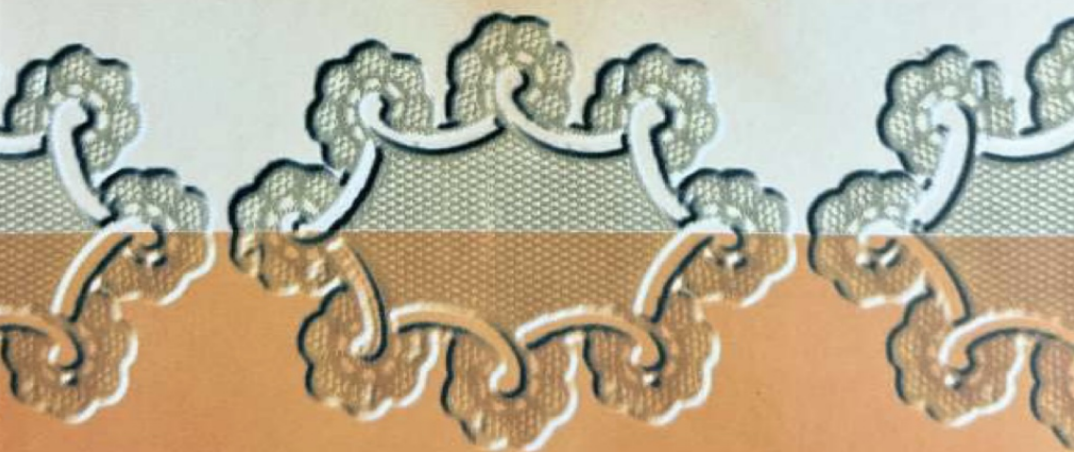


TAFSEER AL-MU'AWWIDHATAYN

Explanation
of
Surah al-Falaq
Surah an-Nas



IBN AL-QAYYIM AL-JAWZIYAH

Tafsir
Al-Mu‘awwidhatayn

**The Explanation of Surah
Al-Falaq and Surah An-Naas**

by:

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Preface by the Editor

All Praise is due to Allah, we seek His Help, and we seek His Protection against the evils of our bad deeds and ourselves. He, who is guided by Allah, none will lead him astray, and he, who goes astray, has no guide (to the right path). I testify that there is no deity, worthy of worship, but Allah ﷻ Alone, and I testify that Muhammad ﷺ is His Servant and Messenger.

This edition, which I present to the reader, is “Tafsir Al-Mu‘awwidhatayn”, a valued subject of Ibn Al-Qayyim Al-Jawziyyah, taken from his book “*Badai’ Al-Fawa'id*”. It is a sound proof of his vast knowledge, and his extensive research in the knowledge of the interpretation of the Qur’an.

This subject was initially taken from the book named above and published exclusively by Professor Qusay Muhib-ud-Din.

Having read it, I found some errors in the extraction of the Verses of the Qur’an, and believe that these errors were not due to the author; they were either copying errors from the publisher, who unintentionally missed out some numbers, or of the printers.

So I sorted out the references of the Verses of the Qur’an, and also introduced the extraction of the Prophet’s Traditions that were mentioned in the book.

With the Help from Allah ﷻ, I managed to produce the following:

A short biography of the author

- Extraction of the Verses of the Qur’an, giving the name of the *Surah* and number of its Verse
- Extraction of the Traditions (*Ahadith*) of the Prophet ﷺ

- A short interpretation of some Islamic groups mentioned in the book
- Adding some useful points related to the subject, and some literary terms and their meanings
- Drafting a table of contents at the end of the book.

Finally, I ask Allah ﷻ to forgive my sins and my misdeeds, as “Every offspring of Adam can do wrong” as reported in the authentic *Hadith*¹, and to accept this work as made sincerely for His Sake.

I also would like to thank the honourable brother, ‘Isam-ud-Din As-Sababiti, the author of the book “The Compilation of the Qudsi Traditions”, as he made his valued library at my service, regarding the sources and references of books.

“There is no might or power except with Allah, the Most High, the Supreme”

Written by the one who seeks the Mercy of his Lord,

Abu Hafs Sayyid bin Ibrahim

¹ Recorded by Imam Ahmad in his *Musnad* (3/198) and authenticated by Shaikh Al-Albani in “*Sahih Al-Jami’*”, on the authority of Anas bin Malik (4391).

A Biography of the Author

His full name was Imam Al-Hafidh Shams-ud-Din Abu 'Abdillah Muhammad bin Abi Bakr bin Ayyub bin Sa'd bin Hariz Zar'i, Dimashqi (from Damascus), known as Ibn Al-Qayyim Al-Jawziyyah. He excelled in Islamic jurisprudence and Arabic grammar, having vast knowledge.

He was born, in a knowledgeable home, on the seventh of the month Safar, in 691A.H. in the village of Zar', one of the villages of Hawarith, fifty-five miles southeast of Damascus.

He was transferred to Damascus, where he became a disciple of many of its scholars. He learnt the knowledge of "*Al-Fara'id*" (the Obligations in Islam) from his father. He learnt the *Hadith* from Shihab an-Nabulsi and others. He learns the Arabic language and literature from Ibn Abi Al-Fath Al-Ma'ally. He learnt the Basics of the Islamic Jurisprudence from Safy-Din Al-Hindi and Sheikh Al-Islam Ibn Taymiyyah, and from Shaikh Isma'il bin Muhammad Al-Hirani.

He closely accompanied Shaikh Al-Islam Ibn Taymiyyah, after the latter's return from Egypt in 712A.H. until his death in 728A.H.

He used to adopt and defend many of Shaikh Al-Islam's interpretations and extensively justify their authenticity.

Surat Al-Falaq

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

Bismillah ar-Rahman ar-Raheem

(In the Name of Allah, the Most Gracious, the Most Merciful)

﴿Say: "I seek refuge in Allah, the Lord of the daybreak,

from the evil of what He has created,

and from the evil of the darkening (night) as it comes with its darkness,

and from the evil of those who practise witchcraft when they blow on knots, and from the evil of the envier when he envies.﴾¹

¹ Surat al-Falaq.

Muslim in his book “*Sahih*” transmitted that Qays bin Hazim reported from ‘Uqbah bin ‘Amir who said: “The Messenger of Allah ﷺ said: ‘What wonderful verses have been sent down today, the like of which has never been seen! They are:

﴿Say: I seek refuge in the Lord of the dawn,﴾

and

﴿Say: I seek refuge in the Lord of men.﴾”¹

In another narration by Muhammad bin Ibrahim at-Taymi, ‘Uqbah reported that the Messenger of Allah ﷺ said: “Shall I inform you with the best words to use to seek refuge in Allah?” I said: “Yes” he ﷺ said:

﴿Say: I seek refuge in the Lord of the dawn﴾

and

﴿Say: I seek refuge in the Lord of men﴾”²

At-Tirmidhi said: “Narrated Qutaybah: Ibn Lahee‘ah informed us from Yazeed bin Abi Habib from ‘Ali bin Rabah, that ‘Uqbah bin ‘Amir said: ‘The Messenger of Allah ﷺ commanded me to recite the *Mu‘awwidhatayn*³ at the end of every *Salah*.”⁴

¹ Recorded by Muslim (814); Abu Dawud (1462); at-Tirmidhi (2904); an-Nassai (2/158); Ahmad, in his *Musnad* (4 – 151); and Darami (2/462).

² Recorded by Ahmad, in his *Musnad* (4/ 144) and (3/ 417).

³ Surat al-Falaq and Surat an-Nass, which are two Surahs with which we seek refuge in Allah against Satan and all aspects of evil.

⁴ Recorded by At-Tirmidhi (3067), in the chapter, “On the *Mu‘awwidhatayn*,” who said the *Hadith* was *gharib* (strange).

'Abdullah bin Khubaib said: "The Messenger of Allah ﷺ said to me: 'Recite,' but I did not recite anything. So he ﷺ said: 'Recite' but I did not recite anything. So he ﷺ said, for the third time: 'Recite' and so I replied: 'O Messenger of Allah, what shall I recite?' He ﷺ said: 'Recite: **(Say: He is Allah, the One)** and the *Mu'awwidhatayn* in the evening and the morning three times, for it will suffice you of all else."¹

Al-Jariri reported from Abu Hurayrah ؓ, from Abu Sa'id Al-Khudri ؓ who said: "The Messenger of Allah ﷺ used to take refuge in Allah from the *Jinn* and the evil eye, until the revelation of the *Mu'awwidhatayn*. When they were revealed, he observed using them, but left the rest."²

'Aishah ؓ said: "Whenever the Prophet ﷺ went to bed, he used to blow his breath over his hands (spitting without emitting any saliva), and recite Surat al-Ikhlās and the *Mu'awwidhatayn*, then he used to wipe his face and his body with his hands. So when I complained about any pain in my body, he would tell me to do the same."³

I say that the chain of authority includes Ibn Lahe'e'ah, about whom Yahya Al-Qattan and other scholars have remarked that he was *da'if* (weak) as a narrator.

However, an-Nassai also recorded the *Hadith* (1/196); Ibn Kuzaymah in his book, *Sahih* (755); and Al-Albani, in "The Small Compilations" (1170) and in the "Authentic Series" (645, 1514), on the authority of 'Uqbah bin 'Amir, as "Recite *Al-Mu'awwidhat* after every *Salah*."

¹ Recorded by At-Tirmidhi, in the book, "Supplications" (3575); an-Nassai, in "*Al-Isti'adhah*" (1/8); and Al-Albani, in "*Sahih Al-Jami*" (4282).

² Recorded by At-Tirmidhi (2059); an-Nassai (8/ 271); Ibn Maajah (3511); and authenticated by Al-Albani, in "*Riyad as-Salihin*" (1021), who said that the narration of Abu Sa'id was *sahih* (authentic).

Az-Zuhari also reported from ‘Urwa that ‘Aishah ﷺ said: “During the Prophet’s fatal illness, he used to recite the *Mu‘awwidhat* (Surat an-Nas and Surat al-Falaq) and then blow his breath over his body. When his illness was aggravated, I used to recite those two Surahs, blowing my breath over him, and make him rub his body with his own hand for its Blessings”¹

In another narration, az-Zuhari reported from ‘Urwah from ‘Aishah ﷺ who said: “The Prophet ﷺ used to apply *nafath* with *Al-Mu‘awwidhatayn* upon himself during his sickness before his death, and when his state was getting worse, I used to do *nafath* to him and use his blessed hands to wipe his body.”

‘Aishah ﷺ used to do that to the Prophet ﷺ, yet he neither ordered her nor prevented her from doing so. He ﷺ applied *ruqya* upon himself, but since it was difficult for him to move his blessed hands, he ﷺ allowed her to hold them and wiped them over his body, and so it was that he completed *ruqya* upon himself, with her help; it was not ‘Aishah ﷺ who performed *ruqya* upon him, but Allah knows best.

³ Recorded by Al-Bukhari, in the book, “The Virtues of the Qur’an,” in the chapter, “The Merits of the *Mu‘awwidhatayn*” (No. 5017), in the book “Medicine,” in the chapter “*Nafath*,” in *Ruqiya* (No. 5747), in the book, “Supplications,” in the chapter, “Seeking Refuge in Allah and Reciting the Qur’an before going to Sleep,” (No. 6319). Also recorded by Muslim (2192); Abu Dawud, in the book “*Al-Adab*,” in the chapter, “What to say before Going to Sleep” (3902, 5056); At-Tirmidhi, in the book, “Supplication” (3399); and Ibn Maajah in the book, “Supplications” (3875).

¹ Recorded by Al-Bukhari, in the book “*Al-Maghazi*,” in the chapter, “The Sickness of the Prophet ﷺ and his Death” (4439), and in the book “The Merits of the Qur’an,” in the chapter, “The Merits of the *Mu‘awwidhata*” (5016). Recorded by Muslim in the book, “*As-Salam*,” in the chapter, “Performing *Ruqiya* over the sick using *al-Mu‘awwidhatayn* and *Nafath*”. Recorded by Malik, in *Al-Muwatta’*, in the book, “*Al-Ayn*,” in the chapter, “Using *Al-Mu‘awwidhatayn* and *Ruqya* to treat the Sick” (2/ 943).

The intended meaning of this Hadith is the importance of the two Surahs (*Al-Mu'awwidhatayn*); the example of their great benefit, and how necessary they are for us. We cannot do without them, as they have a great effect in removing the evil eye, sorcery and all other aspects of wickedness.

Our need for seeking refuge in Allah, with these two Surahs (*Al-Mu'awwidhatayn*), is greater than our need for air, food, drink or clothes.

These two Surahs comprise three basic principles:

First: *Al-Isti'adhah* (taking refuge)

Second: the One to take refuge in (Allah ﷻ)

Third: the thing to seek refuge against (any evil)

Chapter One: The Meaning and Definition of *Al-Isti'adhah*

Al-Isti'adhah comes from the verb *'ādha*, which means seeking refuge and protection for one's safety.

This implies running away from something one dreads to somewhere one could be protected. It is for this reason that the one in which one seeks protection is also called a "refuge".

This meaning was referred to in the Hadith: When the daughter of Al-Jawn entered upon the Prophet ﷺ, and he ﷺ placed his hand on her, she said: 'I seek refuge in Allah from you.' So he ﷺ said to her: 'You have sought retreat in Allah ﷻ. You may go with your family.'¹

Al-Isti'adhah also means close attachment and company. Therefore, the one who takes refuge and protection attaches oneself closely to one's refuge, and holds on tightly to it with one's heart.

Al-Isti'adhah exists in the heart of a believer, but it cannot be expressed in words, because they cannot truly describe the condition of one's heart when it turns to Allah ﷻ with total devotion, seeking His Protection, in a state of complete humbleness.

This conforms with the meaning 'love' for Allah, 'fear' of Allah, and 'submission' to Allah ﷻ. Such feelings cannot be perceived by describing them as much as by experiencing them. It is only through experience that their real effect can take place in one's heart.

¹ Recorded by Ibn Maajah in the book, "Divorce" (No. 2037), with a chain of authority weakened by Al-Busayri in "*az-Zawa'id*," as he remarked that the chain includes 'Ubayd bin Al-Qasim, about whom Ibn Mu'in said, "He was an evil liar." It is also recorded by Imam Ahmad, in his *Musnad* (3/498).

An example of taking refuge in Allah ﷻ is contained in the statement: “*a’udhu billahi mina shayani rajeem*” (أعوذ بالله من الشيطان الرجيم) which informs of the condition of a person and his/her seeking shelter in Allah’s Protection.

The other example is slightly different; as the person simply asks for protection from Allah ﷻ by saying: “*asta’idhu billahi mina shaytani rajeem*” (أستعيز بالله من الشيطان الرجيم) as if one were saying: ‘I ask You, O Allah, to protect me.’

The first example is more comprehensive, and was the statement used by the Prophet ﷺ when obeyed the Command of Allah ﷻ, in the Verse:

﴿So when you recite the Qu’an, seek refuge in Allah from Shaytan﴾¹

so the Prophet ﷺ said:

﴿(أعوذ بالله من الشيطان الرجيم) “I take refuge in Allah from Shaytan (Satan), the outcast (the acursed one)”﴾²

He ﷺ also said:

“I take refuge in Allah’s Perfect Words from...”³

¹ Surat an-Nahl, Verse 98.

² Recorded by Al-Bukhari, in the book “*Al-Adab*” (6115); and Muslim (2610), on the authority of Sulaiman bin Sard ؓ who said, “I was sitting with the Prophet ﷺ when two men were arguing, and one of them was so furious that his face turned red and his jugular veins swelled. So the Prophet ﷺ said: ‘I know a word, which, if this man should say it, his state of anger would disappear. Had he said: ‘I seek refuge in Allah against Satan, the cursed one’, his anger would have left him.’ So they told the man: ‘The Prophet ﷺ said that you should utter the statement of seeking refuge in Allah against Satan, the acursed one.’”

“I take refuge in Allah’s Honour and Might”¹

If one asks oneself how the Verses of this command come in the form of a commands that grammatically refer to the one to whom the command was addressed to, as in,

﴿Say: “I take refuge in Allah, the Lord of the daybreak”﴾²

and

﴿Say: “I take refuge in Allah, the Lord of mankind”﴾,³

while it is known that when it is said: “Say: *Al-hamdulillah* (All Praise to Allah)”, or “*Subhanallah* (Allah be glorified)”, we obey the command by simply saying: “*Al-Hamulillah*” or “*Subhanallah*,” without uttering the word “Say”.

I say that this was the same question that Ubay bin Ka’b asked the Prophet ﷺ, to which the Prophet ﷺ replied: “It was said to me, and I said: Say”, so we are saying it as it was (originally) said by the Messenger of Allah ﷺ⁴.

³ Muslim reported in the *Hadith* of Khawlah bint Hakeem ؓ, in his book *Sahih*, who narrated : “I heard the Messenger of Allah ﷺ say: ‘Whoever stops at a place and says: **‘I take refuge in Allah’s Perfect Words from the evil He has created,’ nothing would harm him until he leaves that place.**” *Sahih* Muslim (2708), and “*Riyad as-Salihin*,” edited by Al-Albani, (No. 989).

¹ As recorded by Muslim, in the book “*As-As-Salam*” (2202), (the rest of the statement is: “...from the evil of anything that I may face or encounter”); both Abu Dawud and At-Tirmidhi in the book, “*Medicine.*” The *Hadith* is sound and authentic. It was also recorded by Imam Ahmad (4-217).

² Surat al-Falaq, Verse 1.

³ Surat an-Nass, Verse 1.

I say that the complement of the verb was omitted, as the sentence could otherwise have been : “It was said to me: ‘Say,’” or “This statement was said to me,” or “I have said as it was said to me.”

The secret or wisdom behind this is that the Prophet ﷺ was only commanded to relate the Qur’an as it was, as he produced nothing himself. He was informed by Allah ﷻ, and he ﷺ was commanded to relate the whole Qur’an, in the same manner in which it was revealed to him.

May the prayers and *Salam* of Allah be upon him, for he ﷺ conveyed the Message, as it was revealed to him, thus fulfilling his trust.

This Hadith is clear enough in reply against the various statements of deviated groups, such as Al-Mu‘tazilah¹ and Al-Jahmiyah², and those who claim that the Qur’an was conveyed in his own Arabic self-styled prose.

⁴ Recorded by Al-Bukhari in the book, “*At-Tafsir*” (4976).

¹ The followers of ‘Amru bin ‘Ubayd and Wasil bin ‘Ata’. They dissociated themselves from the group after the death of Al-Hasan Al-Basri, may Allah be pleased with him, at the beginning of the second century. They secluded themselves and created a theological school (Al-Mu‘tazilah), which introduced speculative dogmatism into Islam.

² The followers of Jahm bin Safwan, a deviant and innovator in Islam, who adopted the opinions of Al-Ja’d bin Dirham, such as denying some of Allah’s Attributes and saying that the Qur’an was created; which is a gravely deviated statement, as *Al-Qur’an* is the Word of Allah.

Chapter Two: The One In Whom We Take Refuge

He is Allah Alone, the Lord of the daybreak, the Lord of mankind, the King of mankind, the God of mankind, Who, Alone, deserves that we should seek refuge in Him, and that none of His Creation should be sought for in refuge. Rather, He ﷻ is the One who protects those who seek shelter in Him, safeguarding them from any evil they should seek refuge against.

Allah ﷻ has informed us in His Book (the Qur'an) about those who sought refuge in His Creation, how they were inflicted with more misery; as He ﷻ said:

﴿And verily, there were men among mankind who took shelter with the males among the *Jinn*, but they (the *Jinn*) increased them (mankind) in sin and transgression.﴾¹

It was said in the interpretation of this Verse that when an Arab of the Pre-Islamic era travelled and stopped at night in a desert place, he would say: 'I seek refuge in the master of this river from the foolish ones among his people,' and would spend the night in peace, until the morning."² Allah ﷻ has informed us that it is the *Jinn* who increase the level of sin and evil within mankind, because they sought refuge in their masters (the *Jinn*).

¹ Surat al-Jinn, Verse 6.

² Recorded by Muslim (2708) and it was reported in the *Hadith* of Khawlah bint Hakeem ؓ, who said: "I heard the Messenger of Allah ﷺ say: 'Whoever stops at a place and says: **'I take refuge in Allah's Perfect Words from the evil He has created,'** nothing would harm him until he left that place.'"

*Ahlu Sunnah*¹ rejects the statement of the Mu'tazilah² that the Words of Allah ﷻ are created, because the Prophet ﷺ sought refuge in Allah, saying: "I seek refuge in the Perfect Words of Allah," as the Prophet ﷺ never ever sought refuge in anything created.

Some other expressions used by the Prophet ﷺ for seeking refuge in Allah were:

"O Allah I take refuge in Your Pleasure from Your Displeasure, and in Your Pardon from Your Punishment"³

"I take refuge in the Honour and Omnipotence of Allah."

This proves that His Pleasure and Displeasure are also among His Attributes, as the Prophet ﷺ would only seek refuge in Allah or one of His Attributes.

The *Isti'adhah* of the last *Surah* came in the name of "the Lord", "the King," and "the God" of mankind. Allah ﷻ should be asked with His Best Names, with the Name that corresponds to his/her need. The Prophet ﷺ said regarding these two *Surahs*, "None has sought refuge in Allah with anything like these *Surahs*". Therefore, it is necessary that the Name used to seek refuge in should fit the request – so as to expel or remove any evil.

¹ The group which forms the majority of the Muslims and which follows the *Sunnah* of the Prophet ﷺ.

² The theological school which introduced speculative dogmatism in Islam.

³ Recorded by Muslim in the book, "*As-Salah*," in the chapter, "What is said about Bowing and Prostration," (No.222); Ahmad in his *Musnad* (6/ 58); Ibn Maajah in the book "Supplications," in the chapter, "The expressions used by the Prophet ﷺ for taking refuge in Allah," (Vol.2, No.3841); and Malik in, "*Al-Muwatta'*," in the book, "*Al-Qur'an*," in the chapter, "Supplications," (Vol.1, No214).

Chapter Three: The Evil from which Refuge is taken in Allah¹

The evil which afflicts man is either:

- (1) From sins, which a person committed and is punished for, as they took place with his/her intention and action. This is the worst type of evil, the most constant, and the type most attached to the sinner.
- (2) From an evil happening to someone from another source, which could either be obligated to observe the precepts of Islam or not. The obligated could be similar to him/her (people) or dissimilar (*Jinn*). Those non-obligated could be harmful things such as vermin or insects.

The two Surahs include the *Isti'adhah* from all this evil with the shortest and most significant expression, as every evil comes under this *Isti'adhah*.

Surat al-Falaq comprises the *Isti'adhah* in terms of four things:

First: the evil of the creatures, who generally possess some kind of evil.

Second: the evil of the darkness when it gathers.

Third: the evil of women who blow on knots.

Fourth: the evil of an envier when he envies.

¹ in Surat Al-Falaq and Surat An-Nās

We shall discuss these four types of evil, their settings and their connection with man, and how one could take precautions against them, and remove them once they have taken place.

Before tackling those four categories, it is necessary to define evil and its reality.

Evil can be used to define two things: pain and the expedients leading to it. Therefore, all types of evil come in the form of pains and their causes. For example, polytheism, disbelief, all acts of transgression and sins are aspects of evil, even if their owner gains some degree of benefit or satisfaction from them. They are evil because they are the causes that lead to suffering. Their outcome is pain and suffering, just as the outcome of eating poison is death.

Despite the fact that most aspects of evil acts generate some kind of delight or temporal pleasure, they are in reality like a delicious yet poisonous meal. Its eating is bliss but its aftermath is deadly. This is exactly the case of sins; they cause a sinner to suffer, thus depriving him/her of a potentially peaceful and joyous life.

When Allah ﷻ bestows His Mercy upon His Servant, He ﷻ preserves it for him/her, until the Servant changes it him/herself by his/her transgression. Allah ﷻ has said:

«Allah will not change the good condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and being ungrateful to Allah). But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no Protector.»¹

«That is so because Allah will never change a Grace, which He has bestowed on a people, until they change what is in themselves.»²

¹ Surat ar-Ra'd, Verse 11.

² Surat al-Anfal, Verse 53.

When one reflects on the Qur'anic stories about the nations from which Allah ﷻ took away His Blessing, one finds that the reason for their punishment was due to their disobedience of His Command. Likewise, when one looks at the condition of people around one, one sees that Allah ﷻ removes His Grace from them because of their sins. It has been said: "If you are enjoying a blessing take care of it, for sins take away all Blessings."

No blessing was ever safeguarded against, except by the obedience to Allah ﷻ, and there was never any increase in it, except with thankfulness to Him ﷻ; and it was never removed, except by disobedience to Him ﷻ.

Apart from the physical pain, a sinner also suffers mental pains, as his/her soul is overwhelmed with worry, anxiety, sorrow and regret. Had the sinner been more thoughtful, he/she would have considered the outcome of his/her wrongful acts, and would have kept him/herself away from them, yet his/her heart was too attracted to the world of ignorance and foolishness; thus Allah accomplished a matter already ordained.

If a sinner should become aware of his/her actions, he/she would sink into a state of remorse, because of all the opportunities that he/she had missed in this world and the Hereafter; but his/her regret would not become manifest until he/she was about to leave this world; it would only then that he/she would say:

﴿“Oh! If only I had prepared for this life of mine!”﴾¹ and

﴿“Alas for me for neglecting what was due to Allah!”﴾²

Whatever the Prophet ﷺ sought refuge against was either painful or a cause of pain. At the end of every *Salah*, he ﷺ used to take refuge in Allah against “the punishment of the grave” and “the punishment of the Hell-Fire” as these are the most painful

¹ Surat al-Fajr, Verse 24.

² Surat Az-Zumar, Verse 56.

punishments, and also against “the trials and tribulations of life and death” and “the *Fitnah* (trial) of *Al-Masih Ad-Dajjal* (the False Messiah)”¹ as these are the causes of a painful, long-lasting punishment.

The Prophet ﷺ mentioned the “trial” and its different forms, which take place either in life or after death. It is one of the most essential supplications in *Salah*, to the extent that some of the previous scholars suggested that *Salah* should be re-performed if this supplication is not mentioned at the end, before the greeting (of *Salam*).

The Prophet ﷺ also used to take refuge in Allah, saying: “O Allah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts, and from being overpowered by men.”²

He ﷺ sought refuge in Allah against eight ailments; each pair of them being related:

Anxiety and sorrow, which both subject the soul to constant suffering. The difference between them is that anxiety implies evil in the future; while sorrow is the suffering generated from a bad experience. They are both ailments torturing the soul; if it is concerning a past event, it is called sorrow; but if it is related to the future, it is called anxiety and concern.

Weakness and laziness are related; they are both causes of pain, because they inevitably lead to the deprivation of what is dear and desirable to oneself. Weakness implies inability; while laziness

¹ Recorded by Muslim (588); Abu Dawud (983); and An-Nassai (3/58).

² Recoded by Al-Bukhari, in the book, “Supplications,” in the chapter, “Seeking Refuge in Allah from Cowardice and Laziness” (No. 6369); Muslim (2706); At-Tirmidhi (3480); Abu Dawud (1541); and An-Nassai, (Vol.8, 258-259).

entails a lack of determination. Therefore, the soul suffers by missing the chance to cherish whatever it desires.

Miserliness and cowardice are also related, because they both miss the benefits of money and body. The coward misses the chance to enjoy those things which are dear and joyful to him/her, which could only be earned by endeavour and bravery; while niggardliness stands against all of them. These two defects are some of the worst causes of suffering.

The burden of debt and the overpowering by men are also linked; they both torture the soul. The first is a burden exercised by right, and is the burden of debt, which is often self-inflicted; while the second is an unjust subjugation, without choice.

The Prophet ﷺ said: “O Allah, I take refuge in Your Pleasure from Your Displeasure, and in Your Pardon from Your Punishment.”¹ Displeasure is the reason behind pain being afflicted on the wrongdoer; while the punishment is the pain itself. So he ﷺ sought refuge in Allah against being afflicted from the greatest pain of all (the Punishment of Allah) and its most terrible reason (the Displeasure of Allah).

¹ Recorded by Muslim (486); Malik in, *Al-Muwatta'* (Vol.1/ 214); Abu Dawud (879); At-Tirmidhi (3491); An-Nassai (2/222); Ahmad (6/ 58); and Ibn Maajah (Vol.2/ 3841).

Chapter Four: Seeking Refuge in Allah against Present and Potential Evil

There are two types of evil: an existing one, of which we ask its removal by Allah ﷻ; and a potential one, of which we ask Allah ﷻ to keep us away from.

This is similar to goodness, where we ask Allah ﷻ to keep the Blessings He has already bestowed upon us, and we also ask Him to bestow other Blessings upon us.

These four requests appear in the Verse relating to the supplication of Allah's Pious Servants:

﴿Our Lord, Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: "Believe in your Lord," so we have believed. Our Lord, forgive our sins and expiate from us our evil deeds﴾¹

this is a request to take away existing evil, as sins and misdeeds are evil as was previously explained; then they also said:

﴿and make us die along with the pious believers﴾² which is a request to keep one's Faith, which is the greatest sign of goodness lasting till the Last Day.

The next Verse in this *Surah* came with both the request to provide the absent blessing

¹ Surat Ali 'Imran, Verse 193.

² Surat Ali 'Imran, Verse 193; Al-Bayhaqi in his *Sunan*, on the authority of Ibn Mas'ud ؓ, who said: "The Prophet ﷺ taught us the sermon, "*Al-Haajah* (Need)": "All Praise to Allah, we praise Him, seek His Help, His Forgiveness, and His Refuge against the evil within us..."

«Our Lord, grant us what You promised us through Your Messengers»

and the request to save them from potential evil

«and do not disgrace us on the Day of Resurrection».

The last two Verses contain all four requests, in a suitable order. The two worldly ones were mentioned first; seeking forgiveness and strong faith, until death. These were followed by the other two, which are due in the Hereafter; the reward they were promised by the Messengers, and being spared of any disgrace on the Day of Judgment.

When the Prophet ﷺ said, in his sermon: “We take refuge in Allah from the evil in ourselves and from our bad deeds,” he ﷺ asked Allah ﷻ for protection from the evil which is present in the self, even though it may often appear to be absent.

“... and from our bad deeds” has two interpretations:

First: He ﷺ took refuge in Allah from any bad deeds, which previously existed.

Second: any bad deeds were as a punishment, in the form of evil consequences befalling the sinner. So the Prophet ﷺ sought Allah’s Protection from pain and its causes.

Chapter Five: Supplication for Seeking Refuge against all Sources of Evil

There is a reason behind the cause of evil; it has a beginning and an end. Its reason originates both from man himself or from other than him. Its source and end are either from within himself or from others. Therefore, there are four issues here, which the Prophet ﷺ mentioned together, in the following supplication, which he taught Abu Bakr As-Siddiq ؓ to say in the morning and evening:

“O Allah! Knower of the Unseen and the Seen, Creator of the Heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of myself, and from the evil and *shirk* (polytheism) of the devil, and from committing wrong against myself, or from spreading such (evil) to another Muslim.”¹

The Prophet ﷺ mentioned the two sources of evil; namely the self and the devil. He ﷺ also mentioned their source and their end, which was the evil consequences befalling oneself or a fellow Muslim.

¹ Recorded by At-Tirmidhi (3389), in the book, “Supplications,” in the chapter, “What is said in the morning and evening,” Abu Dawud (5067), in “*Al-Adab*,” Al-Hakim; and Al-Haythami said, in “*Mujma‘ Az-Zawa‘id*” (Vol. 1, 122), in a narration of Ahmad, that its chain of authorities was *hasan* (good).

Chapter Six: Taking Refuge in Allah from the First Evil as mentioned in Surat al-Falaq

The first evil mentioned in this *Surah* is:

«the evil of what He created»¹.

This is the effect of what comes from the creation, although not directly from the creation itself, because whatever Allah ﷻ creates comes from His Action, which is free from evil.

Allah's Attributes or Actions do not comprise any evil, as it is not linked to Allah's Being, which is characterised only by Absolute Perfection.

All of Allah's Actions are of pure goodness, with no evil or shortcoming whatsoever. If Allah's Actions included any aspect of evil, He ﷻ would have produced a name for Himself based on that evil action, but then none of His Names would have been the Best, Perfect Names; Allah ﷻ is Above all such thought of evil.

Allah's Justice in His Servants, and His Punishment to those who deserve to be punished, are but Pure Goodness, for it is the True, Divine Justice and Wisdom of Allah. Such Punishment becomes evil to them, because they are the ones affected by it. It is related to their evil deeds, not to the Action of Allah ﷻ, that is His Just Punishment.

Allah ﷻ remains the One Who Created both good and evil; however one should pay attention to two things here:

¹ Surat al-Falaq, Verse 2.

First: the fact that any evil thing is but a separated effect from Allah's Actions, as it is not related to His Attributes or any of His Actions.

Second: the fact that it is evil is just an added dimension; for it is considered to be good for the Creation of Allah ﷻ, but is seen as evil according to the one deserving it.

When you understand this subject, you would have opened a great door into understanding and loving Allah ﷻ in the best way.

This understanding allows one to overcome any suspicious arguments, which have confused many great thinkers. I have simplified this subject in books like "*At-Tuhfah Al-Makkiyah*" and "*Al-Fath Al-Qudsi*".

However, if you still have any doubt, I will explain with some examples:

When the hand of a thief is severed; its cutting is a bad thing for him, but a good thing for the benefit of all people, because it will safeguard their property, and save them from any subsequent harm. It is a sign of goodness from Allah ﷻ, Who commanded such a punishment, because it shows His Beneficence towards His Servants in general, by removing that offending part (the hand), which causes them harm and damage. He ﷻ deserved to be praised and thanked for His Judgment. The same thing applies for the judgment of killing the one who has murdered people, and flogging the one who has violated people's honour.

If this is the case for the one who has violated people's life, then what about the punishment of the one who has violated people's sanctity and religion, and stands against their right guidance (the Message of Islam), which is sent by Allah ﷻ through His Messengers? Is the punishment of this evil enemy not a sign of the Goodness, Wisdom, Justice and Beneficence of Allah ﷻ towards His servants?

Whatever comes from Allah's Will and Action is the True Goodness and Wisdom. This is the way to learn to love Allah ﷻ and understand the effect of His Attributes in His Creation.

Allah ﷻ is the Most Generous, the Most Merciful, the Most Beneficent, and He ﷻ is the All-Wise, the Ever-Just King; His Wisdom does not oppose His Mercy.

He ﷻ applies His Mercy, Generosity and Beneficence in their correct place (and time), and places His Punishment, Justice and Wrath in their correct place (and time), which are jointly necessary for His Honour and Glory.

It is suitable for His Wisdom that He ﷻ sets His Pleasure and Mercy instead of His Punishment and Anger, or vice versa.

One should not pay attention to those who claim that both matters are similar, and that the whole matter is related to Allah's Will, without any reason or wisdom on His Part.

When you read the Qur'an, from the beginning to the end, you will find a fitting answer to this false claim, as Allah ﷻ has said:

«Shall We then treat the Muslims like the criminals (polytheists)? What is the matter with you? How do you judge?»¹

«Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous deeds, in their present life and after their death? Worst is the judgment that they make.»²

¹ Surat al-Qalam, Verses 35-36.

² Surat al-Jathiyah, Verse 21.

﴿Shall We treat those who believe and do righteous deeds as those who cause corruption on the earth? Or shall We treat the pious as the criminals?﴾³

Allah ﷻ has rebuked those who have such a low opinion of Him ﷻ. This shows that Allah ﷻ created people with an established and sound nature, which does not accept such a low judgment. The good nature in people's mind refuses to accept that punishment and revenge should be placed before mercy and beneficence. Allah's Blessings are not for His Enemies; those who stand against the spreading of His Message; those who are pleased when He ﷻ dislikes something, and are angry when He ﷻ is pleased with something. They reject His Judgment, and endeavour to establish the obedience to and worship of others besides Allah ﷻ. Their enmity to Allah ﷻ is manifested by their hatred for that which Allah ﷻ loves, and have love for what He ﷻ hates; and they unite with His Enemies against the followers of His Messenger, Muhammad ﷺ. Allah ﷻ has said:

﴿The disbeliever is ever a helper against his Lord.﴾²

﴿Remember when We said to the angels: "Prostrate yourselves to Adam," So they Prostrated themselves, except Iblis (Satan). He was one of the *Jinn*; he disobeyed the Command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers, rather than Me, while they are enemies to you?﴾³

Allah ﷻ has informed us that He had ordered Iblis to prostrate to "our father," Adam ﷺ, however, he disobeyed His Command, and so He ﷻ expelled him (Iblis) from His Mercy, and made him our arch-enemy; even so, human beings take him and his offspring as an ally! This is criminal fraudulence and prejudice on

³ Surat Sād, Verse 28.

² Surat al-Furqan, Verse 55.

³ Surat al-Kahf, Verse 50.

the part of mankind. Therefore, Allah ﷻ will say, on the Day of Resurrection: “Is it not an Act of Justice from Me to associate any one among you with that which he used to associate himself with, in the worldly life?” So, the supporters of the devil should be aware of their state if they prefer to remain with their allies (the offspring of Satan); while the Allies of Allah ﷻ do not associate with them. He ﷻ will come to them to ask them: “Will you not go where the people have gone?” They would reply: “We certainly need to be separated from them, rather than go with them. We would rather wait for our Lord, Whom we used to worship, remaining His Ally.” Therefore, He ﷻ would say: “Is there a sign between you and Him?” They would say: “Yes, there is none like Him.” Thereupon, He ﷻ would reveal Himself to them, and they would fall down in prostration to Himﷻ.”¹

The pleasure of the Allies of Allah ﷻ is in their allegiance to Him ﷻ. Yet, the disbelievers are delighted once people follow their allies (the offspring of Satan), while the believers remain with their True Ally and Lord. It is then that the disbelievers, who hinder men from the Path of Allah, know that they were not its guardians;

﴿No one can be its guardians except the pious, but most of them know not.﴾²

People’s hearts mainly acquire greater knowledge of their Lord, assuming their responsibilities towards Him in this world, in order to gain a close position to Him in the Hereafter,

﴿in the company of those on whom Allah has bestowed His Grace, of the Prophets, the *Siddiqun* (the foremost followers

¹ Recorded by Al-Bukhari (Vol. 13, 419, 424); Muslim (183); and Ibn Maajah, in the introduction to the chapter, “What is denied by Al-Jahmiyah.” (Vol.1; 177, 178, 179).

² Surat al-Anfal, Verse 35.

of the Prophets), the martyrs, and the righteous; and how excellent these companions are!))¹

¹ Surat an-Nisa', Verse 69.

Chapter Seven: The Prophet ﷺ Completely Eliminated any Concept of Relating Evil to Allah ﷻ

When one learns this fundamental perception in Islam, one will be able to understand the meaning of the *Hadith* of the Prophet ﷺ: “*Labbaik wa ‘Sa‘daik*” (“I respond to Your Call and am under Your Command”), “*wal Khair fi Yadaik*” (and all good is in Your Hands), “*wa sharru laisa ilaik*” (and evil does not come from You).”¹

The meaning in this *Hadith* embraces more glorification and praise (to Allah ﷻ) than the statement of those who say: “... and evil is not to be used to approach You” or those who say: “... and evil is not to be elevated to You.” Despite acknowledging the fact that evil is not elevated to Allah ﷻ or used to approach Him, such statements do not suggest the elimination of evil from Allah’s Attributes and Actions. Whereas, the Prophet’s words were clear enough to eradicate any relating of evil to Allah ﷻ, whether in His Attributes, Actions, or Names, even if evil exists as a part of His Creation, as in the Verse:

﴿Say: I seek refuge in the Lord of the daybreak, from the evil of what He has created.﴾²

The Qur’an sometimes relates an evil to a cause or to people who commit evil, such as:

﴿It is the disbelievers who are the *Zālimun* (wrongdoers).﴾³

¹ Recorded by Al-Bukhari in the book, “*Al-Hajj*,” in the chapter, “*At-Talbiyah*” (1550); Ahmad (5/191); and Ibn Maaajah (2918).

² Surat al-Falaq, Verses 1-2.

﴿Allah does not guide the people who are *fasiqun* (rebellious and disobedient)﴾¹

﴿For the wrongdoing of the Jews﴾²

﴿Thus, We recompense them for their rebellion﴾³

﴿We did not wrong them, but they were the *Zālimun* (wrongdoers)﴾⁴

And sometimes by removing its subject (the doer or subject), as in the Verse:

﴿We do not know whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.﴾⁵

The *Jinn*, in their statement, omitted to name the doer of evil and those who desire it, yet declared the Lord as the One Who desired the Right Path for them.

The same example may be seen from Surat al-Fatihah:

﴿The way of those on whom You have bestowed (Your) Grace, not of those who have earned (Your) Anger, nor of those who have gone astray.﴾⁶

³ Surat al-Baqarah, Verse 254.

¹ Surat al-Ma'idah, Verse 108.

² Surat an-Nisa', Verse 160.

³ Surat al-An'am, Verse 146.

⁴ Surat az-Zukhruf, Verse 76.

⁵ Surat al-Jinn, Verse 10.

⁶ Surat al-Fatihah, Verse 7.

where Allah ﷻ has mentioned Grace, as coming directly from Him (in the active), but straying away (from the Way) (in the passive) as a consequence of those who leave it, and anger is mentioned (also in the passive) as being upon others (who openly rebel against His Way), without any mention of its agent.

Other examples are found in the following Verses:

«I wanted to damage it»¹

«Your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from Your Lord.»²

«But Allah has endeared the Faith to you, and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hateful to you»³,

Here Allah ﷻ has related beautification of Faith in one's heart to Himself ﷻ.

«Beautified for men is the love of things they covet; women, children»⁴

Here, Allah ﷻ has omitted the beautifier.

Ibrahim ؑ said:

«He Who created me and guides me; He Who feeds me and gives me drink; and when I am ill, it is He Who heals me; He Who will cause my death, then give me life; He Whom I

¹ Surat al-Kahf, Verse 79.

² Surat al-Kahf, Verse 82.

³ Surat al-Hujuraat, Verse 7

⁴ Surat Ali 'Imran, Verse 14.

sincerely hope will forgive my mistakes, on the Day of Reckoning),¹

where Ibrahim ؑ related all perfection in His Actions to his Lord, but related shortcomings, such as sickness and mistakes, to himself.

There are many such examples in the Qur'an, as I already mentioned in the book, "*Al-Fawa'id Al-Makkiyah*," where we gave the example of these two Verses:

《Those to whom We gave Our Book》²

and

《The people of the Scripture》³

and showed the difference in the two contexts; that when the doer or active agent is mentioned, as in the first Verse, it comes in the context of praise, but when it is not mentioned, as in the second Verse, it comes in the context of dishonour, which is one of the secrets of the Qur'an.

The same example is in the two following Verses:

《Then We gave the Book as an inheritance to such of Our Servants, whom We chose》⁴

¹ Surat ash-Shu'ara', Verses 78-82.

² Surat al-Baqarah, Verse 121.

³ This phrase may be found in many parts in the Qur'an, such as: Surat at-Tawbah, Verse 29; Surat al-Mudhattir, Verse 31; Surat al-Bayyinah, Verse 4.

⁴ Surat Fatir, Verse 32.

﴿Verily those who were made to inherit the Scripture, after them, are in grave doubt concerning it﴾¹

On the whole, what is related to Allah ﷻ relates to whatever is good, wise, beneficial and just for His Servants; whereas evil is never directly related to Him ﷻ.

¹ Surat ash-Shura, Verse 14.

Chapter Eight: Taking Refuge in Allah from the Evil of all that is Created

In the Verse:

﴿From the evil of what He has created﴾¹

Allah ﷻ commands us to take refuge in Him against the evil, which can be manifested in that which He ﷻ created, from mankind, *Jinn*, animals, wind, and thunder or in any calamity.

The word “**what**” in the Verse is a restrictive description of any creature, which embraces evil; its generality comes from this point. It does not mean seeking refuge in Allah ﷻ against the evil of everything He has created, for Paradise and what is contained does not embrace any evil. Likewise, the angels and the Prophets are pure goodness, and only good come from their hands.

Therefore, taking refuge in Allah ﷻ from the evil of what He has created covers the evil of every creature in which there is evil, and every evil in the world and the Hereafter, the evil of mankind and *Jinn*, the evil of fire and air, etc.

The Prophet ﷺ said: “When anyone lands at a place, and then says: “I seek refuge in the Perfect Word of Allah from the evil of what He has created,” nothing would harm him until he marches from that stopping place.”²

‘Abdullah bin ‘Umar ؓ said: “When the Messenger of Allah ﷺ was travelling and night came on, he ﷺ said: “O earth, my Lord and your Lord is Allah; I seek refuge in Allah from your evil, the

¹ Surat al-Falaq, Verse 2.

² Recorded by Muslim (2708); Ahmad in his *Musnad* (6/ 409); At-Tirmidhi (3433) in the book “Supplications”; and Abu Dawud (2603) in the book “*Al-Jihad*”.

evil of what you contain, the evil of what has been created in you, and the evil of what creeps upon you; I seek refuge in Allah from lions, from large black snakes, from other snakes, from scorpions, from the evil of *Jinn* which inhabit a settlement, and from a parent and his offspring.”¹

¹ Recorded by Abu Dawud (2603); and Ahmad in his *Musnad* (2/ 132), (3/ 124). In its chain, there is Az-Zubairy bin Al-Waleed Shami, who was only considered as trusty by Ibn Hibban, yet it was authenticated by Al-Hakim (2/ 100), and agreed by Adh-Dhahabi. Shaikh Al-Albani mentioned this *Hadith* in “The weak series” (of *ahadith*) (4837). For more interpretation about this *Hadith*, see “*Riyad As-Salihin*” in the edition of Al-Albani, *Hadith* (990).

Chapter Nine: Taking Refuge in Allah from the Second Evil Mentioned in Surat al-Falaq

The second evil mentioned in this *Surah* is:

⟨the evil of darkness when it is dark and gloomy⟩¹.

This refers to the evil of the darkening night as it comes with its darkness; this was the interpretation of most scholars.

Ibn ‘Abbas ؓ said: “It is the night when it approaches with its darkness and covers everything.” The term “*al-ghasaq*” in the Verse means darkness, as in another Verse:

⟨Perform *Salah* from midday till the darkness (*ghasaq*) of the night⟩²

The same interpretation has been given by Al-Hasan, Mujahid and Muqatil.

The term “*ghasaq*” can also mean extreme coldness, as the night is cooler than the day. This interpretation was also used by Ibn ‘Abbas ؓ for the Verses:

⟨So let taste it – (*hamim*) a boiling fluid and (*ghassāq*) a scalding pus⟩³

¹ Surat al-Falaq, Verse 3.

² Surat al-Isra’, Verse 78.

³ Surat Sād, Verse 57.

﴿Nothing cool shall they taste therein, nor any drink, except (hamim) boiling water and (ghassāq) scalding pus﴾.⁴

Ibn ‘Abbas ؓ said; “It is the bitter cold which burns them with its severe frost, just as fire burns them with its extreme heat.”

Mujahid and Muqatil said: “*Ghasaq*” means also extreme cold, and there is no contrast between the two interpretations, for the night can be both extremely cold and dark.”

The meaning of darkness in the Verse is the most suitable, because it is more suitable to seek refuge in Allah ﷻ against evil, which corresponds to darkness than against the cold of the night. It is for this reason that Allah ﷻ commanded that we seek refuge in the Lord of the *falaq*, which is daybreak and light, against the evil of *ghāsiq*, which is darkness.

However, if someone should ask: “What do you say about the *Hadith* recorded by At-Tirmidhi, on the authority of ‘Aishah ؓ who said: “The Prophet ﷺ held my hand and looked at the moon and said: ‘O ‘Aishah! Seek refuge in Allah ﷻ against the evil of this, for it is the *ghāsiq* when it becomes dark and gloomy.” At-Tirmidhi said that the *Hadith* is sound and authentic, which interpretation most deserves to be referred to?”

The answer is that this interpretation is true and it does not oppose the former. Rather, it agrees and supports its authenticity, for Allah ﷻ said:

﴿We appointed the night and the day as two signs. Then, We have obliterated the sign of the night (with darkness), while We have made the sign of the day illuminating﴾²

The moon is the sign of the night; it is also *ghāsiq* when it becomes dark and gloomy, just as the night does. The Prophet ﷺ

⁴ Surat an-Naba’, Verse 24-25.

² Surat al-Isra’, Verse 12.

simply informed us that the moon is *ghāsiq* when darkness prevails at night, which is correct.

When the Prophet ﷺ specified and pointed to the moon as *ghāsiq* in the *Hadith*, he ﷺ did not necessarily deny the general meaning of darkness to other things. The same example can occur when he ﷺ was asked about the mosque built upon *taqwa* (fear of Allah and righteousness), and he ﷺ replied: “It is my mosque, this.”¹ Yet, this does not deny the fact that the Quba’ Mosque was also built upon *taqwa*.

Other examples are:

The Prophet ﷺ said about ‘Ali, Fatimah, Al-Hasan and Al-Hussein ؑ: “O Allah! Those are *ahlu baiti* (members of my family).”² Yet, this does not deny the inclusion of others who are also members of his family in the expression “*Ahl al-Bait*”.

He ﷺ said: “A poor person is not the one for whom a date or two, or a morsel or two (of food), is sufficient; but a poor person is he who does not (beg or) ask people (for anything) nor show his poverty at all, yet people still give him charity.”³ This does not exclude the name poverty from the one who goes around asking people for charity; rather it denies specifying this term for him/her.

¹ Recorded by Ahmad (3/ 89, 91) (5/ 116, 331); and Al-Haythami in “*Mujma’ Az-Zawa’id*” (4/ 10), on the authority of Sahl bin Sa’d, who said that Ahmad and At-Tabarani transmitted the *Hadith* in a short version, and that its chain of authorities was authentic

² Recorded by Ahmad in his *Musnad* (1/ 185) (3/ 107); Ibn ‘Asim in the book, “*Sunnah*”, Vol.2, *Hadith* (1351); and Al-Haythami in “*Mujma’ Az-Zawa’id*” (9/ 167).

³ Recorded by Al-Bukhari in the book, “*Zakat*,” in the chapter, “Allah’s Saying **⟨They do not beg people at all⟩**” (1479), and Muslim (1039).

The Prophet ﷺ said: “The strong person is not the one who overcomes people by his strength; but the strong one is the one who controls himself while angry.”¹ This *Hadith* does not exclude power from the one who overcomes people, but it suggests that the one who restrains him/herself, whilst angry, is more deserving of that name.

¹ Recorded by Al-Bukhari in the book, “*Al-Adab*,” in the chapter, “*Al-Hadar mina Al-Ghadab*” (6114); Muslim (2609); and Ahmad in his *Musnad* (2/ 236, 268, 517).

Chapter Ten: The Reason for Taking Refuge in Allah from the Evil of the Night

The reason for which Allah ﷻ commanded us to take refuge in Him ﷻ from the evil of darkness is the fact that the night remains the time when evil spirits prevail; it is the time when all demons roam about freely.

The Prophet ﷺ informed us that immediately after sunset, demons spread out in all directions¹; so he ﷺ added: “Keep your children inside the house, and lock your animals in, until after the *'Isha* time.”

In another *Hadith*, the Prophet ﷺ said: “Allah ﷻ has creatures which He places the way He likes; so tie the mouth of your water-skin, close the doors, cover your containers and utensils, for Satan does not open a closed door, or remove a cover of a container, or untie a thong.”²

The night is the time of darkness; it is the time when the devils among the *Jinn* and mankind are more active. They reign in darkness more than they do in the day, which is a sign of light.

¹ Recorded by Al-Haythami in “*Mujma' Az-Zawa'id*,” on the authority of Ibn 'Abbas ؓ, that the Prophet ﷺ said: “When night falls, keep your children in, for it is the time when demons spread out.” Transmitted by At-Tabarani, with Abu Sulaim in its chain of authorities, which is authentic, except for Abu Sulaim. However, this narration is supported by the *Hadith* of Jabir bin 'Abdillah: “When night falls, keep your children in, because the devils spread out; but after an hour of the night has elapsed, you can let them free.” (“The Authentic Series” of Al-Albani – Vol.1 No. 40).

² Recorded by Al-Haythami in “*Mujma' Az-Zawa'id*,” Ibn Maajah in a short version; Abu Ya'la in a chain which includes 'Abdullah bin Sa'id Al-Maqbari who is weak; and Ahmad in his *Musnad* (3/ 355).

It was narrated that Musaylimah (the liar) was asked: "When do you get what is revealed to you?" He said: "During darkness." The Prophet ﷺ was asked: "When do you receive the Revelation?" He ﷺ replied: "In the light of the day." So this narration was used also as evidence of the Prophethood of the Messenger of Allah ﷺ; as the one who came to him with Revelation was an Angel (Jibreel ؑ), whereas the one who came to Musaylimah¹ was a devil.

The influence of sorcery and its great effect takes place at night rather than during the day. It is for this reason that dark hearts, in which there is no Remembrance of Allah ﷻ, remain the dwellings of devils, who can control them whichever way they want.

¹ Musaylimah claimed that he had received a revelation from Allah ﷻ and that he was a Prophet! He was then called Musaylimah The Liar!

Chapter Eleven: The Light of *Iman* and the Qur'an Dispels the Darkness of Polytheism and Sorcery

It is in this matter that one learns the secret of taking refuge in the Lord of the daybreak. The daybreak is dawn, which is the beginning of the appearance of light. It is light, which drives away the 'army of darkness and the evil of the night.'

It is then that every evil, corrupt, thief or highway robber retreats to his corner or cave, and the devils (demons) who wander about everywhere, then return to their shelters by dawn. So Allah ﷻ has commanded His Servants to take refuge in Him, the Lord of the light, removing darkness and overcoming its army.

Allah ﷻ mentioned in His Book (the Qur'an) that He ﷻ takes His Servants out from darkness into light, yet keeps the polytheists in darkness because of their disbelief.

He ﷻ said:

«Allah is the Protector of those who believe; He brings them out from darkness into light. But as for those who disbelieve, their helpers are *taghut* (false deities and false leaders); they bring them out from the light into darkness»¹

«Is someone who was dead and whom We brought to life, supplying him with a light, by which to walk among people, the same as someone who is in utter darkness, unable to emerge from it?»²

He ﷻ said about the deeds of the disbelievers:

¹ Surat al-Baqarah, Verse 257.

² Surat al-An'am, Verse 122.

«The state of a disbeliever is like the darkness in a vast deep sea, overwhelmed with waves topped by (more) waves, topped by dark clouds; (layers of) darkness upon darkness; if a man stretches out his hand, he could hardly see it! He for whom Allah has not appointed light, there is no light»¹

Before this Verse, He ﷻ said, describing the people of Faith:

«Allah is the Light of the heavens and the earth. The parable of His Light is as a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree; an olive, neither of the east nor of the west; whose oil would almost glow forth, though no fire had touched it. Light upon Light! Allah guides to His Light whomsoever He wills.»²

Al-Iman is just light, so its retreat is to the Light; its dwelling place is an illuminated heart, which is associated with lit and illuminated spirits.

Polytheism and disbelief is just darkness, so its retreat is to the darkness. Its dwelling place is the dark heart, which is associated with dark spirits.

When you reflect on the Command to take refuge in the Lord of the daybreak from the evil of darkness, and from everything that takes place in it, and you apply this meaning on the real world, you end with the fact that the Qur'an, or rather these two Surahs, *Al-Mu'awwidhat*, are among the greatest signs of the Prophethood of the Messenger of Allah ﷺ, and show the truthfulness of his Message. Devils could not have produced such a Message, as Allah ﷻ Himself has said:

«It is not the devils who have brought it down; neither would it suit them, nor could they produce it.»³

¹ Surat an-Nur, Verse 40.

² Surat an-Nur, Verse 35.

Chapter Twelve: The Wisdom of Taking Refuge in the Lord of the Daybreak

Allah ﷻ is: **﴿the cleaver of the daybreak﴾**¹

and it is He ﷻ Who: **﴿causes the seed grain and the fruit stone to split and sprout.﴾**²

Therefore, Allah ﷻ applies this notion of separation in all His Creation. He ﷻ causes plants to sprout from the earth, springs to appear from mountains, rain to fall from clouds, babies to emerge from wombs, and darkness to vanish at daybreak.

Just as this notion of separation is observed in His Creation, the whole of Allah's Matter is subject to a "Criterion," distinguishing between truth and falsehood. He ﷻ separates the 'darkness of falsehood' with the 'light of the truth,' just as He ﷻ separates the 'falsehood of darkness' with daybreak. It is for this reason that His Book (the Qur'an) was called "*Al-Furqan* (The Criterion)", and His Victory is also a "*Furqan*," because it distinguishes between His Supporters from His Enemies. Allah ﷻ used the term "*falaq*" for the separation of the sea for Musa (Moses ﷺ) and his people, when they escaped from Pharaoh and his army who were to drown in that sea.

The wisdom of taking refuge in the Lord of the daybreak can clearly be seen, in all these Verses of the Qur'an, testifying to the

³ Surat ash-Shu'ara', Verses 210-211.

¹ Surat al-An'am, Verse 96.

² Surat al-An'am, Verse 95.

Greatness and Glory of Allah ﷻ, and that it was: **«Sent down by the All-Wise, Worthy of Praise.»**¹

¹ Surat Fussilat, Verse 42.

Chapter Thirteen: Taking Refuge in Allah from the Third Evil Mentioned in Surat al-Falaq

The third evil mentioned in this *Surah* is:

﴿from the evil of those who practice witchcraft when they blow on knots.﴾¹

This evil is the sorcery of those evil women who practice witchcraft by tying knots, and blowing on every knot, until their intended sorcery is achieved.

Blowing is an act used by a sorcerer. When he/she is ready to inflict his/her evil and wickedness upon a designated person, he/she blows on the knots that he/she has made, mixing them with his saliva, with the help of evil spirits, in order that sorcery may afflict the targeted person. This takes place according to the universal pattern set by Allah ﷻ, but not to His Divine Command.

If someone should ask: "Sorcery is made by both males and females, so why were only females specified in this Verse?"

This was answered by Abi 'Ubaydah who said that the Verse referred to the daughters of Labeed bin Al-A'sam who bewitched the Prophet ﷺ, but this not the correct answer, because it was Labeed bin Al-A'sam himself who performed it not his daughter, as has been reported in the authentic books of *Ahadith*.

The right answer is that those who blow in the knots are evil souls (being feminine in gender) and female spirits, not women, since the effect of sorcery comes from evil spirits, so its influence only comes from them; it is for this reason that it was mentioned in the feminine, grammatically (in Arabic), but not in the masculine.

¹ Surat al-Falaq, Verse 4.

‘Isa bin Yunus reported from Hisham bin ‘Urwah from his father from ‘Aishah ؓ, who said: “Magic was worked on the Messenger of Allah ﷺ till he began to imagine that he had done something which he had not. One day while he was with me, he invoked Allah ﷻ, invoking for a long period, and then said: “O ‘Aishah! Do you know that Allah has instructed me regarding a matter I asked Him about?” I asked: “What is that, O Messenger of Allah?” He ﷺ replied: “Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion: “What is the disease of this man?” The other replied: “He is under the effect of magic.” The first one asked: “Who has worked magic on him?” The other replied: “Labeed bin A’sam, a Jew from the tribe of Bani Zuraiq.” The first one asked: “What material did he use?” The other replied: “A comb and the hair that stuck to it, and a sheath of the pollen sack of a male date palm tree.” The first one asked: “Where is it?” The other replied: “In the well of Dharwan.” So the Prophet ﷺ went to that well, with some of his Companions, to look for it; there were date palms near it. Then he ﷺ returned to me and said: “By Allah, the water of that well was (red) like the infusion of Henna leaves and its date palms were like the heads of devils” I replied: “O Messenger of Allah! Why did you not remove it?” He ﷺ replied: “No! As for me, Allah has healed and cured me; I was afraid that, by showing that to the people, I would spread evil among them.” Then he ﷺ ordered that the well be filled up with earth, and so it was filled with earth.”¹

Therefore, according to this narration, the Prophet ﷺ did not remove the materials used to perform the magic, but was contented with the fact that Allah had cured him.

Al-Bukhari reported this Hadith in another narration by Ibn ‘Uyaynah, from Ibn Jurayh, on the authority of ‘Aishah ؓ who said: “Magic was worked on the Messenger of Allah ﷺ so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as

¹ Recorded by Al-Bukhari in the book, “Medicine”, in, “Sorcery” (No. 5763).

it has such an effect). Then one day he ﷺ said: “O ‘Aishah, do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me, one of them sat near my head and the other sat near my feet. The one near my head asked 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, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.” The first one asked: “What did he use?” The other replied: “A comb and the hair stuck to it.” The first one asked: “Where (is that)?” The other replied: “In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan.” So, the Prophet ﷺ went to that well and took out those things and said: “That was the well which was shown to me (in a dream). Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils.” The Prophet ﷺ added: “Then that thing was taken out.” I said (to the Prophet): “Why do you not treat yourself with *Nashra*?” He ﷺ said: “Allah has cured me; I dislike letting evil spread among my people.”¹ In this Hadith, the Prophet ﷺ was said to have taken out the substance of magic used against him, and Al-Bukhari even called the chapter “Is magic to be taken out?”

When considering these two Hadiths, one might think that they have a different ending: In the first Hadith, the Prophet ﷺ did not take the substance of magic out, whereas in the second one, he ﷺ took it out. But what really happened was that the Prophet ﷺ did in fact take that substance out from the well to see it, then he ordered for it to be buried, after he was healed. When ‘Aishah ﷺ said: “Why did you not take it out?” she meant: “Why not take it out for people to see it?” So he ﷺ told her that he objected to do that for fear that it might cause a *fitnah* among the Muslims. Since he ﷺ was healed from it, he ordered for it to be buried, and did not take it out for people to see it.

¹ Recorded by Al-Bukhari in the book, “Medicine”, in the chapter, “Is magic to be removed” (No. 5765); and Muslim in the book, “*As-Salam*,” in the chapter, “Magic” (No. 2189).

This *Hadith* is firmly established with the people of knowledge of *ahadith*; they all agree about it and none of them had any doubt about its authenticity. However, the scholastic (Muslim theologians) oppose this Hadith and deny its authenticity, and one of them even wrote an exclusive chapter in an attempt to discredit the integrity of Hisham (the son of ‘Urwah bin Az-Zubayr ؓ); the less critical statement said about him was: “Hisham was mistaken and confused, and the whole matter did not take place.” the scholastic added: It is not permitted for the Prophet ﷺ to be affected by magic, otherwise, it would agree with the polytheists’ saying:

﴿You follow none but a bewitched man.﴾¹

they said: This was what Pharaoh said to Musa (Moses ؑ):

﴿O Musa I think that you are indeed bewitched﴾²

or as said the disbelievers to Prophet Salih ؑ:

﴿You are only of those bewitched﴾³

or as the People of Madyan said to their Prophet Shu‘aib:

﴿You are only one of those bewitched﴾⁴

One scholastic said: “It is not right that the Prophets ﷺ should be bewitched, because it opposes Allah’s Protection of them, and their safety from devils (demons).”

¹ Surat al-Isra’, Verse 47.

² Surat al-Isra’, Verse 97.

³ Surat ash-Shu’ara’, Verse 153.

⁴ Surat ash-Shu’ara’, Verse 185.

These statements have been rejected by Muslim scholars, because Hisham (son of 'Urwah bin Az-Zubayr ﷺ) is one of the most trustworthy and knowledgeable people. None of the scholars of *ahadith* have ever criticised him in anything, which could have in any way suggested rejecting his narration, which has been reported by other narrators on the authority of 'Aishah ﷺ. A scholastic should never tackle this subject, in the first place!

The authenticity of this Hadith was agreed upon by the owners of the two *Sahih* books (i.e. Al-Bukhari and Muslim). The story is well-known among the people of the interpretation of the Qur'an, the people of the Hadith, the historians, and the scholars of Islamic jurisprudence. These people were the ones with the knowledge of the life of the Prophet ﷺ and his affairs not the scholastics.

Abu Bakr bin Abi Shaybah said: "Narrated Abu Mu'awiyah from Al-A'mash from Yazid bin Hibban from Zayd bin Al-Arqam who said: "Magic was worked on the Prophet ﷺ by a Jewish man, and he ﷺ suffered for days. Then Jibreel (Gabriel ﷺ) came and said: "A Jewish man worked magic on you, and tied some knots against you." So the Messenger of Allah ﷺ sent Ali ﷺ, and took the substance of magic out, and brought it to him. Whenever the Prophet ﷺ untied a knot, he would feel a relief from the magic, until he ﷺ stood up as if freed from something. He ﷺ never mentioned the incident to the Jewish man, or ever faced him."¹

Ibn 'Abbas and 'Aishah ﷺ said: "A Jewish boy who was a servant of the Prophet ﷺ was constantly approached by the Jews until they persuaded him to bring them the hair-brusher of the Prophet ﷺ. He handed it to them, and magic was worked on the Prophet ﷺ by Labeed bin Al-A'sam, a Jewish man. So the two Surahs of Al-Muawwidhatayn were revealed."

Al-Baghawi said: "The knots were knitted with a needle; so Allah ﷻ revealed those two Surahs, which consist of eleven Verses: the

¹ The book "Medicine," in the chapter, "Healing from magic or poison", (3569).

five Verses of Surat al-Falaq, and the six Verses of Surat an-Nas. As the Prophet ﷺ recited a Verse, a knot was undone, until they were all undone, and he ﷺ stood up as if released from something restraining him.”¹ He added: “It was narrated that magic was worked on the Prophet ﷺ for six months, and intensified on him for three days; hence the two Surahs of *Al-Mu’awwidhatayn* were revealed.”²

They said: “The magic which affected the Prophet ﷺ was a normal illness, which was healed by Allah ﷻ. There is no defect or shortcoming in that, as the Prophets can also fall ill. The Prophet ﷺ once lost consciousness in his sickness and suffered many accidents where he ﷺ was hurt like any other human being, and all this was just a test to him from Allah ﷻ. It is with these trials that Allah ﷻ elevates His Close Servants to higher levels, and the most tried of all people were the Prophets. Their nations subjected them to all kinds of suffering, such as killing, beating, abuse and detention. Therefore, it was not a surprise that the Prophet ﷺ was tried with magic, worked on him by some of his enemies.

Nevertheless, the Prophet ﷺ was always in the Care of Allah ﷻ. Abu Sa’id Al-Khudri ؓ reported that Jibreel (Gabriel ؑ) came to Messenger of Allah ﷺ and said: “Muhammad, have you fallen ill?” Whereupon he ﷺ replied: “Yes.” Gabriel said: “In the name of Allah, I exorcise you from everything and safeguard you from every evil that may harm you, and from the eye of a jealous one; Allah ﷻ would cure you, and I shall invoke the Name of Allah for you.”³

¹ Ibn Kathir in the Interpretation of Surat al-Falaq, Vol.4 /574.

² Recorded by Ahmad in his *Musnad* (6/ 63), on the authority of ‘Aishah ؓ

³ Recorded by Muslim in the book, “*As-Salam*,” in the chapter, “Medicine, Sickness, Healing” (No. 2185); and Ahmad in his *Musnad* (3/ 28, 52, 58, 75), (5/ 323).

People who deny that the Prophet ﷺ was bewitched claim that the term “*sahr*” (magic), which was mentioned in the Verses about Musa (Moses ﷺ), can also be read as “*sahr*” or “*suhur*,” which means “lungs” in Arabic, and therefore, it was used to refer to Prophet Musa ﷺ as just a human being, who could eat and drink like any other human being, and was not an angel. This claim has been rejected because when the polytheists wanted to refer to the humanness of the Messengers, they would say:

«You are only human beings like us»¹

and

«Shall we believe in two men like ourselves»²

and

«Has Allah sent a man as His Messenger?»³

The term “*mas-hur*” refers to one who is bewitched until he/she loses his/her mind; that is someone who does not know or remember what he/she is saying. The bewitched person is one whom other people do not follow, nor take his/her words seriously.

The enemies of the Messengers of Allah did not accuse them with body sickness or disability; rather they accused them with something to draw people away from following them; that they were bewitched until they lost their minds!

It is for this reason that Allah ﷻ said:

¹ Surat Ya-Sin, Verse 15.

² Surat al-Mu'minun, Verse 47.

³ Surat al-Isra', Verse 94.

﴿See what examples they have put forward for you. So they have gone astray, and can never they find a way.﴾¹

They accused him of being a poet, sorcerer, fool, or bewitched; and so they went astray in all their accusations.

As for their claim that the bewitching of the Prophets opposes Allah's Protection of them, this shows how they fail to understand the Pattern that Allah ﷻ chosen for His Prophets. Just as He ﷻ protected them and supported them, He ﷻ also tested them, as He willed, with harm from the disbelievers, in order for them to earn the Reward of His Perfect Generosity. It was also an example for other successive nations, who have and will face many obstacles in following His Path, to consider the case of the Prophets who were patient and forbearing in all the harm that they suffered.

¹ Surat al-Isra', Verse 48.

Chapter Fourteen: The Effect of Magic and its Reality

The Verse:

﴿from the evil of those who practice witchcraft when they blow in the knots﴾

and the previously mentioned *Hadith* of 'Aishah, are evidence of the effect of magic, and how real it is.

Some Islamic groups, such as the "Mu'tazilah"¹, denied this fact, saying: "There is no effect from magic upon people at all, whether it leads to sickness, killing or any other effect. Rather, it is in people's imagination and is not real at all."

However, this opinion opposes all the narrations reported from the Companions and past scholars, in their interpretations of the Qur'an and the Traditions of the Prophet ﷺ.

Magic, which has its effect in sickness and in people's feelings and reactions, is well known to the masses, many of whom have known it through personal experience.

The Verse:

﴿from the evil of those who practice witchcraft when they blow on knots﴾

is a proof that this evil blowing could harm the bewitched if he/she was unaware of it. If no harm ever took place, except if it were physically observed, then there would be no evil, in the blowing of the evil women, from which to seek refuge in Allah.

¹ The theological school that introduced speculative dogmatism into Islam.

Besides, if it is agreed that the sorcerer can bewitch people's vision until they see things in different shapes (as the eyesight is one of the senses), then what could prevent bewitching their perception, capability and behaviour?

What is the difference between the change, brought about by magic, which may happen to someone's vision, from any other change happening to other aspects of the body and soul?

If someone's feelings, under the effect of magic, could change until he/she should see a static picture as moving one, an attached body as a detached one, or a dead person as a living one, then what could prevent the change in one's feelings from making a beloved person appear as a hated one, and vice versa, etc?

Allah ﷻ has said about the magicians of Pharaoh:

«They bewitched the eyes of the people, and struck terror into them, and they displayed great magic»¹

Allah ﷻ has explained that the eyes of the people were bewitched; so the magical effect either took place in the things they were seeing (i.e. the sticks and ropes), such that the sorcerers sought the help of devils, who moved those ropes and sticks, so people would have believed that the sticks had moved by themselves. This is similar to when a hidden person pulls a carpet so that one only sees the carpet moving by itself, (without seeing the person pulling it). This was the case of the ropes and sticks of the sorcerers; the devils moved and twisted them to appear like the movements of snakes, but the people never saw the devils. Or the magical effect could have taken place in the vision of the onlookers, until they would have seen the ropes and the sticks moving by themselves, while they were, in fact, motionless.

There is no doubt that a sorcerer performs using both ways. Sometimes he exercises his magic to bewitch the mind and the senses of people, but at other times he works his magic on the

¹ Surat al-A'raf, Verse 116.

things seen by people, with the help of the devils who have their effect directly on those things.

As for those who deny the existence of such magical effects, they say that the sorcerers (in the story of Prophet Musa (Moses ﷺ) against Pharaoh) had used mercury, or another substance, to exert some motion in their ropes and sticks. This claim is invalid, because such an act would not have been referred to as imagination, but rather as a real movement, and it would not have been called a bewitching of people's eyes, but rather a common skill or craft.

Allah ﷻ said:

«Suddenly their ropes and their sticks, by their magic, appeared to him as though they had moved fast.»¹

¹ Surat Ta-Ha, Verse 66.

Chapter Fifteen: Taking Refuge in Allah from the Fourth Evil Mentioned in Surat al-Falaq

The fourth evil mentioned in this *Surah* is:

﴿from the evil of the envier when he envies.﴾¹

The Qur'an and the *Sunnah* have confirmed that the envy (of an envier) harms the person envied. This harm reaches the victim by way of the envier's evil self and sight, despite never having used his/her hands or tongue.

Allah ﷻ said:

﴿from the evil of the envier when he envies﴾,

which means that evil appears in the envier from the moment envy emerges from his evil self.

It is known that a person is not called an envier until the effect of envy occurs from him; likewise for a beater or killer, etc.

However, a person could become an envier quite naturally, being unaware of the person he/she envies. But when that (envied) person is mentioned to him/her, envy rises from his/her heart and is directly transferred to the victim, who would feel the harmful effects of that envy if he/she never fortified him/herself with the Remembrance of Allah and supplications from the Qur'an and the *Sunnah*.

It was mentioned in the *Hadith* of Abu Sa'id Al-Khudri ؓ, that Jibreel ؑ applied "*ruqya*"² to the Prophet ﷺ, saying: "In the name of Allah, I exorcise you from everything and safeguard you

¹ Surat al-Falaq, Verse 5.

from every evil that may harm you and from the eye of a jealous one. Allah ﷻ would cure you, and I shall invoke the Name of Allah for you.” This *ruqya* includes taking refuge in Allah against the evil eye of the envier. A person’s eye does not have an effect if he looks at something without having any evil feelings about it.

The evil effect takes place when it is intentionally addressed, by way of one’s eyes staring at the person envied. But, the intensity of this effect differs according to the weakness of the victim and the power of the evil jealous self.

The effect of the eyes comes from its evil self; it is like the poison of a snake, which has its effect once it bites, and then slips away. It behaves according to its nature of anger and evil, and attacks its victim with its poisonous bites. Sometimes its evil gets so strong that its effect takes place just by looking at its victim, as mentioned by the Prophet ﷺ, when he instructed us to kill those snakes with two white lines on their backs or ones with short or mutilated tails, saying: “Kill them for they destroy the sight of one’s eyes and bring about abortion.”¹ If this can be caused by snakes, then what about the danger of evil jealous spirits when they set out to destroy their victims.

This knowledge may only be perceived by a few special people. But, those who deny such effects on human beings are too blind to perceive this. It is also known to people who happen to go through an experience where they have witnessed the reaction of their bodies to the strange effects of jealousy spirits.

Whoever reflects on the conditions of the world, with insight, can see the effects of spirits upon physical bodies and the reactions to it, which all takes place with the Decree of Allah ﷻ, the

² Healing by the Qur’an and supplications.

¹ Recorded by Al-Bukhari in the book, “The Beginning of Creation” (No. 3297); Muslim (2233) in the book, “*As-Salam*,” Imam Ahmad in his *Musnad* (2-121) (3-452) (6-230); and Ibn Maaajah in the book, “Medicine” (No. 3535).

Omnipotent and the All-Knower. One can see wonders in this universe; all these signs, which is proof of the Unity of Allah ﷻ. One would then see that there exists another world, which is subject to other rules and patterns. Blessed is Allah, the Lord of the *'Alamin*, and the Best of Creators, Who designed and created everything with Perfection.

There is no comparison between the world of physical bodies and that of spirits, for the latter is greater and more extended; its wonders are more astonishing and its signs are wonderful.

Think of the human body when it is separated from its spirit at death, how it becomes like a piece of wood or flesh. Where have its memory, knowledge and science gone? And what about all those wonderful acts, thoughts and plans? How could they all depart with the spirit, leaving the body to turn to dust?

Chapter Sixteen: The Difference between Envy, the Evil Eye and Sorcery

A person with the evil eye and a jealous one share some points in common, yet differ in other aspects. They share the fact that the spirit in each case focuses itself on its target before striking it with its evil. The spirit of a person with the evil eye concentrates well on its victim, since he/she sees them in person, whereas a jealous person can inflict the same harm whether or he/she meets the victim, in person, or not.

The difference between the two is that someone with the evil eye can also target animals, inanimate objects, plants or even wealth, because his/her strong gazing at something, with wonder, would have such a destructive effect on it.

Many interpreters of the Qur'an have said that the Verse:

«Those who disbelieve would almost make you slip with their eyes»¹

refers to the strike of the evil eye. The disbelievers targeted the Prophet ﷺ with their evil eyes, saying: "We have never seen anyone like him, or the proof he has come up with!"

The scholar Al-Kilby said: "There was a man among the Arabs who used to spend three days without food, and then when camels passed him by, he would say: 'I have never seen better camels or sheep like these ones,' and they would not go far before a group of the camels would fall down. So the disbelievers asked that man to strike the Prophet ﷺ with his evil eye, but Allah ﷻ had safeguarded His Messenger; He said:

¹ Surat al-Qalam, Verse 51.

﴿Those who disbelieve would almost make you slip with their eyes, when they hear the Reminder (the Qur'an)﴾.

Another group of scholars said that the above Verse means: "It is not striking you with their eyes, just like one who strikes whatever he finds incredible with his evil eye. It rather means looking at you with strong hatred and extreme dislike, until they make you fall." This is most probably the right interpretation, as the disbelievers' hatred is linked to their disgust with hearing the Qur'an.

The cause behind this destructive gaze, which badly affects the observed thing, could be strong hatred or envy. The effect of the evil self is also more powerful when it directly faces and looks at the envied one.

Another reason could be admiration, known as "The strike of the eye," which occurs when an onlooker sees something he/she admires, which then affects his/her spirit to behave towards the admired thing in a special way, until it is affected. This effect is often produced unintentionally.

Abd-ur-Razzaq reported from Mu'ammara from Hammam bin Munabbih who said: "Abu Hurayrah narrated to us, saying: 'The Prophet ﷺ said: 'The effect of an evil eye is real,' and he ﷺ prohibited tattooing.'"¹

Sufyan reported from 'Amru bin Dinar from 'Urwah bin 'Amir from 'Abeed bin Rafa'ah that Asma', daughter of Umayyad, said: "O Messenger of Allah, Ja'far's children are readily susceptible to the influence of the evil eye, so may I use a spell for them?" He ﷺ replied: "Yes, for if anything could precede the decree, the evil eye could."²

¹ Recorded by Al-Bukhari in the book, "Medicine" (5740); Muslim in the book, "As-Salam" (2187); Ahmad in his *Musnad* (2/ 289, 319) (4/ 67) (5/ 379); and Ibn Maajah in the book, "Medicine" (3508).

At-Tirmidhi reported that Abu Sa'id Al-Khudri ؓ said that the Prophet ﷺ use to take refuge in Allah ﷻ against the evil eye of man.

'Ali bin Al-Mubarak reported from Yahya bin Abi Kathir: "Hayyah bin Habis At-Tamimi narrated: 'My father narrated that he heard the Messenger of Allah ﷺ saying: 'The effect of the evil eye is a truly real.'"¹

A person with the evil eye is a particular kind of envier; he/she is more harmful than an ordinary envier. It is for this reason that he/she was specially designated in the Verse, for every envier could be a person with the evil eye, but not everyone with the evil eye is necessarily an envier. So when we seek refuge in Allah ﷻ from the evil of the envier, the one with the evil is included, which is a wondrous sign of the comprehensiveness of the Qur'an.

The basis of envy is the desire of the removal of Allah's Blessings from the person envied. A jealous person is an enemy of Allah's Blessings. This evil exists within him/herself; it comes from his/her own evil nature; whereas sorcery is acquired through other means, such as by the support of evil spirits. So Allah ﷻ linked the evil of envy and that of sorcery in this *Surah*, because envy comes from the devils among mankind, while sorcery comes from both (*Jinn* and mankind). One more evil, which comes only from the devils of the *Jinn*, is *al-waswasah* (their devilish whisperings) in a person's heart, about which Allah ﷻ has mentioned in the next *Surah*, of which I shall discuss later in this book, *inshallah*.

The Jews are a people who are well known for envy and sorcery, as Allah ﷻ described them in many Verses of the Qur'an, when He ﷻ said:

² Recorded by At-Tirmidhi (2059); and Ahmad in his *Musnad* (6/ 438).

¹ Recorded by Ahmad in his *Musnad* (4/ 67) (5/ 70, 379).

﴿They followed what the devils gave out (falsely of magic) in the lifetime of Sulaiman (Solomon ﷺ). Sulaiman did not disbelieve, but the devils disbelieved; teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two angels taught anyone such things, till they had said: “We are (here) as a trial, so do not disbelieve (by learning this magic from us).” From these angels, people learn that by which they (may) cause the separation between a man and his wife; but they could not thereby harm anyone, except by Allah’s Leave. They learn that which harms them and does not profit them; and indeed, they know that the buyers of magic would have no share in the Hereafter. How bad indeed was that for which they sold themselves, if they but knew.﴾¹

This Verse, with its rules and regulations, is a clear and firm reply to those who deny the existence of the effect of sorcery on mankind; it refers also to the great difference between sorcery and miracles.

Allah ﷻ has also described the Jews as enviers in the following Verses:

﴿Or do they envy men for what Allah has given them of His Bounty﴾²

﴿Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from themselves, even after the truth (that Muhammad is Allah’s Messenger) has become manifest to them.﴾³

¹ Surat al-Baqarah, Verse 102.

² Surat an-Nisa’, Verse 54.

³ Surat al-Baqarah, Verse 109.

Satan accompanies an envier and sorcerer, entertaining them; but an envier is helped by the devils without even seeking their help. In fact, an envier is one of Satan's followers, because he/she seeks removing Allah's Blessings from people, which is precisely the same desire as Satan. For Satan envied Adam ﷺ for the Honour and Blessings bestowed upon him by Allah ﷻ, so he disobeyed the Command of Allah ﷻ, by refusing to prostrate to him (Adam).

On the other hand, the sorcerer seeks the help of the Satan, and may even worship him, by prostrating to him in order to achieve his desire. It is for this reason that the more evil and enemy the sorcerer is to Allah ﷻ and His Messenger ﷺ, the more powerful and deadly is his magic.

The magic of those who worship idols is more powerful than that of the People of the Scripture; while the magic of the Jews is more powerful to the people who belong to the *Ummah* (Islamic nation).

It is reported in "*Al-Muwatta*" that Ka'b Al-Ahbar said: "Had it not been for some words which I said, the Jews would have turned me into a donkey." Someone asked him what they were, to which he replied: "I seek refuge in the Immense Face of Allah – there is nothing greater than it – and with the Complete Words of Allah, which neither the good person nor the corrupt can exceed, and with all the Most Beautiful Names of Allah, what I know of them and what I do not know, from the evil of what He has created, originated and multiplied."¹

The sorcerer and the envier both intend to do evil; the envier by using his own nature and hatred toward the envied person, with the devil accompanying him in his evil nature, and the sorcerer with his knowledge, experience and the help he seeks from the devils (demonic *Jinn*).

¹ Reported by Malik in *Al-Muwatta*, in the chapter, "Taking Refuge" Vol.2 / 951, 952.

Chapter Seventeen: The Four Evils and the Worship of the Devil by the Sorcerer

The Verse:

﴿from the evil of the envier when he envies﴾¹

includes the enviers among both the *Jinn* and mankind. The devil and his party envy the believers (in Allah ﷻ and His Messenger Muhammad ﷺ) for what Allah ﷻ has blessed them with, in the same way as Satan, who envied Adam ﷺ and vowed to stand, ever since, as the archenemy of Adam's offspring. Allah ﷻ said:

﴿Surely Satan is an enemy to you, so treat him as your enemy.﴾²

Evil whispering is a character of the devils among the *Jinn*, whereas envy is a character of the devils among mankind; however, both devils could be both enviers and evil whisperers.

Seeking refuge in Allah ﷻ from the evil of the envier includes seeking the protection against both evils, because this *Surah* (Al-Falaq) is about taking refuge against the evil created in this world.

Therefore, it is about taking refuge against four evils:

First: general evil, which is every evil created by Allah ﷻ.

Second: the evil of darkness when it falls.

¹ Surat al-Falaq, Verse 5.

² Surat Fatir, Verse 6.

Third: the evil of a sorcerer, who worships the devil to achieve his help. A sorcerer may employ many types of ritual worship to get closer to the devil, such as sacrificing an animal in the name of the devil, which is not a slaughter performed for Allah's Sake. This is truly worshipping the devil, even if the sorcerer says it is not and gives it another name; for an act of polytheism is defined by its factual meaning, not by its name.

Whoever prostrates to another human being and says: "This is not a prostration to him; it is submission to him. I simply touch the ground with my forehead the way I may kiss it with my mouth; this is just honouring it" these expressions will not change the fact that it is a prostration to others besides Allah, whatever name he may give it!

Likewise, whoever slaughters an animal for the devil, calling him to take refuge in him, has indeed worshipped him, even if he does not call it worship; for he becomes a servant of the devil, and so the devil would meet his demands as well.

Allah ﷻ said:

«Did I not command you, O Children of Adam, that you should not worship Satan? Verily, he is a plain enemy to you.»¹

«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 (angels) will say: "Glorified are You! You are our Lord instead of them. Nay, but they used to worship the *Jinn*; most of them were believers in them.»²

Those are the worshippers of the *Jinn* and the devils; they are their protectors and associates in this world and the Hereafter. What an evil protector, and what an evil associate!

¹ Surat Ya-Sin, Verse 60.

² Surat Saba', Verses 40-41.

Fourth: the evil of the one who is helped by the devil, even if he/she does not intentionally seek his help, which is the case of the envier.

Chapter Eighteen: The Three Ranks of Envy and their Cure as Mentioned in Surat al-Falaq

Allah ﷻ restricts the evil of the envier with the condition:

«When he envies),

because a man may possess envy but it is disguised in its nature; it is not harmful in any way, be it by heart, or tongue or hand. One's envy may exist in one's heart, yet one still conducts oneself towards one's Muslim brother/sister with in a manner, which pleases Allah ﷻ. No heart is free of envy except the one safeguarded by Allah. It was said to Al-Hasan Al-Basri: "Could a believer be an envier?" To which he replied: "What made you forget about the brothers of Yusuf ﷺ!"

However, a believer does not allow this envy to influence his/her heart; he/she does not follow its desire, out of fear of Allah ﷻ. He/she does not dislike seeing the signs of Allah's Blessings upon His Servants, because he believes that such conduct is opposing Allah's Commands. Therefore, he strives against his own self, and makes it submit to making good supplications for the person envied, asking Allah ﷻ to increase His blessings upon him. So the first type of this reprehensible envy is in wishing that Allah's Blessings be removed from a person.

The second type of envy is not to wish that a person be blessed by Allah ﷻ, so that his lifestyle is improved. The envier wishes that such a person would remain in his poor, weak, or ignorant state. This envier is the enemy of Allah's Blessings, and enemy of Allah's servants. He is despised by Allah ﷻ and by all people.

The third envy is that which is called "*ghibtah*", that is to envy someone in a positive way, by hoping to be in his fortunate situation, without wishing that Allah's Blessings be removed from

him. There is no harm in being an envier of this type, for it is only like being competitive. Allah ﷻ said:

﴿For this, let all those strive who want to strive.﴾¹

Ibn Mas‘ud ؓ reported that the Prophet ﷺ said: “There is no envy except in two: a person whom Allah has given wealth and spends it in the right way, and a person whom Allah has been given wisdom (i.e. religious knowledge) and gives his decisions accordingly, teaching it to the others.”²

This is an example of the praised envy, which is not included in Surat al-Falaq.

Surat al-Falaq is the greatest cure for envy; it comprises the reliance in Allah ﷻ, and taking refuge in Him against the evil of the envier; for He ﷻ is the Excellent Protector, and the Excellent Helper.

Whoever fears Allah ﷻ and is mindful of Him, He ﷻ will protect him from any evil. Allah ﷻ said:

﴿Whoever fears Allah and keeps his duty to Him, He will give him a way out and will provide him from sources he never could imagine. Whoever puts his trust in Allah, the He will suffice him.﴾³

Therefore, one should not be hasty to get the Support of Allah ﷻ, because:

¹ Surat al-Mutaffifin, Verse 26.

² Recorded by Al-Bukhari in the book, “Knowledge” in the chapter, “Envy in knowledge and wisdom” (No. 73); Muslim (816); Ahmad in his *Musnad* (1/385, 432) (2 – 9); and Ibn Maajah in the book, “*Az-Zuhd*” in the chapter, “Envy” (No. 4208).

³ Surat at-Talaq, Verses 2-3.

«Allah will accomplish His purpose. Indeed, Allah has set a measure for all things.»¹

One could only fear others because one fears Allah less. Allah ﷻ has said:

«So when you want to recite the Qur'an, seek refuge in Allah from Satan, the cursed one. Verily, he has no power over those who believe and put their trust only in their Lord. Satan's power is only over those who obey and follow him, and those who join partners with Him.»²

«It is only Satan that suggests to you to fear his supporters; so do not fear them, but fear Me, if you are true believers.»³ meaning that it is Satan who frightens you through his supporters, making them appear powerful in your minds; therefore, do not fear them, but fear Allah, if you are genuine believers.

¹ Surat at-Talaq, Verses 3-4.

² Surat an-Nahl, Verses 98-100.

³ Surat Ali 'Imran, Verse 175.

Chapter Nineteen: Ten means of repelling the evil of the envier

First: Taking refuge in Allah from the evil of the envier, which is the objective of this *Surah*; for Allah hears and responds to whomsoever seeks His Protection. The Prophet ﷺ said that when we lift our heads after bowing in *Salah*, we should say: “*Sami’allahu man hamidah*” (Allah hears whomsoever praises Him).¹

Prophet Ibrahim ؑ said:

﴿Verily, my Lord is All-Hearer of all invocations.﴾²

Allah ﷻ informs the believer who takes refuge in Him that He ﷻ knows all about the evil of the envier, and hears the invocations of His Servants. Thus a believer feels relieved to be in the Presence of his Lord, and increases his/her invocations to Him.

We should also consider the wisdom within the Qur’an, which shows us how to take refuge in Allah ﷻ:

- Against Satan, of whom we know his existence but do cannot see. Taking refuge has become associated with the Attributes of Allah as **﴿the All-Hearer, the All-Knower﴾**, as in the Surahs: Al-A’raf, Ha-Mim, As-Sajdah.

¹ Recorded by Al-Bukhari in the book, “*Al-Adhan*” in the chapter, “Raising one’s hands when making *Takbir*, when bowing, and when rising from the bowing position” (No.736); Ahmad in his *Musnad* (1-333) (2 – 18, 147), (3 – 18, 247); Ibn Maajah in the book, “Performing *Salah* and the way of *Sunnah* in it.” (862, 875, 878, 1061, 1263); Malik in *Al-Muwatta’* in the book, “*Al-Qur’an*” (Vol.1/212); and Al-Haythami in “*Mujma’ Az-Zawa’id*” (2/124).

² Surat Ibrahim, Verse 39.

- Against mankind, whom we see and live with. This has become associated with the Attributes of Allah as:

﴿the All-Hearer, the All-Seer﴾

as in the Verse:

﴿Verily, those who dispute about the Signs of Allah, without any authority having come to them, there is nothing else in their breasts except pride; they will never have it. So seek refuge in Allah. Verily, it is He Who is the All-Hearer, the All-Seer.﴾¹

The deeds of such people are visible and can be seen; whereas Satan's whisperings go directly into the hearts of people, and are only known to Allah ﷻ. Therefore, He ﷻ commands the believers to seek refuge in Him, the All-Hearer, and the All-Seer.

Second: Fearing Allah, by adhering to His Commands and Prohibitions, and whoever fears Allah ﷻ, would be under His Protection, as Allah ﷻ has said:

﴿But if you remain patient and become pious, not the least harm would their cunning do to you.﴾²

The Prophet ﷺ said: "Be mindful of Allah, by adhering to His Commands, and Allah would be mindful of you, and protect you. If you should safeguard His Rights, you would always find Him with you."³

Third: Showing patience towards the envier. One should not complain about, fight, or harm him/her in any way. Nothing beats

¹ Surat Ghafir, 56.

² Surat Ali 'Imran, Verse 120.

³ Recorded by Ahmad in his *Musnad* (1/ 307, 293); and At-Tirmidhi, on the authority of Ibn 'Abbas ؓ.

the envier more than one's degree of patience and reliance in Allah ﷻ, Who said: **«whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him.»**¹ If Allah ﷻ should guarantee the right of the one who retaliates justly after being wronged against, then what about the one who did not retaliate at all, after being wronged but remained patient; surely, Allah ﷻ would not deny him His Protection.

Fourth: Relying on Allah ﷻ, for whoever puts one's trust in Allah, He ﷻ would suffice him/her. It is one of the greatest means of driving away the evil of mankind and their wrongdoing. Whomsoever is sufficed by Allah ﷻ, is safe from any kind of enemy, or any harm whatsoever, except for the natural conditions one must face in life, such as heat, coldness, hunger and thirst.

One scholar said: "Allah ﷻ has recompensed for every deed according to the category of that deed, yet made the reward of reliance on Him ﷻ His Sufficiency for His Servant; as He ﷻ said:

«Whoever puts his trust in Allah, He would suffice him»

He never stated the reward, as He ﷻ had promised for other deeds. Allah ﷻ has rather made Himself Sufficient for the Servant who relies on Him and seeks His Protection.

Fifth: Avoidance in the heart of any thinking of the envier. One should be ready to forget about him/her, whenever he/she should come to one's mind. One should not fear him/her, nor pay one's attention to him/her. This is one of the most powerful ways of driving away his evil, whereas, if one should try to confront him/her, someone could be hurt.

However, if one restrains oneself, and manages to keep away from thinking of the envier –but if one should ever think of him/her, one should quickly turn one's mind to more beneficial thoughts – the envier would be consumed by his/her own evil.

¹ Surat al-Hajj, Verse 60.

Envy is like fire; when it does not find anything to consume, it burns out itself.

This is an important chapter, which can only be followed by people with a noble nature and great self-respect; those whose minds are calm and peaceful, and pleased to rely on Allah ﷻ, for they know that Allah's Support for them is better for them than trying to seek victory by themselves. They have put their trust in Allah ﷻ, knowing that Allah's Fulfilment of their rights and His Certain Promise, as no one could fulfil his/her promise better than Allah ﷻ. This attitude is strengthened by the following:

Sixth: Sincere adherence to Allah's Commands, devoting oneself, by submission, to the Love and Pleasure of Allah; this being the main aspiration and objective of one's mind.

When one's mind is completely focused on the Love and Pleasure of Allah ﷻ, there is no room to think of the envier, or of any way to avenge oneself against him/her. Such thinking could only be found in those hearts where the Love of Allah is insecure; they do not centre their efforts primarily in pleasing their Lord, but rather in avenging themselves. Allah ﷻ has informed us that His enemy Iblis (Satan) said:

«By Your Might, then I will surely mislead them all, except Your Chosen Servants amongst them (i.e. the faithful true believers).»¹

Allah ﷻ replied to the devil:

«Certainly, you shall have no authority over My Servants, except those who follow you of the evildoers.»²

Allah ﷻ also said:

¹ Surat Sād, Verses 82-83.

² Surat al-Hijr, Verse 42.

﴿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, and those who join partners with Allah.﴾¹

Allah ﷻ said about His Prophet Yusuf ؑ:

﴿That happened so We might avert from him all evil and lust; he was our chosen Servant.﴾²

What a great fortune to have been given such Divine Protection; it is a fortress where no one inside could be accessed by an enemy;

﴿That is the Grace of Allah which He bestows on whom he is pleased with, and Allah is the Owner of Great Bounty.﴾³

Seventh: Repenting purely to Allah ﷻ from all one's sins, which are the reasons behind one's hardships and trials from one's enemies. Allah ﷻ has said:

﴿Whatever misfortune befalls you, it is because of what your hands have earned.﴾⁴

﴿Why is it that when a calamity happens to you, although you have already inflicted (your enemies) twice as much, you say: "How could this possibly happen?" Say: "It has come from your own selves (i.e. from your own evil deeds).﴾⁵

¹ Surat an-Nahl, Verses 99-100.

² Surat Yusuf, Verse 24.

³ Surat al-Hadid, Verse 21.

⁴ Surat ash-Shura, Verse 30.

⁵ Surat Ali 'Imran, Verse 165.

No one is the cause of harm upon a person other than one's own sins, whether one knows them or not. The sins of which one is unaware of are many times more than the ones one knows, so one also needs to seek forgiveness for them.

It was reported that a past scholar was abused and roughed up badly by a man, so he said to him: wait till I come back to you. He entered his house and prostrated to Allah ﷻ asking for His Forgiveness, and repenting to Him in the most submissive way, then he went out. The man said to him: What is the matter? He replied: I have repented to Allah ﷻ from my sins, which were behind your assault on me.

We will discuss, *inshallah* (Allah Willing), the fact that there is no evil in this world except sins and their inevitable consequences. When a person is safe from sins, he/she is safe from their motives and consequences; and when one is wronged, there is nothing more beneficial to one than to repent sincerely for one's sins.

The sign of one's happiness is to watch over one's sins, focusing on repenting from them and refining oneself, so Allah ﷻ would take charge of safeguarding one from any evil. Indeed, there is no Might except Allah ﷻ.

Eighth: Giving *Sadaqah* and be beneficent to one's ability. These noble acts have an astonishing effect in driving away evil, such as the evil of the eye and the evil of the envier.

Thankfulness to Allah ﷻ is the guard of the Blessings from anything which may cause them to be removed, such as the evil of the eye of the envier, who would not rest until he sees a slave of Allah be deprived from any blessing bestowed upon him.

The only cause of the removal of Allah's Blessings from a person is his ungratefulness towards Allah ﷻ.

Ninth: Only t one whose fortune was made great by Allah ﷻ, could be successful in this, because it is one of the most difficult motives for the self, leading to the extinguishing of the evil fire of the envier, by being beneficent towards him/her. The more evil and harmful he/she is, the more beneficent one should be with him/her. You might not believe that this could possibly happen, let alone to be performed, but when one reads the following Verses, one would know that it is within one's ability; Allah ﷻ said:

﴿A good deed and an evil deed cannot be equal. Repel the evil with one which is better; and if there is enmity between you and someone else, he would become like a bosom friend. But none is granted the above quality except those who are patient, and no one will obtain it but those who have great good fortune. If an evil whisper from Satan tries to turn you away (from doing good), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower.﴾¹

﴿They will be given their reward twice over because they have been steadfast, and they repel evil with good, and give from what We have provided for them.﴾²

The Prophet ﷺ was once beaten, by his people, until his body bled, yet he began wiping his blood away, saying: "O Allah! Forgive my people, for they do not know."³

Think of the motive, which would allow you to conduct yourself calmly with those who try to harm you. You know that you have sins, which are known only between you and Allah ﷻ, and you fear their bad consequences. So you should ask Allah ﷻ to

¹ Surat Fussilat, Verses 34-36.

² Surat al-Qasas, Verse 54.

³ Recorded by Al-Bukhari in the book, "Time-repentance for the Apostates and the Obstinate and fighting them," in Chapter 5 (No. 6929); Muslim (1972); Ahmad in his *Musnad* (1/441).

forgive you. Yet Allah's response is not restricted in His Pardon and Forgiveness alone; He ﷻ also bestows His Blessings upon you and honours you more than you could imagine. Therefore, if you wish that you should be treated in this way after you have done wrong, then you have an obligation to treat Allah's Creatures in a good manner, even after they have ill-treated you. Just as much as you would expect Allah ﷻ to be Forgiving and Generous to you, even after you have committed sins, you should also be merciful towards those who have wronged against you.

This is exactly what happens to someone who reaches this level of understanding and beneficence, just as the Prophet ﷺ said to someone who came complaining about his relatives. The man said: "O Messenger of Allah! I have relatives with whom I try to have close relationship, yet they sever (the relations); I treat them well, but they ill-treat me; I am sweet to them, while they are harsh towards me." Upon this the Prophet ﷺ said: "If it is so, as you say, then you are in fact throwing hot ashes upon their faces, and there would always remain with you, on behalf of Allah, an angel to support you, who would keep you dominant over them, so long as you adhere to this path of righteousness."¹ This increases people's respect for one, so that they would all be on one's side against one's enemy. This instinctive nature has been endowed by Allah ﷻ to His Servants; they wish to support any beneficent person who has been wronged against. So one's good nature would earn one an army of supporters whom one would not even know.

Tenth: the tenth motive is one which includes all the others. It having the exclusive belief in the Oneness in Allah ﷻ, and devoting one's thoughts to Allah, the Almighty and the All-Wise. By knowing that nothing in this world could bring good nor harm, except with His Permission. It is Allah ﷻ, Alone, Who betters His Servant's condition and drives away any evil from him/her, as He ﷻ said:

¹ Recorded by Muslim in his *Sahih* (2558), Ahmad in his *Musnad* (2/181, 484).

﴿If Allah touches you with harm, there is none who can remove it but He.﴾¹

The Prophet ﷺ said to Ibn ‘Abbas ؓ: “Know that if all the people were to unite to do you some benefit, they could benefit only you with what Allah had recorded for you, and that if they were to unite to do you some harm, they could only harm you with what Allah had already recorded for you.”²

If one possesses a strong belief in the Oneness of Allah, one would free one’s heart from any fear of others besides Allah ﷻ, as one could never fear one’s enemy as long as one was close to Allah; devotion and fear of Allah ﷻ would become one’s main aim. If one’s thoughts were with one’s enemy instead of with Allah, then one would have a defect in one’s faith, as:

﴿Allah defends those who believe (in Him)﴾.

Allah’s defence to His Servants is according to the degree of their belief in Him.

The belief in the Oneness of Allah and the belief in His Messenger Muhammad ﷺ is a fortress for the Muslim; whoever enters it is among the safest. A past scholar said: “He who fears (and respects) Allah, everything fears (and respects) him; but he who does not fear (or respect) Allah, Allah makes him fear everything.”

These are the ten motives with which one should use to repel the evil of an envier and the evil eye, as nothing is more beneficial to a person than turning to Allah ﷻ; relying, trusting, and fearing none but Him ﷻ. Thus, one’s heart should not be attached to anything else but Allah ﷻ, Alone.

¹ Surat Yunus, Verse 107.

² Recorded by At-Tirmidhi, who categorized it as *Hasan Sahih*”.

Chapter Twenty: Statements about the Evil Effects of Humans and Jinn

You have learnt some of the most beneficial and important lessons (in Surat al-Falaq), which are indispensable for every person, in one's life and religion, and which point to the fact that the spirits of the enviers and their evil eyes do give rise to ill-effects. Furthermore, the previous guidelines also determine that evil spirits (devils) have their effects through sorcery and blowing on knots, as mentioned in the Verse.

The world of scholars and thinkers is divided into four groups, regarding this subject:

The first group denies the effect of both the *Jinn* and evil humans. This group is divided into two further groups: a group which recognizes the existence of *Jinn* and evil humans, but firmly denies their effects, which was the opinion of a group of scholastics; and a group who denies the existence of both, saying that there is no human soul, only this physical body and its senses; and that there are no *Jinn* or devils; any effect is but an ailment of man. This is the opinion of many atheists, whom our past scholars have strongly condemned as being deviated and astray from the truth.

The second group denies the existence of the human soul, which can separate itself from the body, but acknowledges the existence of *Jinn* and devils; this is the opinion of many scholastics in the Mu'tazilah school.

The third group, contrary to the second one, acknowledges the existence of the speaking spirit, which is separate from the body, but denies the existence of *Jinn* and devils, and claims that any effect is not outside the power of the soul and its attributes. This

was the opinion of many Muslim philosophers, such as Ibn Sina¹ and his followers, who say that all the strange effects and supernatural events in this world are the effects of the soul. They also attribute the work of magic and sorcery to the effects of the soul, without the intermediary of *Jinn*. They even explain the miracles of the Prophets ﷺ this way, claiming that they are effects of the soul with the material world. Those are considered as polytheists by consensus (of the scholars), for they are not among the followers of the Prophets at all.

The fourth group² are the true followers of the Prophets, and are the people of the truth. They acknowledge the existence of both the speaking spirit, which is separated from the body, and the *Jinn* and devils. They confirm whatever Allah ﷻ has confirmed of the attributes of His Creatures and their evil ways, and take refuge in Him (Allah ﷻ) against them. They acknowledge the fact that no one could protect them from evil, but Him Alone.

¹ Ibn Sina', the philosopher and doctor; Al-Hasan bin 'Abdillah bin Sina'. He was an excellent at medicine in his time. He moved to Bukhara and learnt the Qur'an properly by the age of ten. He excelled in maths, bone-setting, and comparative anatomy. Many scholars judged that he was a polytheist following his peculiar opinions, such as: the strangeness of the world, that the human body would not be resurrected, and that Allah ﷻ does not know some small details. However, it was said that he repented before his death, and Allah knows best.

² This refers to the Ahlu Sunnah wal Jama'ah, who believe in the Book of Allah and whatever came in it of the description of Allah ﷻ Himself, and whatever His Messenger Muhammad ﷺ described Him with, without any deviation, alteration, or any attempt to depict Allah ﷻ. They believe in Allah ﷻ, with all His Sublime Names and Attributes, without cancelling or giving a strange interpretation to any of them. They do not attempt to compare His Attributes with those of His Servants. They represent the Saved Group, who stand in the middle between excess and negligence in their approach to Islam.

The people of this group are the people of the truth; others follow falsehood, yet Allah guides to His Right Path whomsoever He wills.

Surat An-Nās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ إِلَهِ
النَّاسِ ۝٣ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤ الَّذِي
يُوسِّسُ فِي صُدُورِ النَّاسِ ۝٥
مِنَ الْجِنَّةِ وَالنَّاسِ ۝٦

Bismillah ar-Rahman ar-Raheem

(In the Name of Allah, the Most Gracious, the Most Merciful)

﴿Say: “I seek refuge in Allah, the Lord of mankind,
the king of mankind, the God of mankind,
from the evil of the whisperer who withdraws,
who whispers in the breasts of mankind,
of Jinn and men.﴾¹

This *Surah* also contains “*al-Isti‘adhah*” (i.e. taking refuge in Allah), and its definition is already mentioned in the interpretation of *Surat al-Falaq*.

¹ *Surat an-Nās*.

Chapter Twenty-One: The Lordship, Kingship and Deity of Allah ﷻ and its Correlation with “Taking Refuge”

Allah ﷻ has mentioned that He ﷻ is the One in Whom refuge is to be taken, for He is:

﴿the Lord of mankind, the king of mankind, the God of mankind﴾

There should be a reason for mentioning this taking refuge (in Him ﷻ) from Satan.

We shall mention the meaning of these three definitions of Allah ﷻ, and then the aspect of its relationship with taking refuge.

First: the Lordship of Allah ﷻ, which comprises creating them, managing their affairs, educating them, reforming them, granting them all the benefits they need, repelling evil from them, and safeguarding them from whatever corrupts them. This definition also includes His Omnipotence, His Vast Mercy, His Beneficence, His Omniscience, and His Response to their invocations.

Second: the Kinship of Allah ﷻ. He ﷻ is their King and they are His Servants. He ﷻ conducts all their affairs as He wills, as He ﷻ possesses the Supreme Authority over them. He ﷻ is their True King, to Whom they turn in times of hardship. There is no other King to turn to, when they are attacked by an enemy, but Him Alone, Who can save them.

Third: The Godliness of Allah ﷻ. He ﷻ is their True God; the only God they should worship. They should not associate any partners with Him in their worship, just as He ﷻ has no partners in His Lordship and Kingship.

Since He ﷻ is our Lord, King and God, then we should fear, invoke, supplicate, and love none but Him, and put our trust in Him, Alone; we have a greater need for Him than for ourselves.

If Allah ﷻ is their Lord, King and God, then they should not seek refuge in others besides Him ﷻ. He ﷻ is Sufficient for all of them, since He is their true Protector and the Sole Manager of their life and death. The word mankind has been repeated, in the Verse, and associated with His Attributes to stress this meaning.

Allah ﷻ referred to His Lordship first, because it is a more comprehensive Attribute to include every worshiper, then to His Kingship, and finally to His Godliness, since He ﷻ is the God to whoever worships Him, Alone, without associating any partner with Him ﷻ.

For anyone who does not worship Allah ﷻ Alone, Allah ﷻ is not his/her God. He/she would then have turned away from his/her true God, devoting his/her worship to false gods.

Allah ﷻ placed the reference to His Kingship between His Lordship and Godliness, because it is a king who is the one to be obeyed when he commands, and He is their King because He ﷻ created them and owns them.

His Kingship is the Perfection of His Lordship, and His True Godliness results from the Perfection of His Kingship.

His Lordship is the reason for their creation, His Kingship is the reason for His Supremacy over them, and His Godliness is the reason for their worship of Him, Alone.

This has been well introduced in these beautiful, perfect expressions in this great Verse:

﴿the Lord of mankind, the king of mankind, the God of mankind﴾

they comprise all the tenets of Faith and the meanings of the Best Names of Allah ﷻ.

The Lord is: the Omnipotent, the Creator, the Inventor (of all things), the Bestower (of forms), the Ever-Living, the Sustainer of all things, the Omniscient, the All-Hearing, the All-Seeing, the Most Beneficent, the Most Generous, the Giver, the One Who misguides whomsoever He wants, and guides (to the truth) whomsoever He wills; He honours whomsoever He ﷻ wants, and disgraces whomsoever He wants, etc.

The King is: the One who commands and prohibits, who conducts the affairs of His Servants whichever way He desires; He ﷻ is the Almighty, the Omnipotent, the Compeller, the Supreme, the Just, etc.

The God is: the One who comprehends all the Attributes of Perfection and Glory, which includes all the Best Names.

The correct opinion is that the Name “Allah” is derived from “Al-Ilah”, which means “god” in Arabic, which was the opinion of the great linguist Sibawayh and his companions. Thus, the name “Allah” comprises of all the meanings of His Best Names and Magnificent Attributes.

Therefore, we can conclude that all three Names (Lord, King, God) include all the meanings of the Best Names, and so they are most appropriate for the one who uses them when seeking refuge in Allah ﷻ from any evil whisperer.

Chapter Twenty-Two: Taking refuge in Allah against Evil Whispering, which Causes Sins

This *Surah* (An-Nās) is about taking refuge in Allah from evil, which causes all sins. It is the evil within mankind, which remains the source of all the punishments in this world and the Hereafter.

Surat al-Falaq concerns taking refuge in Allah from the evil produced by others, such as magic and the evil eye, which is an external evil; whereas Surat an-Nās is about taking refuge from the evil of other men who cause people to suffer, which is an internal evil. This evil is not an obligation one is required to abstain from, because it is not from one's own doing. But, as for the second evil (in Surat an-Nās), it is an obligation to abstain from.

Surat al-Falaq concerns taking refuge in Allah ﷻ from the evil of calamities; while Surat an-Nās concerns taking refuge in Allah from the evil of deficiencies, which are all the result of *waswasah* (devilish whisperings).

Chapter Twenty-Three: The Repetition of a Word (as a Whisper) and its Meaning

A whisper is a hidden or quiet voice, which is uttered softly to avoid detection by others. It is conveyed to someone, whether as a concealed sound, which is only heard by the one to whom it is murmured, or without any sound as is the case of a whisper from a (devilish) *Jinni*.

One can also say “the whisper of jewellery,” which is the subtle movement of earrings; however, it could also be called whisper since they are close to ears.

A whisper is a set of words, which are usually repeated in order to emphasize its meaning. Linguists have said: “A whisperer whispers.” They intentionally repeat a word in order to achieve one word its context (i.e. when the devil whispers to someone, his whisperings are repeated to increase his influence on him/her). This example conforms to a theory in the Arabic language, which makes words correspond to their meanings.

Chapter Twenty-Four: Al-Khannas, the Devil who Withdraws when the Name of Allah is Mentioned

Al-Khannas comes from “*Khanasa*” which means to withdraw, or disappear from sight, concealing oneself. Abu Hurayrah ؓ said: “The Prophet ﷺ came across me in one of the streets of Al-Madinah and at that time I was *junub* (sexually defiled); so I slipped away (*khanastu*) from him.”¹

The true meaning of the word “*Khanas*” is concealment after a certain appearance. It is for this reason that the stars were described as “*Khunnas*” in the Verse:

﴿So verily, I swear by the planets that recede﴾.²

Abu Qatadah said: “They are the stars which disappear during the day and appear during the night.” This was also the interpretation of ‘Ali ؓ who said: “They are the stars which disappear during the day and cannot be seen.”

Another group said: “The basic meaning of “*Khunus*” is the withdrawal or backing off.”

Al-Khannas is taken from both meanings, withdrawing and disappearing.

When a person is negligent about remembering Allah ﷻ, the devil pounces on his/her heart and plants all kind of evil whisperings, which are the basis of all sins. When the person remembers Allah

¹ Recorded by Al-Bukhari in the book, “Bathing”(No. 283); and Ahmad in his *Musnad* (2- 471).

² Surat at-Takweer, Verse 15.

ﷻ and takes refuge in Him, the devil retreats and disappears, however it is only a retreat in the hope of returning.

At the mention of the Name of Allah ﷻ, the devil makes a swift but lengthy withdrawal, for the Name of Allah ﷻ is enough to tame or subdue him, just like corporal punishment deters evildoers. The Remembrance of Allah ﷻ harms the devil and hurts him, as lashes are hurtful to a punished criminal.

Therefore, the scholars have said that the *qarin*¹ of a believer is weak, as he has to endure extreme torture, because the believer is constantly remembering Allah ﷻ, seeking His Forgiveness, and taking refuge in Him. Whereas the devil is associated with a wrongdoer is at ease and delight, and is powerful and dangerous.

Whoever does not torture one's associated devil in this world, with continuous Remembrance of Allah and adherence to His Commands, one's devil would torment one in the Hell-Fire.

¹ The devil companion (*Jinni*) whom Allah ﷻ has associated with every person.

Chapter Twenty-Five: Various Types of Evil Surrounding Man from Satan

Allah ﷻ commands us to take refuge in Him from the Whisperer: **﴿Who whispers in the breasts of mankind﴾**.

Allah ﷻ has enabled Satan to enter within man so as to reach his heart. In fact, Satan circulates in a person's body like his/her own blood, and is appointed to everyone (by Allah) until his/her death.

'Ali bin Al-Husain narrated from Safiyah bint Huyay, the Prophet's wife, who said: "The wives of the Prophet ﷺ were with him in the mosque (while he was in *Itikaf*), and when they departed the Prophet said to Safiyah bint Huyay: "Don't rush, for I shall accompany you," (as her dwelling was in the house of Usamah). The Prophet ﷺ went out (in the dark), and in the meantime two Ansari men met him, looked at the Prophet then passed by. The Prophet told them: "Come here. She is (my wife) Safiyah bint Huyay." They replied: "*Subhan Allah*, O Messenger of Allah!" The Prophet ﷺ replied: "Satan circulates in a human being as blood circulates in the body, and I was afraid lest Satan might inject an evil thought into your minds."¹

Abu Salamah bin 'Abd-ir-Rahman reported that Abu Hurayrah ؓ said: "The Messenger of Allah ﷺ said: 'When the *Adhan* (call for prayer) is made, Satan takes to his heels passing wind so that he may not hear the *Adhan*, but when the call is finished he returns, and when the *Iqamah* is pronounced, Satan again takes to his heels, and when the *Iqamah* is finished he returns again, trying to interfere with the person and his thoughts by saying: 'Remember this and that (which he had not thought of before the prayer)', till the praying person forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four

¹ Recorded by Al-Bukhari in the book, "The Beginning of Creation" (No. 3281); Muslim (2175); Ahmad in his *Musnad* (2/337), and Ibn Maajah (1779).

Raka'ats, then he should perform two prostrations for *Sahuw* (distractedness or forgetfulness) while sitting.”¹

Abu Hurayrah ؓ reported that the Prophet ﷺ said: “Satan comes to one of you, saying: ‘Who created so-and-so?’ till he asks: ‘Who created your Lord?’ When he inspires such a question, one should seek refuge in Allah and give up such thoughts.”²

‘Abdullah bin ‘Abbas ؓ reported that a man came to the Prophet ﷺ and said: “Apostle of Allah! One of us has thoughts of such a nature that he would rather be reduced to charcoal than speak about them.” He ﷺ replied: “Allah is Most Great, Allah is Most Great, Allah is Most Great. Praise be to Allah Who has reduced the guile of the devil to evil prompting.”³

When the heart is distracted by the evil whisperings of the devil, it forgets its duties; Allah ﷻ related of the companion Musa (Moses ؑ) who said:

﴿I indeed forgot the fish; none but Satan made me forget to remember it﴾.⁴

¹ Recorded by Al-Bukhari in the book, “The Beginning of Creation,” in the chapter, “Description of Iblis and his soldiers” (No. 3285); Muslim (389); and Ahmad in his *Musnad* (2/ 313, 420, 522).

² Recorded by Al-Bukhari in the book, “The Beginning of Creation,” in the chapter, “A description of Iblis and his soldiers” (No. 3276); Muslim (135); Abu Dawud (4721); and Ahmad in his *Musnad* (5/ 214).

³ Recorded by Ahmad in his *Musnad* (1/ 235); Abu Dawud in “*Al-Adab*,” in the chapter, “*Al-Waswasah*” (No. 5112); and Tayalisi (2704).

⁴ Surat al-Kahf, Verse 63.

This is the Wisdom of Allah in the Qur'an and how He ﷻ commands His Believing Servants to take refuge in Him from the evil of Satan, whom He ﷻ described as

﴿the whisperer who withdraws, and who whispers in the breasts of mankind﴾¹

When Allah ﷻ told His Servants to take refuge in Him from the “evil of the whisperer”, He ﷻ stressed the wickedness of the devil, and described him with his worst, most evil and destructive character, namely his devilish whisperings (*al-waswasah*).

The whispering of the devil is the starting point for all evil deeds. It begins as a whisper and turns into an evil thought. Then the devil pictures the thought in the mind of his victim and turns it into a desire or passion, which later becomes a will. He then makes him/her forget all its consequences and belittles the outcome of the sin, until the victim sees nothing but the fulfilment of his/her lust. It is in this stage that the devil dispatches his soldiers to urge him/her to achieve his/her base desires, whenever he/she shows any laxity. Allah ﷻ said:

﴿Do you not see that we send the devils against the disbelievers to goad them on﴾²

pushing them to do evil deeds.

Satan is contented with himself as the leader of the evildoers among the offspring of Adam (عليه السلام); he was the one who refused to prostrate to their father. He neither got any honour nor dignity with his pride, nor gained anything in accepting to be the leader of whoever should disobey Allah ﷻ.

The cause behind every sin or infliction is the devil's whispering. It is for this reason that Allah described him thus, to stress the fact

¹ Surat al-Nās, Verses 3-5.

² Surat Maryam, Verse 83.

of taking refuge in Him from this, more than for any other evil thing.

One of the evils of Satan is that when a person goes to sleep, he ties knots over him/her to prevent him/her from waking up early for *Salat al-Fajr* (Dawn Prayer). Abu Hurayrah ؓ reported that the Prophet ﷺ said: “Satan puts three knots at the back of the head of any of you, if he is asleep. On every knot he reads and exhales the following words: “The night is long, so stay asleep.” When one wakes up and remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone, so one gets up energetic, with a good heart in the morning; otherwise one would get up lazy, with a mischievous heart.”¹

Satan also urinates on the ears of a person to make him/her sleep until the morning. It was confirmed that person was mentioned to the Prophet ﷺ, and he was told that he had slept till the morning (and had not got up for dawn prayer), so he ﷺ replied: “Satan urinated in his ears.”²

There is no path of goodness for the son of Adam except that Satan stands on it to preventing him from achieving any good for himself and humanity.

When a person persists, and manages to oppose the devil, following the way of righteous people, he (the devil) throws all kinds of obstacles to put him/her off and disturb him/her from achieving any success. Satan has indeed sworn that he would lie in wait against those human beings on the Straight Path, and would come to them from before them and behind them, from their right and from their left.

¹ Recorded by Al-Bukhari in the book, “*At-Tahajud*”(1142); Muslim (776); Abu Dawud (1306); Ahmad in his *Musnad* (2/243); Ibn Maajah (1329); and Malik (1/176).

² Recorded by Al-Bukhari (3270); Muslim (774); Ahmad (1/427), and An-Nassai (3/204).

His evil was so great that he used a wicked stratagem to get Adam ﷺ out of Paradise, then he managed to send nine hundred and ninety-nine to the Hell-Fire¹.

Satan endeavours to make people worship him instead of Allah ﷻ. He works hard to extinguish the Light of Allah, and establish the call to polytheism.

Satan stood against the Call to Monotheism raised by Prophet Ibrahim ﷺ, whose people obeyed Satan and threw him (Ibrahim) into the fire; but Allah ﷻ overturned the deceitful plot of Satan and ordered the Fire to be cool and safe for Ibrahim.

Satan opposed Isa (Jesus ﷺ) and incited the Jews against him, until they wished to kill him and crucify him; but Allah ﷻ repelled Satan's plot and protected Al-Maseeh ('Isa ﷺ) by raising him up to Him ﷻ.

Satan plotted against Prophets: Zakariya and Yahya, until they were killed.

He plotted against the Prophet Muhammad ﷺ and encouraged the disbelievers to kill him; but Allah ﷻ thwarted his evil stratagem.

Abu Darda' ﷺ said: "The Messenger of Allah ﷺ stood up (to pray) and we heard him say: "I seek refuge in Allah" Then he said: "I curse thee with Allah's Curse," three times, then he stretched out his hand as though he were taking hold of something. When he finished the prayer, we said: "Messenger of Allah, we heard you say something during the prayer which we never heard you say before, and we saw you stretch out your hand." He ﷺ replied: "Allah's Enemy, Iblis, came with a flame of

¹ Recorded by Al-Bukhari, on the authority of Abu Sa'id Al-Khudri: "Allah will say to Adam: "Bring out the people of the Fire." Adam will say: "O Allah! How many are the people of the Fire?" Allah will reply: "From every one thousand, take out nine-hundred-and ninety-nine..." This *Hadith* is in the book, "The *Ahadith* of the Prophets," in the chapter, "The Story of Gog and Magog" (No. 3348, Part 6).

fire to put in my face, so I said three times: "I seek refuge in Allah from thee." Then I said three times: "I curse thee with Allah's Full Curse.""¹

If this is Satan's determination to cause evil to human beings, then there would be no riddance of him except with the Help of Allah ﷻ, by taking refuge in Him ﷻ.

¹ Recorded by Muslim (542); and An-Nassai in the book, "*As-Sahuw*," in the chapter, "Crying during Prayer" 1/13.

Chapter Twenty-Six: The Seven Obstacles set by Satan to Mankind

It is not possible to put together all of Satan's evil, because all the wickedness in the world is caused by him. However, his evil can be listed as seven main types, which persist on a believer until he/she is affected by one of them.

First Level: polytheism and enmity towards Allah and His Messenger. If Satan achieves this evil in man, he cools down, as this is his main objective in life, and then he recruits him/her in his army to be his voice among the children of Adam.

Second Level: If Satan realises that he cannot achieve the first evil (polytheism) in a person, because the latter happens to be born in a Muslim family, he tries to take him/her into the world of *bid'ah* (innovation in religion), which is more beloved to him (Satan) than sins, as *bid'ah* corrupts the basics of one's religion, since it opposes the Mission of the Prophets.

Third Level: If Satan feels (he is) unable to get a person to adopt a life of *bid'ah*, because he/she is a strong adherent to the *Sunnah* of the Prophet ﷺ, then Satan strives to take him to the third evil, which is the world of various great sins.

Satan is always keen to make people fall victim to this category of sin, especially the religious scholars in order to distance other people from them. Satan broadcasts whatever sin a scholar may have committed, using his army, who pretend to be simply raising people's awareness about that scholar, but in fact are delegates of Iblis. Allah ﷻ has said:

﴿Verily, those who wish that *Fahishah* (the crime of illegal sexual intercourse) should be propagated among those who

believe, they will have a painful torment in this world and in the Hereafter.)¹

Allah ﷻ promises a painful torment to those who love to spread *fahishah*; so what about those who decide to propagate *fahishah*, not of their own will but in obedience to Satan or on his behalf?

They take all this trouble to drive people away from a scholar, whose personal sins, whatever level they have reached, are less significant to Allah than the sins of those evil people. The personal sins of that scholar are a transgression upon himself, yet if he repents to Allah ﷻ for them, Allah ﷻ would accept his repentance. However, the sins of those evil people who work for Satan are a transgression against the believers.

Fourth Level: If Satan cannot make a believer commit great sins, he leads him/her to small ones, which once they gather upon a Muslim, could probably ruin him/her. The Prophet ﷺ said: “Avoid (even those) sins which are considered insignificant.”²

Fifth Level: If Satan feels unable to take a believer to the world of sins, he distracts him/her with legal matters, which neither lead to reward nor punishment, but instead to missing good rewards by doing other activities.

Sixth Level: If the faith of a believer is too strong to be distracted by trivial things, as he/she spends his/her time in obedience to Allah ﷻ, then Satan tries to influence the good activities of a believer by making him/her devote his time to the superfluous, so as to miss out on excellence, which would gain him/her even higher rewards.

¹ Surat an-Nur, Verse 19.

² Recorded by Ahmad in his *Musnad* (1/402) (5/331); Al-Haythami in “*Mujma’ Az-Zawaid*” (10/189); Ahmad; and At-Tabarani in “*Al-Awsat*,” and its chain of authority is *Hasan* (good).

Few people are aware of this level of Satan's evil, as they assume that all good motives must be from Allah ﷻ, and could never be from Satan, who only calls for evil. They may be forgiven for thinking so, because they do not yet know that Satan himself can call them to perform seventy good deeds just to get them to do one of evil, or to make a someone miss out on a blessing or a benefit, which is even greater than those seventy.

This cannot be achieved except with the Light of Allah, which He ﷻ plants into the heart of His Beloved Believer. Many people are unaware of this, but it is the Grace of Allah ﷻ, which He bestows on whomsoever He wills among His Servants.

Seventh Level: If Satan feels unable to achieve anything with the believer at all these levels, he sets his party, among the *Jinn* and mankind, to accuse him/her of all kinds of abuse, such as *takfeer*¹, misguidance, innovating in religion. So they warn people against him/her, to prevent them from learning his/her knowledge. In this situation, the believer would need to wear his/her fighting gear and not remove it until death; for once he/she shows any reluctance, he/she would be likely to fall victim to Satan's ploy. Therefore, he/she must do *jihad* (strive) until he/she meets Allah ﷻ.

Think deeply about this chapter to understand its great benefit for you as a believer. Take it as your scale by which you judge people and their actions; it discloses the reality of existence and the different levels people are at; this chapter alone should be enough for anyone who understands it properly!

¹ A doctrine of the Khawarij; dissenters who accuse Muslims sinners of being polytheists, simply for committing common sins.

Chapter Twenty-Seven: The Devil's Whispering is Thrown at a Man's Breast before it Reaches his Heart

Think about the secret in Allah's Saying:

﴿who whispers in men's breasts﴾,¹

for He ﷻ never said: "in men's hearts."

The breast is the area of the heart and his home.

All incoming whispers gather in the breast before entering into the heart; and from the heart, all the commands go to the breast, and spread among the soldiers of Satan.

Whoever understands this interpretation will perceive the meaning in the Verse:

﴿So that Allah might test what is in your breast, and purify what is in your heart.﴾²

The devil's whispering takes place in the breast, yet it reaches the heart.

Allah ﷻ said:

﴿Then Satan whispers to him.﴾³

¹ Surat an-Nās, Verse 5.

² Surat Ali 'Imran, Verse 154.

³ Surat Tā-Hā, Verse 120.

but He ﷺ never said: “Satan whispers in him”, as this Verse shows that the whispering was thrown at him (into his breast), and managed to enter into his heart.

Chapter Twenty-Eight: Devilish whispering is shared by those devils among the *Jinn* and mankind

In the last Verse of Surat an-Nās, Allah ﷻ said:

﴿among *Jinn* and mankind.﴾

The interpreters have differed about the reference of the two words: “*Jinn* and mankind,” which are governed by the preposition “among”.

Al-Farra‘ and a group of scholars have said: “The Verse refers to those in whose breasts the whispering took place. It means taking refuge in Allah from the whisperer who whispers in the breasts of mankind, among the *Jinn* and mankind – i.e. it is the whisperer who whispers to both *Jinn* and mankind.”

However, this opinion is weak due to many aspects:

First: there is no proof that a *Jinni* can whisper in the breast of another *Jinni*, then enter into the body of another *Jinni* like he/she could enter into the body of a human, nor circulate inside another *Jinni* as he/she could circulate inside the body of a human as his/her blood.

Second: this is incorrect in terms of its structure. How could it explain mankind by mankind? The meaning of the above opinion is: “whoever whispers in the breasts of mankind (who are) among *Jinn* and mankind.” But, we cannot say: “in the breasts of mankind, who are among mankind!” The structure of such a statement is invalid.

Third: this opinion divides mankind in two types: “*Jinn*” and “mankind”; which is not correct.

Fourth: the “*Jinn*” cannot be called “mankind”; it is not derived from this, and cannot refer to it for whatever reason.

The *Jinn* were called so because their term in Arabic means “concealment,” which is in their nature; they are not visible to humans, whereas they can see humans.

“Mankind” is the name of the Children of Adam, so *Jinn* could never be included under this name. Therefore, it is not right to consider **⟨among *Jinn* and mankind⟩** as an explanation of **⟨in the breasts of mankind⟩**, as its interpretation is quite clear.

If it is said: “The *Jinn* were called “men” in the Verse

⟨Certain men from among mankind used to seek refuge in men from among the *Jinn*⟩,¹

so if the word “men” was used to refer to them, then there should be no objection to referring to them also as “mankind.””

I (the author) say: “This is what has deceived (and misled) those who say that “mankind” is a name for both *Jinn* and humans, in this Verse. The answer to this assumption is that the phrase, “men among the *Jinn*,” was used in a rather restricted manner, as an equivalent expression to “men among mankind”. This does not suggest that the terms, “men” or “mankind” should be absolute names for the *Jinn*. When we say: a man of steel, this does not mean that he is made of steel, (as that is simply metaphorical).

The *Jinn* and mankind are two different creatures, facing each other, and Allah ﷻ always refers to them as two separate entities:

⟨O Assembly of *Jinn* and mankind!⟩².

¹ Surat Jinn, Verse 6.

² Surat ar-Rahman, Verse 44.

The Verse, **﴿among Jinn and mankind﴾**, also suggests that they are two opposing creatures.

Therefore, the Verse, **﴿among the Jinn and mankind﴾**, is an explanation of the whisperers, since they are of two types: *Jinn* and mankind. A *Jinni* may whisper in the breasts of men, and men may also whisper in the breasts of other men.

The devil's inspiration is whispering secretly in the heart, which is a characteristic that is shared by both *Jinn* and mankind.

The whispering of men takes place through the ear, whereas *Jinn* do not use that means, since they can circulate inside the body of men.

However, the devil can assume the personality of men and appear to someone as a human being, and then whisper in his/her ear, as declared in a *Hadith*, reported by 'Aishah ؓ, wherein the Prophet ﷺ said: "A *Jinni* stealthily snatches away a word mentioned by the Angels when they descend (through) the clouds from Heaven, and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. Then the soothsayers add a hundred lies of their own to this."¹

They also share the satanic inspiration, as is mentioned in the Verse:

﴿So We have appointed for every Prophet enemies – devils among mankind and the Jinn, inspiring one another with adorned speech.﴾²

For the devil inspires men with his falsehood, and then men inspire other men like them with this.

¹ Recorded by Al-Bukhari in the book, "The Beginning of Creation," in the chapter, "Description of Iblis and his soldiers" (No. 3288).

² Surat al-An'am, Verse 112.

Thus, it is clear to conclude, now, the non-validity of the first opinion, which says that this Verse urges people to take refuge from the devils among the *Jinn* alone, since the Verse is about taking refuge from the evil of two types of devils: the devils among mankind, and the devils among the *Jinn*.

This is the end of the interpretation of these two Surahs (Al-Falaq and An-Nās), which I managed to compile with the Help from Allah ﷻ.

All Praise is due to Allah ﷻ.

We will conclude this book with a final chapter, as a summary of taking precautions against the evil of the devil.

Chapter Twenty-Nine: A Beneficial and Fundamental Precept for Protecting Oneself against the Devil

There are about ten ways to achieve this protection:

First: Taking refuge with Allah against Satan.

Allah ﷻ said:

«If an evil whisper from Satan tries to turn you away, then seek refuge in Allah. Verily, He is the All-Hearing, the All-Knowing.»¹

and in another Verse:

«He is All-Hearing, All-Knowing.»²

We have previously mentioned that the “Hearing” referred to in the above Verses is that of responding (to the supplication of the believer), and not just the process of hearing.

Sulaiman bin Sarad ؓ said: “Two men abused each other, in front of the Prophet ﷺ, while we were sitting with him. One of the two abused his companion furiously, and his face turned red. The Prophet ﷺ said: “I know a word (sentence), the saying of which would cause this man to relax, if he says it. Only if he says: ‘I seek refuge with Allah from Satan, the outcast,’ would he will be relieved from his fury.”³

¹ Surat Fussilat, Verse 36.

² Surat al-A’raf, Verse 200.

³ Recorded by Al-Bukhari in the book, “The Beginning of Creation,” in the chapter, “Description of Iblis and his soldiers” (No. 3282); Muslim (2610); Ahmad in his *Musnad* (6/394), (5/240).

Second: reciting the *Mu'awwidhatayn* (Al-Falaq and An-Nās).

These have an amazing effect in repelling evil and being shielded from it, and

are the best possible way for anyone to express his wish to take refuge in Allah ﷻ.

The Prophet ﷺ used to take refuge in Allah ﷻ with *Al-Mu'awwidhatayn* every night before going to bed, and had advised 'Uqbah to recite them after the end of every prayer.¹

The Prophet also said: "He who recites Surat al-Ikhlās and the *Mu'awwidhatayn*, in the evening and in the morning, it would make everything suffice him."²

Third: reciting the Verse of "*Al-Kursi*" (the Chair).

Muhammad bin Sirin reported that Abu Hurayrah ؓ said: "The Messenger of Allah ﷺ ordered me to guard the *Zakat* revenue of *Ramadan*. Then somebody came to me and started stealing of the foodstuff. I caught him and said: 'I will take you to the Allah's Messenger!' Then Abu Hurairah described the rest of the narration and finally said: "That person said (to me): 'Please don't take me to Allah's Messenger, for I will tell you a few words by which Allah will benefit you. When you go to your bed, recite *Ayat-al-Kursi*, (2:255) for then there would be a guard from Allah, who would protect you all night long, and Satan would not be able to come near you till dawn.' When the Prophet heard the

¹ A Hadith mentioned at the beginning of the interpretation of Surat al-Falaq in this book.

² Recorded by At-Tirmidhi in the book, "The Supplications" (3575), An-Nassai in "*Al-Isti'adhah*" (1/8), and Al-Albani in "*Sahih Al-Jami*" (4282).

story, he told me: 'He who came to you at night told you the truth, although he is a liar; for it was Satan.'"¹

Fourth: reciting Surat al-Baqarah.

Suhail reported from his father that Abu Hurayrah ؓ said: "The Messenger of Allah ﷺ said: 'Do not turn your houses into graveyards. Satan runs away from the house in which Surat al-Baqarah is recited.'"²

Fifth: The Last two Verses of Surat al-Baqarah.

Abu Mas'ud Al-Ansari ؓ said: "The Messenger of Allah ﷺ said: 'If someone recites the last two Verses of Surat al-Baqarah at night, that would be sufficient for him.'"³

An-Nu'man bin Bashir reported that Allah's Messenger ﷺ said: "Two thousand years before creating the Creation, (in the *Hadiith* of At-Tirmidhi: 'before creating the heavens and the earth'), Allah ﷻ inscribed a book of which He ﷻ sent down the two Verses with which He ﷻ concluded Surat al-Baqarah. The Devil would not come near a house in which they are recited for three nights."⁴

¹ Recorded by Al-Bukhari in the book "*Al-Wakāla*" (No.2311), in the book, "The Beginning of Creation," in the chapter, "Description of Iblis and his soldiers" (No. 3275); in the book, "The Merits of the Qur'an," in the chapter, "The Merit of Surat al-Baqarah," (No. 5010).

² Recorded by Muslim (780); At-Tirmidhi (2880); and Ahmad in his *Musnad* (2/367).

³ Recorded by Al-Bukhari in the book "The Merits of the Qur'an," in the chapter, "The Merits of Surat al-Baqarah," (No. 5009); Muslim (808); Abu Dawud (1397); and At-Tirmidhi (2884).

⁴ Recorded by Al-Haythami in "*Mujma' Az-Zawa'id*" (6/312), on the authority of Shidad bin Aws, who said: "It was transmitted by At-Tabarani and the narrators were trustworthy"; and Imam Ahmad in his *Musnad* (4/273). It was also authenticated by Al-Albani in *Sahih*

Sixth: Reciting the beginning of Surat “Ha-Mim” (Al-Mu’min) up until **﴿To Him is the final return﴾**, along with the Verse of *Al-Kursi*.

Abu Hurayrah ؓ reported that the Prophet ﷺ said: “If anyone recites, in the morning, Ha-Mim al-Mu’min to **﴿to Him is the final return﴾**, and the Verse of *Al-Kursi*, he would be guarded by them till the evening, and if anyone recites them in the evening he would be guarded by them till the morning.”¹

Seventh: Saying a hundred times: “*La ilaha illa Allah wahdahu la shareeka lahu, lahu lmulku wa lahu lhamdu, wa huwa ‘ala kulli shay’in qadeer*” (None has the right to be worshipped except Allah, Alone, without associate, to Him belongs Sovereignty, and to Him belongs all Praise, and He is over all things Wholly Capable).

Abu Hurayrah ؓ reported that the Prophet ﷺ said: “None has the right to be worshipped but Allah, Alone, without associate, to Him belongs Sovereignty, and to Him belong all Praise, and He has Power over all things (i.e. is Omnipotent)”, one would get the reward of manumitting ten slaves, and a hundred good deeds will be written in his account, and a hundred bad deeds would be wiped off (or erased) from his account, and on that day he would be protected from the morning till evening from Satan, and nobody would be superior to him, except one who has done more than that which he has done.”²

Al-Jami’ (No. 1795).

¹ Al-Albani categorized the *Hadith* as (weak), in “Weak Hadiths”, (No. 5781).

² Recorded by Al-Bukhari in the book, “The Beginning of Creation,” in the chapter, “Description of Iblis and his soldiers” (No. 3293); Muslim (2691); At-Tirmidhi (3464); Ahmad in his *Musnad* (2/ 185, 302); and Malik in *Al-Muwatta’* (1/ 209).

Eighth: Remembering Allah, constantly, which is the greatest precautionary measure against Satan.

Al-Harith Al-Ash'ari ؓ reported that the Prophet ﷺ said: "Allah ﷻ commanded Yahya ؑ, son of Zakariya ؑ, to do five things, and to order the 'Children of Israel' to observe them. He ؑ was about to convey them, then 'Isa (Jesus ؑ) said: "Allah has commanded you with five things to do, and to order the Children of Israel to do; so either you command them or I will do it myself." To which Yahya replied: "I fear that if you precede me with it, I would be punished." He (Yahya) called people to gather in *Bait Al-Maqdis* (the Holy Mosque in Al-Quds) and they filled the mosque. Then he said:

"Allah ﷻ has commanded five things to do, and commanded you to observe them:

"First: to worship Allah Alone, without associating any partner with Him.

Associating a partner to Allah is like when someone buys a slave with his own money and says to him: 'This is my house and my land. Work for me and bring me the goods.' But the slave worked and brought the goods to another. Who among you would like to have a slave like that?

"Second: to perform *Salah*, and when you are paying, do not turn around, for Allah ﷻ directs His Face towards the face of His Servant when he is performing *Salah*, as long as he does not turn around.

"Third: to fast, for the breath that comes from the mouth of a fasting person is better in Allah's Sight ﷻ than the smell (fragrance) of musk.

"Fourth: to give *Sadaqah* (charity)

“Fifth: to remember Allah, constantly, for person cannot protect himself well against Satan, except with the Remembrance of Allah ﷻ.”

The Prophet ﷺ said: “I command you to do five things: to maintain the community, to listen, to obey, to emigrate, and to fight in Allah's Cause. He who secedes from the community as much as a span has cast off the tie of Islam from his neck, unless he returns, and he who summons to what the pre-Islamic people believed, belongs to the assemblies of *Jahannam*, even if he fasts, prays, and asserts that he is a Muslim.”¹

The Prophet ﷺ informed us in this *Hadith* that a person cannot shield himself from the devil, except with the Remembrance of Allah ﷻ, which is exactly what is conveyed in the *Surah*:

﴿Say: I take refuge with Allah, the Lord of mankind﴾.

Allah ﷻ described the devil in this *Surah* as the one who withdraws when the Name of Allah is mentioned. But when a person neglects remembering Allah ﷻ, the devil pounces on his/her heart and fills it with all his evil whisperings, which are the introductory steps to all kinds of evil.

Ninth: Performing *Wudu'* (ablution) and *Salah*; this is one of the greatest means of protection against the devil, especially in moments of intense anger or lust, which are like a burning fire within a person's heart.

Abu Sa'īd Al-Khudri ؓ reported that the Prophet ﷺ said: “Beware of anger, for it is a live coal in the heart of the descendant of Adam. Do you not notice the swelling of the veins

¹ Recorded by At-Tirmidhi (2863) (2864) Vol.5, by way of Al-Bukhari who categorized it as a *Hadith Hasan Sahih Gharib*; Ahmad in his *Musnad* (4/ 130, 202); Abu Dawud Tayalis (5/159); Ibn Khuzaymah (1/244); Al-Albani in *Sahih Al-Jami'* (1720); and the book “*Al-Ahadith Al-Qudsiyah*” (No. 931) by Abu 'Abdi-Rahman Sababity.

of his neck and the redness of his eyes? So when anyone experiences anything of that nature he should lie down and cling to the ground.”¹

In another *Hadith*: “The devil was created of fire, and fire is extinguished with water.”²

There is nothing better to extinguish the live coal of anger and passion than *Wudu’* and *Salah*. The water of *Wudu’* quenches the fire of the live coal, while *Salah*, when performed with submission and humiliation before Allah ﷻ, removes all effects of anger.

Tenth: abstention from excessive and curious gazing, talking, eating, and mixing with all types of people.

Satan attacks a person, influencing him/her through these four ways:

First: Excessive and curious gazing, which leads to unlawful gazing at a picture, which could become a *fitnah* and obsession in one’s heart.

The Prophet ﷺ said: “A gaze is one of the poisonous arrows of Iblis (Satan), so whoever lowers his eyes from looking at a woman’s beauty, Allah would produce an act of worship for him, whose sweetness he would experience.”³

¹ Recorded by Ahmad in his *Musnad* (3/19).

² Recorded by Ahmad in his *Musnad* (4/226) on the authority of ‘Urwah bin Muhammad from his father (who reported) from his grandfather.

³ Recorded by Ahmad in his *Musnad* (5/323); Al-Haythami in *Mujma’ Az-Zawaid* who said: It was transmitted by At-Tabarani and its chain includes ‘Abdullah bin Ishaq who is weak;” and Al-Hakim in “*Al-Mustadrak*” (4/313), on the authority of Hudhayfah.

The greatest and most evil incidents are all caused by curious gazing, and many a look has been followed by much regret.

Second: Excessive and curious talking opens all the doors of evil upon a person, as these are all entry points of Satan into man. To block all these entries, one needs to abstain from excessive talking. Many a war was waged because of a single word uttered.

The Prophet ﷺ said to Mu'adh ؓ: "Will anything else besides (irresponsible) talk cause people to be thrown into the Hell-Fire, upon their faces or on their nostrils?"¹

Anas bin Malik ؓ said: "When one of the Companions (an Ansari man) died, a man said: "Rejoice over his Paradise." Allah's Messenger ﷺ said: "Do you say this when you do not know whether he perhaps spoke about what did not concern him, or was niggardly about something which would cause him no loss?"²

Third: Excessive eating is a motive which leads to many evils; it makes the limbs commit sins, and discourages them from obeying Allah ﷻ. Many a sin was incited by excessive food, and many religious duties were lost because of it.

Satan often controls a man when his stomach is full. The Prophet ﷺ said: "No man fills a pot worse than his stomach."³

Fullness of one's stomach distracts one from remembering Allah ﷻ, and when one's heart is diverted from remembering Allah for

¹ Recorded by Ahmad in his *Musnad* (5/ 231, 236, 237); At-Tirmidhi (2619); and Ibn Maajah (3973). Al-Haythami said in *Mujma' Az-Zawa'id* (10-300): "It was transmitted by Al-Bazzar" and also: "Its chain of authority is good."

² Recorded by At-Tirmidhi and Ibn Abi Dunya.

³ Recorded by At-Tirmidhi (2381), Ahmad in his *Musnad* (4/132) and Ibn Maajah (3349).

an hour, Satan swoops on it, and promises to help it fulfil many kinds of wishes and desires. Indeed, when one's stomach is full, one's mind may consider all aspects of desires and passions, but when one is hungry, one may stay calm and composed.

Fourth: Excessive mixing with people could become an ailment in its nature, attracting nothing but evil. Unrestricted companionship with different types of people may generate many problems and enmities.

One's company with others should be according to one's need, so one should divide one's companions into four kinds:

The first kind: people for whom their company is essential, just as one's need for food. One may take whatever one needs from them, and then leave them, and when one needs them again, one returns to their company in a habitual cycle. This essential type of people represents the scholars who know about Allah ﷻ and the evil nature of Allah's Enemy; they are aware of the ailments of the heart and their cure; they call people to Allah ﷻ, His Book and the *Sunnah* of His Prophet ﷺ. There could only be success in the company of these people.

The second kind: this type is to be treated like medicine when it is needed to heal from a sickness. When one recovers and feels he is in good health, he does not need it anymore. Still, this type of people is essential to have for one's life benefits to consult for different daily affairs.

The third kind: keeping company with this type of people is an ailment of different types, levels, strengths and weaknesses.

One type whose company is like a continuous incurable disease, and could lead one to losing one's world and religion.

Another type whose company is like a headache; once he/she leaves, the pain goes away!

Yet another type causes a fever in one's spirit, because of his/her heaviness and his/her loathsome mind. He/she neither speaks well to benefit you, nor listens well to benefit from you. He/she is not aware of his low standard, and his/her speech is irritating to most listeners, yet he/she is pleased with himself.

The fourth kind: the company of this type of people leads to one's destruction; it is like poisonous food. There are too many of this type (may Allah stop their increasing number and their influence!) They are the people of innovation (in Religion) and misguidance, who stand against the *Sunnah* of the Prophet ﷺ. They hinder men from the Path of Allah and seek wickedness therein. They may turn a *bid'ah* (innovation in religion) into a *Sunnah*, and turn a *Sunnah* into a *bid'ah*.

If you try to call them exclusively to follow Monotheism, they would say: "You have dishonoured pious and righteous people."

If you try to call them exclusively to follow the *Sunnah* of the Messenger of Allah ﷺ, they would say: "You have disrespected the followed scholars."

If you should describe Allah ﷻ with what He ﷻ has described Himself, or with what He has been described by His Messenger, Muhammad ﷺ, without any excess or negligence, they would say: "You are one of those who resembles Allah among His Creatures."

If you try to enjoin the good that is enjoined by Allah and His Messenger, and forbid the evil that is forbidden by Allah and His Messenger, they would say: "You are one of those who cause *fitnah* (tribulation and trouble)."

If you try to follow the *Sunnah* and stay away from those who oppose it, they would say: "You are among the innovators in Religion and mislead people."

If you try to devote yourself solely to Allah and break with them and their world, they would say: "You are confused, and your life is ambiguous."

But, if you should leave the True Path you are following to follow their desires, you would become a loser in Allah's Sight, while in their sight, you would be seen as a hypocrite.

Therefore, I call on everyone to be strongly determined to please Allah ﷻ and resent the enemies of the *Sunnah* of the Prophet ﷺ.

When you ignore their censure, and do not waste your time in censuring or blaming them, you display the perfection of your path.

Whoever should adopt the nine above mentioned precautions against Satan, he/she has indeed taken his/her share of success from Allah ﷻ; he/she has closed all the doors to Hell and opened up all doors of Allah's Mercy for him/herself.

In fact, there is no success, except with Allah ﷻ, and there is no other deity, but Him, Alone.

May the Prayers of Allah ﷻ be upon His Prophet, Muhammad ﷺ, the Companions ﷺ, and those who follow them with perfection until the Last Day.

And all Praise is due to Allah ﷻ.