn in permissible matters, is like one who uses the services of men in permissible matters. This is like telling them what they have to do and forbidding them to do that which is prohibited to them, and using their services in matters that are permissible. So he is like a king, for kings do things like that. If he happens to be one of the friends of Allah, then the most that he can achieve is to be a friend of Allah in general terms, like a Prophet-king as opposed to a Messenger-slave, like Sulaymaan and Yoosuf as opposed to Ibraaheem, Moosa, ‘Eesa and Muhammad (may the blessings and peace of Allah be upon them all).

Whoever uses the jinn in matters that Allah and His Messenger have forbidden, in matters of \emph{shirk}, or of killing one whom it is prohibited to kill, or of committing aggression against them without killing them, such as making them sick or causing them to forget things they have learned, and other kinds of wrongdoing, or using them in matters of immorality, such as bringing the person with whom immoral actions are to be committed, then he is seeking their help to commit sin and transgression. If he seeks their help in committing \emph{kufr} then he is a \emph{kaafir}, and if he seeks their help in committing sin then he is disobedient, either a rebellious evildoer or a mere sinner who is not a rebellious evildoer.

If he does not have complete knowledge of shari‘ah, and he asks them for help concerning something that he thinks is a miracle (that may be a

\textsuperscript{71} Majmoo’ al-Fataawa, 11/307.
sign of a wali or “saint”), such as asking them to help him perform Ḥajj, or to lift him into the air when he hears songs of *bid‘ah* (innovation), or to carry him to ‘Arafaat, and he does not do Ḥajj as prescribed by Allah and His Messenger, or he asks them to carry him from one city to another, etc., then he is deceived and has been tricked by them.”

(3) Summoning the spirits of the dead

In recent times talk of summoning the spirits of the dead has become widespread, and many people who are regarded as intelligent and knowledgeable have believed in this lie.

There is more than one way in which the dead are supposedly summoned. Some of that is obviously false, using autosuggestion, various influences and tricks, and some of it is done by using the services of the jinn and devils.

In his book *Al-Roohiyah al-Hadeethah* (Modern Spiritualism), Dr. Muhammad Muhammad Ḥusayn uncovers many of the tricks used by these people to distort reality. They only ever do their tricks in a low red light which is virtually dark, so their impersonation of people, direct talk, and moving of objects are all done in intense darkness. The one who is watching cannot distinguish where people are sitting or where voices are coming from, or any of the features of the room, such as its walls, doors and windows.

Dr. Muhammad speaks of the alcove which is a side room that is isolated from those present, or a part of the room in which they are sitting that is separated by a thick barrier. This separate place is prepared for the medium at whose hands the supposed materialization will take place. It is from this place which is screened off in addition to the darkness described above, that the souls of the dead will supposedly materialize and emerge and to which they will return after a short while, and the people present are not allowed to touch the “ghosts.”

Dr. Muhammad thinks that these spiritualists will easily find plenty of methods to do their tricks in such a darkened atmosphere.
Tricking and duping people in this manner is an ancient and well-known method by means of which the devils among mankind lead the slaves of Allah astray, seeking status among the people as well as demanding their money. Ibn Taymiyah\textsuperscript{72} spoke of a group in his day which was called Al-Bataa’ihiyyah. They claimed to have knowledge of the unseen and to be able to tell fortunes, and that they could show people the “men of the unseen.” Then he exposed some of their tricks. They used to send women to people’s houses to find out some of the private affairs of their occupants, then they would tell the head of the household of what they had found out, claiming that these were matters of which they had exclusive knowledge.

They promised a man – to whom they were making promises of power – that they would show him the “men of the unseen”, then they set up a long board on which they made people walk. They started walking on the mountain of Al-Mazzah, and that deceived person was watching from a distance and he thought that he saw people walking around a mountain, levitating above the ground. They took a lot of money from him, then he found out what was going on.

They deceived another man whose name was Qafjaq: they put a man in a grave who spoke, and they made him think that the dead were speaking. They brought him to the graveyard of *Baab al-Sagheer*, to a man who claimed to be Al-Sha’raani from Mount Lebanon (a famous shaykh who had died). They did not bring him close to him, but kept him at a distance, so that he could receive his blessing. They told him that he (the shaykh) was asking for some money. Qafjaq said: “The shaykh knows things and he knows that I do not have all that in my stores.” Qafjaq came closer and pulled the man’s hair, and the goatskin that was covering that person came off.

Dr. Muhammad Muhammad Husayn explained that the medium – i.e., the person whom these spiritualists claim has a natural predisposition to be the means of communication – is usually a great liar and a charlatan.

\textsuperscript{72} *Majmoo’ al-Fataawa*, 11/458.
He stated that many of these mediums have no morals or religious commitment – indeed, the spiritualists do not require any such thing of them. He spoke of things that had happened to him personally which, after he examined them in depth, demonstrated to him that the medium was a great liar.

He described how some of the people present co-operate with those who summon the spirits, how they are very careful about whom they allow to attend these gatherings, and how they explain away their failures if there happen to be intelligent and astute people present.

Dr. Muhammad Muhammad Husayn gave a detailed expose of the first way in which the spiritualists claim to summon souls, which is a lie in which they use autosuggestion and scientific trickery.

He refers only briefly to the second way, which is by using the jinn. I think that most of the cases in which people claim to have summoned the souls of the dead are of this nature.

**Summoning the spirits of the dead is an ancient claim**

The claim to be able to summon the souls of the dead is nothing new: rather it is an ancient claim, very ancient. We have described above how some people contact the jinn. Indeed, the books of trustworthy scholars had recorded for us the fact that some people used to claim that the souls of the dead come back to life after they died. Ibn Taymiyah said: “Some of them (i.e. the people who interact with the devils, such as the kuffaar, mushrikeen, sorcerers, etc.) believe that when one of them dies, he comes back after death to speak to them, pay off his debts, return what was entrusted to him and give some advice to them; he comes to them in the same form as when he was alive, but this is a devil appearing in his form so that they think it is him.”

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73 *Jaami' al-Rasaa'il*, p. 194-195.
A contemporary experience

This happened to the writer 'Ammad 'Izz ad-Deen al-Bayaanooni, which he mentioned in his book Al-Eemaan bi'l-M alaa'ikah (Belief in the Angels). I want to quote verbatim what this author said on this topic in his book:

"People in both the east and the west are preoccupied with thoughts of so-called summoning of the souls of the dead. Many articles have been written on this topic in various languages, and published in Arabic magazines and others. Books have been written, research has been done and people have tried it out for themselves, after which the intelligent ones among them have found out that this is a lie, and a call to kufr and transgression.

Summoning the souls of the dead, as they claim to do, is a lie and a form of cheating and deceit. The so-called souls are nothing but devils which are toying with humans and deceiving them.

No one has the power to summon the soul of anyone, because after the souls leave their bodies, they go to the realm of Al-Barzakh, where they are either in a state of bliss or a state of torment, and they are preoccupied with something other than the calls of those who seek to summon their souls.

I was invited to such a thing by some of these spiritualists, and I tried it myself over a period of time. It became clear to me that this is a lie, a form of deceit and trickery at the hands of devils who are merely toying with people. Their purpose is to lead people astray and deceive them and to increase the number of their followers."

The beginning of the experiment

'Ammad 'Izz ad-Deen continued by saying:

"More than ten years ago I knew a man who claimed that he used the jinn to do good things to help people, by means of a human medium.

He claimed to have attained that by means of lengthy recitations and dhikr, which he spent a long time doing, and which he was taught by one who claimed to have knowledge of such things.
The medium came to me one day and told me that I had been invited by a male and female among the jinn, to discuss a matter which would be in my best interests.

So I went at the appointed time, putting my trust in Allah and feeling happy because of that, so that I could find out what it was all about.”

**How did the deceit begin?**

“The first method of deceit that was used with me was that the summoning of the spirits began with prayers for forgiveness, reciting *Laa illaaha ill-Allah* and *dhikr*, which makes a person feel at first that he is speaking with pure, sincere and noble spirits.

I entered the house of the medium, and we sat together in a room, where he sat on a bed. We started – under his direction of course – to recite prayers for forgiveness and to repeat *Laa ilaaha ill-Allah*, until he fell into a trance. I laid him down on his bed and covered him with a blanket, as he told me to do. Then in a low voice his friend from among the jinn greeted me and expressed his joy at meeting me and his love for me. He introduced himself and told me that he was a created being, claiming that he was neither an angel nor a jinn, but another kind of creature which came into existence by the word of Allah “Be!” – and he was.

According to his claims, the jinn followed the instructions of no one but himself, and there were only five mediums between him and Allah, the fifth of whom was Jibreel.

He started praising me, saying that they would cut off all other ties with mankind and be content with meeting me only, because I was the special person of this era – or so he claimed – a person who was under the special care of Allah, and Allah was the One Who had chosen me for that.

He made amazing promises to me, promises that were astounding.

I went along with this new experience and this deceitful call, putting my trust in Allah, asking Allah to protect me from slipping into error and to guide me to the clear truth, seeking the light of knowledge and following the way of righteousness, praise be to Allah.
When the first meeting ended, he invited me to another meeting, on another occasion, then he himself taught me a special recitation to awaken the medium from his trance. This was done, and the medium sat up and rubbed his eyes, as if he was waking up from a deep sleep and did not know what had been happening.

I went back to the next appointment as well, and we met for a long time on each occasion after that. In every meeting the wonderful promises were repeated, and they described the dazzling future that awaited me, and the great benefits which would come to the ummah at my hands.

The matter went further

The matter went further. Many spirits started to visit me at every meeting, whether it began with dhikr or not. I would be with the medium eating food or having a cup of tea, and he would fall into his usual trance and tilt his head forward until it rested on his chest, then the visitor who claimed to be an angel, or jinn, or one of the Sahaabah or awliyaa', would talk to me, showing a great deal of respect, saying that he was being blessed by his visit with me and giving me glad tidings of a prosperous and blessed future. Then he would go away, and another one would come, and another...”

Who were the visitors?

“According to what they claimed, individuals among the angels visited me, and individuals among the jinn, and Abu Hurayrah from among the Sahaabah, and a group from among the awliyaa’, such as Abu’l-Hasan al-Shaadhili, and a group of knowledgeable and virtuous people who were known for their knowledge and for being close to Allah, such as Shaykh Aḥmad al-Tarmaaneeni (may Allah have mercy on him), as well as some scholars and virtuous people whom I had met and who had died, such as my father (may Allah have mercy on him).

They gave me the glad tidings that my father would visit me at a time set by them. I looked forward to the visit anxiously. When the time came, they asked me to recite Soorat al-Waaqi’ah aloud, and I read it. When I
finished reading it they said, ‘Your father will come after a few moments. Listen to what he says but do not ask him anything!’”

**The beginning of the end**

“After a few minutes he came to me, the one who they claimed was my father came to me and greeted me, expressing his happiness at meeting me and his joy over my contact with these spirits. He advised me to take care of the medium and his family, and to look after him with compassion and kindness, because he had no other income except this way.

He ended his speech with *As-Salaah al-Ibraaheemiyyah*. I knew that he (may Allah have mercy on him) used to love very much to send blessings upon the Prophet ﷺ, especially *As-Salaah al-Ibraaheemiyyah*. What was amazing was that the tone of voice and accent of the one who spoke to me was to some extent similar to my father’s tone of voice and accent. Then he said *salaam* and left.

I started to wonder, why did they tell me not to ask him anything? There was definitely something strange behind this!

The reason behind it dawned on me at that point: this was not my father, it was his *qareen* (companion) from among the jinn, who has accompanied him all his life. He had come to me in my father’s form, imitating some of his characteristics.

They told me not to ask him anything, because the qareen is one of the jinn, and no matter what he knew about my father and his circumstances, he could not know every little thing that a son would know about his father. So they were afraid that I might ask him about something and he would not be able to answer, and thus their deceit would be exposed.

The way it happened when I met others was that they would not give me their names until they were leaving. Then one of them would say, ‘I am so and so,’ and he would say *salaam* and leave immediately.

The reason for that was the same as I have mentioned: if any of them had mentioned a name of someone who was known for having knowledge, and I had discussed some academic issue with him, he
would not have been able to answer me, and thus their deceit would have been exposed.

Someone once came to me discussing the matter of women uncovering their faces, saying that the face was not 'awrah. I refuted him, and he gave me an answer in which there was not even a whiff of knowledge. The argument between us grew heated, and I said to him, 'What do you say about the view of the fuqahaa' who say that the woman's face is 'awrah, or that it must be covered for fear of fitnah?' The argument fizzled out without reaching a conclusion, then he told me that he was Shaykh Aḥmad al-Tarmaaneeni, and left. Then it became clear to me that this was undoubtedly a lie, because the Shaykh in question was one of the greatest Shaafa'i fuqahaa, one of the great Shaafa‘i scholars who say that the entire woman is ‘awrah, even if she is an ugly old woman.

If he had really been that shaykh, and he had come to know of some new evidence whilst he was in the realm of Al-Barzakh, he would have told me about it and explained the evidence. But this was a lie and deceit, aimed at misguidance. But Allah – to Whom be praise – insisted on guiding me and making me cling steadfastly to the truth and right guidance.

For a woman to uncover her face - especially in these corrupt times and in this sick society – is something which no rational or religiously-committed person would endorse.’

**Exposing the truth**

‘I kept on discovering the truth, time after time, until I realized that the whole thing was a lie and falsehood, with no basis in piety and no foundation in religion.

The medium whom they took care of and told others to look after and honour, was one who did not pray, and they did not tell him to pray.

He used to shave his beard, and they did not tell him to let it grow.
He was consuming people’s wealth unlawfully, by making false promises, and he had no other income except through this evil means. A man came to me after he learned of my connection to this medium, complaining to me that he had deceived him and taken three hundred Syrian Liras from him, but he was poor and had great need of that money.

I told the medium to give it back to him, and he responded because he and his devils were keen that I would remain in contact with them. The medium and his family were living a life based on lies in most of their affairs.”

**Conclusion**

Shaykh Aḥmad ‘Izz ad-Deen concluded his description of this experience by saying:

“After I found out about them these spirits tried to threaten me, but that did not affect me at all, praise be to Allah.

Throughout this long period I had written down what they had told me, and this had filled two large notebooks in which I had compiled most of what they had told me.

When it became obvious that this was falsehood, with no room for prevarication, I cut off all ties with them and formed my opinion concerning them. I burned the two books which were filled with lies and deceit.

These spirits which claimed to be the souls of men among the *Sahaabah* and *awliyaa’,* and righteous men, all of them were devils, and no rational believer should be deceived by them.

All the ways and forms in which they are presented by those who claim to summon the dead are lies and falsehood, whether that is in the manner of the medium whom I have described here, or by means of the table and cups which have been described to me by some of those who tried that and reached the same conclusion as I did.
What is amazing is that after that I read a book on this topic, and found that those who have been through the same experience and are possessed of reason also reached the same conclusion and formed the same opinion about these spirits – that they are the qareens, the companions of the children of Adam from among the jinn, the same conclusion to which Allah had also led me, to Him be praise.

I have done my duty of giving sincere advice (naseehah) by saying this, and Allah is the Guide and the Source of strength.”

The seriousness of these claims
These claims of being able to summon the spirits of the dead are being used by the devils among mankind and the jinn as a means to corrupt the religion. These spirits which are summoned, which are in fact devils, speak words which undermine and destroy Islam and confirm the new principles and values which are diametrically opposed to the truth. In one of these gatherings, the spirit (the devil) claimed on the lips of a female medium that Jibreel was present at this gathering. When the people present did not know who Jibreel was, she said, “Do you not know Jibreel who used to bring the Qur’an down to Muhammad? He is blessing this gathering!”

Dr. Muhammad Muhammad Ḥusayn quoted from an article in ‘Aalam ar-Rooh (Spirit World) magazine, entitled “The Words of the Great Spirit Hawaayat Hook”, in which it said: “We have to become united in this movement, in this new religion, we have to let love prevail and develop the abilities of tolerance and mutual understanding...

My mission (the one who is talking here is the spirit, i.e., the devil) is to console the dispossessed, to help man to free himself from God (he speaks the truth even though he is a liar, for this is indeed his mission, to make man disbelieve in Allah). Man is a god, composed of the elements of the earth (here he is inflating man’s ego and telling him lies to misguide him). He will never understand how much ability he has until he realizes his divine, angelic part... Spiritualism is more able than anything else to establish a new religion which will encompass the whole world.”
He also quoted from this magazine some comments on the organization which was founded for this purpose: “This organization will be for all of mankind, through which the inhabitants of the spirit world will show us a new way of life, and will give us a new idea of God and His Will. They will bring us peace and spiritual tranquility, and happiness of heart and soul; they will break down the barriers between peoples and individuals, between beliefs and religions... Membership of the organization has nothing to do with homeland, colour, religion or political ideology.”

The spirits may claim that they have been sent by Allah. Dr. Muhammad Muhammad Ḥusayn says that Muhammad Fareed Wajdi quoted these spirits (devils) as saying, “We have been sent from Allah as the Messengers were sent before us, but our teachings are more developed than theirs. Our God is their God, but our God is more manifest than theirs, with less human qualities and more divine qualities, not subject to any beliefs or sects. Teachings that are not based on reason are not to be accepted without examination and thinking.”

They claim that the Messengers and Prophets were no more than mediums of a higher order, and that the miracles which happened at their hands were spiritual events, like the things that happen in the séance room; they claim that they are able to repeat the events which were attributed to the Messiah through these spirits.

Some newspapers carried major advertising campaigns, claiming that one of the mediums in America was able to perform the same miracles as the Messiah, restoring sight to the blind, speech to the mute and movement to the paralyzed. It remains to be said that the so-called doctor was a ten-year old child called Mitchell. When the sick person came to him he would place his fingers on him and utter some prayers and words, then the miracle would happen. They said that this child had inherited the spiritual gift from his father, and that he did not charge money for the things that he did.74

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74 From a supplement to the Kuwaiti newspaper Al-Qabas, 17/10/1977 CE.
The fact that this child had inherited that from his father reminded me of a story which is told in some areas of Palestine, in which the story tellers say that one of the men who make an outward show of righteousness and piety used to do amazing things. In those days when there were no airplanes or cars, he used to go to Hajj on the night of ‘Arafaah and appear with the pilgrims on that day. He would give them letters from their relatives and kinsfolk, and he would take letters back from them to their relatives and kinsfolk, coming back on the following night. Many people thought that he was righteous and good, despite the fact that he never did the rituals of Hajj, he never stayed in Mina for the required period and he never stoned the Jamaraat.

Then Allah willed that his falsehood should be exposed, and that the people should come to know what was really happening. When death came to him, he called his oldest son and told him that a camel would come to him on the night of ‘Arafaah; it would carry him to ‘Arafaah every year. When the camel came, the son rode it and it took him some distance and then stopped. It spoke to the son and told him that it was a devil, and that his father used to worship him and prostrate to him, in return for which he performed these services for him. When the son refused to prostrate to him, and sought refuge with Allah from him, he left him in the desert, but Allah enabled him to come back and tell people the truth about his kaafir father.

Al-Bayaanooni referred to this story in his book Al-Mala‘ikah, in a shorter version than that referred to here.

Is it possible to summon spirits?

*Scientific American* magazine announced a prize of high monetary value for anyone who can prove that spiritualist phenomena are real. This prize is still unclaimed; no one has won it despite the fact that the spiritualists are so widespread and wield such power and skill in America. Another prize has been added to that, donated by the American magician Donegan, for the same purpose, but no one has yet claimed that prize either.
Islamic ruling on summoning spirits

What is the Islamic view as to whether summoning the spirits of the dead is possible? Pondering the meaning of the texts on this matter leads one to rule that this is definitely impossible. Allah has told us that the souls are in the realm of the unseen which we have no way of reaching:

- And they ask you [O' Muhammad] concerning the Rooh [the spirit]. Say: ‘The Rooh [the spirit] is one of the things, the knowledge of which is only with my Lord. And of knowledge, you [mankind] have been given only a little.’
  [Qur'an 17:85]

Allah has told us that He takes away people’s souls, and that He keeps their souls when they die:

- It is Allah 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.
  [Qur'an 39:42]

Allah has appointed angels who torment those souls if they were evil kuffaar, and bless them if they were righteous and pious.

The Messenger has explained to us how the Angel of Death seizes the souls and what he does with them after that.

Because the souls are kept with their Lord, He has appointed strong and skilled guardians over them. So they cannot escape from them or run away from them to come to these people who play with people’s minds.

Some of them claim that they are summoning the soul of one of the righteous slaves of Allah, such as Prophets and martyrs. How could they leave the Gardens of eternal bliss (Paradise) and come to the darkened séance room? Allah has told us that the martyrs are alive with their Lord:
The Messenger stated, “The souls of the martyrs are in the crops of green birds which have lamps hanging from the Throne. They wander about in Paradise wherever they wish, then they come back to those lamps.” This is narrated by Muslim in his Saheeh. So how can the liars of this age claim that they are summoning the souls of these people?

Mighty is the word that comes out of their mouths. They utter nothing but a lie. 

A specious argument and the response to it

They say, how do you explain the fact that these spirits know some of the characteristics and deeds of the man whom they claim to be?

We say: the one who claims to be the spirit is in fact a devil. Perhaps this devil was the qareen who used to accompany that man. We have already mentioned the texts which indicate that every person has a devil-companion, and this qareen who constantly accompanies a person knows a lot about his characteristics, habits and attributes, and he knows about his relatives and friends.

When the so-called spirit is asked a question, it is very easy for him to answer, because he is the qareen and he knows all about that person. But if it is said, “How do you explain the academic answers which we get from these spirits?” we say, we have already mentioned that the devils and the jinn have academic abilities which enable them to give some answers. But their answers contain great misguidance, for they only answer us a little, if we trust them, they will direct us in evil and misguided ways leading to doom in this world and in the Hereafter.

75 Mishkaat al-Masaabeeh, 2/351. no. 3804.
How the devils abandon their followers

Those who call themselves spiritualists and claim to be able to summon spirits and heal the sick by means of that are liars. These spirits are no more than devils, and the devils may abandon them, cause them to be humiliated and let them down. The Kuwaiti newspaper *Al-Qabas* published an article in which it said that “the whole of Britain is talking nowadays about the spiritual master Peter Goodwin, who had extraordinary spiritual talents by means of which he was able to heal the sick suffering from chronic diseases, find lost things and subjugate spirits to serve man.

Peter Goodwin enjoyed a unique ability to be in more than one place at one time. His friends would see him in London, for example, whilst at the same moment others would see him in Liverpool, and others in Manchester, and a fourth group would be certain that he was in none of these places but was sitting at home with his wife and children.

Sometimes these ethereal bodies would all come together in one place, so he would be sitting with his friends, for example, then his other personality would come in and sit down with them. Then his third personality would come, and the fourth and the fifth. Then there would be five Peter Goodwins sitting and talking to them, or talking to one another, whilst everyone looked on, amazed. But suddenly Peter Goodwin lost everything and turned into an ordinary man, no longer able to heal the sick or to find lost objects, or to tell the future or to subjugate the spirits to serve people.

Goodwin’s bad fortune began last year, when he tried to exploit the talent which he had been given in order to achieve material gain. Now he looks back at his recent past and says, “What happened to me was not expected. The spirits got angry with me and took all their blessings away.”

(4) The jinn and the world of the unseen

It is a commonly held notion among many people that the jinn have knowledge of the unseen, and the *maarids* among the jinn try to
reinforce this mistaken notion among people. Allah has explained to mankind the falseness of this claim, when He took the soul of His Prophet Sulaymaan (in death). The jinn had been subjugated, to work in front of him by his command. Sulaymaan’s body remained propped up, and the jinn carried on working. They did not know that he had died until a small worm of the earth ate through his stick on which he was leaning, whereupon he fell down. So it is clear to people that their claims to know the unseen are false:

(Qur’an 34:14)

Then when We decreed death for him [Sulaymaan (Solomon)], nothing informed them [jinn] of his death except a little worm of the earth which kept [slowly] gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.

We have mentioned above how they used to eavesdrop on news from heaven, and how the guarding of the heavens was stepped up after the Prophet was sent, and how little the jinn were able to eavesdrop upon after that.

**Fortune-tellers and soothsayers**

Thus we may know how wrong the common people are in their belief that some people such as fortune-tellers and soothsayers have knowledge of the unseen. You see them going to them and asking them about things that have happened such as thefts and other crimes, and things that have not happened to them but which may happen to them and their children. Both the one who asks and the one whom he asks are doomed. The knowledge of the unseen belongs to Allah, and Allah does not show any of that except those to whom He wills among His Messengers:
The World of the Jinn and Devils

[He Alone is] the All-Knower of the Ghayb [Unseen], and He reveals to none His Ghayb [Unseen].

Except to a Messenger [from mankind] whom He has chosen [He informs him of the Unseen as much as He likes], and then He makes a band of watching guards [angels] to march before him and behind him. [He (Allah) protects them (the Messengers)], till He sees that they [the Messengers] have conveyed the Messages of their Lord [Allah]. And He [Allah] surrounds all that which is with them, and He [Allah] keeps count of all things [i.e. He knows the exact number of everything].

[Qur'an 26-28]

The belief that so and so has knowledge of the unseen is a sinful and misguided notion which goes against the sound Islamic teachings which say that knowledge of the unseen belongs to Allah Alone.

But if the matter goes as far as consulting one of those who claim to know the unseen, then the crime becomes very serious. In Saheeh Muslim it is narrated from one of the wives of the Prophet that the Prophet ﷺ said: “Whoever goes to a fortune-teller and asks him about anything, his prayer will not be accepted for forty days.”

Believing them constitutes kufr. In Al-Sunan and Musnad Ahmad it is narrated from Abu Hurayrah in a marfoo' report that “Whoever goes to a soothsayer and believes in what he says has disbelieved in that which was revealed to Muhammad.”

The commentator on Al-‘Aqeedah at-Tahhaawiyyah said: “Astrologers are included in the word fortune-tellers, according to some of the scholars, and according to some of them both are the same.” Then he

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77 Narrated by Muslim, 4/1751, no. 2230.
78 Mishkaat al-Masaabeeh, 2/525, no. 4599.
said: if this is the case of the one who asks, then what about the one who is asked? What he meant was that if the prayer of the one who asks is not accepted for forty days, and if the one who believes the soothsayer and fortune-teller is a disbeliever in that which was revealed to the Messenger ﷺ, then what is the ruling on the soothsayer or fortune-teller himself?

**Asking fortune-tellers and soothsayers in order to test them**

Ibn Taymiyah narrated that asking soothsayers questions with the intention of testing them and exposing them, is permissible. He quoted as evidence the hadith in *Saheehayn* (Bukhaari and Muslim) which says that the Prophet ﷺ asked Ibn Sayyaad, “What do you see?” and he said, “A truthful one and a liar come to me.” He said, “You are confused.” Then the Prophet ﷺ said: “I am concealing something from you.” He said, “It is a *dukh*”. The Prophet ﷺ said, “Keep quiet! You cannot cross your limits.” So you see that the Messenger ﷺ questioned this liar so as to expose him and show the people what he really was.

**Astrologers**

Astrology has to do with decrees and influences, i.e., finding the connection of events on earth and astronomical movements. This is *haraam* according to the Qur’an and Sunnah, and indeed it was forbidden by all the Messengers. Allah says:

وَلَا يَقْلِلَ الْمَيْجِرُ حَيْبَةَ أَنَّ[And the magician will never be successful, to whatever amount [of skill] he may attain.]*[Qur’an 20:69]*

[And you have not seen those who were given a portion of the Scripture?](#)

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79 Narrated by Bukhaari, 6/172. no. 3055. Muslim, 4/2244, no. 2930.
They believe in *Jibt* and *Taqhoot*.

[Qur'\text{an} 4:51]

‘Umar ibn al-Khaṭṭab said: *Al-Jibt* means witchcraft.

## The reason why the astrologers and fortune-tellers tell the truth on some occasions

A person may say that the fortune-tellers, soothsayers and astrologers get right on some occasions. The answer to this is that often when they get right it is in order to confuse people. So they tell people something general which may be interpreted in different ways, then if something happens, they interpret it in a manner that is in accordance with what they said.

When they get something right with regard to minor issues, it may be either because of insight and intuition, or these words may be something that the jinn have snatched from the heavens. In *Aṣ-Ṣaheehayn* (Bukhaari and Muslim) it is narrated that ‘Aa’ishah said: “The Messenger of Allah ḥ was asked about the soothsayers. He said: ‘They are insignificant.’ They said, ‘O’ Messenger of Allah, sometimes they tell us things that come true!’ The Messenger of Allah ḥ said, ‘That is a word of truth which the jinni snatches and throws it into the ear of his familiar, and he mixes a hundred lies with it.’”

If the matter concerning which he spoke true words is something which has already taken place, such as knowing the name of a thief, or knowing the name of the person who has come to him for the first time, and the name of his children and family, this is something which may be done by trickery, such as sending a person to find out about people, or having a means of listening to what they say before they come to see him; or it

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80 The words *Jibt* and *Taqhoot* cover wide meanings: They mean anything worshipped other than the Real God (Allah), i.e. all the false deities, be it an idol, Satan, graves, stone, sun, star, angel, saints or any human being. [Footnote to Al-*Nisaa*’ 4:51, The Translation of the Meanings of the Noble Qur’\text{an}, Dr. Muhammad Muhsein Khan and Dr. Muhammad Taqi-ud-Din al-Hilali].

81 *Sharḥ al-’Aqaedah at-Taḥhaawiyyah*, 568.

82 *Jaami’ al-Uṣool* by Ibn al-Atheer, 5/63.
could be done by the help of the devils, and the knowledge that the devils have about events that have already taken place is not something that is out of the ordinary.

**Fortune-tellers are the messengers of the devils**

Ibn al-Qayyim\(^83\) said: “The fortune-tellers are the messengers of the devils, because the *mushrikeen* hasten to them and turn to them concerning their most important affairs. They believe in them, they refer to them for judgement and they accept their judgement, just as the followers of the Messengers do with the Messengers. They believe that they know the unseen and that they tell them about matters of the unseen which no one knows except them. In the eyes of the *mushrikeen*, their status is like that of the Messengers. The fortune-tellers are the messengers of the *Shayṭaan* indeed, and he sends them to his followers among the *mushrikeen*, and likens them to the true Messengers, until his followers respond to them, and he likens the Messengers to fortune-tellers in order to put people off following them. And he made his messengers appear to be those who tell the truth and have knowledge of the unseen. And because the two types are diametrically opposed, the Messenger of Allah ﷺ said: “Whoever comes to a fortune-teller or a soothsayer and believes in what he says, has disbelieved in that which was revealed to Muhammad.”\(^84\)

People are of two types, the followers of the fortune-tellers and the followers of the Messengers. A person cannot be both; the closer he is to the fortune-teller, the further away he is from the Messenger ﷺ, and the more he believes in the fortune-teller the more he disbelieves in the Messenger.

I say: whoever studies the history of the nations will know that fortune-tellers and magicians used to take the place of the Messengers, but they were the messengers of the devils. The magicians and fortune-tellers

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\(^{83}\) *Ighaathat al-Lahfaan*, 1/271.

could speak and be heard, they could dictate what was permitted and what was forbidden, they could take money and enjoin all kinds of worship and rituals which pleased the devils, they could enjoin cutting off family ties and violating people's honour. Al-'Aqqaad has described some of that in his book called Iblees.

The duty of the ummah towards these people

What the astrologers, fortune-tellers and magicians promote is great misguidance and evil which is not to be taken lightly. Those to whom Allah has given His religion and taught His Book and the Sunnah of His Messenger have to denounce this misguidance by speaking out against this falsehood with evidence and proof. Those who are in positions of authority must put a stop to those who claim to know the unseen, the fortune-tellers, soothsayers, those who tell fortunes by reading; they must prevent publication of their nonsense in newspapers and magazines; they must punish those who advertise their services in the streets. Allah condemned the Children of Israel because they did not denounce evildoing amongst themselves:

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\text{\textit{كَانُوا لَا يَسْتَنَاهُونَ عَنِ المُنْكَرِ فَعَلُّوا لَيْسَ مَا كَانُوا يَعْمَلُونَ}}
\]

(They used not to forbid one another from Al-Munkar [wrong, evildoing, sins, polytheism, disbelief] which they committed. Vile indeed was what they used to do.)

[Qur'an 5:79]

In Al-Sunan it is narrated from Abu Bakr as-Šiddeeq that the Prophet \(\text{\textsuperscript{55}}\) said: “When the people see an evil and they do not change it, soon Allah will send His punishment upon them all.” This is narrated by Ibn Maajah and Tirmidhi and classed as sa\(\text{\textsuperscript{56}}\)eeh.\(\text{\textsuperscript{85}}\)

(5) The jinn and UFOs

There is great deal of talk nowadays about UFOs. Hardly a week goes by without us hearing about a person or a number of people having seen a

\(\text{\textsuperscript{85}}\) Mishkaat al-Ma\(\text{\textsuperscript{57}}\)aabeeh, 2/643, no. 5142.
UFO (unidentified flying object) hovering in the air or settled on the ground, or they have seen extra terrestrial creatures emerging from it. There are even claims that some of these creatures have asked some people to go with them into the craft, where they carried out tests on them.

These claims are not made only by unknown people, they have also been made by prominent people such as the president of the United States, who believes that he saw an unidentified flying object in the skies above the state of Georgia in 1973.

There is a special interest in other creatures which have started to invade the earth. The American president (as published in the newspapers) has spent an evening debating with one of the scientists who is convinced that man is not the only creature in the universe. President Carter was accompanied by Frank Burse, his advisor on scientific affairs. After that Carter watched films in the National Observatory which showed the latest progress of the search for extraterrestrial creatures. These films were shown by Karl Sagan, the director of astronomy at Cornell University, to whom the US Space Agency constantly refers on matters concerning extraterrestrial beings.\(^{86}\)

A supplement to the Kuwaiti newspaper *Al-Hadaf*, published on 23/3/78 said that the former Chinese president (Mao Tse Tung) used to believe that there were creatures other than us on other planets.

The writer of the article said that approximately 61% of Americans believed that. The American press claims that nearly half a million Americans have seen these UFOs, and some of them were able to make direct contact with them.


\(^{86}\) See *Al-Siyaasah al-Kuwaytiyyah* newspaper, issue # 3399, 5/12/77.
He made the film after collecting information from those who had seen flying saucers or made contact with them.

The film was shown first in the White House, and the American president was the first one to see it.

After this film came out, the US Space Agency was convinced of the necessity of research in this field. A million dollars was set aside for research in 1979, and this secret project was given the name SETI (the Search for Extra-Terrestrial Intelligence), the idea of which is to launch special equipment to search for radio messages sent from other planets.

**After explaining the above, we can state the following:**

1 - There is no room for us to deny the existence of strange, non-human creatures, because there are many concurring reports from tens of thousands, indeed hundreds of thousands of people. I have been following what has been said on this topic for a long time. I found articles every week, more or less, about groups or individuals having seen such things.\(^87\)

2 - People are confused about these UFOs and the creatures who use them, especially since the speed of these UFOs is unimaginably great and is faster than any craft ever invented by man.

3 - I am almost certain that these creatures come from the world of the jinn who live on this earth of ours, of whom we have spoken above and explained that they have powers and abilities that exceed human capabilities. They have been given speed that exceeds the speed of sound and light, and the ability to change their form. They are able to appear to men in different shapes and forms.

Hence we can see clearly the favour that Allah has bestowed upon us by telling us of these realities, especially when we sense the anxiety and

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\(^87\) The most recent event happened in Kuwait, where more than one person stated that they had seen a flying saucer. This news was published in the Kuwaiti media. [Author].
confusion felt by those who do not know what we know. Thus we can save our energy, money and scientific research to focus on something useful. Some of us may wonder what the reason is for the appearance of these UFOs these days, and why they did not appear in the past. The answer is that the jinn play different tricks at different times. This age is the age of scientific progress, so they mislead mankind in the manner which will attract their attention and make them curious. People nowadays are keen to find out about space and the possibility that there may be creatures other than them out there.
CHAPTER FOUR
THE BELIEVER’S WEAPONS IN HIS
WAR AGAINST THE SHAYTAAAN

1 - Being watchful and cautious

The evil and crafty enemy is keen to lead the children of Adam astray. We know his aims and his methods of misguidance. The more we know about this enemy and his aims and means, and the ways in which he misleads us, the more we can save ourselves from him. But if man is unaware of these things then his enemy can capture him and lead him in whatever way he wants.

Ibn al-Jawzi brilliantly depicted the conflict between man and the Shaytāan when he said: “Know that the heart is like a fortress, around which are walls, in which there are gates and in which there are breaches. Its occupant is reason, and the angels visit that fortress frequently. Beside it there is a place where desire resides, which is frequented by the devils with no restrictions. There is a war between the dwellers of the fortress and the dwellers of that other place, and the devils are constantly going around the fortress, looking for a moment of negligence on the part of the guards so that they can cross one of the breaches in the walls.

The guard must be aware of all the gates of the fortress which he has been appointed to guard, and all the breaches in its walls. He must never slacken for a moment, because the enemy never slackens. A man said to Al-Ḥasan al-Baṣrī, ‘Does Iblees ever sleep?’ He said, ‘If he slept, then we would have some peace.’

This fortress is illuminated by remembrance of Allah (dhikr) and faith. In it there is a burnished mirror which reflects the image of everything that passes by it. The first thing that the Shaytāan does in that place is to increase the smoke and blacken the walls of the fortress, and obscure the mirror. Perfect thinking repels the smoke and dhikr clears the mirror. The
enemy launches attacks, sometimes he attacks and enters the fortress, then the guard repels him and throws him out. He enters and causes a great deal of mischief in that place, and he may enter and stay there because of the negligence of the guard. Then the breeze that blows away the smoke may cease, so the walls of the fortress become black and the mirror becomes obscured, and then the Shaytaan passes in front of it and no one is aware of that. He may wound the guard because of his negligence, or take him prisoner and use him for purposes of trickery and to strengthen whims and desires.”

2 - Adhering to the Qur’an and Sunnah

The greatest means of protecting oneself against the Shaytaan is adherence to the Qur’an and Sunnah, by knowing them and by following them. The Qur’an and Sunnah brought the Straight Path, and the Shaytaan strives to divert us from this path. Allah says:

وَأَنَا هَذَا مَسْتَقِيمًا فَمُسْتَقِيمًا رَأَيْتُوهُ نَدْنِعْنَا أَلْسِنَّهُ فَنَفَرَّ بِهِمْ عَنْهُ

(And verily, this is My straight path, so follow it, and follow not [other] paths, for they will separate you away from His path. This He has ordained for you that you may become Al-Muttaqoon [the pious].) [Qur’an 6:153]

The Messenger explained this aayah. It was narrated that ‘Abd-Allah ibn Mas‘ood said: “The Messenger of Allah drew a line on the ground, then he said, ‘This is the way of Allah.’ Then he drew lines to the left and the right of it, and said, ‘These are other ways, and on every way there is a devil calling people to that way.’ Then he recited, ‘And verily, this is My straight path, so follow it.’ This is narrated by Imaam Aḥmad, An-Nasaa‘i and Al-Daarimi.

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1 Talbees Iblees, 49.
2 Mishkaat al-Masaabeeh, 1/58, no. 166. The editor of Al-Mishkaat said, its isnaad is hasan.
Following the beliefs, actions, words, acts of worship and laws that have come to us from Allah, and avoiding everything that He has forbidden, gives a person protection against the Shaytaan. Hence Allah says:

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\text{"O’ you who believe! Enter perfectly in Islam [by obeying all the rules and regulations of the Islamic religion] and follow not the footsteps of Shaytaan [Satan]. Verily, he is to you a plain enemy."} \quad [\text{Qur’an 2:208}]
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The word silm (translated here as “Islam”) means Islam, or it is said that it means obedience to Allah. Muqatil interpreted it as meaning doing all kinds of good deeds. Therefore He commanded them to adhere to all the branches of faith and laws of Islam as much as they can, and forbade them to follow in the footsteps of the Shaytaan. So the one who enters into Islam is keeping away from the Shaytaan and his path. Anyone who neglects some aspect of Islam has followed some of the footsteps of the Shaytaan, hence permitting that which Allah has forbidden, forbidding that which Allah has permitted, or eating haraam or filthy things, are all forms of following in the footsteps of the Shaytaan which we have been forbidden to do:

\[
\text{"O’ mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaytaan [Satan]. Verily, he is to you an open enemy."} \quad [\text{Qur’an 2:168}]
\]

Adhering to the Qur’an and Sunnah in word and deed expels the Shaytaan and annoys him immensely. Muslim narrated in his Saheeh that Abu Hurayrah said: “The Messenger of Allah ﷺ said: ‘When the son of Adam recites an aayah where prostration is required and he prostrates, the Shaytaan withdraws weeping, and says, ‘Woe to him (according to the report of Abu Kurayb: woe to me), the son of Adam}
was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so Hell is my fate.”

**Turning to Allah and seeking His protection**

The best way of seeking protection from the Shaytaan and his troops is to turn to Allah and seek His protection, and to seek refuge with Him from the Shaytaan, because He is Able to grant that. If Allah takes His slave under His protection, then the Shaytaan has no means of reaching him. Allah says:

Show forgiveness, enjoin what is good, and turn away from the foolish [i.e. don’t punish them].

And if an evil whisper comes to you from Shaytaan [Satan], then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.]

*Qur’an 7:199-200*

Allah commanded His Messenger to seek refuge with Allah from the suggestions of the devils and from their coming near:

(And say: ‘My Lord! I seek refuge with You from the whisperings [suggestions] of the Shayyaateen [devils].

And I seek refuge with You, My Lord! lest they should come near me.’)

*Qur’an 23:97-98*

The suggestions of the devils mean their insinuations and whisperings. Thus Allah is commanding us to seek refuge with Him from the devilish enemy whose enmity is inevitable, because he does not accept any kindness, and his aim is nothing less than the destruction of the son of Adam, because of the great enmity between him and his father Adam.

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3 Muslim, 1/87, no. 81.
Ibn Katheer said in his *Tafseer*⁴: “Seeking refuge means turning to Allah for protection from the evil of everyone who does evil... The phrase ‘I seek refuge with Allah from the accursed Shayṭaan’ means I seek the protection of Allah from the accursed Shayṭaan, so that he may not harm me in my religious commitment or worldly affairs, or prevent me from doing that which I have been commanded to do, or urge me to do that which I have been forbidden to do. For no one can prevent the Shayṭaan from harming man except Allah. Hence Allah commanded us to avoid the harm of the human devil by being kind to him and doing favours to him, because that is bound to have a good effect on him and make him stop trying to harm us, and He commanded us to seek refuge in Him from the devil among the jinn because he does not accept any bribe, and he is not moved by kindness, because he is evil by nature, and no one can keep him from harming you except the One Who created him.”

The Messenger ☪ often used to seek refuge with His Lord from the Shayṭaan in various ways, such as when he said after the opening *du’aa’* of the prayer: “‘A’oodhu Billaah is-Samee’ al-‘Aleem min ash-Shayṭaan ir-rajeem, min hamzihi wa na’fkihi wa na’fthihi (I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed Shayṭaan, from his madness, his arrogance and his poetry).” This is narrated by the authors of the four books of *Sunan* and by others from Abu Sa’eed.⁵

**When to seek refuge with Allah**

(i) Seeking refuge with Allah when entering the washroom

When the Prophet ☪ entered the washroom, he would seek refuge with Allah from the devils, both male and female, as it is narrated in *Saheehayn* (Bukhaari and Muslim) that Anas ibn Maalik said: “When the Prophet ☪ entered the washroom, he would say, ‘Allahumma inni a’oodhu bika min al-khubthi wa’l-khabaa’ith (O’ Allah, I seek refuge

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⁴ *Tafseer Ibn Katheer*, 1/28.

with You from male and female devils).”

In *Sunan Abi Dawood* it is narrated with a *ṣaḥeeh isnaad* from Zayd ibn Arqam that he said: “The Messenger of Allah ﷺ said: ‘These places are inhabited by devils, so when any one of you enters the washroom, let him say: ‘Allahumma inni a‘oodhu bika min al-khubthi w a‘l-khabaa’ith (O’ Allah, I seek refuge with You from male and female devils).’”

(ii) Seeking refuge at times of anger

It is narrated that Sulaymaan ibn Surad said: “Two men disputed in the presence of the Prophet ﷺ when we were sitting with him. One of them was cursing the other out of anger, and his face was turning red. The Prophet ﷺ said: ‘I know a word which, if he were to say it, what he is feeling would go away: ‘A‘oodhu Billaahi min ash-Shayṭaan ir-rajeem (I seek refuge with Allah from the accursed Shayṭaan).’’” This is narrated by Bukhaari and Muslim.

The Prophet ﷺ taught Abu Bakr to say, morning and evening, “Allahumma Faatir as-samawaati wal-arz, ‘aalim al-ghaybi washs-shahaadah, laa ilaaha illa anta, rabba kulli shay’in wa maleekahu. A‘oodhu bika min sharri nafsi wa min sharr ish-Shayṭaan wa sharakihi, wa an aqtaraf ‘ala nafsi soo’an aw ajurrahahu ila Muslim (O’ Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, I bear witness that none has the right to be worshipped except You, Lord and Sovereign of all things. I seek refuge in You from the evil of my soul, and from the evil and trap of the Shayṭaan, and from committing wrong against my soul or bringing such upon another Muslim).’” This is narrated by Tirmidhi.

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6 Narrated by Bukhaari, 1/242, no. 142; Muslim, 1/283, no. 375.
7 *Ṣaḥeeh Sunan Abi Dawood*, 1/4, no. 4.
8 *Mishkaat al-Maṣaabeeḥ*, 1/743, no. 2418.
9 *Ṣaḥeeh Sunan at-Tirmidhi*, 3/172, no. 2798.
(iii) Seeking refuge with Allah when having intercourse

The Prophet ﷺ urged seeking refuge with Allah when a man has intercourse with his wife. It is narrated that Ibn ‘Abbaas said: “The Messenger of Allah ﷺ said: ‘When any one of you wants to have intercourse with his wife, let him say, “Bismillah, Allahumma jannibna ash-Shaytaan wa jannib ash-Shaytaan ma razaqtanaa (In the name of Allah, O’ Allah, keep the Shaytaan away from us and keep the Shaytaan away from what You may bless us with).”’ Then if it is decreed that they should have a child as a result of that, the Shaytaan will never be able to harm him.’” Agreed upon¹⁰ (by Bukhaari and Muslim).

(iv) Seeking refuge with Allah when going down into a valley or stopping to rest on a journey

When a person goes down into a valley or stops to rest on a journey, then he must seek refuge with Allah and not to do as the people of the Jaahiliyyah used to do, which was seeking refuge with the jinn and devils and saying, “I seek refuge with the leader of the valley from the fools among its people.” The result of that was that the jinn became arrogant and caused harm to people, as Allah described in Soorat al-Jinn:

وَأَنْتَ كَانَ رِجَالٌ مِنْ أَلْحَمَّةِ يَعْمُدُونَ رِجَالٌ مِنْ أَلْحَمَّةِ فَأَدْمَغُوهُمْ رَهْفًا

(And verily, there were men among mankind who took shelter with the males among the jinn, but they [jinn] increased them [mankind] in sin and transgression.)

[Qur’an 72:6]

The Messenger ﷺ taught us how to seek refuge with Allah when stopping to rest on a journey. It is narrated from Khawlah bint Ḥakeem that the Prophet ﷺ said: “If any one of you stops to rest on a journey, and he says, ‘A’oodhu bi kalimaat Allah il-taammah min sharri ma khalaqa (I seek refuge in the perfect words of Allah from the evil of what He has created), then nothing in that place will harm him, until he moves on

¹⁰ Mishkaat al-Masaabeh, 1/743, no. 3416.
(v) Seeking refuge with Allah from the Shaytaan when hearing the braying of a donkey

The Messenger ﷺ said: “If a donkey brays, then seek refuge with Allah from the accursed Shaytaan,” narrated by At-Tabaraani in Al-Mu'jam al-Kabeer with a saheeh isnaad.12 The Messenger ﷺ told us that when a donkey brays, it has seen a devil.13

(vi) Seeking refuge with Allah when reading Qur'an

Allah says:

\\begin{verse}
Fi ḍa ṣ r ʿot ʿ Al-ʾqur'ān faṣṣuṣṣūd yā′ālārī min ʾl-sīḥāl ʾl-jīmān
\end{verse}

(If you want to recite the Qur'an, seek refuge with Allah from Shaytaan [Satan], the outcast [the cursed one].) Verily, he has no power over those who believe and put their trust only in their Lord [Allah].

\textit{[Qur'an 16:98-99]}

Ibn Al-Qayyim explained the reason for seeking refuge with Allah from the Shaytaan when reading Qur'an:

1 - “The Qur'an is a healing for what is in the heart; it takes away the insinuating whispers, desires and corrupt wishes that the Shaytaan instills in them. It is the antidote to what the Shaytaan enjoins, therefore we are instructed to expel the cause of the disease from the heart and to cleanse the heart of it so that the heart will be prepared to accept the remedy and thus the remedy will be more effective.

So this healing remedy comes to a heart which has been cleansed of the harmful things that were crowding it, and thus it is effective.

\begin{itemize}
  \item[12] See \textit{Ṣaheeh al-Jaami'}, 1/286.
  \item[13] The hadith is narrated by Bukhaari and Muslim. See \textit{Mishkaat al-Maṣaabeeh}, 1/743, no. 2419.
\end{itemize}
2 - The Qur’an is essential to the guidance, knowledge and goodness of the heart, just as water is essential to the growth of plants. The Shayṭaan is fire which burns the plants, one after another. The more he feels that the seeds of goodness are growing in the heart, the more he strives to corrupt it and burn it. So we are commanded to seek refuge with Allah from him, lest he destroy that which has been achieved through reading the Qur’an.

The difference between this reason and the previous one is that in the first case, refuge is sought in order to gain the benefits of reading the Qur’an, and in the second case it is so, that these benefits may be maintained and protected.

3 - The angels come near to the one who reads the Qur’an, to listen to his recitation, as it says in the hadith of Usayd ibn Hudayr, when he recited the Qur’an and saw something like a cloud in which there were lamps, and the Prophet ﷺ said: “Those are the angels.” Devils are the opponents and enemies of angels, so the reader is commanded to ask Allah to keep his enemy away from him so that only His angels may be present, for this is a situation where angels and devils cannot be present at the same time.

4 - The Shayṭaan attacks the reader with his cavalry and his infantry, until he distracts him from the purpose of reading the Qur’an, which is to ponder the meanings of what is said. So the Shayṭaan strives to come between a person and the purpose of reading the Qur’an so that the reader will not benefit from it. So when one starts to read the Qur’an, it is enjoined to seek refuge in Allah from the accursed Shayṭaan.

5 - The reader is conversing directly to Allah, and Allah listens more attentively to the reciter who makes his voice sweet when reading the Qur’an than the owner of a singing female slave listens to her song. The recitation of the Shayṭaan is no more than poetry and singing, so the reader is commanded to banish him by seeking refuge with Allah when he converses with Allah and the Lord listens to his recitation.
6 - Allah has told us that He never sent any Messenger or Prophet but when he did recite the Revelation or narrated or spoke, Shaytān [Satan] threw [some falsehood] in it [Qur'an 22:52]. The salaf are unanimous that what this meant was that when he recited, the Shaytān threw some falsehood into his recitation. If this was the case with the Messengers (peace and blessings of Allah be upon them), then how about people other than them? Hence the Shaytān sometimes causes the reader to make mistakes and be confused, and makes his tongue trip over the words, and sometimes he makes his heart and mind confused. If the Shaytān comes near the one who is reciting, then one or more of these things will happen to the reader.

7 - The Shaytān tries hard to mislead a person when he intends to do something good, or he starts to do it. So he comes down very hard on him at that point, to stop him from doing it.”

(vii) Placing one’s children and family under the protection of Allah

It is narrated that Ibn ‘Abbaas said: “The Messenger used to seek refuge with Allah for Al-Ḥasan and Al-Ḥusayn, saying, ‘U’eedhukumaa bi kalimaatillaah it-taammah min kulli shaytaanin wa haammah wa min kulli ‘aynin laammah (I commend you two to the protection of the perfect words of Allah, from every devil and vermin, and from every evil eye).’ And he said, ‘Your father used to place Ismaa’eeel and Isḥaaq under Allah’s protection by using these words.’” This is narrated by Bukhaari.15

Abu Bakr ibn al-Anbaari said: “Haammah is the singular of hawaam. It was said that this means every living creature which may cause harm. Laammah means mulimmah (disaster; translated here as “evil”); it appears in this form in order to rhyme with the word haammah and to be easier to pronounce.”16

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14 Ighaathat al-Lahfaan, 1/109.
15 Mishkaat al-Masaabeeh, 1/488, no. 1535.
16 Talbees Iblees, p. 47.
The best words with which to seek refuge with Allah are *Al-Mi‘wadhatayn*

The best words with which a person can seek refuge with Allah are *Soo rat al-Falaq* and *Soo rat an-Naas*. The Messenger ﷺ commanded ‘Abd-Allah ibn Khubayb to recite “Qul Huwa Allahu Aḥad.” [Qur’an 112:1] and *Al-Mi‘wadhatayn* three times in the evening and in the morning, and he said to him: “Allah will protect you from everything thereby.”

According to another report, he told him to recite *Al-Mi‘wadhatayn*, then he said to him: “The people cannot seek refuge with Allah by means of anything better than them.”

According to some reports, this happened with ‘Uqbah ibn ‘Aamir, and according to one report, the Messenger ﷺ said to Ibn ‘Abbaas al-Juhani, “The best words with which one can seek refuge with Allah are *Al-Mi‘wadhatayn*.” And according to some versions of the hadith of ‘Uqbah, the Messenger ﷺ said: “No one can ask Allah by means of anything like them, or seek refuge by means of anything like them.”

What do you do with the Shayṭaan when he incites you to sin?

It is narrated that one of the scholars of the *salaf* said to his student: “What do you do with the Shayṭaan when he incites you to sin?” He said, “I strive against him.” He said, “And what if he comes back?” He said, “I strive against him.” He said, “What if he comes back?” He said, “I strive against him.”

He said, “That would never end. What do you think if you pass by some sheep and the sheepdog barks at you or stops you from going past?” He said, “I would fend him off.” He said, “That would never end, but if you were to ask the shepherd to help you, he would keep the dog away.”

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17 See these *ahaadeeth* in صَاهِئَه صَنَعَانَ النَّاسِعُ، 3/1104, 1107, nos. 5017-5029.

18 *Talbees Iblees*, p. 48.
This is an important insight from this great scholar, for seeking the protection of Allah and turning to Him is the most effective way of expelling and banishing the Shaytaan. This is what the mother of Maryam did when she said:

\[\text{And I seek refuge with You [Allah] for her and for her offspring from Shaytaan [Satan], the outcast.}\]  
\[[\text{Qur’an 3:36}]\]

**Why does the Shaytaan not go away when man seeks refuge with Allah from him?**

Some people say, we seek refuge with Allah, but despite that we still feel that the Shaytaan is whispering to us and urging us to do evil, and distracting us from our prayer.

The answer is that seeking refuge is like a sword in the hand of a warrior: if the hand is strong then the sword will be able to deal the fatal blow to the enemy, otherwise the sword will not harm the enemy at all, even if it is made of burnished iron.

Similarly, if seeking refuge is done by one who is pious and fears Allah, then it is like fire which burns the Shaytaan, but if it is done by one who is confused and weak in faith, then it will not have a strong impact on the enemy.

Abu'l-Faraj ibn al-Jawzi (may Allah have mercy on him) said: “Know that the likeness of Iblees with one who is pious and one who is weak in faith is like a man who is sitting with food and meat in front of him, and a dog comes near him. He tells it, ‘Get away!’ and it goes. Then it comes to another man who has food and drink in front of him, and every time he tries to shoo it away, it does not go. The former is like a pious man whom the Shaytaan approaches, and his dhikr is enough to banish him; the latter is like the one who is weak in faith – the Shaytaan does not leave him because of his weakness of faith. We seek refuge with Allah from the Shaytaan.”\(^\text{19}\)

\(^{19}\) Talbees Iblees, p. 48.
A Muslim who wants to save himself from the Shaytaan and his tricks has to work on strengthening his faith and seek the protection of Allah his Lord and turn to him, as there is no power and no strength except with Allah.

3 - Keeping oneself busy with remembrance of Allah (dhikr)

Remembering Allah is one of the greatest means by which a person may save himself from the Shaytaan. In the hadith it says that Allah commanded the Prophet of Allah Yahyaa to enjoin five characteristics upon the Children of Israel, one of which was, “I command you to remember Allah, for that is like a man who is pursued rapidly by his enemy until when he comes to a fortified stronghold, he enters it and saves himself from them; similarly a person cannot save himself from the Shaytaan except by remembering Allah.”

Ibn Al-Qayyim said: “Even if this were the only advantage of dhikr, it would be sufficient to cause a person never to cease mentioning Allah and to persist in doing so. For he cannot save himself from his enemy in any way other than by dhikr, and his enemy cannot come to him except through the door of forgetfulness. For the Shaytaan lies in wait for him, and if he drops his guard, he pounces on him and tries to destroy him. But if he remembers Allah, then the enemy of Allah withdraws in humiliation, and shrinks away, until he becomes like a wasa’ (a bird smaller than a sparrow), or like a fly. Hence he is called Al-waswaas al-khannaas {the whisperer who withdraws - [Qur’an 114:4]}, because he whispers into people’s hearts, but when a person remembers Allah, he withdraws, i.e., he stops and retreats. Ibn ‘Abbaas said: “The Shaytaan lies in wait in the heart of the son of Adam, and when he is distracted and forgetful, he whispers to him, but if he remembers Allah he withdraws.”

Ibn al-Qayyim said: “The devils have control over a person, and they are his enemies. What do you think of a man whose enemies have control over him when they are filled with hatred towards him, and they have surrounded him on all sides, and each of them is attacking him with...
whatever evil and harm he can, and he has no way of making them disperse except by remembering Allah.”

Then he quoted the hadith of ‘Abdur-Rahmaan ibn Samurah, who said: “The Messenger of Allah ﷺ came out to us one day. He stood before us and said, ‘Last night I saw something amazing. I saw a man from among my ummah to whom the Angel of Death came to seize his soul, but his honouring of his parents came and kept the Angel of Death away from him.

I saw a man whose torment in the grave was about to come upon him, and his wudoo’ came and saved him from that.

I saw a man from among my ummah whom the devils had seized, but his remembrance of Allah came and banished the devils from him.

I saw a man from among my ummah whom the angels of torment had seized, but his prayer came and saved him from them.

I saw a man from among my ummah tormented by thirst. Every time he approached the Cistern he was pushed back, then his Ramadan fasting came and gave him to drink and quenched his thirst.

I saw a man from among my ummah, and I saw the Prophets sitting in circles. Every time he approached a circle he was repulsed, then his doing ghusl to cleanse himself from janaabah came, took him by the hand and brought him to sit beside me.

I saw a man from among my ummah in front of whom was darkness, behind him was darkness, to his right was darkness, to his left was darkness, above him was darkness and beneath him was darkness. He was stumbling in the darkness, then his Hajj and ‘Umrah came and brought him out from that darkness into the light.

I saw a man from among my ummah trying to protect himself with his hands from the flames and sparks of the Fire, then his sadaqah (charity) came and formed a barrier between him and the Fire, and shielded his head.

I saw a man from among my ummah speaking to the believers but they did not speak to him. Then his upholding of family ties came and said,
‘O’ Muslims, he used to uphold ties of kinship, so speak to him.’ Then the believers spoke to him and shook hands with him and he with them.

I saw a man from among my ummah whom the guards of Hell had seized, then his enjoining of what was good and forbidding of what was evil came and saved him from them, and brought him to be with the angels of mercy.

I saw a man from among my ummah kneeling down, with a screen between him and Allah. Then his good manners and attitude came and took him by the hand, and brought him before Allah.

I saw a man from among my ummah whose record of deeds had come to him from his left. But his fear of Allah came, took his record and placed it in his right hand.

I saw a man from among my ummah whose balance was light, but his children who had died in infancy came and made his balance heavy.

I saw a man from among my ummah teetering at the edge of Hell, but his hope in Allah came and saved him from that, and he moved on.

I saw a man from among my ummah who had been thrown into the Fire, then the tears that he had wept for fear of Allah came and saved him from that.

I saw a man from among my ummah standing on the Siraat (bridge over Hell), trembling like a leaf in a violent wind. Then his positive thinking of Allah came and made him steady and enabled him to cross.

I saw a man from among my ummah crawling across the Siraat, sometimes on his stomach and sometimes on all fours, clinging on. Then his sending blessings upon me came and made him stand on his feet, and saved him.

I saw a man from among my ummah who had reached the gates of Paradise, but the gates were locked and he was shut out. Then his testimony that there is no god except Allah came and opened the gates for him, and admitted him to Paradise.”

This is narrated by Al-Ḥaafiz Abu Moosa al-Madeeni in Al-Targheeb fi’l-Khisaal al-Munjiyah wa’l-Tarheeb min al-Khilaal al-Murdiyah.
His book is based on this hadith, on which it is a commentary. He said, this hadith is *hasan jiddan*, and is narrated from Sa‘eed ibn al-Musayyib by ‘Amr ibn Aazar and ‘Ali ibn Zayd ibn Jad‘aan and Hilaal Abu Jablah. Shaykh al-Islam Ibn Taymiyah used to regard this hadith as being very important, and I heard that he said that there were corroborating reports.

The relevant phrase in this hadith is, “I saw a man from among my ummah whom the devils had seized, but his remembrance of Allah came and banished the devils from him,” which is identical to the hadith of Al-Ḥaarith al-Ash‘ari in which it also says, “So I command you to remember Allah, for that is like a man who is pursued by the enemy, and they set out in hot pursuit of him, but he runs away until he comes to a fortified stronghold, (which he enters) and saves himself there.”

Similarly, people can only save themselves from the Shayṭaan by remembering Allah. It is narrated that Anas ibn Maalik said: “The Messenger of Allah said: ‘If a person goes out of his house, and says, ‘Bismillah, tawakkaltu ‘ala Allah, wa laa hawla wa laa quwwata illa Billaah’ (In the name of Allah, I put my trust in Allah, and there is no power and no strength except with Allah),’ it is said to him, you are guided, taken care of and protected, so the devil keeps away from him. Then another devil says, ‘What can you do against a man who is guided, taken care of and protected?’” This is narrated by Abu Dawood. Tirmidhi narrated it as far as the words “the devil keeps away from him.”

It is narrated in a *saheeh* hadith from Abu Hurayrah that the Prophet said: “Whoever says *Laa ilaaha ill-Allah wahdahu laa shareeka lah, lahu ’l-mulk wa lahu ’l-hamd wa huwa ‘ala kulli shay’in qadeer* (There is no god but Allah Alone with no partner or associate, to Him be sovereignty and praise, and He is able to do all things) one hundred times a day, will have reward equal to that of freeing ten slaves, and one

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20 *Al-Waabil al-Saayib*, p. 144.

21 *Mishkaat al-Masaabeeh*, 1/749, no. 1442.
hundred ḥasanah (good deeds) will be recorded for him and one hundred sayi’ah (bad deeds) will be erased from his record, and that will be a protection for him against the Shayṭaan all that day, until evening comes.” (Agreed upon by Bukhaari and Muslim)²²

Abu Khallaad al-Misri said: whoever enters into Islam has entered a stronghold, and whoever enters the mosque has entered two strongholds, and whoever sits in a circle where Allah is mentioned has entered three strongholds.

In Sahheeh al-Bukhaari it is narrated from Muhammad ibn Seereen, that Abu Hurayrah said: “The Messenger of Allah appointed me to guard the zakaah of Ramadaan. Then someone came to me and started scooping up handfuls of the food. I took hold of him and he said, ‘Let me go, and I will not come back’... On the third occasion he said, ‘I will teach you some words by which Allah will benefit you. When you go to bed, recite Aayat al-Kursiy from beginning to end. You will continue to have protection from Allah, and no devil will come near you until morning.’” Then he let him go, and the following morning he told the Prophet what he had said, and he said, “He told you the truth even though he is a liar.”

Al-Ḥaafīẓ Abu Moosa mentioned the hadith of Abu Zubayr narrated from Jaabir who said: “The Messenger of Allah said: ‘When a man goes to his bed, an angel and a devil hasten towards him. The angel says, “End your day with good,” and the devil says, “End your day with evil.” If he remembers Allah then falls asleep, the angel stays watching over him all night.

When he wakes up, the angel says, “Start your day with good,” and the devil says, “Start your day with evil.” Then he should say, “Al-ḥamdu Lillaah allaadhī radda ‘alaiyya nafsi wa lam yumit-haa fi manaamihaa. Al-ḥamdu Lillah alladhi yumsik al-samawaati wa ‘l-arda an tazoolaa wa la’ in zaalataa in amsakahumaa min ahadin min ba’dih. Al-ḥamdu Lillaah alladhi yumsik al-sama’aa an taqa’a ‘ala al-ard illa bi idhnih

²² Mishkaat al-Maṣābeeh, 1/708, no. 2302.
(Praise be to Allah Who has restored to me my soul, and Who did not cause it to die whilst sleeping. Praise be to Allah Who holds the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could hold them after Him. Praise be to Allah Who holds the heaven and keeps it from falling upon the earth except by His leave’); then if he were to fall from his bed and die, he would enter Paradise.”

This is narrated by Abu Ya‘laa, and its men are the men of saheeh apart from Ibraheem ibn al-Hajjaaj al-Shaami who is thiqaah.23

In As-Saheehayn it is narrated that Ibn ‘Abbaas (may Allah be pleased with them both) said: “The Messenger of Allah مسلم said: ‘When any one of you wants to have intercourse with his wife, let him say, “Bismillaah, Allaahumma jannibna al-Shaytaan wa jannib al-Shaytaan ma razaqtanaa (In the name of Allah, O’ Allah, keep the Shaytaan away from us and keep the Shaytaan away from what You may bless us with).” Then if it is decreed that they should have a child as a result of that, the Shaytaan will never be able to harm him.’”24

It is also proven in As-Saheeh that the Shaytaan runs away from the adhaan (call to prayer).

Suhayl ibn Abi Saalih said: “My father sent me to Bani Ḥaarithah and with me there was a slave – or a friend – of ours. Someone called him by name from inside a garden, and the one who was with me looked into the garden but did not see anything. I mentioned that to my father, and he said, ‘Had I realized that something like this would happen to you, I would not have sent you. But if you hear a voice then give the call to prayer, for I heard Abu Hurayrah narrating that the Messenger of Allah مسلم said: ‘When the call to prayer is given, the Shaytaan runs away breaking wind loudly.’”25

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23 Majma’ al-Zawaa’id, 10/120. I say, the correct name is Al-Saami (not Al-Shaami).
24 Narrated by Bukhaari, 13/379, no. 7396. Also by Muslim, 2/1058, no. 1434.
25 Narrated by Muslim, 1/290, no. 389.
It is narrated that Abu Hurayrah said: “The Messenger of Allah said: ‘When the call for prayer is given, the Shaytaan runs away breaking wind loudly so that he cannot hear the call. When the call to prayer ends, he comes back, but when the iqamah starts he runs away, and when the prayer begins, he comes back until he whispers into the heart of the person...’”

Imaam Aḥmad narrated that Tameemah heard one of the Sahaabah narrating that he was riding behind the Messenger of Allah. He said: “The Prophet’s donkey stumbled with him, and I said, ‘May the Shaytaan perish!’ He said, ‘Do not say, “May the Shaytaan perish,” for if you say, “May the Shaytaan perish,” he swells up and says, “By my power I have overwhelmed him.” But if you say, “Bismillaah” he will shrink until he becomes like a fly.”” Ibn Katheer said: this is narrated only by Aḥmad, and its isnaad is jayyid.

4 - Adhering to the jamaa‘ah of the Muslims

One of the things which will help the Muslim to avoid falling into the traps of the Shaytaan is to live in a Muslim land and to choose for himself righteous friends who will help him and encourage him to follow the truth and remind him of good things. In unity and coming together there is a great deal of strength. It is narrated that Ibn ‘Umar said: “Umar delivered a speech to us in Al-Jaabiyah, and said: ‘O’ people, I am standing before you as the Messenger of Allah used to stand before us. And among the things he said were: ‘You must adhere to the jamaa‘ah and beware of division, for the Shaytaan is with the one who is alone, but he is further away from two...’”

Jamaa‘ah means the community or mainstream of the Muslims, and the Imaam or leader of the Muslims. The jamaa‘ah counts for nothing if it does not adhere to the truth, i.e., the Qur’an and Sunnah. It is narrated

26 Narrated by Bukhaari, 2/48, no. 806. See also nos. 1222, 1231, 1232, 3285. Also narrated by Muslim, 1/290, no. 389.
27 Al-Bidaayah wa’l-Nihaayah, 1/65.
28 Ṣaheeh Sunan at-Tirmidhi, 2/232, no. 1758.
that Abu’l-Dardaa’ said: “I heard the Messenger of Allah ﷺ say, ‘There are no three men in a town or in the desert among whom prayer is not offered (in jamaa‘ah or in congregation), but the Shaytaan has gained control over them. So pray in congregation, for the wolf devours the lone sheep.’”

Abu Dawood narrated in his Sunan that Mu‘aawiyah ibn Abi Sufyaan stood up and said, “The Messenger of Allah ﷺ stood up among us and said, ‘The People of the Book who came before you split into seventy-two sects, and this nation will split into seventy-three sects, seventy-two will be in Hell and one will be in Paradise – that is the jamaa‘ah.’”

5 – Discovering the traps and snares of the Shaytaan

The Muslim has to know about his traps and means of misguidance, and tell people about them. This is what the Qur’an does, and this mission was also undertaken by the Messenger ﷺ in the most effective manner. The Qur’an tells us of the way in which the Shaytaan tempted Adam. The Messenger ﷺ told his Sahaabah how the Shaytaan eavesdrops (on the people of heaven), then passes what he has heard to the soothsayer or magician, adding a hundred lies to it. He told them that so that they would not be deceived by such people. He explained to them how the Shaytaan whispers to them and tries to distract them when they are praying and worshipping, how he tries to make them think that their wudoo' has been broken when that is not the case, how he comes between a man and his wife, and how he whispers to a man and says, “Who created such and such, who created such and such?” until he says, “Who created your Lord?”

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29 Saheeh Sunan Abi Dawood, 1/109, no. 511.
30 Saheeh Sunan Abi Dawood, 3/869, no. 3842.
31 If you want to know more details of the traps, snares and plots of the Shaytaan, how he makes people confused about their religious beliefs, acts of worship and dealings with one another, and how he toyed with the Jews, Christians, Magians and idol-worshippers, then there are two books which you cannot do without: 
   *Talbees Iblees* by Ibn al-Jawzi.
   *Ighaathat al-Lahfaan* by Ibn al-Qayyim.
6 – Opposing the Shaytaan

The Shaytaan comes in the form of one who is keen to offer sincere advice, as we have stated above. So one has to do the opposite of what he says, and tell him, if you want to offer sincere advice to anyone, then offer it to yourself, for you have doomed yourself to Hell and brought upon yourself the wrath of the Almighty. How could anyone offer advice to others when he cannot take it himself?

Al-Ḥaarith ibn Qays said: "If the Shaytaan comes to you whilst you are praying and says, ‘You are showing off,’ the response should be to make the prayer even longer." 32 This is sign of deep knowledge on his part, may Allah have mercy on him.

If we know that something is one of the things that the Shaytaan likes, or is one of his characteristics, then we must do the opposite. For example, the Shaytaan eats with his left hand, and drinks with his left hand, and takes things with his left hand, so we have to do the opposite. Abu Hurayrah narrated that the Prophet  said: “Let any one of you eat with his right hand, drink with his right hand, take with his right hand and give with his right hand, for the Shaytaan eats with his left hand, drinks with his left hand, gives with his left hand and takes with his left hand.” 33

The Shaytaan drinks with us if we drink whilst standing. Hence the Messenger  taught us to drink sitting down.

The Messenger  encouraged us to take a siesta, explaining that the devils do not do that: “Take a siesta for the devils do not take a siesta.” This is narrated by Abu Na‘eem in Al-Tibb with a hasan isnaad. 34

The Qur’an warns us against being extravagant and counts spendthrifts as being the brothers of the devils. That is because the devils love to see money being wasted and spent in inappropriate ways.

32 Talbees Iblees, p. 38.
33 Saheeh Sunan Ibn Maajah, 1/225, no. 2643.
34 Saheeh al-Jaami‘, 4/147.
Extravagance includes having more furnishings than one needs. Muslim narrated in his *Saheeh* from Jaabir ibn ‘Abd-Allah that the Messenger of Allah ﷺ spoke about furniture and said: “Something for the man to sleep on, something for his wife to sleep on, something for their guest to sit on and the fourth is for the Shaytan.” 35

Along the same lines, the Messenger commanded us to remove dirt from a piece of food that we may drop, and not leave it for the Shaytan. It is narrated that Jaabir ﷺ said: “I heard the Messenger of Allah ﷺ say: ‘The Shaytan is present with one of you in everything that he does, even when he is eating. So if he drops a piece of food, let him remove any dirt that may be on it, then eat it, and not leave it for the Shaytan. And when he has finished eating, let him lick his fingers, for he does not know in which part of his food the blessing is.’” 36

**The riding beasts of the Shaytan**

These racehorses and other animals on which bets are made are counted as the riding beasts of the devils. The Messenger ﷺ said: “Horses are of three types: the horses of the Most Merciful, the horses of the Shaytan and the horses of man. As for the horses of the Most Merciful, it is the ones which are prepared for jihaad for the sake of Allah; their food, dung and urine will be weighed in the balance of those who look after them. As for the horses of the Shaytan, these are the ones on which people gamble and place bets. As for the horses of man, these are the ones which they keep in order to benefit from their young or milk, and they are a shield against poverty.” This is narrated by Ahmad with a *saheeh isnaad*. 37

**Haste is from the Shaytan**

Among the attributes which the Shaytan loves is haste, because it causes man to make many mistakes. The Messenger ﷺ said: “Deliberation is from the Most Merciful and haste is from the

35 *Saheeh Muslim*, 3/1651, no. 2084; *Saheeh Sunan Abi Dawood*, 2/780, no. 3489.
36 *Muslim*, 3/1607, no. 2033.
37 *Saheeh al-Jaami‘*, 3/137.
"Shaytaan." This is narrated by Al-Bayhaqi in *Shu‘ab al-Eemaan* with a *hasan isnaad*. So we have to differ from the *Shaytaan* in this regard and follow that which pleases the Most Merciful. Hence the Messenger *said* to Ashajj ‘Abd al-Qays: “You have two characteristics which are pleasing to Allah: forbearance and deliberation.”

**Yawning**

The *Shaytaan* loves to see people yawning. Hence the Messenger *commanded* us to suppress it as much as we can. It is narrated from Abu Hurayrah that the Messenger of Allah *said*: “Yawning is from the *Shaytaan*, so if any one of you feels the urge to yawn, he should resist it as much as he can. If any one of you makes a sound when yawning, the *Shaytaan* laughs at him.”

That is because yawning is a sign of laziness, and the *Shaytaan* likes it and is happy if a person is lazy and apathetic, because then he will do less of the good deeds which would raise him in status with his Lord.

**7 – Repentance and seeking forgiveness**

Another means of resisting the plots of the *Shaytaan* is to hasten to repent to Allah when the *Shaytaan* tempts you. This is the sign of the righteous slaves of Allah. Allah says:

> [Qur'an 7:201]

> [Qur'an 7:201]


40 Narrated by Bukhaari, 6/338, no. 3289. Also narrated by Muslim, 2293, no. 2994. This version was narrated by Bukhaari. It was also narrated by Tirmidhi. See *Saheeh Sunan at-Tirmidhi*, 2/355, no. 2206.
“Evil thought” has been interpreted as meaning the intention to commit a sin, or falling into sin. “They remember” means they remember the punishment of Allah and the greatness of His reward, and His promise and His warning, so they repent and turn to Allah and beg His forgiveness, and they return quickly to Him. “And (indeed) they then see (aright)” means they correct themselves and change what they had been doing. This indicates that the Shaytaan tries to make man blind so that he cannot see or understand the truth because of the confusion that he causes, and because of the doubts that he casts into people’s hearts.

The Messenger ﷺ has told us that the Shaytaan said to the Lord of Glory: “By Your Glory, O’ Lord, I will continue to tempt Your slaves so long as their souls remain in their bodies.” The Lord said: “By My Glory and Majesty, I will continue to forgive them so long as they ask Me for forgiveness,” narrated by Aḥmad in his Musnad, and Al-Ḥaakim in Al-Mustadrak.41

This is the state of the slaves of Allah: returning quickly to Him and repenting and turning to Allah. In this they have the example of their father Adam. For when he ate from the tree, he received from his Lord words and his Lord accepted his repentance [cf. Al-Baqarah 2:37], and Adam and his wife turned to Allah, saying,

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อกIk eats 4 أطسأ اثنى
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.
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[Qur’an 7:23]

Concerning the friends of the Shaytaan, Allah says:

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But [as for] their brothers [the devils] they [i.e. the devils] plunge them deeper into error, and they never stop short.
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[Qur’an 7:202]

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41 Saheeh al-Jaami’, 2/72.
What is meant by “their brothers” here is the brothers of the devils among mankind, as when Allah says:

\[\text{Verily, the spendthrifts are brothers of the Shayaateen [devils].} \]

\[\text{Qur’an 17:27} \]

They are their followers who listen to them, those who obey their commands and plunge them deeper into error, i.e., by making sin appear attractive to them, without ever feeling tired or bored, as Allah says:

\[\text{See you not that We have sent the Shayaateen [devils] against the disbelievers to push them to do evil.} \]

\[\text{Qur’an 19:83} \]

8 – Not leaving any room for the Shaytaan to instill suspicion in people’s hearts

Try to avoid being in any situation that may arouse suspicion. If that happens, then explain yourself to people, and do not leave any room for the Shaytaan to instill suspicion in people’s hearts. We have the example of the Messenger of Allah concerning that.

Bukhaari and Muslim narrated in their Saheehs that Safiyyah bint Huyay the wife of the Prophet said: “The Messenger of Allah was in i’tikaaf, and I came to visit him one night and spoke to him, then I got up to leave, and he got up to take her back home.” 42 Her house was in the neighbourhood of Usaamah ibn Zayd. “Two men from among the Ansaar passed by, and when they saw the Prophet they quickened their pace. The Messenger of Allah said, ‘Hold on! She is Safiyyah bint Huyay.’ They said, ‘Subhaan-Allah, O’ Messenger of Allah!’ He said, ‘The Shaytaan flows through a person like blood, and I was afraid that he might have whispered some evil (or something) into your hearts.’” 43

\[42 \text{i.e., to take me home.} \]

\[43 \text{Bukhaari, 6/336; Muslim, 4/1712, no. 2175. This version is narrated by Muslim.} \]
Al-Khattaabi said: “This hadith recommends that a person should beware of every situation that may cause suspicions to arise in people’s minds and that he should try to keep himself safe from the people by explaining anything that may look suspicious.”

In a similar vein, it is narrated that Al-Shaafa’i (may Allah have mercy on him) said: “The Prophet was afraid that some suspicion may enter their minds thus causing them to commit kufr, so he said that out of mercy towards them, not because he was worried about what they would say.”

One of the things that Allah has enjoined upon us is saying good things to others, so that the Shaytaan will not interfere between us and our brothers and stir up hatred and enmity between us. Allah says:

\[\text{And say to My slaves [i.e. the true believers of Islamic Monotheism] that they should [only] say those words that are the best. [Because] Shaytaan [Satan] verily, sows a state of conflict and disagreements among them. Surely, Shaytaan [Satan] is to man a plain enemy.} \]

\[\text{[Qur’an 17:53]}\]

This is a matter which some people take lightly, saying things which may be interpreted in a number of ways, some of them bad. One of them may address his brother in words that he dislikes, and call him by nicknames which offend him. This gives the Shaytaan a way in, so he comes between them and makes enmity take the place of harmony and friendship.

The human soul in the battlefield

In concluding this chapter I would like to quote some words from Ibn al-Qayyim (may Allah have mercy on him) in which he depicts the true nature of this conflict. What Ibn al-Qayyim said may be summed up as follows: “Allah chose man from among His creation and honoured him,
making him the focal point of faith, \textit{Tawheed}, sincerity, love and hope, and testing him by means of whims and desires, anger and negligence, and testing him by means of his enemy \textit{Iblees}, who never stops trying to harm him."\textsuperscript{45}

Then Ibn al-Qayyim said: "So he (i.e., the "Shaytaan") comes to him through doors which are part of his very nature, and sways his self by means of them, because he enters by means of that which he loves, so the "Shaytaan" and the person’s own self (which is inclined towards evil) and his desires unite against the person; these three gain control over him and they provoke his physical faculties to seek fulfilment of their urges. The physical faculties are merely tools, which can only do as they are told. This is the situation of man. But the Mercy of his Compassionate and Merciful Lord dictates that he should be helped by other troops and given other support, to resist these troops which want to destroy him. So He sent His Messengers to him, and revealed His Books to him, and supported him with a noble angel to counter the impact of his enemy, the "Shaytaan." So if the "Shaytaan" tells him to do something, the angel tells him to obey the command of his Lord, and explains to him the destruction that awaits him if he obeys his enemy. So sometimes the "Shaytaan" prevails over him, and sometimes the angel prevails over him. The victorious one is the one who is supported by Allah, and the protected one is the one who is protected by Allah.

Allah has given him, to counter the self that is inclined towards evil, one that is in complete rest and satisfaction; when the self that is inclined towards evil tells him to do something bad, the self that is in complete rest and satisfaction tells him not to do it; if the self that is inclined towards evil tells him not to do something good, the self that is in complete rest and satisfaction urges him to do it. Sometimes he obeys one and sometimes he obeys the other. Both have equal influence, but sometimes one of them may be defeated completely and no longer have any influence at all.

\textsuperscript{45} \textit{Al-Waabil al-Sayyib}, p. 21.
In contrast to the whims and desires which push him to obey the Shayṭān and the innerself which is inclined towards evil, Allah has given him light and insight, and reason which stops him from going along with his whims and desires. Every time he wants to go along with his whims and desires, his reason, insight and light calls out to him, “Beware, beware, for things that will lead to your doom are before you, and you will be the prey of evildoers and bandits if you follow the one who calls you to evil.”

So sometimes he follows the one who offers sincere advice, and he guides him to that which is in his best interests; and sometimes he follows his whims and desires, and thus he finds himself stranded and dispossessed, and he wonders, “How did I get into this situation?”

What is strange is that he knows how he got into this situation, and he knows the path that led him there, but he insisted on following it, because he is being controlled by his enemy. If he wanted to weaken his enemy, he could do so by resisting him, rebuking him whenever he calls him and fighting him if he tries to seize him by force. Then his enemy would not be able to control him. But he allowed him to gain power over him, and he is the one who so-operated with him.

He is like a man who co-operates with his enemy and obeys him, then his enemy causes his suffering and punishment. So he starts calling for help but no help comes. In this manner he becomes a prisoner of the Shayṭān, of his whims and desires and of his own self which is inclined towards evil. Then he tries to escape, but he is unable to.

When a person is vulnerable to all of these things, he is helped by troops, weapons and fortresses, and it is said, “Fight your enemy and strive against him. Take whatever of these troops you want, seek refuge in whichever of these fortresses you want, and be on your guard until death, for you do not have very long and the time during which you must be on your guard is very short. Soon the mighty king will send messengers to you, to bring you to his home so that you can rest from this struggle. He will take you away from your enemy and take you to his abode of
honour where you enjoy your stay in whatever way you wish, whilst he will imprison your enemy in the harshest of jails where you can see what will happen to him.”

“Your enemy will enter the prison which he wanted to put you in, and the doors will be locked behind him. He will despair of ever finding any relief, whereas you will be in a place that delights your soul and gives you great joy, as a reward for your patience during that short period and for your steadfastness. It was only a short while, then it ended, as if the struggle never happened.”

If the soul becomes too tired to notice how short the time is and how quickly it passes, then think about what Allah says:

(Qur'an 46:35)

They will see that [torment] with which they are promised [i.e. threatened, it will be] as if they had not stayed more than an hour in a single day.

(Qur'an 79:46)

The Day they see it, [it will be] as if they had not tarried [in this world] except an afternoon or a morning.

(Qur'an 23:112-114)

The Day when the Trumpet will be blown [the second blowing]: that Day, We shall gather the Mujrimoon [criminals, polytheists,
siners, disbelievers in the Oneness of Allah] blue or blind-eyed
with thirst.
They will speak in a very low voice to each other [saying]: ‘You
stayed not longer than ten [days].’
We know very well what they will say, when the best among them in
knowledge and wisdom will say: ‘You stayed no longer than a day!’

[Qur'an 20:102-104]
The Prophet addressed his Companions one day, when the sun had
reached the mountain tops as it was setting, and said: “Compared to
the time that has passed, the time that is left for this earth is no more
than the time that is left of this day compared to what has passed.”
This is narrated by Ahmad in Al-Musnad and by Tirmidhi in his
Sunan. Tirmidhi said it is a saheeh hasan hadith.

Let the one who is wise and honest with himself ponder this hadith, and
let him think about what he has been doing in this time which is left of
this world. Let him realize that he has been deceived by illusions and
dreams and that he has sold eternal happiness and everlasting joy for
something cheap and insignificant. If he were to seek Allah and the
Abode of the Hereafter, He would have given him the pleasure of this
world, complete and perfect, as it says in some reports, “O’ children of
Adam, sell this world for the Hereafter, and gain both; do not sell the
Hereafter for this world and lose both.”

One of the Salaf said: “Children of Adam, you are in need of your share
of this world, but you are in greater need of your share of the Hereafter. If
you start with your share of this world, you will lose your share of the
Hereafter, and you will be in danger of losing your share of this world
too. But if you start with your share of the Hereafter, your share of this
world will come to you.”

‘Umar ibn ‘Abd al-‘Azeez (may Allah have mercy on him) used to say in
his khutbahs: “O’ people, you have not been created in vain and you
have not been left without guidance. You have an appointed Day on
which Allah will bring you together in order to pass judgement upon you
and amongst you. Lost and doomed indeed is the slave whom Allah
expels from His mercy which encompasses all things, and His Paradise which is as vast as the heavens and the earth.

Security and safety tomorrow will only be for the one who feared Allah and did his duty towards Him, who sold a little for a lot, the transient for the eternal, doom for bliss. Do you not see that you are the descendents of those who passed away, and there will come a time when you will pass away and your descendents will take over? Do you not see that every day you are bidding farewell to one who has departed and gone to meet Allah. He died and he no longer has any worldly aspirations. So you place him in a rough hole in the ground in which there is no comfort. He is helpless, he has left his loved ones behind, and he is now facing his reckoning.

The point is that during this short period, Allah has furnished His slave with troops, weapons and provisions, and has shown him how to save himself from his enemy and how to free himself if he is captured.

Imam Ahmad and Tirmidhi narrated from Al-Ḥaarith al-Ashʿari that the Prophet (peace and blessings of Allah be upon him) said: “Allah enjoined five things upon Yahyaa ibn Zakariyya and told him to enjoin them upon the Children of Israel also. Yahyaa was slow to obey, so ‘Eesa said to him: ‘Allah has enjoined five things upon you and told you to enjoin them upon the Children of Israel. Either you will enjoin them upon them or I will do so.’ Yahyaa said: ‘I am afraid that if you do that before me, I will be swallowed up by the earth and punished.’ So Yahyaa gathered the people in Bayt al-Maqdis (Jerusalem). They filled the mosque and sat on the high places around. Then he said: ‘Allah has enjoined five things upon me, and He told me to enjoin them upon you also…’

The fifth of these five things that he enjoined was dhikr (remembrance of Allah): ‘I command you to remember Allah, for the likeness of that is a man who is hotly pursued by the enemy, until he comes to a fortified stronghold, where he saves himself from them. A person cannot save himself from the Shaytaan except by remembering Allah.’” Tirmidhi said, this is a saheeh hasan hadith.
Another of the things that he enjoined in this hadith was prayer: “And I command you to pray, and when you start to pray, do not turn your face away. For Allah turns His Face towards His slave whilst he is praying, so long as he does not turn away.” The turning away that is forbidden during prayer means two things: one is the turning of the heart away from Allah and towards something else; the other is the turning away of the gaze. Both of them are forbidden. Allah continues to turn towards His slave so long as the slave is focused on his prayer. But if his heart or his gaze turns away, then Allah turns away from him. ‘Aa’ishah (may Allah be pleased with her) asked the Messenger of Allah about turning away during prayer. He said, “This is what the Shaytaan steals from a person’s prayer.”

According to a report, Allah says: “(Are you turning) to something better than Me? (Are you turning) to something better than Me?” The one who turns his heart or his gaze away during his prayer is like a man who is summoned by the ruler and brought to stand before him, and he starts to speak to him and address him, but all the while he is turning away from the ruler, to the right and the left, and his heart is paying no attention to the ruler, so he does not understand what is being said to him, because his mind is wandering. What does this man think the ruler will do to him? At the very least, when he leaves the ruler he will be hated and despised by him, and no longer held in any esteem.

Such a worshipper is not equal to one whose heart and mind are focused on Allah in his prayer, whose heart is aware of the greatness of the One before Whom he is standing, whose heart is filled with fear of Him and who submits himself to Him, and who feels too ashamed before his Lord to turn to anyone but Him or to turn away from Him. The difference between the prayers of these two is a great as the distance between the heavens and the earth. Al-Ḥassaan ibn ‘Atiyah said: Two men may be praying together, but the difference in virtue between them may be as great at the heavens and the earth, because one of them is turning to

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46 Narrated by Bukhaari, 2/234, no. 751.
Allah with all his heart whilst the other is careless and negligent. If a person turns to another created being like himself, and there is a barrier between them, they cannot really communicate with one another, so how about when this is the case with the Creator?

If he turns to the Creator and there is between them the barrier of desires and *waswaas* with which the soul is preoccupied and filled, how can there be any focus when he is preoccupied with *waswaas* and thoughts that have taken him far away from Allah?

When a person stands to pray, the Shaytaan gets jealous of him, because he is standing in the greatest position, the most annoying to the Shaytaan, the most difficult for him to bear. So he strives hard and does his utmost to prevent him from standing in this position; he keeps trying to distract him and make him forget it; he comes against him with his cavalry and infantry until he makes him take the matter of prayer lightly, until he thinks it does not matter and he gives it up.

If he is unable to do that, and the person pays no heed to him, and goes and stands in prayer, the enemy of Allah comes and stands between him and himself, between him and his heart, and reminds him whilst he is praying of things that he did not remember before he started to pray. He may have forgotten about something or some need, or given up on it, then (the Shaytaan) reminds him of it whilst he is praying, to distract his heart and take his mind off Allah. So he stands and prays without a focused heart, and he does not gain from his turning towards Allah and drawing nearer to Him that which the person who turns to Allah with a focused mind and heart gains from his prayer. So he leaves his prayer as he came to it, with the same burden of sins which has not been reduced by the prayer. For prayer is an expiation for bad deeds if it is done properly with full submission and solemnity, and if one stands before Allah and turns to Him with one’s heart and mind.

In such a case, when a person finishes his prayer, he feels happy and senses that a burden has been lifted from him. He feels energized, relaxed and content, so that he wishes that he had not stopped praying, because it is such a delight to his soul and a joy to his heart, a place of
rest in this world which is like a jail and a place of hardship for him, until he starts to pray; so he finds joy in praying, not in getting the prayer over and done with. So those who love Allah say, we pray and we find relaxation in our prayer, just as their leader and model (i.e., the Prophet ﷺ) said, “O’ Bilaal, let us find comfort in the prayer.” He did not say, let us get it over and done with. And he ﷺ said: “My delight has been made in prayer.” So whoever finds his delight in prayer, how could he find his delight without it, how could he bear to do without it?

It is narrated that when a person stands to pray, Allah says, “Remove the barrier,” but when he turns away, He says, “Put it back.” This turning away was interpreted as meaning when the mind wanders from focusing on Allah to thinking of other things. When the mind wanders, the barrier between Allah and His slave is put back, then the Shayṭaan comes along and shows him the things of this world as if in a mirror. But if the person turns to Allah and does not let his mind wander, then the Shayṭaan cannot come between Allah and that heart, rather the Shayṭaan can only enter when that barrier is there. But if a person turns to Allah and his heart is focused, then the Shayṭaan flees, but if he lets his mind wander the Shayṭaan comes back. This is the state of man and his enemy during prayer.

**How can a worshipper concentrate during the prayer?**

A person can strengthen his concentration during prayer and keep his thoughts on Allah, if he subdues his whims and desires. Otherwise, if his heart is subdued and taken prisoner by those whims and desires, and the Shayṭaan resides therein and takes control, how can he rid himself of these waswaas (insinuations) and thoughts?

*Hearts are of three types:* The heart which is devoid of any faith or any goodness. This is the heart which is full of darkness; the Shayṭaan no longer needs to whisper into this heart, because he has set up home there and he has full control over it and directs it however he wants, so it is extremely easy for him.
The second type of heart is the heart which has been illuminated with the light of faith, but it is still affected by the darkness and storms of whims and desires. So the Shaytaan comes and goes. He still has some hope, and the war is still raging back and forth.

This type of heart varies as to the extent to which the Shaytaan is defeated. Some people defeat the Shaytaan most of the time; others are defeated by him most of the time; and others sometimes defeat him and are sometimes defeated.

The third type of heart is the heart which is overflowing with faith, filled with the light of faith and freed from the barriers of whims and desires. That darkness has been lifted from it and his heart is filled with light. That light is so bright that if any waswaas comes anywhere near it, it will be burned. He is like the heavens which are protected by the stars, and if any devil comes near they are hit and burned. The heavens are not more sacred than the believer, so Allah’s protection of him is more complete than the protection of the heavens. The heavens are the place of worship of the angels and the point of origin of the Revelation and in them are the lights of obedience. But the believer’s heart is the seat of Tawheed and the love of Allah, of knowledge and faith, and in it is their light, so it deserves to be protected against the plots of the enemy, so that it will not suffer anything from him except minor blows.

This has been explained in a good analogy, which is that of three houses: The house of a king in which there are stored goods, treasures and jewels.

The house of a slave in which are his stored goods, treasures and jewels, which are not like the treasures of the king.

And an empty house in which there is nothing at all.

Then the thief comes to steal from one of the houses – which one will he steal from?

If you say, the empty house, that is impossible, because in the empty house there is nothing to be stolen. Hence when it was said to Ibn ‘Abbaas that the Jews were claiming that the Shaytaan did not whisper
to them when they prayed, he said, What would the Shayṭaan want with a ruined heart?

If you say, he will steal from the house of the king, this is next to impossible, because it is closely guarded, such that the thief will not be able to get anywhere near it. How could he, when the king himself is guarding it? How could the thief come anywhere near it when it is surrounded by guards and troops? So the thief has no option left but the third house, which is the one upon which he launches his raid.

Let the one who has understanding ponder these likenesses, and compare people’s hearts to this, because all hearts may be measured against these likenesses.

The heart which is devoid of all goodness is the heart of the kaafir or hypocrite. That is the house of the Shayṭaan, which he has taken for himself and settled there, making it his abode and dwelling place. What can he steal from it, when it is filled with his own stored goods, doubts, illusions and insinuations?

The heart which is filled with the majesty and greatness of Allah, with love for Him, with awareness that He is always watching and with shyness before Him – what devil could launch an assault on such a heart? If he wants to steal anything from it, what could he steal? All that he can achieve is to snatch the occasional handful due to a moment of negligence on that person’s, which is inevitable because he is human, subject to the human weaknesses, such as negligence and forgetfulness.

A heart which believes in the oneness of Allah (Tawheed), which knows Him and loves Him and has faith in Him, which believes in His promise, nevertheless is also influenced by whims and desires.

The heart is caught between these two; sometimes the heart inclines towards the motives of faith and knowledge and love of Allah and His Will alone, and sometimes the heart inclines towards the motives of the Shayṭaan and desires and human nature. The Shayṭaan has some hopes concerning this heart, and he launches assaults against it. And Allah gives victory to whomsoever He wills:
And there is no victory except from Allah, the All-Mighty, the All-Wise.

[Qur'an 3:126]

The Shaytaan has no means of defeating such a person except through the means that the person himself possesses. The Shaytaan enters into him and finds his weapon with that person himself, so he picks it up and fights him with it. His weapons are desires, doubts, illusions and false hopes which are in the heart. So the Shaytaan enters and finds them ready, so he takes them and uses them to attack the heart. If a person is prepared with the weapons of faith to resist those weapons of the Shaytaan, he will defeat him. Otherwise his enemy will prevail, and there is no power and no strength except with Allah. Then if a person gives his enemy permission and opens the door to him, and lets him in, and gives him the weapons with which to fight him, then he is to blame.
Treating Jinn Possession
CHAPTER FIVE
TREATING JINN POSSESSION

We have said in the preceding pages that the devils may afflict man. This is what we call jinn possession or the touch of the jinn. We will endeavour here to explain the causes of jinn possession and what it can be treated with.

The causes of jinn possession
Ibn Taymiyah\(^1\) explained: “Jinn possession may befall a person because of desire and love, just as may happen between one human being and another; or it may – as happens in most cases – happen because of hatred and a desire for vengeance, because some people may cause harm to the jinn, or the jinn think that they have deliberately harmed them, by urinating on them or pouring hot water on them, or by killing some of them, even though the human may not realize that he has done that. There is ignorance and wrongdoing among the jinn, so they may punish him more than he deserves, or that may come about because of tampering and evil actions on their part, as is done by the fools among mankind.”

Our duties towards them
We have mentioned that the jinn are slaves (of Allah) who are commanded to worship Allah according to shari‘ah. If a Muslim is able to speak to them, as happens when a jinn possesses a human, then he is obliged to do that.

If the jinni manages to affect a human through the first means mentioned (i.e., through his desires), then these are immoral actions which Allah has forbidden to men and jinn alike. If that is \textit{haraam} even when the human gives his consent, then how about if it is forced upon the human? Then it is immoral action and oppression. The jinni should be informed

\(^1\) Majmoo‘ Fataawa Shaykh al-Islam, 19/39.
of that, and he should be told that this immoral action is haraam, or that it is immorality and aggression, so that proof may thus be established against him and he should be told that this is the ruling of Allah and His Messenger whom He sent to both races, men and jinn.

Whatever is caused by the second factor (because of harm done to them by some humans), if the human did not do that deliberately, the jinni should be told that the human did not do that deliberately. Whoever did not do harm deliberately does not deserve to be punished. If the human did that in his own home and on his own property, the jinni should understand that this is his property with which he can do whatever he wants so long as it is permissible, and they should not stay in a person’s property without his permission, for they have places to dwell where no humans live, such as ruins and open land...

Ibn Taymiyah said: "The point is that if a jinni commits an act of aggression against a human, he should be informed of the ruling of Allah and His Messenger and proof should be established against him. He should be enjoined to do that which is good and forbidden to do that which is evil, as should be done in the case of humans, because Allah says:

\[
\text{وَمَا كُثُّرَ مَعْلُومٌ حَيْثُ شُفِّيَ رَسُولُ ٱللَّهِ}
\]
\text{‘And We never punish until We have sent a Messenger [to give warning].’} \ [Qur'an 17:15]

\[
\text{وَسَيَذْكُرُونَ إِلَيْهِ وَإِلَىٰ مَلَكِ يَوْمَ يَوْمُكُمُ ٱلْيَوْمُ}
\]
\text{‘O’ you assembly of jinn and Mankind! Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the Meeting of this Day of yours?’} \ [Qur'an 6:130]"
The prohibition on killing snakes found in houses

Ibn Taymiyah said: “For this reason the Prophet ﷺ forbade the killing of snakes found in houses unless they have been asked three times to leave.” We have quoted above these texts which state that. Ibn Taymiyah quoted these texts, then he explained the reason why we have been forbidden to kill snakes found in houses: “That is because killing a jinni for no lawful reason is not permitted, just as it is not permitted to kill a human for no lawful reason. Wrongdoing is forbidden in all cases, so it is not permissible for anyone to do wrong to anyone else, even if he is a kaafir. Indeed, Allah says:

وَلَا يَجْهَلَ النَّاسُ مِنْ مَهِيْدَالَةِ عَلَيْهِمْ أَنَّ اللَّهَ يَغْفِرُ لِلْمُتَّقِينَ

(And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.) [Qur’an 5:8]

Because snakes found in houses may be jinn, they should be asked three times to leave. If they go, all well and good, otherwise they should be killed. Then if it was a snake, then it deserved to be killed, and if it was a jinni then it persisted in enmity by appearing to humans in the form of a snake and thus scaring them. The aggressor is an attacker whom it is permissible to fight off with whatever will ward off his harm, even if that means killing him. But killing them without a reason that justifies, is not permitted.”

Cursing and hitting the jinn

Ibn Taymiyah mentioned that the believer’s duty is to help his brother who is being subjected to wrongdoing. The one who is possessed by jinn is being subjected to wrongdoing, but the help must be given in a fair and just way as commanded by Allah. If the jinni does not respond to commands, prohibitions and explanations, then it is permissible to scold him, insult him, threaten him and curse him, as the Messenger ﷺ did when the Shaytaan came with a flaming brand of fire to throw it in the face of the Messenger ﷺ. He said: “I seek refuge with Allah from you, and I curse you with the curse of Allah” three times.
He mentioned that healing the one who is possessed and warding the jinni off from him may require beating him, possibly in a severe manner. The beating happens to the jinni and is not felt by the one who is possessed. Then the one who was possessed wakes up and says that he did not feel any of that, and it did not leave any marks on his body. He may have been beaten with a large stick on his legs, three or four hundred times, or more or less than that, such that if this were done to a human it would have killed him, but it is done to a jinni. The jinni screams and yells, and tells the people present many things. Ibn Taymiyah says that he did that himself many times, in the presence of many people, and says that if he were to describe all of that it would take up too many pages.

Seeking help against the jinn by means of *dhikr* and reciting the Qur’án

The best things by means of which help may be sought against a jinn who has taken possession of a human is the remembrance of Allah (*dhikr*) and recitation of the Qur’án. One of the greatest means of doing that is by reciting *Aayat al-Kursiy*. “For whoever recites it will have ongoing protection from Allah, and no devil will come near him until the morning” – as it says in the *saheeh* hadith.

Ibn Taymiyah\(^3\) said: “Innumerable people have found that it is effective in warding off the devils and neutralizing their influence. It is also very effective in warding off the devils from the human soul and from the one who is possessed, and from those whom the devils help, such as those who do wrong to others, those who get angry, those who follow their whims and desires and those who perform singing and music. When it is recited over them with sincerity, it wards off the devils and neutralizes their devilish actions such as fortune-telling, because the devils inspire their familiars with things which the ignorant think are the miracles of the pious friends of Allah (*awliyaa’*), but in fact they are the deceitful

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\(^3\) *Majmoo’ al-Fataawa*, 19/55.
tricks which the devils play on their friends with whom Allah is angry and who have gone astray.”

**How the Messenger expelled the jinn from the body of one who was possessed**

The Messenger did that more than once. It is narrated from Umm Abaan bint al-Waaizi‘ ibn Zaari‘ ibn ‘Aamir al-‘Abdi, from her father, that her grandfather Al-Zaari‘ went to the Messenger of Allah, taking with him a son of his who was possessed, or a nephew (sister’s son) of his.

“My grandfather said: when I came to the Messenger of Allah I said, ‘I have with me a son of mine – or a nephew of mine – who is possessed. I have brought him to you so pray for him.’ He said, ‘Bring him to me.’ So I went to him, and he was still sitting on his riding-animal. I lifted him down and removed his travelling clothes and dressed him in two fine garments, then I took him by the hand and brought him to the Messenger of Allah.

He said, ‘Bring him closer to me, and turn his back towards me.’ He grabbed him by his clothes, top and bottom, and started to hit his back, (raising his arm) so high that I saw the whiteness of his armpits, saying, ‘Get out, enemy of Allah; get out, enemy of Allah!’

Afterwards, the boy’s eyes looked normal, not as they had looked before. Then the Messenger of Allah sat him down in front of him, and prayed for him, and wiped his face. After the Messenger of Allah had prayed for him there was no one in the delegation who was better than him.” This is narrated by Aṭ-Ṭabaraani.

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4 *Majma’ al-Zawaa’id*, 9/2. Al-Haythami said concerning it: No one narrated from Umm Abaan except Matar. Al-Haythami narrated the ḥadith from Aḥmad in his *Musnad* in a shorter version than that narrated by Aṭ-Ṭabaraani. He said, its *isnaad* includes Hind bint al-Waaizi‘, whom I do not know, but the rest of its men are *thiqaat* (trustworthy).
In *Al-Musnad* it is also narrated that Ya‘laa ibn Murrah said: “I saw three things from the Messenger of Allah ﷺ that no one had seen before me and no one saw after me.

I went on a journey with him, and as we were travelling on one of the roads, we passed by a woman who was sitting with a child of hers. She said, ‘O’ Messenger of Allah, this child is suffering and we are suffering because of that. He is overpowered (by the jinn) I don’t know how many times each day.’ He said, ‘Give him to me.’ She lifted him up to him, and put him in front of him on the saddle, then he opened his mouth and blew into it three times, and said: ‘In the name of Allah, I am the slave of Allah. Begone O’ enemy of Allah!’ Then he gave him back to her and said, ‘Meet us in the same place when we are coming back, and tell us what happens.’ We went, then we came back, and we found her in that place, and she had three sheep with her. He said, ‘How is your son?’ She said, ‘By the One who sent you with the truth, we have not noticed anything wrong with him until now. Take these sheep as a gift.’ He said (to me), ‘Get down and take one from her, and give the others back.””

It is narrated that ‘Uthmaan ibn Abi’l-‘Aas ﷺ said: “When the Messenger of Allah ﷺ appointed me as governor of Al-Ṭaa’if, I started to experience problems in my prayer, such that I did not know what I was doing in my prayer. When I noticed that, I went to the Messenger of Allah ﷺ. He said, ‘The son of Abi’l-‘Aas?’ I said, ‘Yes, O’ Messenger of Allah.’ He said, ‘What brings you here?’ I said, ‘O’ Messenger of Allah, I am experiencing problems with my prayers, so that I do not know what I am doing in my prayer.’ He said, ‘That is the Shayṭaan. Come closer.’ So I came closer to him and squatted. He tapped me on the chest three times with his hand and blew in my mouth, and said, ‘Get out, enemy of Allah!’ He did that three times, then he said, ‘Go and get on with your work.””

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5 Narrated by Aḥmad in his *Musnad*, 4/170. Al-Daarimi (1/15, no. 17) also narrated a similar version of this story from Jaabir.

6 *Saheeh Sunan ibn Maajah*, 2/273, no. 2858
If the one who is possessed suffers and cannot find any cure for his problem, and he bears that with patience, then he will have a great reward with Allah. In *Saheeh al-Bukhaari* it is narrated that ‘Ațaa’ ibn Abi Rabaaḥ said: “Ibn ‘Abbaas said to me, ‘Shall I not tell you about one of the women of Paradise?’ I said, ‘Yes.’ He said, ‘This black woman came to the Prophet ﷺ and said, ‘I suffer from seizures and I become uncovered; pray to Allah for me.’ He said, ‘If you wish you may bear it with patience and Paradise will be yours, or if you wish I will pray to Allah to heal you.’ She said, ‘I will be patient.’ Then she said, ‘But I become uncovered; pray to Allah that I will not be uncovered.’ So he prayed for her.”

Muhammad narrated to us that Mukhallad told us from Ibn Jurayj (who said) ‘Ațaa’ told me that he saw Umm Zafar, that tall black woman, clinging to the curtain of the Ka‘bah. Ibn Hajar mentioned that this woman said: “I am afraid that this evil one (i.e., the devil who was possessing her) may cause me to become uncovered.”

The Messenger ﷺ expelled jinn by means of commands, prohibitions and curses, but these are not enough on their own. Strength of faith, certainty of belief and a good relationship with Allah also play major role in that, as will be clear from the following report:

**Imam Aḥmad commands a jinni to leave and it responds to him**

It is narrated that Imam Aḥmad was sitting in his mosque, when a companion of his came to him from the *khaleefah* Al-Mutawakkil, and said,

“In the house of the Ameer al-Mu ‘mineen there is a slave woman who is possessed. I have been sent to you so that you may pray to Allah to heal her.”

Imam Aḥmad gave him a pair of wooden slippers and said to him,

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7 *Saheeh al-Bukhaari*, 10/114, no. 5652.

8 *Fath al-Baari*, 10/115.
“Go to the house of the Ameer al-Mu’mineen, and sit by the woman’s head, and say to the jinni, ‘Ahmad says to you, which would you like better, to leave this slave woman or to be struck with these slippers seventy times?’

The man went to the slave woman with the slippers, and sat by her head, and repeated what Imam Ahmad had told him to say.

The maarid (jinni) said, speaking through the woman’s lips, ‘Ahmad is to be heard and obeyed. If he told us to leave Iraq we would do so, because he obeys Allah, and whoever obeys Allah, everything will obey him.’ Then he left the slave woman, and she calmed down and later bore children.

When Imam Ahmad died, the maarid came back to her. The ruler asked one of the companions of Ahmad to pray for her. He came, bringing those shoes with him, and said, ‘Come out, or I will hit you with these shoes.’

The maarid said: ‘I will not obey you and I will not come out, but Ahmad ibn Hanbal obeyed Allah, so we were instructed to obey him.’”

What kind of person should the one who treats this condition be?
The one who treats this condition should have strong faith in Allah and be dependent on Him. He should have confidence in the effects of dhikr and Qur’an recitation. The stronger his faith and the more he puts his trust in Allah, the stronger the effect will be. He may be stronger than the jinni, so he will expel him, or the jinni may be stronger so he will not leave. The one who is trying to expel the jinni may be weak, so the jinni may intend to harm him, so he has to make a lot of du’aa’ and seek the help of Allah against him, and recite Qur’an, especially Aayat al-Kursiy.

Ruqyah and seeking refuge with Allah

Ibn Taymiyah (may Allah have mercy on him) said: “Treating the one who is possessed by jinn by means of ruqyah or seeking refuge with Allah falls into two categories:

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9 Majmoo’ al-Fataawa, 24/277.
If the *ruqyah* or seeking refuge with Allah is in words whose meanings are known, or of types that are permitted in Islam for a man to say, such as calling upon Allah, remembering Him and addressing His creatures, etc., then it is permissible to recite such ruqyahs for the one who is possessed and to seek refuge for him with Allah. It is proven in *As-Saheeh* that the Prophet ﷺ said: “Tell me about your ruqyahs; there is nothing wrong with *ruqyah* so long as it does not involve *shirk.*”\(^{10}\) And he said, “Whoever among you can benefit his brother, let him do so.”\(^{11}\)

But if that involves *haraam* words, such as *shirk* or words whose meaning is unknown and which may contain *kufr*, then no one should use them for *ruqya* or for swearing oaths. Even if the jinni departs from the possessed person because of these words, that which Allah and His Messenger have forbidden causes more harm than good.

Elsewhere\(^ {12}\) he said that those who recite spells involving *shirk* are often unable to ward off the jinni, and often the jinn ridicule him when he asks them to kill the jinni who is possessing the human, or to detain him. So they make him think that they have killed him or detained him, but that is no more than an illusion and a lie.

**Placating the jinn**

Some people try to placate the jinn who possess humans, by offering sacrifices to them. This is a kind of *shirk*, which Allah and His Messenger have forbidden. It is narrated that the Prophet ﷺ forbade the offering of sacrifices to the jinn.

Some people claim that this is a kind of using *haraam* things for treatment, and that it is a major sin. The correct view is that Allah does not put the healing for anything in *haraam* things... Even if we go along with the view that it is permissible to use *haraam* things such as dead

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\(^{10}\) Muslim, 4/1727, no. 2200.

\(^{11}\) Muslim, 4/1727, no. 2199.

\(^{12}\) Majmooʿ al-Fataawa, 19/46.
meat and alcohol as medicines, it is not permissible to use this as evidence to support offering sacrifices to the jinn, because there is some dispute among some of the scholars as to whether it is permissible to use haraam things as treatments. But there is no dispute among the scholars that using shirk or kufr for treatment is haraam, so it is not permissible to use that for treatment, according to scholarly consensus.
CHAPTER SIX
THE WISDOM BEHIND THE CREATION OF THE SHAYṬAAN

The Shayṭaan is the source of evil and sin, he leads people to doom in this world and in the Hereafter. He raises his banner at every time and in every place, and calls people to kufr and disobedience of the Most Merciful. Is there any wisdom behind his creation? What is this wisdom?

This question is answered by Ibn al-Qayyim (may Allah have mercy on him), who said1: “In the creation of Iblees and his cohorts there is wisdom the details of which cannot be encompassed by anyone except Allah.”

Among those reasons are the following:

1 – The perfection of total enslavement to Allah which results from striving against the Shayṭaan and his followers:

His Prophets and close friends (awliyaa’ ) are able to perfect their level of total enslavement to Allah (’uboodiyah) by striving against the enemy of Allah and his supporters, opposing him and spiting him for the sake of Allah, annoying him and his friends, seeking refuge in Allah from him, turning to Allah for protection against his evil and his plots. Innumerable benefits both in this world and in the Hereafter result from that, which could not have come about were it not for his existence.

2 – Making people afraid of sin

Another effect is that the angels and the believers are afraid of falling into sin after what they have seen of the state of Iblees, how he fell from being on a level with the angels to the satanic level; having seen this, their fear is stronger and more complete. Undoubtedly, when the angels saw that, they became more humble slaves of Allah and submitted to

1 Shifaa’ al-Ghaleel, p. 322.
Him more, and feared Him more, just as happens with the slaves of a
king when they see that one of their mates has been subjected to the
utmost humiliation; when they see that, there is no doubt that their fear
and caution grow more intense.

3 – Allah has made him a lesson for those who are willing to learn
Allah has made him a lesson for those who go against His commands
and are too proud to obey Him, and who persist in their sins. Similarly,
Allah made the father of mankind a lesson for those who do that which
He has forbidden or who disobey His commands. Then he (i.e., Adam),
repented and regretted his sin, and turned back to his Lord. So the fathers
of both mankind and the jinn were tested with sin. So Allah made one
father a lesson to the one who persists in sin, and the other father a lesson
to the one who repents and turns back to his Lord. How much wisdom
and great signs there are in this.

4 – He has made him a trial and a test for His slaves
He is the means by which Allah tests His creation, to distinguish the evil
among them from the good. Allah created humankind from the earth, in
which there is both ease and hardship, good and bad. So they will
inevitably manifest that which is in the substance of which they are
made. According to a hadith, Abu Moosa said, “I heard the Messenger of
Allah ﷺ say: ‘Allah created Adam from a handful which He gathered
from throughout the earth, so the children of Adam vary as the earth does,
and among them are red, white and black, easy-going and difficult, good
and evil.’” This was narrated by Aĥmad, Tirmidhi and Abu Dawood.²
Whatever existed in the original material is still present in that which
was created from it. Divine wisdom dictates that that should appear and
be made manifest. So there has to be a cause of that being made
manifest. Iblees is the means by which the good are distinguished from
the evil, just as the Prophets and Messengers are also a means. Allah
says:

² Mishkaat al-Maṣaabeeh, 1/36, no. 100.
So Allah sent His Messengers to those who are accountable, among whom are both good and wicked, so that the good may be joined to the good and the wicked to the wicked.

Divine wisdom dictated that they should be mixed in the arena of testing (i.e., this world), but when they pass into the eternal abode they will be separated and each will be given its own abode. Such is Allah’s great wisdom and great power.

5 – Manifestation of Allah’s complete ability to create opposites

Among these reasons is that this is a manifestation of Allah’s complete ability to create opposites, such as Jibreel and the angels as opposed to Iblees and the devils. This is one of the greatest signs of His power, will and authority, for He is the Creator of opposites such as the heavens and the earth, light and darkness, Paradise and Hell, water and fire, heat and cold, good and evil.

6 – The goodness of a thing is demonstrated by means of its opposite

Another of these reasons is that the creation of one thing demonstrates the goodness of its opposite, because the beauty of a thing can only be manifested in contrast with its opposite. If it were not for the ugly, we would not appreciate the virtue of the beautiful; were it not for poverty we would not appreciate the value of richness.

7 – Testing people so that they will achieve a high level of gratitude

Another reason is that Allah likes to be thanked properly, in all ways. Undoubtedly, His friends (awliya’
) achieve a high level of gratitude through the existence of the enemy of Allah, Iblees and his troops, and through their being tested by means of them. This could not happen were it not for the existence of Iblees. How great is the difference between
Adam’s gratitude when he was in Paradise, before he was expelled therefrom, and his gratitude after he had been tested by his enemy, then his Lord chose him and turned to him in repentance.

8 – Through the creation of Iblees, true enslavement to Allah is achieved

Love, turning to Allah, putting one’s trust in Him, patience and contentment etc. are the most beloved forms of total enslavement to Allah. This total enslavement can only be achieved through jihad and sacrificing oneself for Allah, by putting love for Him above all else. For jihad is the pinnacle of total enslavement to Allah, and the most beloved to the Lord. So the creation of Iblees and his cohorts helps (the believer) to achieve this total enslavement, the wisdom and benefits of which cannot be comprehended by anyone except Allah.

9 – That leads to the manifestation of His signs and the wonders of His powers

By creating one who is opposed to His Messengers and who disbelieves in them and fights them, His signs and the wonders of His power and the subtleties of His creation are more completely manifested, the existence of which is dearer to Him and more beneficial to His close friends than if they did not exist, such as the signs of the Flood, the staff and hand [of Moosa (ﷺ)], the parting of the sea, the throwing of Ibrraheem [Abraham (אברם)] into the fire, and many more of His signs and proofs of His power, knowledge and wisdom. So there have to be causes which lead to these things.

10 – His being created from fire is a sign

Another of these reasons is the substance of fire, which burns and carries elements of arrogance and corruption, as well as shining brightness and light. Allah brings both forth from it, just as the substance of earth contains both good and evil, easy-going and difficult, red, black and white. He brings forth all of that by great wisdom and immense power, a sign which indicates that:
There is nothing like Him, and He is the All-Hearer, the All-Seer.

[Qur'an 42:11]

11 – Manifestation of His names

Among His names are Al-Khaafid (the One Who brings low) and Al-Raafi' (the One Who lifts high), Al-Mu'izz (the One Who honours) and Al-Mudhill (the One Who humiliates), Al-Hakam (the Judge) and Al-'Adl (the Most Just), and Al-Muntaqim (the Avenger). These names require situations in which they may be manifested; for example, the names Al-Razzaaq (the Provider) and Ar-Rahmaan (the Most Merciful) are manifested in the provision (rizq) and mercy (raḥmah) granted by Allah. So there should be situations in which these names are to be manifested.

12 – Manifestation of the perfection of His Sovereignty and the universality of His control

Another reason behind the creation of Iblees is the manifestation of His absolute sovereignty, a sign of which is His universal control, His decision concerning all degrees of reward and punishment, honour (of the believers), humiliation (of the disbelievers), justice, and His blessings. So there have to be situations to which reward and honour are connected, and other situations to which punishment and humiliation are connected.

13 – The existence of Iblees is a sign of the perfect nature of His wisdom

One of the names of Allah is Al-Hakeem (the Most Wise), and wisdom is one of His attributes. His wisdom dictates that everything should be put in its place which is not appropriate for anything else. So this dictates that opposites must be created, each of them characterized by that which does not befit others. How could wisdom be perfect without that? The existence of these opposites is part of that perfect wisdom, as it is part of that perfect power.
14 – Praising Him for His withholding and bringing low

His praise is perfect and complete in all aspects. He is to be praised for His justice and withholding, for His bringing low and His raising high, for His vengeance and His humiliation, just as He is to be praised for His bounty and giving, His raising high and honouring. To Him be complete and perfect praise for both this and that. He praises Himself for all of that, and His angels, Messengers and close friends praise Him for that, and all the people standing on the Day of Resurrection will praise Him for that. Whatever is required to make His praise complete, He has perfect wisdom in creating it and bringing it into existence, and to Him be complete praise. Therefore it is not right for there to be a situation in which His praise or His wisdom cannot be manifested.

15 – By creating Iblees, Allah manifests to His slaves His forbearance and patience

Allah loves to manifest to His slaves His forbearance, patience, deliberation (lack of haste), immense mercy and generosity. That dictates that He should create those who will associate others with Him and oppose His wisdom and strive to oppose Him and make Him angry. Yet despite that He bestows upon them all kinds of blessings, He sends provision, gives good health and enables them to enjoy all kinds of luxuries, He answers their prayers, removes harm from them. He treats them with kindness and care, in direct contrast to the manner in which they treat Him, by disbelieving in Him, associating others in worship with Him and speaking badly of Him. How much wisdom Allah has in that, and how greatly is He to be praised.

Allah draws closer to His friends by means of His perfect attributes, as it is narrated in As-Saheeh that Abu Moosa al-Ash‘ari said: “The Messenger of Allah said: ‘There is none more forbearing than Allah about accusations which He hears – they attribute to Him a son, but He gives them good health and grants them provision.’” Agreed upon by Bukhaari and Muslim.\(^3\)

\(^3\) Mishkat al-Masaabeeh, 1/14, no. 23.
In *As-Saheeh* it is narrated that Abu Hurayrah said: "The Messenger of Allah ﷺ said: ‘Allah says, ‘The son of Adam disbelieved Me, and he had no right to do so. And he reviled Me, and he had no right to do so. As for his disbelieving Me, it is his saying: He will not remake me as He made me at first – and the initial creation (of him) is no easier for me than remaking him. As for his reviling Me, it is his saying, Allah has taken to Himself a son, while I am the One, the Everlasting Refuge, I beget not nor was I begotten, and there is none comparable to Me.’" 4

Despite this reviling and disbelief, Allah sends provision to those who revile Him and disbelieve in Him, and He gives them good health, and protects them, and calls them to His Paradise. He accepts their repentance if they repent to Him and replaces those bad deeds with good deeds, and takes care of them in all their affairs, and honours them by sending His Messengers to them and commands them (Messengers) to speak kindly to them and treat them gently.

Al-Fuḍayl ibn ‘Iyaad said: “There is no night when darkness comes but the Most Majestic calls out, ‘Who is more generous than Me? My creatures disobey Me but I take care of them in their beds as if they do not disobey Me. I continue to protect them as if they did not sin. I bestow generously upon the one who disobeys and I give generously to the sinner. Who is there that calls Me and I do not respond? Who is there that asks of Me and I do not give? I am the Most Generous and generosity comes from Me, I am the Most Kind and kindness comes from Me. It is by My generosity that I give My slave what He asks Me for and what he does not ask Me for. It is by My generosity that I give to the one who repents as if he had never disobeyed Me. So where can My creation flee from Me? Where will the disobedient find refuge other than with Me?’

According to a report, Allah says: “There is a serious matter between Me and mankind and the jinn... I create and they worship others than Me; I grant provision and they thank others than Me.”

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4 *Mishkaat al-Maṣaabeeh*, 1/14, no. 20.
According to a *hasan* report: “O’ son of Adam, you have not been fair with Me. My goodness comes down to you, and your evil deeds ascend to Me. How I try to win your love by sending you blessing, when I have no need of you, and how you try to earn My hatred by disobeying Me, when you are in great need of Me and the noble angels are continually bringing your evil actions to Me.”

According to a *saheeh* hadith, “If you did not err, Allah would cause you to vanish and would bring people who would err and then seek His forgiveness, so that He could forgive them.”

16 – Allah created His creation so that His names and attributes could be manifested among them and influence them

Because of Allah’s complete love for His names and attributes, in order for Him to be praised and for His wisdom to be manifested, He had to create creatures among whom the rulings and influence of those name and attributes could be manifested. Because He loves to forgive, He created people whom He could forgive and towards whom He could show forbearance and patience, and not hasten to punish them he rather gives them hope and a respite.

Because He loves His wisdom and justice, He created those among whom His justice and wisdom could be manifested. Because He loves generosity and kindness, He created those who oppose Him and disobey Him whilst He forgives them and treats them kindly. If He did not create those who would commit all kinds of disobedience and transgressions, then this wisdom and these interests would have been lost, many times over. Blessed be Allah, the Lord of the Worlds and the Most Just of judges, the Owner of immense wisdom and comprehensive blessings, Whose wisdom extends as far as His power, Who in all things is extremely Wise, just as in all things He has great power and guidance.
17 – Things beloved to Allah which happen because of the existence of the Shaytaan

How often things that Allah loves happen because of the existence of this creature whom the Lord hates and is angry with, but what he (Iblees) causes which is disliked ultimately leads to something which Allah likes. Anyone who is wise will achieve that which he likes by putting up with that which he dislikes and which angers him, if that is the way to achieve the thing that is liked. Achieving the desired thing without the means to it is impossible.

No matter what evils and sins happened because of the existence of the enemy of Allah Iblees, the acts of obedience that happen because of him and his cohorts are dearer to Allah and more pleasing to Him, such as jihad for His sake, going against one’s whims and desires, and putting up with difficulties and hardship in order to earn His love and pleasure. The dearest thing to the beloved is to see his lover putting up with hardship and difficulty for his sake, in order to prove his love for him.

A poet says in his couplets: “For Your sake I put my cheek on the ground, to annoy the reviler and the jealous when You are pleased with me.” According to a divine report, “What pleases Me is what those who bear hardship bear for My sake.”

By Allah, how dear it is to Him for His lovers to put up with the harm and annoyance of His enemies for His sake and to earn His pleasure. How beneficial that harm and annoyance is for them, and how good it is for them in the end. How much honour, closeness to Allah and joy they gain from that, but those who deny the love of their Lord will be forbidden even to get a whiff of that or to enter through that door, or to taste this drink (of divine love).

Even though this creature (Iblees) angers his Lord, His Prophets, Messengers and close friends please Him with regard to him (Iblees), and that pleasure is greater than that anger. If the sins and disobedience that are caused by Iblees anger Allah, nevertheless He rejoices more at
the repentance of His slave than one who has lost his camel, which is
carrying his food and drink, when he finds it in an isolated and
dangerous desert. If what this accursed enemy does to His Prophets and
Messengers angers Him, nevertheless He is greatly pleased by the way
that they (Prophets and Messengers) fight him, disobey him, annoy him
and suppress him. This pleasure is greater and is dearer to him than not
having things which displease Him which would result in those loved
things not being there.

Although Adam’s eating from the tree displeased Him, He was pleased
with His repentance, when he turned to Him, submitted to Him and
humbled himself before Him.

If He was angered when His enemy expelled His Messenger ﷺ from His
sanctuary in that manner, He was greatly pleased when he re-entered that
land in that manner.

If He was angered when they killed His close friends and loved ones,
tearing their flesh and shedding their blood, He was pleased by their
attaining that life better than which there is no other life, and nothing
better than being close to Him.

If He is angered by the sins of His slave, He is pleased by the testimony
of His angels, Prophets, Messengers and close friends, bearing witness
to the vastness of His forgiveness, generosity and kindness, and praising
Him for that. His being praised and glorified in the words with which He
is praised and glorified is dearer to Him and more pleasing to Him than
the things that are lost as a result of those sins.

It should be noted that praise is the basis of all of that. It forms the basis
of the system of creation and commandment. To the Lord be all praise, in
all respects, for He does not create anything or rule anything but He
deserves to be praised for it. His praise extends as far as His creation and
commandment, praise in the true sense which involves loving Him and
being pleased with Him and with what He does, praising Him for it,
affirming His ultimate wisdom in all that He creates and commands.
Denying His wisdom means denying His praise... Just as He cannot be
anything but praiseworthy, so too He cannot be anything but Wise, so
His praise and Wisdom, like His Knowledge, Power and Life, form an essential part of His Essence. It is not permissible to deny any part of His attributes or names, or their implications or effects, because that would lead to the suggestion of defects which would contradict His being Perfect, Great and Mighty.

18 – Loving Allah provides refuge and protection for His close friends

Concerning this, Ibn al-Qayyim said: “Just as His attributes of perfection and deeds which dictate praise means that He gives generously and bestows abundantly, so too they mean that He protects, supports and comes to the aid of His close friends. Just as He loves to see them turn to Him for help, so too He loves to see them seek His protection. One of the signs of a king’s perfection is that his allies turn to him for protection and refuge.

The point is that the sovereignty of kings requires that their subjects turn to them for protection, just as Allah commanded His Messenger to seek refuge in Him from the accursed Shaytaan in more than one place in the Qur’an. Thus is made manifest the perfect nature of His blessing to His slave, that He protects him from his enemy. His protection is not the least of His blessings. Allah loves to complete His blessings upon His believing slaves, and to show them His support against their enemy, and to protect them from him, and grant them victory over him. What a great blessing it is when He completes their joy and happiness, and what great justice which He manifests concerning His enemies and opponents.

The reasons why Iblees will remain alive until the end of time

Ibn al-Qayyim (may Allah have mercy on him) spoke of this and explained in Shifaa’ al-‘Aleel.⁵ Among the reasons he described were:

1 – To test people

Allah made him as a test and trial, in order to sort the good from the wicked, His friends from His enemies. Hence His wisdom decreed that

⁵ Shifaa’ al-‘Aleel, 327.
he should remain alive, in order to fulfil the aim for which he was created; if He caused him to die, this aim would not be met. His wisdom also decreed that His enemies the *kuffaar* - the disbelievers - should remain on earth until the end of time; if He were to destroy them altogether, a great deal of wisdom that is gained by their remaining alive would be lost. His wisdom decreed that the father of mankind should be tested, and that his children after him should also be tested, so that those who went against him (*Iblees*) and fought him would attain salvation, and those who agreed with him would take his side.

2 – *Iblees* was given respite as a reward for some of the good deeds that he had done in the past

Because Allah’s ruling and wisdom decreed that *Iblees* should have no share in the Hereafter, but he had previously done good deeds and acts of worship, Allah rewarded him for that in this world by granting him respite until the end of time. For Allah is not unfair towards anyone who has done a good deed. In the case of the believer, He rewards him in this world and in the Hereafter. But in the case of the *kaafir*, He rewards him for his good deeds in this world, when he passes over into the Hereafter, He will have nothing, as is proven in the *saheeh* hadith narrated from the Prophet ﷺ.

3 – He was given respite in order to increase in sin

The fact that he will remain alive until the Day of Resurrection is not an honour in his case; if he died, it would be better for him, and would reduce his punishment and his evil. But as his sin was so serious – because he persisted in disobeying Allah, opposed the One to Whose ruling he should have submitted, cast aspersions upon His wisdom and swore to misguide His slaves and prevent them from submitting completely to Him – the punishment for his sin will be the greatest punishment, because of its seriousness. So he was left in this world and given respite so that he would increase in sin, in addition to that first sin, and thus he will deserve a punishment like no other. He will be the foremost among the evildoers in punishment just as he was the foremost
among them in evil and *kufr*. Because the essence of all evil stems from him, his punishment in Hell will be of a fitting manner. So every punishment that is inflicted upon the people of Hell will start with him and then pass to his followers, as a manifestation of justice and perfect wisdom.

4 – He was left to be the support and ally of evildoers

Part of the reason why he is left until the Day of Judgement is that he said, when he disputed with his Lord:

\[
\text{أَوَلَمْ نَفْتَنَّهَا رَبِّيَّنَا عَلَىٰ أَبْنَيْنَا إِنَّ أَحْزَآنَنَّ إِلَىٰ يَوْمِ الْقِيَمَةِ لَأَحْسِنُنَّ}
\]

\[
\text{تُرِيدُنَّ إِلَّا قَلِيلًا}
\]

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

[Qur’an 17:62]

Because Allah knew that among (Adam’s) offspring would be those who were not fit to dwell in Paradise, and who would be fit only for that which is fuelled by wood and dung (i.e., Hellfire), He left those people to (be misguided by) him. So Allah decreed, these are your friends and companions, so lie in wait for them and every time one of them passes by you, then do what you like with him. If he deserved to be with Me, I would not have given you any power over him, because I protect the righteous, who are those who deserve to belong to Me, and you are the friend of the evildoers, who have turned away from Me and who scorn My pleasure. Allah says:

\[
\text{إِنَّهُ لَا مَلَكُ عَلَى الْمُؤْمِنِينَ إِلَّا مَلَكُ عَلَى الْمُنْفِكِينَ وَالَّذِينَ أَدَانُوكُم}
\]

\[
\text{كَذَلِكَ إِنَّا نَسْتَكْفِرُونَ}
\]

\[
([\text{Verily, he has no power over those who believe and put their trust only in their Lord [Allah].}]
\]

His power is only over those who obey and follow him [Satan], and those who join partners with Him [Allah, i.e. those who are *Mushrikoon*, i.e., polytheists].)  

[Qur’an 16:99-100]
In fact Allah caused the Prophets and Messengers to die not because they were insignificant to Him, but because they could attain a position where He could honour them, where they could rest from the hardships and exhaustion of this world and the sufferings inflicted on them by their enemies and their followers. It was also done so that other Messengers might come after them, so that there would be one Messenger after another. Thus causing them to die was better for them and for the respective ummah. For them it was a respite from this world causing them to be joined with the higher companions in the utmost joy and happiness, especially when their Lord had given them the choice of staying in this world or joining Him.

With regard to the benefit to the nations of the Prophets' deaths, it is to demonstrate that who would obey them not only during their lifetimes but also after their deaths, and to demonstrate who would not worship them, but rather worship Allah by obeying their commands and heeding their prohibitions, for Allah is the Ever-Living Who never dies. How much wisdom there is in their dying, how greatly that serves their interests and the interests of the ummah. For they are human, and Allah did not create human beings with a physical constitution that is suited to ongoing existence; He rather created them as succeeding generations on earth, one generation following another. If He caused them to remain alive, the benefits and wisdom of making the succeeding generations would be lost and the earth would become crowded. Death is a step towards perfection for every believer. Were it not for death there would be no pleasure in living on this earth and its people would not enjoy their life here. There is wisdom in death as well as in life.

**To what extent will the Shaytaan succeed in destroying the sons of Adam?**

When the Shaytaan refused to submit to Adam, Allah cast him forth from His Mercy and His Paradise. He became angry with him and cursed him. The Shaytaan vowed to himself before the Lord of Glory that he would lead us astray and misguide us, and make us worship him.
Allah cursed him. And he [Shaytaan (Satan)] said: ‘I will take an appointed portion of your slaves. Verily, I will mislead them.’

[Qur’an 4:118-119]

[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!’

[Qur’an 17:62]

To what extent will the Shaytaan (Satan) achieve his aim towards mankind?

The one who ponders the history of mankind will be horrified at what he sees of the misguidance of mankind, how they disbelieved in the Messengers and the Books, and disbelieved in Allah their Lord, and associated His creatures in worship with Him. Allah says:

[Qur’an 12:103]

Hence they deserve the anger and vengeance of Allah:

[Qur’an 23:44]
In the present age, wherever we look we can see the friends of the Shayṭaan with whom this life is teeming, raising his banner, promoting his message and tormenting the friends of Allah. What tells us the extent to which the Shayṭaan will achieve his aim is the fact that Allah will command Adam on the Day of Resurrection to send forth from among his descendents those who are destined for Hell. When he asks how many this includes, Allah will say to him: “Ninety-nine out of every hundred to Hell, and one to Paradise,” or, according to another report, “Nine hundred and ninety-nine out of every thousand to Hell, and one to Paradise.”

Thus Shayṭaan will prove true his thought about these offspring of Adam, who did not learn any lesson from what happened to their father or what happened to their predecessors. This accursed creature will continue to lead them to their doom, and sometimes it seems as if they are trying to beat Iblees to Hell.

What can be worse than an enemy’s thought about his enemy being proven true?

\[
\text{وَأَفَّادَ صَدَقَ عَلَيْهِمْ إِلٍّيَّ إِنَّمَا فَاتَبَعُوهُ إِلَّا فِي كُفُّ وَكُفُّ.}
\]

(And indeed Iblees [Satan] did prove true his thought about them, and they followed him, all except a group of true believers [in the Oneness of Allah].) [Qur’an 34:20]

It is very bad for man that the Shayṭaan’s thought about him should be proven true, and that he should obey this enemy and disobey his Lord. The matter has reached an unimaginable and indescribable level; now there is a group in Iraq which calls itself “devil worshippers”, and we see some writers swearing “by the Shayṭaan.” How weird they are!

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6 These two hadiths are narrated by Bukhaari and others. Bukhaari, 11/387, 388. See also our book Al-Jannah wa’l-Naar, p. 76 [This book is also available in English under the title Paradise and Hell (Translator)].
Do not pay any attention to the large numbers of the doomed

One would not expect the wise person to be deceived by the large numbers of the doomed. Large numbers do not count for anything in the Balance of Allah; rather what counts is the truth, even if the number of its followers is small.

Be among the followers of the truth who are content with Allah as their Lord, Islam as their religion and Muhammad as their Messenger, those who know the Shaytaan and the followers of the Shaytaan for what they are, and fight them with proof and evidence, with swords and spears, and above all by turning to the Most Merciful and adhering to His religion.

(O’ you who believe! Enter perfectly in Islam [by obeying all the rules and regulations of the Islamic religion] and follow not the footsteps of Shaytaan [Satan]. Verily, he is to you a plain enemy. Then if you slide back after the clear signs [Prophet Muhammad, and this Qur’an and Islam] have come to you, then know that Allah is All-Mighty, All-Wise.)

[Qur’an 2:208-209]

We ask Allah to make us, by His grace, among those who enter perfectly into Islam. May Allah bless His slave and Messenger Muhammad and his family and Companions, and grant them peace.
SYMBOLS' DIRECTORY

(ﷺ) : Subhaanahu wa Ta'aala - “The Exalted.”

(ﷺ) : Salla-Allahu 'Alayhi wa Sallam -
     “Blessings and Peace be upon him.”

(ﷺ) : 'Alayhis-Salaam - “May Peace be upon him.”

(ﷺ) : Radi-Allahu 'Anhu - “May Allah be pleased with him.”

(ﷺ) : Radi-Allahu 'Anha - “May Allah be pleased with her.”
<table>
<thead>
<tr>
<th>Glossary Entry</th>
<th>Arabic Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Anṣaab</td>
<td>الانصاب</td>
<td>Stone altars for offering sacrifices to idols, Jinn, etc.</td>
</tr>
<tr>
<td>Al-Ḥakeem</td>
<td>الحكيم</td>
<td>The Most Wise. An attributive of Allah.</td>
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<tr>
<td>Al-Azlaam</td>
<td>الازلام</td>
<td>Arrows for seeking luck or decision.</td>
</tr>
<tr>
<td>Al-Qaasitoon</td>
<td>القاسطون</td>
<td>Disbelievers, those who have deviated from the right path.</td>
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<tr>
<td>Al-Munkar</td>
<td>المنكر</td>
<td>Wrong, evildoing, sins.</td>
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<tr>
<td>Al-Ḥakam</td>
<td>الحكم</td>
<td>The Judge.</td>
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<tr>
<td>Al-‘Adl</td>
<td>العدل</td>
<td>Justice, The Most Just.</td>
</tr>
<tr>
<td>Al-Muntaqim</td>
<td>المنتقم</td>
<td>The Avenger. An attributive name of Allah.</td>
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<tr>
<td>Ar-Razzaaq</td>
<td>الرزاق</td>
<td>The Provider. An attributive name of Allah.</td>
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<tr>
<td>Al-Ghayb</td>
<td>الغيب</td>
<td>Unseen.</td>
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<tr>
<td>Al-‘Uzzaa</td>
<td>العزيزة</td>
<td>Uzzaa, name of an idol worshipped by the pre-Islamic Arabs.</td>
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<tr>
<td>‘Aalam ar-Rooh</td>
<td>عالم الروح</td>
<td>A world of spirit.</td>
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<tr>
<td>‘Arafah</td>
<td>عرفة</td>
<td>Ninth day of Dhul Hijja, name of a place near Makkah where pilgrims (Haajies) have to pass the day on the 9th of Dhul Hijjah.</td>
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<tr>
<td>Arabic Term</td>
<td>English Translation</td>
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<tr>
<td>As-Salaah</td>
<td>The prayer, obligatory/optional.</td>
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<tr>
<td>Allahu Akbar</td>
<td>Allah is All-Great.</td>
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<tr>
<td>'Awrah</td>
<td>Lit. Genitalia. In Islamic terminology it is the part of the body that must be covered: man from navel to knee, woman all save hands and feet and to some also the face.</td>
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</tr>
<tr>
<td>Adhaan</td>
<td>Call for prayer.</td>
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<tr>
<td>Aayah</td>
<td>Verse, sign.</td>
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<tr>
<td>'Afaareet</td>
<td>Sing: 'Ifreet. Strong jinn.</td>
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<tr>
<td>'Asr</td>
<td>Afternoon. Afternoon prayer.</td>
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<tr>
<td>Bid'ah</td>
<td>Reprehensible innovation in religion. Heresy.</td>
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<tr>
<td>Da'eeef</td>
<td>Weak.</td>
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<tr>
<td>Dhikr</td>
<td>Lit. Remembrance. Remembering Allah in a manner taught by the last Prophet.</td>
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<tr>
<td>Du'aa'</td>
<td>Supplication.</td>
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<tr>
<td>Eemaan</td>
<td>Faith, belief.</td>
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<tr>
<td>Fitnah</td>
<td>Tribulation, test.</td>
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<tr>
<td>Fajr</td>
<td>Dawn. Morning prayer.</td>
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<tr>
<td>Fuqahaa'</td>
<td>Sing: Faeceh, jurists of Islamic Law.</td>
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<tr>
<td>Gheerah</td>
<td>Protective jealousy, jealousy.</td>
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</tr>
</tbody>
</table>
Ghaawoon: Polytheists and those who go astray, criminals, and evildoers.

Ghusl: Complete ritual bath.

Hasan: Acceptable, a hadith term.

Hasad: Envy.

Hizb: Followers, party, group.

Halaal: Permissible in Islamic law, legal.

Hungafa': Sing: Ḥaneeef. Pure monotheists, believers in one God.

Haraam: Forbidden in Islamic law, illegal.

Ḥajj: Pilgrimage to Makkah in the 12th month of the Hijri calendar, Dhul Hijjah. The fifth pillar of Islam.

Hasanah: Good deed.

Iblees: Satan

Istithnaa' al-munqatī' : An Arabic grammatical construction indicating that what comes after the word (illa) is not of the same nature as what comes before it.

I'tikaaf: Seclusion in a mosque for the purpose of worshipping Allah only.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>Iqaamah</td>
<td>Second call to begin prayer.</td>
</tr>
<tr>
<td>Janeen</td>
<td>Foetus.</td>
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<tr>
<td>Jaahiliyah</td>
<td>Days of Ignorance, pre-Islamic, non-Islamic.</td>
</tr>
<tr>
<td>Jihaad</td>
<td>Struggle in the cause of Allah, holy war.</td>
</tr>
<tr>
<td>Jibt</td>
<td>witchcraft.</td>
</tr>
<tr>
<td>Janaabah</td>
<td>The state of ritual impurity because of menses or sexual intercourse, or seminal discharge in dreams.</td>
</tr>
<tr>
<td>Kufir</td>
<td>Disbelief.</td>
</tr>
<tr>
<td>Kaafir</td>
<td>Disbeliever.</td>
</tr>
<tr>
<td>Khilaafah</td>
<td>Vicegerency, caliphate.</td>
</tr>
<tr>
<td>Khamr</td>
<td>Alcohol, intoxicant.</td>
</tr>
<tr>
<td>Khalwah</td>
<td>Seclusion, Meeting in seclusion.</td>
</tr>
<tr>
<td>Khutbah</td>
<td>Sermon, speech, lecture.</td>
</tr>
<tr>
<td>Maarid</td>
<td>Lit. Rebellious or defiant, demon, or evil.</td>
</tr>
<tr>
<td>Mushrikeen</td>
<td>Sing: Mushrik. Polytheists, believers in deities more than one (Allah), ascribing divinity to humans, jinns and other creatures.</td>
</tr>
<tr>
<td>Maytah</td>
<td>Dead.</td>
</tr>
<tr>
<td>Makrooh</td>
<td>Undesirable from the point of view of religion.</td>
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<tr>
<td>Word</td>
<td>Translation</td>
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<tr>
<td>Muttaqoon</td>
<td>Sing: Muttaqi. The pious.</td>
</tr>
<tr>
<td>Mujrimoon</td>
<td>Sing: Mujrim. Criminals, sinners.</td>
</tr>
<tr>
<td>Najaasah</td>
<td>Ritual impurity.</td>
</tr>
<tr>
<td>Naṣeeḥah</td>
<td>Advice.</td>
</tr>
<tr>
<td>Rijs</td>
<td>Filth.</td>
</tr>
<tr>
<td>Ramaḍaan</td>
<td>Month of fasting. The ninth month of the Hijri calendar.</td>
</tr>
<tr>
<td>Rak‘ah</td>
<td>Unit of prayer consisting of one standing, one bowing and two prostrations.</td>
</tr>
<tr>
<td>Ribaa</td>
<td>Usury, interest.</td>
</tr>
<tr>
<td>Rooh</td>
<td>The spirit, soul.</td>
</tr>
<tr>
<td>Rizq</td>
<td>Provision.</td>
</tr>
<tr>
<td>Rahmah</td>
<td>Mercy.</td>
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<tr>
<td>Shayṭaan</td>
<td>Devils, Satan.</td>
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<tr>
<td>Ṣaḥaabaḥ</td>
<td>Sing. Ṣaḥaabi. Companions of the Prophet Muhammad.</td>
</tr>
<tr>
<td>Salaf</td>
<td>Pious predecessors.</td>
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<tr>
<td>Ṣaḥeeḥ</td>
<td>Authentic, right, sound.</td>
</tr>
<tr>
<td>Shari‘ah</td>
<td>Islamic law.</td>
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<tr>
<td>Subḥaan Allah</td>
<td>Glorified be Allah.</td>
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<tr>
<td>Shirk</td>
<td>Polytheism.</td>
</tr>
<tr>
<td>Siḥr</td>
<td>Witchcraft.</td>
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<tr>
<td>Salaam</td>
<td>Greeting, peace.</td>
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<tr>
<td>Ṣadaqaḥ</td>
<td>Charity.</td>
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<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
<td>Șiraat</td>
<td>Lit. Way, path. Also used for the bridge over Hell.</td>
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<tr>
<td>Taaghoot</td>
<td>False deities and false leaders calling to the non-Islamic path.</td>
</tr>
<tr>
<td>Țamth</td>
<td>Menstruation.</td>
</tr>
<tr>
<td>Tasbeeh</td>
<td>Saying Subhaan Allah.</td>
</tr>
<tr>
<td>Tawheed</td>
<td>Islamic Monotheism, belief in Allah Alone.</td>
</tr>
<tr>
<td>Taabi‘een</td>
<td>Sing. Tabī‘ī. Followers of the Companions of the Prophet.</td>
</tr>
<tr>
<td>Wali</td>
<td>Protector, helper, guardian, friend, saint.</td>
</tr>
<tr>
<td>Waswaas</td>
<td>Insinuating whispers of the Shaytaan.</td>
</tr>
<tr>
<td>Wudoo’</td>
<td>Ablution.</td>
</tr>
<tr>
<td>Zaqqoom</td>
<td>A thorny tree.</td>
</tr>
<tr>
<td>Zina</td>
<td>Adultery, fornication.</td>
</tr>
<tr>
<td>Zakaah</td>
<td>An annual obligatory prescribed charity (or poor due) by a Muslim in possession of riches, merchandise, agricultural produce etc. over a prescribed limit called niṣaab. A pillar of Islam.</td>
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<td>و (as vowel)</td>
<td>oo</td>
</tr>
<tr>
<td>ي (as vowel)</td>
<td>ee</td>
</tr>
<tr>
<td>ء</td>
<td>(Omitted in initial position)</td>
</tr>
</tbody>
</table>

| Fathāh | a  |
| Kasra   | i  |
| Ḍammah  | u  |
| Shaddah | Double letter |
| Sukoon  | Absence of vowel |