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Jinn and Shayaateen (Devils)
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Contents

The Story of Aadam and Iblis by Shaykh Fawzan [Youtube] .................. 1
Let not Shaytaan follow you with his banner .......................... 3
The Jinn That Was Scared of Shaykh ibn Baaz ................................. 5
“Beware of enabling Shaytaan to establish himself ...” ............... 6
[Excellent Audio] Know your Enemy (Ar/En) – Shaykh
Muhammad Ramzaan al-Haajiri / Abu Hakeem Bilal Davis ........... 7
Whosoever turns away blindly from the remembrance of the
Most Gracious, We appoint for him Shaytaan to be a Qarin ........ 9
The Sermon of Iblis to the Disbelievers on the Day of Judgement . . 11
9 Questions Regarding the Jinn – Shaykh Saalih al Fawzaan .......... 14
Dua to ward off the deception of the Obstinate Shaytaans .......... 16
The Prohibition of sitting half in the sun and half in the shade ...... 18
Knocking on Wood for Protection from The Evil Eye ................. 19
Hanging supplications on the body as protection from the Jinn
and devils .............................................................................. 20
[Audio] Leaving bones for the jinn – Shaik Saalih Al-Fawzaan .... 23
A Warning from following the Footsteps of Shaytaan .................. 24
A man claiming that angels help him in treating people ............. 28
Humans cannot control the Jinn ............................................. 30
What are the ways used by Satan to seduce man? ................. 32
Imam Ahmad ordered the jinn to leave and they responded .... 34
Interpretation of seeing the dead in a dream in a disliked situation 35
Satan whispers: “You are doing that ostentatiously, to be seen
of men and for a good reputation.” ........................................ 36
The Ruling Concerning Putting a Knife On a Child in Order to
Protect him from Jinn .......................................................... 38
How is it that the angels taught magic when teaching magic is a
form of disbelief? ................................................................. 40
Even illusionary magic can be considered disbelief in Allah .... 42
One of the biggest manipulations of the Jinn is through visions .. 43
Nightmares are from Shaytan ........................................ 45
The Jinns stealing Information from the Sky before the the
Messenger was sent and striking Them with flaming Fire after
His Coming ................................................................. 47
Among the Causes of the Transgression of the Jinns were that
Humans sought Refuge with Them ................................. 50
Jinn and Shaytan as mentioned in the Qur’an [Youtube] ...... 52
What You Can’t see Can Hurt You – The Jinn, Magic and the
Evil Eye!! ............................................................... 53
Khalid bin Al-Walid killing the Devil at the idol Al-Uzza .... 58
[Video] Music Strengthens Satanic States & The Quran
Strengthens Emaan ...................................................... 59
Satan talking to Imam Ahmed on his death bed ............... 60
Seeking Refuge in Allaah, by Shaikh Salim at-Taweel ..... 61
Praise be to Allaah Who has diminished Shaytan’s evil thoughts
to just a whisper ....................................................... 68
Shaytan cast doubts into heart regarding the sincerity of one’s
Tawbah ................................................................. 76
The Shaytaan and the Origins of Shirk ............................ 79
Beaware of the living and gathering places of Jinn .......... 83
It is not only humans which are possessed ..................... 85
Saying Bismillah before pouring hot water .................... 87
Camels were created from what the jinn were created from . 89
Seeking refuge in Allaah from the evil of one’s soul and from
the evil of Shaytan and his shirk .................................. 90
Beautification of disobedience and sin ........................... 92
Advice for one who has been afflicted by wasaawis after
wearing hijaab – Shaykh Abdul-Azeez bin Baz ............... 96
Whoever recites ten verses from Soorat-ul-Baqarah at night time .. 98
Seeking help from the jinn to fulfill one’s needs ........... 100
Do the Jinn know the Ghayb (unseen)? ......................... 102
Qadiyanis reject the Jinn as being a creation apart from mankind 104
Ibn Taymiyyah beat him so badly the people were sure he was
going to die! .......................................................... 105
Devils chained during Ramadan? .............................. 107
Hypnosis is a type of soothsaying, in which a hypnotist seeks
the help of a Jinn ...................................................... 108
Shaytan at the head of each of other paths ................. 109
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surely, I will sit in wait against them on Your straight path</td>
<td>111</td>
</tr>
<tr>
<td>The devils abandon those who follow them – a practical story</td>
<td>114</td>
</tr>
<tr>
<td>Precious Gem : Shaytan has three ways of tempting man</td>
<td>118</td>
</tr>
<tr>
<td>What would Shaytan do with a ruined house?</td>
<td>119</td>
</tr>
<tr>
<td>The Believer exhausts his Devil</td>
<td>123</td>
</tr>
<tr>
<td>Selections from “Essay on the Jinn – Demonic Visions”:</td>
<td></td>
</tr>
<tr>
<td>Shaikh ul-Islaam Ibn Taymiyyah</td>
<td>125</td>
</tr>
<tr>
<td>Battle of Badr : Shaytan’s false promises to Mushrikeen</td>
<td>129</td>
</tr>
<tr>
<td>Oh Messenger, How is that these deeds are easy, yet few people</td>
<td>131</td>
</tr>
<tr>
<td>do them?</td>
<td></td>
</tr>
<tr>
<td>Who is your Enemy? – Shaykh Ahmad Al-Munayee</td>
<td>133</td>
</tr>
<tr>
<td>Shaytaan eats, drinks, gives and takes with his left hand</td>
<td>152</td>
</tr>
<tr>
<td>Jinn Stealing the money and jewellery</td>
<td>154</td>
</tr>
<tr>
<td>Stories of sorcerers claiming treating the incurable diseases</td>
<td>158</td>
</tr>
<tr>
<td>Cure for obsessive Shaytaanic insinuations in Ibaadah</td>
<td>163</td>
</tr>
<tr>
<td>Proving the Truth of Jinn’s Inhabitation of Human Beings and Refuting Those Who Deny This</td>
<td>165</td>
</tr>
<tr>
<td>Asking the jinn about matters of the Unseen – Shaikh al-Albaani</td>
<td>178</td>
</tr>
<tr>
<td>Is it Allowed to Seek the Assistance of the Jinn? – Sheikh Al-Albanee</td>
<td>181</td>
</tr>
<tr>
<td>Sheik Muqbil’s advice to the Jinn of Ahlus Sunnah</td>
<td>184</td>
</tr>
<tr>
<td>What the Jinn says about Raafidah</td>
<td>186</td>
</tr>
<tr>
<td>Seeking Allah’s protection for your children from all Shayaateen</td>
<td>187</td>
</tr>
<tr>
<td>Seeking Refuge in Allaah from the Snatching of Shaytan at Time of Death</td>
<td>188</td>
</tr>
<tr>
<td>Important Question Related to Listening to The Quran for Protection from the Shaytan</td>
<td>189</td>
</tr>
<tr>
<td>Verily, spendthrifts are brothers of the Shayaateen (devils)</td>
<td>190</td>
</tr>
<tr>
<td>Rememberance Allaah is a Fortified Fort and the Best Refuge from Shaytan</td>
<td>192</td>
</tr>
<tr>
<td>A vision is from Allah and a dream is from Shaytan</td>
<td>194</td>
</tr>
<tr>
<td>Most important books regarding the Stratagems of the Shaytaan and their cures</td>
<td>196</td>
</tr>
<tr>
<td>Take a siesta for the Shayaateen do not take a siesta</td>
<td>198</td>
</tr>
<tr>
<td>When an evil thought comes to them from Shaytan</td>
<td>200</td>
</tr>
<tr>
<td>Turning one’s head during Salah to seek refuge (in Allah) from Shaytaan</td>
<td>202</td>
</tr>
<tr>
<td>Yawning is from Shaytaan and it may invalidate your Salah</td>
<td>204</td>
</tr>
<tr>
<td>Topic</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Iblees says: “You have done well” and embraces him</td>
<td>207</td>
</tr>
<tr>
<td>Bringing the Children Indoors and Closing Doors and Windows</td>
<td>208</td>
</tr>
<tr>
<td>When Night Falls</td>
<td>209</td>
</tr>
<tr>
<td>Meaning of the Ayah “...and follow not the footsteps of Shaitan”</td>
<td>211</td>
</tr>
<tr>
<td>The Permanent Committee’s statement about jinn possessing humans</td>
<td>214</td>
</tr>
<tr>
<td>Is it permissible for the Muslim to curse Shaytaan?</td>
<td>218</td>
</tr>
<tr>
<td>Charlatanry: The Awliya’ of Allah and the Awliya’ of Satan</td>
<td>222</td>
</tr>
<tr>
<td>The Story of Gharaniq is False: Tafsir of Surah Al-Najm</td>
<td>226</td>
</tr>
<tr>
<td>The Need to Give Due Importance to Always Reciting the</td>
<td>229</td>
</tr>
<tr>
<td>Supplications through which Refuge is Sought</td>
<td>231</td>
</tr>
<tr>
<td>What is the Correct Method to Cure Someone from Magic, the</td>
<td>234</td>
</tr>
<tr>
<td>Evil Eye and Possession? – Sheikh Al-Albanee</td>
<td>237</td>
</tr>
<tr>
<td>Qur’anic verses that repel witchcraft – Fatwas of Nur ‘Ala Al-Darb</td>
<td>239</td>
</tr>
<tr>
<td>Ruling on Jinn companionship for human</td>
<td>242</td>
</tr>
<tr>
<td>Jinn who are harassing him in order to drive him away from his</td>
<td>244</td>
</tr>
<tr>
<td>home, or merely to annoy him</td>
<td>245</td>
</tr>
<tr>
<td>Get close to Sutrah so that Shaytaan cannot break prayer</td>
<td>246</td>
</tr>
<tr>
<td>Devilish whispers during the prayer</td>
<td>248</td>
</tr>
<tr>
<td>Moving the tongue while seeking refuge in Allaah and for other</td>
<td>250</td>
</tr>
<tr>
<td>supplications</td>
<td>253</td>
</tr>
<tr>
<td>If the Bell is the Musical Instrument of Shaytaan... Then What</td>
<td>255</td>
</tr>
<tr>
<td>about your Melodious Ringtones??</td>
<td>257</td>
</tr>
<tr>
<td>[Buy] How to Protect Yourself from Shaytaan – By Dawud Adib</td>
<td>259</td>
</tr>
<tr>
<td>Repelling Shaytaan Through Congregation</td>
<td>261</td>
</tr>
<tr>
<td>Deceptions of Iblees upon the women – Ibn al-Jawzi in his book</td>
<td>263</td>
</tr>
<tr>
<td>‘Talbees Iblees’</td>
<td>265</td>
</tr>
<tr>
<td>Things Which Shaytaan Flees From – Sheikh Husayn</td>
<td>267</td>
</tr>
<tr>
<td>al-Awaayishah</td>
<td>269</td>
</tr>
<tr>
<td>Ruling on using bukhoor (incense) to expel devils – Shaykh Ibn</td>
<td>270</td>
</tr>
<tr>
<td>Baaz</td>
<td>271</td>
</tr>
<tr>
<td>The Battle of Uhud</td>
<td>271</td>
</tr>
<tr>
<td>The Shaytaan whispers to him about who created Allaah</td>
<td>271</td>
</tr>
<tr>
<td>The Shaytaan whispers to him that he is showing off so that he</td>
<td>271</td>
</tr>
<tr>
<td>will give up doing acts of worship</td>
<td>271</td>
</tr>
<tr>
<td>Muslim Jinn – Shaykh Ibn Baaz</td>
<td>271</td>
</tr>
<tr>
<td>“if” opens the (gate) for the work of the Shaytaan</td>
<td>271</td>
</tr>
<tr>
<td>The jinn are a creation that fears the Believers most</td>
<td>271</td>
</tr>
</tbody>
</table>
Six Attacks by Shaytaan – Ten Defenses .................................................. 281
Does the shaytaan know the thoughts and intentions of man? ............ 283
Anger is fury that Shaytaan casts in the heart of the son of Aadam .......... 286
Seven Phases of Shaytaan to destroy the son of Adam: Ibn al-Qayyim (rahimahullah) ........................................... 289
Repelling the Shaytaan – Shaykh Abdur-Rahmaan As-Sa’deeh (rahimahullaah) .......................................................... 292
Shaykh Rabee’ (hafidhahullah) and the devils he’s seen ...................... 294
It is not permissible to pray for the guidance of shaytaan .................. 296
Lecture: World of Jinn & Magic – Abu ‘Iyaad Amjad Rafiq ............ 297
Know Your Enemy – Shaytaan Spends the Night in Your Nose ........ 298
How the Shytaan deceived the Barsisa, the worshiper ..................... 300
An amazing story from al-Hassan al-Basri (rahimahullah) .............. 304
Whisperings of Shaytan – an advice from Shaykh al-‘Uthaimeen (rahimahullaah) ................................................................. 306
The Whispers of the Shaytan and its Cure – Shaykh al-‘Uthaimeen (rahimahullaah) ................................................................. 311
Summoning the spirits of the Dead: A Contemporary Experience .... 318
Witchcraft exposed by Saudi tv ......................................................... 324
Innovations Are More Beloved To Shaytan Than Sinning ............... 326
The TV Is A Shaytaan – Abu Muhammad al-Maghribee [mp3]. ....... 327
Shaytan attempts to either make people negligent or exaggerate in the religion ................................................................. 339
‘Qur’aan’ of the Shaytan ................................................................. 341
A Humiliation for the Shaytan – Sajda Sahu ................................. 342
Ibn al Jawzi’s brilliant depiction of conflict between Mankind and Shaytan ................................................................. 343
Shaytan sits in wait for the Son of Adam in all his paths ............... 345
Dhikr and Sleep ................................................................. 347
Flagged for Follow-Up ................................................................. 348
Follow Your Lord Not Satan – by Abu Khadija Abdul Wahid [youtube] ................................................................. 349
Satan – The Unseen Enemy – by Aboo Hakeem Bilaal Davis ........ 350
The Battle Between Shaitaan and Mankind – by Hasan As-Somaalee [Youtube] ................................................................. 351
[mp3] Iblees Rebels and Deceives – Dr. Saleh As-Saleh (rahimahullah) ................................................................. 352
Ibn al-Qayyim describes a deadly plot of shaytaan ....................... 353
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Wednesday, December 28, 2011
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• Beautification of disobedience and sin\textsuperscript{3} (shayaateen.wordpress.com)

Adam, Adam, Devil, Shaytaan, Shaytan, Satan, Jinn, Iblis, Paradise, Story

Let not Shaytaan follow you with his banner

Tuesday, December 27, 2011

AbdurRahman.org

Leave out from your home pursuing good!

Bismillahi wal Hamdullillah was Salaatu Was Salaamu ‘alaa Rasoolillahi

‘Ammaa Ba’d:

No doubt the one who studies the Sunnah of the messenger will realise there are many things taking place around us in the creation of Allah daily that we are unaware of. But the Sunni who aquaints himself with the statements of the messenger Sallallahu ‘alahi wa Salam – becomes well aquainted with many of the intricacies that take place in the realm of the unseen related to the son of Adam.

Here is another example of that

Upon the authority of Abu Huraira – Radhiyallahu ‘Anhu who said: The Messenger – Sallallahu ‘alahi wa Salaam said:

“There is no one that leaves out (from their home) except that at his hands (and in a variant version ‘His door’) there are two banners, a banner in the hand of an angel and a banner in the hand of a Shaytan. So if he leaves out pursuing that which pleases Allah, he is followed by the Angel with his banner. He does not cease to remain under his banner until he returns to his home. But if he leaves out pursuing that which displeases Allah then he is followed by the Shaytaan with his banner. He does not cease to remain under his banner until he returns to his home.”

(Collected by Ahmad in his ‘Musnad’ (8269, 8286) and and At Tabaraani in ‘Mu’jam Al Awsat’ (4786) and ‘Mu’jam Al Kabeer’ (1012) declared ‘Saheeh’ by Shaikh Ahmad Shaakir – rahimahullah)

Think then Oh servant of Allah about what is is you set out to pursue. May Allah make keep us under the banner of his Angels daily.
Wa Billahit Tawfeeq
Abu Hakeem Bilal Davis @ SP

Related Links:

- Shaytan would move aside from him.⁴
- Flagged for Follow-Up⁵

⁵http://shayaateen.wordpress.com/2011/08/25/flagged-for-follow-up/
The Jinn That Was Scared of Shaykh ibn Baaz

Friday, December 23, 2011
AbdurRahman.org

The Jinn Flee

Shaykh Badar ibn Naadhir al-Mashaaree narrates (19):

‘One of the (ruqyah) reciters narrates: “That day, I read upon a man who was possessed by a jinn and I spoke to the jinn and said to him; ‘Leave this man, otherwise I will take you to Shaykh Ibn Baaz.’ The jinn cried out, saying: ‘No! By Allaah, if we see Shaykh Ibn Baaz coming along a path, we (change and) go the other way!’”’

Footnotes:

* Transcribed from: Jewels of Guidance || …Gems from the lives of the three imaams, Ibn Baaz, al-Albaanee, Ibn ‘Uthaymeen – may Allaah have mercy upon them all

Related articles

• Ibn Taymiyyah beat him so badly the people were sure he was going to die!6 (shayaateen.wordpress.com)

6http://shayaateen.wordpress.com/2011/09/22/ibn-taymiyyah-beat-him-so-badly-the-people-were-sure-he-was-going-to-die/
Ibn al-Qayyim Al-Jazwiyyah ‘rahimahullah says:

"Beware of enabling Shaytaan to establish himself in the very home of your thoughts and intentions, as he will corrupt them in such a manner that will make difficult its correction thereafter. He will cast all sort of whisperings and harmful thoughts at you and he will prevent you from thinking about what may benefit you and it is you who have aided him against yourself by empowering him over your heart and thoughts and he then placed you in the possession of such thoughts."

Al-Fawaa’id of Ibn Al-Qayyim Al-Jazwiyyah, page. 309

Other Links:

- Beautification of disobedience and sin\(^7\) (shayaateen.wordpress.com)
- A Warning from following the Footsteps of Shaytaan\(^8\) (shayaateen.wordpress.com)
- Shaytaan eats, drinks, gives and takes with his left hand\(^9\) (shayaateen.wordpress.com)
- "Say Laa ilaaha illallaah." So he replied, "Aaah! Aaah! I cannot say it!"\(^10\) (salaf-us-saalih.com)

\(^8\)http://shayaateen.wordpress.com/2011/10/19/a-warning-from-following-the-footsteps-of-shaytaan/
\(^10\)http://salaf-us-saalih.com/2011/12/18/say-laa-ilaaha-illallaah-so-he-replied-aaah-aaah-i-cannot-say-it/
The following beneficial post I received from brother Aboo Bilal Nahim from MAKTABAH-ALFAWAAID yahoo group. Benefit from this beautiful audio

I have a lot of lectures (walhamdulillaah) and I have listened to a quite a few in my time, but here is one lecture that was absolutely amazing.

I can honestly say this lecture delivered by the Noble Shaykh Muhammad Ramzaan al-Haajiri and translated by our brother Abu Hakeem Bilal Davis ranks very highly amongst the very best Arabic/English lectures that I have heard in a very long time.

Its about knowing your Enemy (Shaytaan), his plots and scheming to bring down the destruction of mankind. The Shaykh (amongst many other things highlights how we can protect ourselves from his plots and plans.

The lecture is free for download from the Shaykh’s website: http://www.ahlussunnahaudio.com/

Know your Enemy – Shaykh Muhammad Ramzaan al-Haajiri

Listen:

I would advise everyone to download the lecture, listen to it, play it to your family, relatives, friends encouraging them to pass it on to others for the I could not do the lecture enough benefit even if I tried. The Shaykh has a unique style of delivering his

classes one sentence at a time followed by our brothers translation.

May Allaah reward our Shaykh and our brother Abu Hakeem for bring us this beneficial lecture, ameen!
Whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him Shaytan to be a Qarin

And whosoever Ya’shu (turns away blindly) from the remembrance of the Most Gracious, We appoint for him Shaytan to be a Qarin (a companion) to him. And verily, they hinder them from the path, but they think that they are guided aright! Till, when (such a one) comes to Us, he says, "Would that between me and you were the distance of the two easts (or the east and west) a worst companion (indeed)!" (Surah Zukhruf 43:36-38)

(And whosoever Ya‘shu (turns away blindly)) means, whoever willfully ignores and turns away

(from the remembrance of the Most Gracious, ) Al-‘Asha (the root of Ya’sh) refers to weakness of vision; what is meant here is weakness of insight.

(We appoint for him Shaytan to be a Qarin (a companion) to him.) This is like the Ayat:

(And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him) (4:115),

(And We have assigned for them intimate companions, who have made fair seeming to them, what was before them and what was behind them) (41:25).

Allah says here:

(And verily, they hinder them from the path, but they think that they are guided aright! Until, when he comes to Us, ) meaning, for this person who willfully neglects true guidance, We send to him a Shaytan to lead him astray and show him the path to Hell. When he comes before Allah on the Day of Resurrection, he will complain about the Shaytan who was appointed to accompany him.
(he says, "Would that between me and you were the distance of the two easts – a worst companion (indeed)!") Some of them recited it; (جاءاً إذ أها تختي) (Till, when they both come to Us.) referring to the companion Shaytan and the one whom he accompanies.

**Surah Tafsir Ibn Kathir – Surah Zukhruf 43:36-38**

**Related Links:**

- Ibn al Jawzi’s brilliant depiction of conflict between Mankind and Shaytan\(^\text{12}\)
- Shaytan sits in wait for the Son of Adam in all his paths\(^\text{13}\)

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The Sermon of Iblis to the Disbelievers on the Day of Judgement

Thursday, November 17, 2011

AbdurRahman.org

Shaytan disowns His Followers on the Day of Resurrection

(And Shaytan will say when the matter has been decided: ”Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shaytan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the wrongdoers.’’) (Ibrahim 14:22)

Allah narrates to us what Iblis will say to his followers after Allah finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire). Iblis, may Allah curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,

(Verily, Allah promised you a promise of truth.) by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allah’s promise was true and correct news, while I promised you then betrayed you.’ Allah said in another Ayah,

(He (Shaytan) makes promises to them, and arouses in them false desires; and Shaytan’s promises are nothing but deceptions.) (4:120)

(I had no authority over you) Shaytan will say, ‘I had no proof for what I called you to, nor evidence for what I promised you,

(except that I called you, and you responded to me.) even though the Messengers establish the proof and unequivocal evidences against you and
affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

(\textbf{So blame me not,}) today,

\textbf{(but blame yourselves.)}, because it is your fault for defying the proofs and following me in the falsehood that I called you to.’ Shaytan will say next,

\textbf{(I cannot help you)}, I cannot benefit, save, or deliver you from what you are suffering,

\textbf{(nor can you help me.)}, nor can you save me and deliver me from the torment and punishment I am suffering,

\textbf{(I deny your former act of associating me (Shaytan) as a partner with Allah.)} or because you associated me with Allah before,’ according to Qatadah. Ibn Jarir commented; ”I deny being a partner with Allah, the Exalted and Most Honored.” This opinion is the most plausible, for Allah said in other Ayat,

\textbf{(And who is more astray than one who calls on others besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them And when mankind are gathered, they will become their enemies and will deny their worshipping.)} (46:5-6) and,

\textbf{(Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them.)}(19:82) Allah said next,

\textbf{(Verily, the wrongdoers), who deviate from truth and follow falsehood, will earn a painful torment. It appears that this part of the Ayah narrates the speech that Shaytan will deliver to the people of the Fire after they enter it, as we stated. ‘Amir Ash-Sha’bi said, ”On the Day of Resurrection, two speakers will address the people. Allah the Exalted will say to ‘Isa, son of Maryam,

\textbf{(Did you say unto men: ”Worship me and my mother as two gods besides Allah”) (5:116) until,

\textbf{(Allah will say: ”This is a Day on which the truthful will profit from their truth.”})(5:119) Shaytan, may Allah curse him, will stand and address the people,
(I had no authority over you except that I called you, and you responded to me.) Allah next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to Shaytan address them, then He mentioned the final destination of the happy ones.

*Source: Tafseer Ibn Katheer, Surah Ibraheem 14:22*
Question 1: It is correct that which has been reported that the Jinn see us (humans) from where we cannot see them in this dunya and we would see them from where they cannot see us in the hereafter?

Question 2: Is it correct that the Jinn may be spread in one country more than in another country, as we hear that they are more spread in some Arab lands over others. And is there a specific reason for this spread (in one land to others)?

Question 3 – Can it be understood from the story of the Jinn who listened to the Quran from the Prophet that the Muslim Jinns attend the Masaajids when the Quran is being recited or in some of the various gatherings of remembrance?

Question 4 – what is called "ghosts". Is this from the names of jinn?

Question 5 – Do they Jinn have different religions just as humans have Christianity, Judaism and other than them?
**Question 6** – We are humans and our father is Aadam, so is it also said that the father of the Jinn is Iblis?

**Question 7** – what is the meaning that every human has a qarin from the Jinn, and is it correct that this qarin can inform the people regarding the what happened in the past and what is to happen (future)?

**Question 8** – was it reported that the lifespan of the jinn is very long and that it is estimated by hundreds of years? Was this reported in the religion?

**Question 9** – The statement of Allah, ”If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm) We should surely have bestowed on them water (rain) in abundance.” (Al-Jinn 72:16)

From: DaarusSunnah

http://uk.groups.yahoo.com/group/DuSunnah/message/15
Dua to ward off the deception of the Obstinate Shaytaans

Wednesday, November 9, 2011

AbdurRahman.org

The Prophet وسلم عليه الصلى Protecting Himself from the Shayaateen

Ja’far bin Sulaymaan ad-Duba’ee narrated: Aboo at-Tayyaaj narrated to us, he said: “I said to ‘Abdur-Rahmaan bin Khanbash at-Tameemee – and he was an old man – ‘did you reach the Messenger of Allaah وسلمعليهاللهصلى during his lifetime?’ He said, ‘Yes.’ He said: ‘So I said: How did the Messenger of Allaah وسلمعليهاللهصلى act on the night the shayaateen plotted against him?’ So he said: ‘Indeed the shayaateen descended that night upon the Messenger of Allaah وسلمعليهاللهصلى from the valleys and mountain paths, and amongst them was a shaytaan, in his hand was a flame of fire, wanting to burn the face of Messenger of Allaah وسلمعليهاللهصلى with it. So Jibreel – السلامعليه – descended to him and said: ‘O Muhammad! Say:

‘A’oodhu bikalimaatil-laahit-taammaatil-latee laa yujaawizunna barrun wa laa faajirun
min sharri maa khalaaqa, wa bara’a wa dhara’a,
wa min sharri maa yanzilu minas-samaa’i,
wa min sharri maa ya’ruju feehaa,
wa min sharri maa dhara’a fil-ardhi,
wa min sharri maa yakhruju minhaa,
wa min sharri fitanil-layli wannahaari,
wa min sharri kulli taariqin ‘illaa taariqan yatruqu bikhayrin yaa Rahmaan

Listen¹⁵:

(( I seek refuge by the complete, perfect words of Allaah, which no righteous one nor wicked one can exceed, from the evil of what He has created, and from the evil of what descends from the heavens, and from the evil of what

¹⁵http://abdurrahman.org/audio/Supplications/Supplication-to-ward-off-deception-of-obstinate-Shaytaan.mp3
ascends to them, and from the evil of what is sown in the earth and is created, and from the evil of what comes out from it, and from the evil of the fitan of the night and the day, and from the evil of everyone who comes knocking, except for the one who comes knocking with khayr, O Rahmaan! ))
So it (this du’aa) extinguished their fire, and Allaah | cuenta y bendice | defeated them.”

Footnotes:
[2] Traced to as-Suyootee in al-Jaami’ al-Kabeer (1/11/2) to Ahmad, and at-Tabaraanee in al-Kabeer, and Ibnus-Sunnee in ‘Amalul-Yawmi wal-Laylah from ‘Abdur-Rahmaan bin Khanbash, and from Ahmad (3/319), and Ibnus-Sunnee (631) from Ja’far bin Sulaymaan ad-Duba’ee from Aboo at-Tayyajj. Al-Albaanee said: “And the isnaad is saheeh, its men up to Ibn Khanbash are on the condition of Muslim…” See As-Saheehah (#840).

Source : Protecting oneself from shaytaan and from harm through the Words of Remembrance found in the Authentic Sunnah – (Part I)\(^{16}\) – http://salafiyyah-kuwait.blogspot.com

Notes from AbdurRahman Meda:

• English transliteration of this dua is added by me taking it from hisn al muslim, published by dar-us-salam

The Prohibition of sitting half in the sun and half in the shade

Wednesday, November 9, 2011
AbdurRahman.org

1) Aboo Hurayrah said: Abool-Qaasim said: “If one of you was sitting in the sunlight”, and Makhlad said: “in the shadow, so the shade that is over him moves away from him, and part of him is in the sun and part (of him) is in the shade, then let him get up (and move).” [2]

2) And in another narration: He prohibited that one sit between the sunlight and the shade, and he said: “It is the sitting of shaytaan.” [3]

3) Qays bin Abee Haazim narrated from his father that he said: The Prophet saw me and I was sitting in the sun, so he said: “Move to the shade.”

In the wording of Aboo Daawood (#4822), Qays reported that his father narrated that he came and the Messenger of Allaah was giving a khutbah, so he stood in the sun, so he ordered him to move to the shade. [4]

Footnotes:

[3] Collected by Ahmad (3/413). Shaykh al-Albaanee said: “And this isnaad is saheeh, it’s men are thiqaat (trustworthy narrators), men of the Shaykhayn (al-Bukhaaree and Muslim), with the exception of Katheer, and he is Ibn Abee Katheer al-Basree as al-’Ajalee and Ibn Hibbaan have said, and a group from the thiqaat narrated from him. See As-Saheehah (#838)

Source: Protecting oneself from shaytaan and from harm through the Words of Remembrance found in the Authentic Sunnah – (Part 3) – http://salafiyyah-kuwait.blogspot.com

Knocking on Wood for Protection from The Evil Eye

Tuesday, November 8, 2011
AbdurRahman.org

Question:
This question is from Abu-Umar, from Damascus: Sometimes, as soon as I mention a blessing Allah has bestowed on a relative or a friend, some people knock on wood. They do that as an expression of fear of the evil eye. In some instances, they demand of one to knock on wood by saying: "Knock on wood". What is the validity of such behaviour? Please advise us. May Allah reward you.

Answer by Shaykh Ibn Baz:

This is reprehensible behaviour, which must not be done, and the underlying belief is corrupt. Instead, when a person gains a blessing, he has to thank Allah for it, and to beg Him to perfect that blessing and make him grateful.

Allah says,

«And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire». [Ibraheem Sura, Ayah No. 70]

He also says,

<> [Al-Baqara Sura, Ayah No. 152]

May Allah grant success to all of us.

Source: Ibn-Baz’s Collection of Fatwas and Articles, Vol. 8, p. 424
Hanging supplications on the body as protection from the Jinn and devils

Friday, October 28, 2011

AbdurRahman.org

145- Ruling on hanging supplications on the body

Q: Is it permissible to hang some of the Du‘a’s (supplications) which are mentioned in the Qur’an and Sunnah (whatever is reported from the Prophet) on the chest of a man or woman as protection for them from the Jinn (creatures created from fire) and devils?

A: This is not permissible whether it be from the Qur’an, Sunnah or anything else. This is called "Tama‘im (amulets)", "Jami‘at" and "Hujub" and it is not permitted to wear or hang them. The Prophet (peace be upon him) said about this matter: <>. He (peace be upon him) also said: <>. Ruqyah here is referring to any words recited that are unknown or involve Shirk or Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), they are absolutely prohibited! All amulets are prohibited, that is, what is written on a paper or parchment and placed in a piece of cloth or a bag and tied to a child or a sick person, these are all forbidden.

This prohibition applies even if the amulets are made of Words of the Qur’an or lawful Du‘a’s, they are still forbidden, because the correct scholarly opinion is that all amulets are absolutely prohibited. However, there is greater prohibition regarding the amulets which are not made using Words of the Qur’an. The prohibition of the amulets made using the Qur’an is to close any of the doors which may lead to sin or Shirk, as a Muslim is obliged to stay away from these acts, so that they do not fall into what Allah (Exalted be He) has made Haram (prohibited). Allah has made lawful for His Servants the things which lead to happiness, well-being and protection. He did not make lawful that which will harm them; rather, He made lawful that which will bring well-being and happiness in this life and the Hereafter. Humans are not permitted to introduce a Bid‘ah (innovation in religion); hanging these things constitutes a Bid‘ah, even if they contain Qur’an or Hadiths. The Prophet (peace be upon him) forbade the use of amulets and warned those who wear or hang them that Allah will not fulfill their aim;
anyone who ties an amulet or a seashell, Allah will not fulfill their aim of wearing them. It is obligatory on every believing man and woman to protect themselves by reciting the Islamic supplications not by hanging them; supplications for recovery and well-being should be made for the sick and the children. Du’a’ for protection should also be made on their behalf before sleeping by saying: 《》. This is following the example of the Prophet (peace be upon him) because it is reported that: 《》 Muslims must accustom themselves to reciting Adhkar (invocations and Remembrances said at certain times on a regular basis) and supplications for refuge and protection, and should seek refuge with Allah, as long as they are a sane adult, before sleeping, when entering and leaving their house etc.

The point is that there is no need to wear amulets. Some scholars have permitted wearing amulets which contain Qur’an or lawful invocations, and they said: It is a form of Ruqyah (recitation for healing or protection), and since Ruqyah is lawful if it is using the Qur’an and lawful supplications, an amulet made using the Qur’an and supplications is also lawful. The answer is that there is a difference between the two; we have evidence that the prophet (peace be upon him) performed Ruqyah and Ruqyah was performed for him. He (peace be upon him) said: 《》 This is evidence of the exception of Islamically lawful Ruqyah (i.e., reciting Qur’an and saying supplications over the sick seeking healing), which is excluded from his saying: 《》 This is based on the fact that the Prophet (peace be upon him) performed Ruqyah and Ruqyah was performed for him.

No exceptions were made for amulets and there is no evidence that the Prophet (peace be upon him) hung an amulet on anyone; therefore, it is not permissible to regard amulets the same as Ruqyahs; rather, all amulets are absolutely prohibited. Wearing amulets of the Qur’an and lawful supplications could lead to wearing all other amulets, while being unaware of which is right and which is wrong, and thus opens the door to Shirk and wearing charms. The Shari’ah (Islamic law) has closed all of the doors which may lead to Shirk, and the Hadiths stated regarding amulets are general and the prohibition applies
to all. Closing the doors which may lead to Shirk is an obligation, consequently, this entails prohibiting all amulets, even if they contain Qur’an or lawful invocations. This is to block the means leading to Shirk and act upon the general meaning of the Hadiths, so that the believer grows accustomed to putting their trust in Allah, relying on Him, supplicating to Him, and asking Him to protect them from all evil and relieve them from any distress, and not to rely on an object which they wear around their neck or anywhere else.

The teachings of the Shari‘ah sufficiently contain all goodness and well-being, for the young and old, sick and healthy. May Allah grant everyone success and guidance!

**Source**: alifta.com

Fatwas of Nur ‘Ala Al-Darb>Volume 1>Chapter on ‘Aqidah>Chapter on Ruqyahs and amulets>Ruling on hanging supplications on the body

18 http://alifta.com/
[Audio] Leaving bones for the jinn – Shaik Saalih Al-Fawzaan

Thursday, October 27, 2011

AbdurRahman.org

Listen / Download¹⁹:

Source: http://mtws.posterous.com

¹⁹http://AbdurRahman.org/audio/misc/others/ leaving_bones_for_the_jinn.mp3
A Warning from following the Footsteps of Shaytaan

Wednesday, October 19, 2011
AbdurRahman.org

In the name of Allaah, The Most Beneficent, Betower of Mercy, and may peace and salutations be upon the Messenger, his family and companions and all those who follow their way. As for what follows;

Sheikh Saalih al-Fouzaan, may Allah preserve him says:

“All praise is for Allaah for His vast bounties and benevolence. And may peace and blessings be upon our Prophet Muhammad, his family and companions. To proceed:

Allaah, The Most High, says:

”O you who believe! Do not follow the footsteps of the Shay-taan…..” 24:21.

Here Allaah addresses His believing slaves therefore He commands them (with certain things) and He prohibits them (from doing certain things). He commands them with that which will enter them into the Paradise and He prohibits them from that which will enter them into the Hell-fire.

Every single matter that Allaah, The Most High, has ordered with is certainly a means for entering into Paradise. And every single matter that He has prohibited from is certainly a cause for entering into the Hell-fire.

So, Allaah invites them with the fact that He is in no need of His slaves. He doesn’t invite them for His benefit or because He needs them. Rather He is Al-Ghany (All-Rich, Self Sufficient). If they all were to disbelieve that would not decrease the dominion of His in the least. And if all of them believed in Him that would not increase His dominion in the least! His dominion is perfect and complete without them (i.e. mankind).

However they are the ones who have a dire need towards (having) faith, and they are the ones who have a dire need towards performing righteous actions, and they are the ones who are harmed by disbelief, shirk (polytheism) and sins.
So He invites them to that which is beneficial for them. He commands them to do that which is best for their own selves. While at the same time He prohibits them from (all) that will harm them. And this is from His outstanding mercy, Glorified be He, Most High.

This is from the greatest of bounties; That Allah invites you (to all that which is good and beneficial for you and prohibits you from all that is harmful and bad for you) with the fact that He is totally in no need of you.

And you turn away from Him although you are in total need of Him. You remain distant from Allah despite that you can not do without Him the blinking of an eye. This is something very strange and astonishing! It is a (clear) sign of spoiled judgement, perverted reasoning and ruined intellects.

For indeed, if the minds were correct and sound, they would have comprehended the wisdom behind the commandments and prohibitions of Allah. And also that the benefit is for them.

So if they implement (the commandments and stay away from the prohibitions) they will attain prosperity in this world and the next.

But if they waste and disregard them, they will receive harm and injury in this world and the next. So they are the ones who destroy themselves if they turn away from the obedience of Allah, ‘azza wa jall. They are the ones who benefit their own selves if they act upon the obedience of Allah. So the benefit and harm returns back upon them. Therefore where are the minds of the people?!

And where are the intellects of the people?!

The intellects have been obliverated and as a result they cannot profit from them.

Allaah says:

> They have hearts wherewith they understand not, and they have eyes wherewith they see not and they have ears wherewith they hear not (the truth). 7:179.

Meaning that they don’t comprehend that which will profit them, nor do they perceive that which is wholesome for them, neither do they listen to what will benefit them. And even if they can hear and see it is similar to
that of cattle. They look yet they can’t distinguish between (the beneficial and the harmful).

An animal could possibly race towards its destruction because it doesn’t realize what it’s doing. Likewise the individual who doesn’t benefit from his intellect, hearing, or sight. He is more astray than cattle. The reason being is that cattle aren’t responsible (i.e. for performing righteous actions and staying away from sins) neither are they going to be held accountable for their deeds. However mankind is responsible and they are going to be accounted for their deeds. There is either a reward or punishment awaiting them in the afterlife.

They are like cattle, nay even more astray; It is they who are the heedless. 7:179.

And just as Allaah invites to the Paradise, Shaytaan and his supporters invite to the Hell-fire.

Allaah, The Most High, says:

He only invites his followers that they may become dwellers of the Blazing fire. 35:6.

Thus, differentiate between the invitation of Allaah and the invitation of the Shaytaan and his helpers. Being that they invite to the Hell-fire. It doesn’t mean that they say to the people “come on, come to the fire”, of course not. If they were to say this no one would respond to them. Rather what they do is invite the people to evil lusts, desires and forbidden pleasures. They beautify indecencies to them in a manner that seems as though they are good. They deceive and trick them. They forge false hopes and wishes to them! They (i.e. the devils) display themselves to them as though they are sincere advisers and full of pity for them. But in reality they are their worst enemies.

Hence, you are in between two invitations. Between the invitation of Allaah, The Most High, to Paradise and the invitation of the Accursed Devil and his party that leads to the Blazing fire. Look and see which one you respond to! This is something that is clear and evident.
If you are upon obedience, steadfastness, love for good, one who safeguards and preserves all the obligations, diligent in that which is easy for you to perform from the optional acts of worship (i.e. praying, fasting, sadaqah, etc.) then know! That you have answered the invitation of Allaah, The Most High.

But if you are on the contrary; You are inclined to sins and disobedience, have no regard for the obligatory matters, constantly perpertate that which is forbidden all the while you have no regard for what you are doing then (know) you have answered the invitation of the Shaytaan and you are from the party of the Shaytaan.

It is incumbent upon you to repent to Allah, The Mighty and Majestic, and free yourself from the Shaytaan as long as you are alive. This is what is mandatory upon every Muslim; To contemplate and focus on himself (firstly).

And Allaah is the Possessor of success. And may peace and blessings be upon our Prophet Muhammad, his family and companions.”

**Source:** Majaalis Shahr Ramadaan al-Mubaarak [pg.43-45]

Translated by:

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Dhul-Qi’dah 14,1432-October 12,2011
http://makkah2med.wordpress.com/
A man claiming that angels help him in treating people

Tuesday, October 18, 2011

AbdurRahman.org

All praise be to Allah Alone and peace and blessings be upon the Last Prophet, Muhammad, his family and Companions. To commence:

The Permanent Committee for Scholarly Research and Ifta’ has perused the letter submitted to his Honor, the General Mufti by the questioner through Sa’d Al-Husayn. The letter was referred to the Committee by the Secretariat-General for the Council of Senior Scholars under the number 16 on 3/1/1421 A. H. The text of the question is as follows:

A man in Breen, governorate of Al-Zarqa’, named Muhammad Idris Al-Hawamdah, claims that he treats people through reading the Qur’an on water after diagnosing the disease. According to him, an angel standing above his eyes enables him to see the disease. We tried in vain to convince him that angels do not come down to any person after the Prophet Muhammad (peace be upon him) with revelation. He insists on his claim adding that this is a Karamah (an extraordinary event performed by a pious person) given to him by Allah. He confirms that he has no connection with the Jinn (creatures created from fire), Muslims or non-Muslims, at all; rather, he deals only with the angels. What is the ruling on the person who claims so? He tempted many citizens of the Gulf States generally and Saudi people in particular. May Allah reward you.

After the Committee examined the question, it gave the following answer:

The angels (peace be upon them) do not do anything except by the command of Allah (Glorified and Exalted be He), and it is beyond the capacity of man to control them however he wants. The claim that man deals with the angels or that they help him has no conclusive evidence.

The reality is that evil spirits that are jinn or devils may communicate with many people believing that they are angels. They
are spirits that communicate with star worshippers and other idolaters. Thus, it is not permissible for a Muslim to claim that he deals with the angels, nor is it permissible for Muslims to believe him. If a man is proved to seek the help of jinn or spirits in treating the patients, it will not be permissible to visit him for treatment.

The Prophet (peace be upon him) stated, Anyone who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted. Related by Muslim in his Sahih (authentic) Book of Hadith. He (peace be upon him) also stated, If anyone resorts to a diviner or a soothsayer and believes in what he says, he will be a disbeliever in what was revealed to Muhammad. Related by Imam Ahmad and Ahl-ul-Sunna (authors of Hadith compilations classified by jurisprudential themes) through a good Sanad (chain of narrators). These Hadith and others indicate that it is prohibited to consult or believe diviners and soothsayers who claim knowledge of the Ghayb (the Unseen) or seek the help of jinn, provided their behaviors confirm that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member Member Member Chairman

Bakr Abu Zayd Salih Al-Fawzan ‘Abdullah ibn Ghudayyan ‘Abdul-Aziz Al Al-Shaykh

Source: alifta.net 20 – Fatwas of Permanent Committee>Group 2>Volume 1: ‘Aqidah>Tawhid-ul-Uluhiyyah

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20http://alifta.net/
Humans cannot control the Jinn

Monday, October 17, 2011

AbdurRahman.org

“(Sulaymaan) said: ”My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.” So, We subjected to him the wind; it blew gently by his order whithersoever he willed, and also the Shayâtîn (devils) from the jinn (including) every kind of builder and diver, and also others bound in fetters. [Allâh said to Sulaimân:] ”This is Our Gift, so spend you or withhold, no account will be asked of you.” Surah Saad (38): 35-39

Narrated Abu Hurairah: The Prophet وسلم عليه الله صلی said,

”Last night a demon from the Jinns came to me to disturb my prayer, but Allah gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the Statement of my brother Sulayman: ‘My Lord! Forgive me and bestow on me a kingdom such as shall not belong to any other after me.’” (Surah Saad 38.35) (Bukhari & Muslim)

Narrated Abu Darda:

Allah’s Messenger وسلم عليه الله صلی 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 have not heard you say before, and we saw you stretch out your hand. He replied:

”Allah’s enemy, Iblis, came with a flame of fire to put it 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.” But he did not retreat on (any one of these) three occasions. Thereafter I meant to seize him. I swear by Allah that had it not been for the supplication of my brother, Sulayman, he would
have been bound and made an object of sport for the children of Medina.” (Sahih Muslim)

**Note:** All the stories which we use to hear when we were kids – that there are people who can control Jinn – are all lies. The power to control Jinn was only granted to Prophet Sulaymaan as a gift by Allaah. No other Prophet after him was granted such dominion. The jinn which help the black magicians only deceive them into believing that they (the jinn) are under their (magician’s) control.

**Source:** JINNS

What are the ways used by Satan to seduce man?

Sunday, October 16, 2011

AbdurRahman.org

Q 1: What are the ways used by Satan to seduce man?

A: Satan tempts man in many ways:

He can seduce him through his sexual lust to commit Zina (adultery) and have Khulwah (privacy with a member of the opposite sex) with non-Mahram women in addition to looking lustfully at them and listening to their songs and the like of other forbidden acts. Satan keeps tempting man until he commits this heinous sin.

Gluttony is another way to sin. Satan may seduce man to eat from unlawful earnings or to drink Khamr (intoxicant) and become addicted to drugs.

The innate instinct of possession and man’s inclination to richness and wealth are ways used by Satan who tempts man to be heedless of the ways he gathers money from, whether Halal or Haram, thus he begins to take people’s money unjustly by means of Riba (Usury), theft, usurpation, cheating and the like.

Needless to mention the instinct of controlling others, boastfulness, and arrogance whereby man despises others and mocks them.

These are only some ways through which Satan could seduce man away from the path of righteousness. For further clarification, you could refer to the book entitled "Talbis Iblis" by Abu Al-Faraj Ibn Al-Jawzy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member Deputy Chairman Chairman
Source: alifta.net

Fatwas of Permanent Committee: Browse by Volume Number > Group 1 > Volume 26: Miscellaneous > Abstaining from means leading to Fitnah > Satan attacking humans

Imam Ahmad ordered the jinn to leave and they responded

Saturday, October 15, 2011

AbdurRahman.org

It is related that Imam Ahmad was sitting in his mosque. There came to him one of his companions from the caliph al-Mutawakil. The man said to Ahmad, "In the house of the commander of the Believers, there is a slave-girl who is possessed. He sent me to you for you to pray for her recovery." Ahmad gave him a pair of wooden shoes and said, "Go to the house of the commander of the believers and sit at the head of the slave girl and say to the jinn, Ahmad has said to you, "Which do you prefer: leaving this slave-girl or being struck by these shoes seventy times?"

The man went with the shoes to the slave girl and he did as he was instructed. He heard from the tongue of the slave-girl, "Listening and obedience is for Ahmad. If he were to order us to leave Iraq, we would leave it. He obeys Allah and for whoever obeys Allah, everything is obedient to him." It left the slave girl. She became better and afterwards she gave birth to children. Then Ahmad died and the jinn returned again to the slave girl. The commander called the same companion again to come. He came with the same shoes and said to the jinn, "Leave or else I will strike you with this shoe." The jinn said, "I will not leave nor will I obey you but Ahmad ibn Hanbal obeyed Allah and we were ordered to obey him."

Source: The World of the Jinn & Devils - Umar S. al-Ashqar

Interpretation of seeing the dead in a dream in a disliked situation

Friday, October 14, 2011

AbdurRahman.org

Interpretation of Seeing the Deceased in a Dream

Question:
What is the interpretation of seeing a deceased every time in dreams?

Response:
If one sees a deceased in a good state in a dream, this lends hope that he is in a good state. If one sees him in another type of state, this could simply be devils taking on the form of people. Devils take on the shapes of people in a disliked situation in order to grieve the living. This is because devils are very avaricious to do anything that brings grief, worry and sadness to the believers. Allah has said,

"Secret counsels are only from Satan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits" (al-Mujadalah 10).

So if a person sees something evil for a deceased in a dream, he must seek refuge in Allah from the evil of Satan and the evil of what he saw. He should not communicate that dream to anyone concerning that deceased. In that way, the deceased will not harm whatsoever. In fact, any time a person sees something disturbing in a dream, he should then seek refuge in Allah from the evil of Satan and the evil of what he saw. Then he should spit three times on his left side. He should then change his side upon which he was sleeping to the other side. If he makes ablution and prays, that is better and superior. He should not communicate that dream to anyone and, in that case, he will not be harmed by it at all.

Shaikh ibn Uthaimin

Source : From the Book – ”Fatwas regarding Women” – Collected by Muhammed al-Musnad, DarusSalam Publications
Satan whispers: “You are doing that ostentatiously, to be seen of men and for a good reputation.”

Thursday, October 13, 2011

AbdurRahman.org

Purity and Ostentation

Question:

Many times a person thinks about doing a good deed and then Satan comes to him and whispers to him, saying, ”You are doing that ostentatiously, to be seen of men and for a good reputation.” Therefore, he makes us go away from the good deed. How can one remain free of such occurrences?

Response:

One can remain free of such occurrences by seeking refuge in Allah from the accursed Satan, as well as by continually performing good deeds. He should not pay attention to such whisperings that make him stop doing good deeds. If he turns away from such whisperings and seeks refuge in Allah from the accursed Satan, such whisperings will stop by the permission of Allah.

Shaikh Ibn Uthaimin

Source: Fatwas regarding Women – Muhammed al-Musnad, Darussalam Publications

Leaving off Righteous Deeds Due To the Fear of Showing off
So put your trust in Allah and make your intention sincerely for Allah and act (righteously) inwardly and outwardly. Everytime you have the opportunity then act and ask Allah for two things: that he makes your action a righteous one and that he makes it sincerely for his noble face. (So ask) that he makes you action correct and sincere for his noble face.
The Ruling Concerning Putting a Knife On a Child in Order to Protect him from Jinn

Wednesday, October 12, 2011

AbdurRahman.org

The Ruling Concerning Putting a Knife On a Child in Order to Protect Him

Question:

I have seen some people placing a knife on their small children and saying, "This is so the jinn do not come to him.” Is this practice correct?

Response:

This is an objectionable act and there is no sound source for it. It is not allowed to do such a thing. What is legally sanctioned is to seek refuge from them by Allah’s complete words from every devil and poisonous pest, as has been confirmed from the Prophet (peace be upon him). He used to seek protection by those words for his grandsons al-Hasan and al-Husain Ibn Ali. It is also sanctioned to make dua for them by asking Allah to protect them from every evil. As for putting a knife or something similar, of iron, wood or other substances, with the belief that such will protect them from the jinn, it is an evil practice that is not allowed.

Similar is the ruling with respect to hanging an amulet over them, which is what is called al-tama’im. This is not allowed because the Prophet (peace be upon him) said,

"Whoever hangs an amulet, Allah will not complete[his affair] for him” [1]

In another narration, the Prophet (peace be upon him) said,

"Whoever wears an amulet has committed shirk.” [2]

May Allah bestow understanding of the religion upon all Muslims, and steadfastness in the religion. We seek refuge for ourselves and them from everything that differs from His pure law.
Shaikh Ibn Baz

Footnote


2. Recorded by Ahmad and al-Hakim. Al-Usaimi also concludes that this hadith is hasan. See al-Usaimi, p. 39.– JZ

3. In English, the more proper manner is to invoke for others first and then for oneself. However, in Arabic, the opposite is considered the proper manner of speech.– JZ

Source: Islamic Fatawa Regarding Women
Author: Muhammad bin Abdul-Aziz Al-Musnad, Pages: 391
Publisher: Darussalam – [Buy28]
How is it that the angels taught magic when teaching magic is a form of disbelief?

Tuesday, October 11, 2011
AbdurRahman.org

Why Did the Angels Teach Magic?
Q/A With Shaykh Saalih al-Fawzaan [hafithahullaah]

Question:
How is it that the angels taught magic when teaching magic is a form of disbelief?

Answer:
This was a trial and a test for the people to see who was going to believe and who was going to disbelieve. So Allaah ta3alaa sent these two angels to teach the people magic to test them and see who was going to believe and who was going to disbelieve. Accordingly, they did not teach any of the people, as Allaah, the Exalted has said:

" Except that they said: ' Verily we are only a trial, so do not disbelieve”

{Soorah al-Baqaarah, 2:102}

So they would advise the student to abandon the learning of magic, while clarifying that it is disbelief. They were not just teaching people and remaining quiet (about the disbelief of magic), rather they were advising them that this was disbelief. So when someone came forth by his own choice he disbelieved.

Allaah had the two angels teaching people magic as a test for them, not that magic is acceptable or that it is permissible. It was only to distinguish those who were going to disbelieve from those who were going to believe and accept the advice.

Duroos fee Sharh Nawaaqidh al-Islaam (p.145)
From: Things that Nullify One's Islaam
By: Shaykhul Islaam Muhammad ibn ‘Abdil-Wahhab [rahimahullaah]
Explained by the Noble Scholar: Shaykh Saalih al-Fawzaan [hafithahul-laah] P. 91

Taken from www.calgaryislam.com
Even illusionary magic can be considered disbelief in Allah.

Shaykh Saalih al-Fawzaan, may Allaah preserve him, says in his book, Duroos fee Sharh Nawaaqidh al-Islam (p.146-147):

Jundub ibn Ka’b, the Companion, killed a magician in the presence of one of the governors of Banee Umayyah. He came and found the magician playing games in front of the governor, pretending to kill a person and then bring him back to life by cutting off his head and then replacing it. This is a kind of illusionary magic. He was trying to convince the people that he was killing him and then putting his head back upon his shoulders. He did not actually do anything, he was only tricking the people with an illusion. So Jundub went up to him and struck him with his sword until he chopped his head off, and said, “If he was truthful, then let him bring himself back to life.”

Translator’s note: Ibn ‘Abdil-Barr (may Allaah have Mercy on him) mentioned that the governor was al-Waleed ibn ‘Uqbah (may Allaah be pleased with him), and that he arrested Jundub for this action and wrote to the khaleefah ‘Uthmaan ibn ‘Affaan (may Allaah be pleased with him) about what happened. ‘Uthmaan then ordered him to be released and he was. (Alistee’aab, p.113)

One of the biggest manipulations of the Jinn is through visions.

Through these visions the Jinns are more likely to lead people away from the worship of Allah than any other way. When a person sees a vision in front of his eyes it is something which is very hard to explain away. Only by having knowledge of the world of the Jinn and conviction in Allah, can a person fight such a trial. The countless numbers of visions of Jesus Christ and the Virgin Mary over the centuries has been a popular choice for the devils. It almost seems as if leading Christians astray is the most easiest trick for the Jinns! Not only are Christians fooled by these visions, but often the Jinns possess and begin to talk from their voices. To the Christians this is known as the tongues of the Angels and thus a proof for their faith. However, the amount of unintelligible nonsense and rubbish which is heard is a clear proof that this is in fact the tongues of the devils! For other people, visions of their parents or relatives are commonplace. By taking on the form of peoples parents, the Jinns can convince people that the souls of dead people still mix with the people of the earth. This is why so many people believe in ghosts.

The onslaught of satanic visions has also hit the Muslims. Many Muslims claim to have seen visions of the Prophet Muhammed (Peace be upon him) and even Allah! By doing this, Shaytan is able to lead astray the weak Muslims. Through such visions, Muslims are often told that the commands of Islam are not applicable to them. The Jinns tell them that Prayer, Fasting, Hajj etc. are not obligatory for them. It is a great deception and unfortunately one which has been very effective. The extent of satanic visions still continues to this day. The recent death of Diana Princess of Wales sparked off great love...
and adoration for this woman. In fact the grief of the British people was such, that it was as if Diana was something divine. No sooner had the mourning of Diana reached its peak, that visions of her were already being seen at Hampton Court Palace! If these visions did occur, the desire of Iblis and his army of Jinn to capitalise on this event, was evident. Such visions are clear attempts by Iblis to lead mankind away from the path of Allah [16].

FootNotes:

[16] An informative book on the world of the Jinn is Ibn Taymeeyah’s Essay on the Jinn

Nightmares are from Shaytan

Friday, October 7, 2011

AbdurRahman.org

Q: There is a frightening nightmare haunting me frequently. While sleeping I dream that there is something within my mouth resembling dough. It makes it difficult for me to breathe and speak. Many times I try to remove or take out of it with my hand but it comes again, which breaks my sleep. I am frightened of this nightmare that disturbed my life and obsessed my thinking. I do not know the reason behind this, knowing that I observe performing Prayer and Fast and performed Pilgrimage. I often ask for Allah’s Forgiveness and repent to Him. Yet it haunts me within a period of two, four, or five months. I ask Allah (Exalted be He) that you will give me an explanation for this frightening dream. May Allah guide you to what brings out the good of this life and the Hereafter. Allah is in the help of a servant as long as he is in the help of his brother.

A: This nightmare is from Satan. It is ordained for you and for every Muslim man and woman seeing what he hates to spit dryly to his left side thrice and to seek refuge with Allah from Satan and from the evil of what he saw (three times). Then he should resume sleeping on the other side. This way, what he sees cannot harm him. One should not tell anyone about this because it was authentically reported that the Messenger of Allah (may peace be upon him):

"A good dream is from Allah and a bad dream is from Satan. Anyone who sees something (in a dream) that they hate, should spit to their left three times and seek refuge with Allah three times from the evil of Satan and of what they have seen. Then they should turn on the other side and it will not harm them. They should tell no one about it."

This authentic Hadith relieves both the believing man and woman seeing what they hate. Praise be to Allah, it is a great remedy available.

O brother, you should put this into action and relieve your heart with this Prophetic remedy. May Allah grant us all success!
This was published in the book entitled "Fatawa Islamiyyah", compiled by Muhammad Al-Musnad, vol. 4, p. 340

**Source:** alifta.net

Fatwas of Ibn Baz: Browse by Volume Number Volume 26 > Book on Hadith, Second Section > Book of Adhkar and supplications > Nightmares

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The Jinns stealing Information from the Sky before the the Messenger was sent and striking Them with flaming Fire after His Coming

Monday, October 3, 2011

AbdurRahman.org

Allah informs about the Jinns when He sent His Messenger Muhammad and revealed the Qur’an to him. Among the ways He protected it (the Qur’an) was by filling sky with stern guards guarding it from all of its sides. The devils were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur’an and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this happened it would not be known who was being truthful. Allah did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (the Qur’an).

This is why the Jinns said,

(And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.) meaning, whoever would like to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

(And we know not whether evil is intended for those on earth, or whether their Lord intends for them guidance.) meaning, ‘we do not know if this – the matter which has occurred in the sky – is intended for those who are in the earth or if their Lord intends some guidance for them.’ They stated this in such a manner out of their etiquette in phrasing their speech, because they did not attribute the doing of evil to anyone and they attributed the good to Allah. Verily, it has been recorded in the Sahih,

(And evil is not attributed to You (Allah).) It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only
occasionally. As was reported in the Hadith of Ibn ‘Abbas when he said, “While we were sitting with the Messenger of Allah a shooting star flashed in the sky. So the Prophet said,

(What did you all used to say about this) We replied, ”We used to say that a great person has been born and a great person has died.” The Prophet said,

(This is not so, rather whenever Allah decrees a matter in the heaven…)’’ and then he went on to narrate the rest of the Hadith which we have already mentioned in its entirety in Surah Saba’. This is what caused them to seek the reason for this occurrence. So they set out searching in the east and the west. Then they found the Messenger of Allah reciting (the Qur’an) while leading his Companions in prayer. Thus, they knew that this Qur’an was the reason for the sky being guarded. Therefore, some among them believed in it and the others became more rebellious in their transgression. A discussion of this has preceded in a Hadith of Ibn ‘Abbas concerning Allah’s statement in Surat Al-Ahqaf,

(And (remember) when We sent towards you (Muhammad) a group of the Jinn (quietly) listening to the Qur’an.) (46:29) There is no doubt that when so many shooting stars began appearing in the sky, it horrified humans and Jinns alike. They were very disturbed and alarmed by it. They thought that it was the destruction of the world. As-Suddi said, ”The sky was never guarded except if there was a Prophet in the earth or the religion of Allah was victorious and dominant in the earth.” So the devils before the time of Muhammad had taken sitting stations for themselves in the heaven of this world and they would listen to the matters that occurred in the heaven. But when Allah sent Muhammad as a Prophet and Messenger, they were suddenly pelted one night (with the flaming, shooting stars).

So the people of Ta‘if were frightened because of this and they began to say, ‘The dwellers of the sky have been destroyed.’ This was because they saw the severe fires in the sky and the shooting flames. They began freeing their servants and abandoning their luxuries. So ‘Abd Yalayl bin ‘Amr bin ‘Umayr said to them and he was referred to for judgement among them ”Woe to you O people of Ta‘if! Hold on to your wealth and look at these guiding stars in the sky. If you see them remaining in their place, then the dwellers of the sky have not been destroyed, rather this has happened because of Ibn Abi Kabshah (– meaning Muhammad ). And if you look
and see that you can no longer see these stars, then verily the dwellers of
the sky have been destroyed.’’ So, they looked and saw that the stars still
remained, and thus, they kept their wealth. The devils also were frightened
during that night. They went to Iblis and informed him of what happened to
them. So he (Iblis) said, ’’Bring me a handful of dirt from every land so that
I may smell it.’’ So they brought it and he smelled it and said, ’’It is your
friend in Makkah.’’ Then he sent a group of seven Jinns to Makkah, and
they found the Prophet of Allah standing in prayer in Al-Masjid Al-Haram
while reciting the Qur’an. They drew near to him eager to hear the Qur’an,
until their chests almost pressed against him. Then they accepted Islam and
Allah revealed their matter to His Messenger . We have mentioned this
chapter in its entirety in the first section of the Kitab As-Sirah with lengthy
discussion. Allah knows best and unto Him is all praise and blessings.

Source : Tafseer Ibn Katheer Surah Al-Jinn

http://abdurrahman.org/qurantafseer/tafsir/ibnkathir/TIK--Surah--072. html
Among the Causes of the Transgression of the Jinns were that Humans sought Refuge with Them

Sunday, October 2, 2011

AbdurRahman.org

Allah says,

(And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq,) meaning, ‘we used to think that we had some virtuous status over mankind because they used to seek refuge with us whenever they (men) would settle in a valley or any place in the wilderness, the open country steppes and other places.’

This was the custom of the Arabs in the pre-Islamic days of ignorance. They used to seek refuge with the greatest Jinn of a particular place so that no harm or evil would afflict them. Like one would do if he entered into the land of his enemies, in the vicinity of a great and powerful man, he would seek the protection and guardianship of that man. So when the Jinns saw that the humans were seeking refuge with them due to their fear of them, they increased them in Rahaq which means fear, terror and fright. They did this so that the people would be more afraid of them and seek refuge with them even more. As Qatadah said concerning this Ayah, (but they increased them in Rahaq,) means, ”the Jinns were courageous and increased in insolence against them.’

As-Suddi said, ”A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, ‘I seek refuge with the master (Jinn) of this valley from the Jinns, or that myself, my wealth, my child or my animals are harmed in it.’”

Qatadah said, ”When they sought refuge with them instead of Allah, the Jinns would overcome them with harm because of that.”

Ibn Abi Hatim recorded from ‘Ikrimah that he said, ”The Jinns used to fear humans just like humans fear them, or even worse.
So whenever humans would come to a valley the Jinns would flee. So the leader of the people would say, ‘We seek refuge with the leader of the inhabitants of this valley.’ So the Jinns said, ‘We see these people fleeing from us just like we flee from them.’ Thus, the Jinns started coming near the humans and afflicting them with insanity and madness.‘’

Thus, Allah said, (And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.) meaning, in sin. Abu ‘Aliyah, Ar-Rabi‘ and Zayd bin Aslam, all said, (in Rahaq) ”This means in fear.” Mujahid said, ”The disbelievers would increase in transgression.”

Source: Tafseer Ibn Kathir

http://abdurrahman.org/qurantafseer/tafsir/ibnkathir/TK---Surah---072. html

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34http://abdurrahman.org/qurantafseer/tafsir/ibnkathir/TK---Surah---072.html
Jinn and Shaytan as mentioned in the Qur’an [Youtube]

Saturday, October 1, 2011
AbdurRahman.org

Wherein both will be those (maidens) restraining their glances upon their husbands, whom no man or jinn yatmithunna (has opened their hymens with sexual intercourse) before them.
- Ar-Rahmaan 55:56
What You Can’t see Can Hurt You – The Jinn, Magic and the Evil Eye!!

Saturday, October 1, 2011

AbdurRahman.org

Source: http://www.troid.ca/

Download Audio @ troid.ca

Listen:

A khutbah explaining the oft overlooked topic of ‘The Jinn, Magic and The Evil Eye’. Created Beings, forbidden knowledge, jealousy and envy that can harm, corrupt or even kill. In this modern-day society of supposed ‘intellectual awakening’, a society that believes in oxygen, when we can’t see it, a mere false-theory of homosexuality being ‘scientifically’ natural and many other affairs of the unseen, however many of the Muslim and non-Muslim society reject the reality of the Jinn, Magic and The Evil Eye despite its revelation in Qur’aan and explanation in the Sunnah.

Review:

The Jinn – A being that Allaah created, one which can harm

In regards to the Jinn, Aboo Tasneem notes, ‘… And if the Muslim doesn’t believe in the Jinn or they change the meaning of the Jinn to something other than what Allaah intended, and his Prophet (sallallaahu ‘alayhi wa sallam) intended, then they might be setting themselves up for that creature that can’t be seen and is hidden from our view, they might be setting themselves up to be possessed or be touched from that creature, the evil form those creatures…’

Magic – A weapon that was used against the Messenger of Allaah

On the topic of Magic, Aboo Tasneem states, ‘…Even the Messenger of Allaah, al-Mustaafa, (sallallaahu ‘alayhi wa sallam) was touched by, for those people who have a denial and a rejection, and a repudiation of this existence

35http://www.troid.ca/media/audio/dmcmagic.mp3
of Jinn and Magic. The Messenger of Allaah himself (sallallaahu ‘alayhi wa sallam) was touched by it, when the man, the Jew, ‘Ubaydullaah Ibnul-‘Aasim, he got the Messenger of Allaah’s servant, or someone who was able to go in the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) house, to take the comb of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) and remove some of the hair from the comb and to make incantations on the hair of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam), by tying eleven knots, intertwining that hair into eleven knots in a rope and throwing it in to a well, as if Allaah couldn’t see it? As if Allaah didn’t know it… It caused the Messenger of Allaah not to be able to go to his wives they way he normally did in the past, and it caused the Messenger of Allaah’s (sallallaahu ‘alayhi wa sallam) vision to be blurry, and it caused his stomach to be a little upset and queasy. And Allaah, for those Muslims, may Allaah guide you and all of us, who deny the existence of these realities, these things that are hidden from our view. Allaah revealed those two soorahs, in the Qur’aan, at the end of the Qur’aan, the 113th soorah and the 114th soorah, al-Falaqu wan-Nas. On that occasion according to many of the muffaasiroon, the scholars of tafseer of the Qur’aan, and according to one narration collected by Imaam Ibn Jareer at-Tabaree, that the Prophet (sallallaahu ‘alayhi wa sallam) sent ‘Alee Ibn Abee Taalib (radiyallaahu anhu) to that well of which the Prophet was apprised of (alayhis-salaam), by way of revelation and no one would have known that that rope was in that well unless Allaah revealed to them and Allaah only reveals to Prophets and Messengers. So he sent ‘Alee (radiyallaahu anhu) to that well on the outskirts of al-Madeenah and he retrieved that rope and when he brought the rope to the Messenger of Allaah (sallallaahu ‘alayhi wa sallam), that rope that had eleven knots in it, with the hair of the Messenger of Allaah from that comb, that that Jew, may Allaah curse them, put on the Prophet (sallallaahu ‘alayhi wa sallam), blowing in the knots on each time that he tied it with the Prophet’s hair, so when the Prophets companion, ‘Alee, was told what to do, Allaah had him (the Messenger of Allaah) recite:

Say: ”I seek refuge with (Allaah) the Lord of the daybreak,
"From the evil of what He has created;
"And from the evil of the darkening
"From the evil of what He has created;

"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).

"And from the evil of the witchcrafts when they blow in the knots,

"And from the evil of the envier when he envies.”

"And from the evil of the witchcrafts when they blow in the knots,

"And from the evil of the envier when he envies.” [Sooratul-Falaaq: 113]

Say: "I seek refuge with (Allaah) the Lord of mankind,

"The King of mankind,

"The Ilah

"The King of mankind,

"The Ilah(God) of mankind,

"From the evil of the whisperer

"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allah),

"Who whispers in the breasts of mankind,

"Of jinns and men.”

"Who whispers in the breasts of mankind,

"Of jinns and men.” [Sooratun-Naas: 114]

and then ‘Alee (radiyallaahu anhu) said, ‘when the Messenger of Allaah finished recited those ayaat and I blew on each knot with each ayaah, the Prophet (sallallaahu ‘alayhi wa sallam) looked as if he was tied up and let loose, and he was well.’ This hadeeth has been authentically recorded by al-Bukhaaree and others.

Brother and Sisters in Islaam, as a part of our eemaan, we have to believe in those things that are hidden. And it is amazing, it is utterly amazing,
that a Muslim in the so-called ‘new millennium’ that the *kuffar* have us believe has some sort of significance, that some Muslims could believe and understand and accept the fact that a person is Asbury Park, New Jersey, can go to a machine and send a letter, encrypted or otherwise, to a person on the other side of the planet and have it be there in less than minutes, and not believe that a Jinn can reach a person in less than that time from another place. It is amazing that people that Muslim can still believe that a person another person’s voice on that thing called a telephone and now wireless, things that you can’t see with the naked eye and disbelieve in the Jinn and Magic…”

**Evil-Eye – A product of envy, something which can be cast upon oneself or others**

Aboo Tasneem continues, ‘…Jealousy and envy and the Evil-Eye. Allaah has informed us to seek refuge in Him from envy and jealousy. Envy and jealousy is something that will have not only a spiritual affect on you, if it is cast upon you by the unknowing or knowing individual, it is something that can have a physiological affect upon you. And this is why, the Prophet (sallallaahu ‘alayhi wa sallam) has said: Speak the success of all of your needs by being silent. Meaning don’t tell anybody that you are about to get $400,000, don’t tell anybody or don’t tell everybody that you are going to marry so and so and so, don’t tell anybody or anyone that you are getting ready to receive such and such or you have such and such. Because surely everything that has a blessing in it is envied by the people. The first sin that was created in the Heavens, the first disobedience in the Heavens was jealousy.’

**From the effects of the Jinn, Magic and the Evil-Eye:**

1. Illness
2. Madness
3. Blurred Vision
4. Loss of consciousness
5. Recurring Nightmares
6. Aversion to the Qur’aan/Adhaan
7. A man acting one way outside of his house, acting another way with his wife
8. A woman who has many miscarriages
9. Impotency
10. A man being separated from his wife (discontent/divorce)

From the Protection against the evil of the Jinn, Magic and the Evil-Eye:

From the Protection against the evil of the Jinn, Magic and the Evil-Eye:

1. Reading Ayaatul-Kursee before sleeping
2. Reading the three Qul (last three suwar of the Qur’aan).
3. Wiping (dusting) one’s bed sheets.
4. Making du’aa to Allaah against being possessed
5. Reciting the Qur’aan, the medicine of the heart
Khalid bin Al-Walid killing the Devil at the idol Al-Uzza

Friday, September 30, 2011

An-Nasa’i recorded that Abu At-Tufayl said,

"When the Messenger of Allah conquered Makkah, he sent Khalid bin Al-Walid to the area of Nakhlah where the idol of Al-‘Uzza was erected on three trees of a forest. Khalid cut the three trees and approached the house built around it and destroyed it. When he went back to the Prophet and informed him of the story, the Prophet said to him, (Go back and finish your mission, for you have not finished it.) Khalid went back and when the custodians who were also its servants of Al-‘Uzza saw him, they started invoking by calling Al-‘Uzza! When Khalid approached it, he found a naked woman whose hair was untidy and who was throwing sand on her head. Khalid killed her with the sword and went back to the Messenger of Allah, who said to him, (That was Al-‘Uzza)!"

Source: Tafseer Ibn Katheer
[Video] Music Strengthens Satanic States &
The Quran Strengthens Emaan

Friday, September 30, 2011

AbdurRahman.org

http://www.youtube.com/watch?v=V0QCX0S3—30\&rel=0\&w =500\&h=400\&loop=1

From: http://www.youtube.com/user/ahlulsunnahwaljammah

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- If the Bell is the Musical Instrument of Shaytaan…Then What about your Melodious Ringtones??

37../2011/08/31/if-the-bell-is-the-musical-instrument-of- shaytaan-then-what-about-your-melodious-ringtones/
Satan talking to Imam Ahmed on his death bed

Friday, September 30, 2011

AbdurRahman.org

Abdullah bin Ahmed said:

"When death approached my father, I sat with him and in my hand was a scrap of cloth with which I wanted to tie his beard and he began to drift in and out of consciousness, then he opened his eyes and said, indicating with his hand: "No, not yet. No, not yet" And he repeated it three times. After the third repetition, I said to him: Oh, my father! What is this thing which you have said at this time? You fall into unconsciousness so that we say that you have gone, then you return (to consciousness) and say: "No, not yet. No, not yet"

He said to me : Oh, my son! Do you not know?” I said: ”No”.

He said :” Satan – May Allah’s curse be upon him – stood before me, he lowered himself on his knuckles and said to me:”Oh, Ahmad! You have eluded me.” But I replied: ”No, not yet, not yet until I die.”

Source:

The biography of Imam Ahmed bin Hanbal by Salahuddin Ali Abdul Mawjood

Translated by : Sameh Strauch, Publisher: Darussalam

Related Links:

• Seeking Refuge in Allaah from the Snatching of Shaytan at Time of Death

Bismillaah Al-Hamdu lillaah wa salatu wa salaamu ‘ala rasulullaah

Amma-ba’d

Seeking Refuge in Allaah, by Shaikh Salim at-Taweel (hafidhahul-laah)

After praising Allaah, and asking Allaah to send His peace and blessings upon the seal of all Messengers, and his family and companions, the shaikh said:

Allaah, Tabarak wa Ta’aala, revealed in His Book two great sooras (chapters). The Prophet (salallahu ‘alayhi wa sallam) used to seek refuge in Allaah with them, and they are the two chapters Mu’awadhatiin – Soorat al-Falaq and Soorat an-Nas. And [before that] the Prophet (salallahu ‘alayhi wa sallam) used to seek refuge in Allaah with many legislated adhkaar (remembrances and supplications). So when Allaah revealed Soorat al-Falaq and Soorat an-Nas, the Prophet (salallahu ‘alayhi wa sallam) left those adhkaar for Soorat al-Falaq and Soorat an-Nas, specifically for seeking refuge.

It is desirable for a Muslim to concern himself with these two soorahs, both in terms of reciting them and reflecting upon them. So it is legislated that the Muslim recites these two chapters in the prayer itself, and after every single prayer, and before he sleeps. For verily, this is a Sunnah that contains a great amount of benefit. So when a person secludes to his bed or sleeping place, let him bring together his two hands and spit lightly into them – a very light type of spitting – and recite Soorat al-Ikhlaas, al-Falaq, and An-Nas, and then wipe his whole body til the extent of where his hands reach, beginning with his head.

And this will aid against:

1- harmful or annoying dreams
2- diseases or illnesses related to the soul
3- the jinn
4- the evil eye

And this is something that is beneficial, and all Praise is for Allaah. When that thing that one is seeking refuge in Allaah from doesn’t go, then he should continue to repeat this along with the recitation of Aayatul-Kursee [ayah 255 of Sooratul-Baqarah].

So what is the meaning of isti’aadha, seeking refuge? It is to seek a shelter, and this means to find protection in something. So this is seeking protection in Allaah that He protects you and shelters you from that which you sought refuge from in the first place – from the various devils or envy, or other than that.

And the meaning of: ٱلۡفَلَقِبِرَبِّأَعُوذُقُلۡ

Say (O Muhammad): "I seek refuge with (Allaah) the Lord of the daybreak. (Al-Falaq, ayah 1)

Allaah commanded the Prophet that he should say: "I seek refuge with (Allaah) the Lord of the daybreak” to seek protection in the Lord of the daybreak, to refer back to Him. And the Lord of the daybreak is Allaah, Subhanahu wa Ta’aala. He is The Lord of everything. And what is meant by Falaq is as-subH, the dawn. It’s also said that the meaning of Falaq is a seed that splits. And both meanings are correct. For, Allaah is the Lord of the SubH (dawn), and Allaah is the Lord of the seeds and fruits, plants and whatever is in the earth.

And Allaah is The One in Whom refuge is sought. And from the things that refuge (in Allaah) is sought from is:

خَلَقَمَاشَرِّمِن

"From the evil of what He has created. (Al-Falaq, ayah 2)

from all the evil that exists in whatever is created. All the different types of evil, the evil we may be aware of and the evil we may not be aware of.
And so this isti’aadha in this ayah – (Al-Falaq, ayah 2) – is a general type of isti’aadha (seeking refuge) from evil in general terms. So therefore it is legislated that a person seeks refuge from evil, whatever evil he knows or doesn’t know. To the extent that he even seeks refuge from the evil within his own soul. Just as the Prophet (salallaahu‘alayhi wasallam) used to say: Naoodhubillaahi min shuroori anfusina (We seek refuge in Allaah from the evil of our own souls.)

وَقَبِذَإِذَاغَاسِقٍشَرِّوَمِن

"And from the evil of the darkening (night) as it comes with its darkness. (Al-Falaq, ayah 3)

And the darkening is the night or darkness. And the reason for the appropriateness (necessity) of seeking refuge at the approach of the night is because this is when the jinn and devils spread. And also this is when the harmful things like the scorpions emerge. And since these things are harmful to a person, Allaah legislated that we seek refuge in Him from them.

ٱلۡعُقَدِفِىٱلنَّفَّـٰثَـٰتِشَرِّوَمِن

"And from the evil of the witchcrafts when they blow in the knots. (Al-Falaq, ayah 4)

This refers to the female sorcerers. This is because some of the female sorcerers practice magic by tying knots in a piece of string, or rope. And then they would use devilish words or satanic spells, and blow upon by way of them. Any using this technique, they would perform magic upon the people, and cause harm upon them. And when the evil brought about on account of this is something great and abundant and widespread, then Allaah legislated that we should seek refuge in Him from their evil.

حَسَدَإِذَاحَاسِدٍشَرِّوَمِن

"And from the evil of the envier when he envies.” (Al-Falaq, ayah 5)

And the meaning of envy here is that you wish and desire that a favor or blessing upon a person ends. And every person who has some sort of favor or blessing is envied. However, he may not perceive or realize
that he is being envied. So therefore, it is befitting that he seeks refuge from those who envy, even if we do not know who the enviers are.

So therefore, we observe from this chapter (al-Falaq) the seeking refuge (in Allaah) from all evils. So, therefore, if Allaah responds to you and accepts your seek refuge in Him, then by the Permission of Allaah you will be delivered and saved from all the various types of evils – the evils that spread during the approach of darkness and also the evils of the female magicians who blow into knots and the evil of those who envy.

Allaah said in Soorat an-Nas:

אֵֽלֶּֽהָמִֽלְאַֽכָּל אֵֽלֶּֽהָמִֽלְאַֽכָּל אֵֽלֶּֽהָמִֽלְאַֽכָּל אֵֽלֶּֽהָמִֽלְאַֽכָּל אֵֽלֶּֽהָמִֽלְאַֽכָּל

Say: "I seek refuge with (Allaah) the Lord of mankind. (An-Nas, ayah 1)

And the Lord of mankind is Allaahu, Subhanahu wa Ta’ala. And the meaning of Lord is He (Allaah) is their Creator, Owner, and The One Who regulates all their affairs.

אֵֽלֶּֽהָמִֽלְאַֽכָּל אֵֽלֶּֽהָמִֽלְאַֽכָּל אֵֽלֶּֽהָמִֽלְאַֽכָּל אֵֽלֶּֽהָמִֽלְאַֽכָּל אֵֽלֶּֽהָמִֽלְאַֽכָּל

"The King of mankind. (An-Nas, ayah 2)

אֵֽלֶּֽהָמִֽלְאַֽכָּל אֵֽלֶּֽהָמִֽלְאַֽכָּל אֵֽלֶּֽהָמִֽלְאַֽכָּל אֵֽלֶּֽהָמִֽלְאַֽכָּל אֵֽלֶּֽהָמִֽלְאַֽכָּל

"The Ilah (True Deity) of mankind. (An-Nas, ayah 3)

The only One worthy in truth of being worshipped for them. So when He (Allaah) said that He is the Lord and King, then it is appropriate that He mentioned alongside that that He is The Ilah in truth. And this is obligatory that He is worshipped. That we worship The Ilah Who created us and controls and owns us, so therefore He is our Ilah in truth, and nothing besides Him deserves to be worshipped.

And how can worship be directed to that which does not create, nor own anything, nor does it own itself, nor have power over itself, nor over those besides it – neither in terms of bringing benefit or repelling harm – rather it is merely created like we are created.

And this is something that the mushrikoon (polytheists) fall into; they direct worship to the creation, the Prophets of Allaah and (other) righteous people, and the sun and the moon, idols and statues (and angels),
and so on and so forth from the created things which are worshipped in falsehood.

And the truth is that Al-Ilah (The One worshipped in truth), He is the One Who created and the One Who owns. Thus, because the creation (and ownership) and the command are His alone, then He is The One Whom it is befitting to worship. So therefore, Allaah has taught us that we seek refuge in Him alone. And He is the Rabb (Lord), Malik (Owner), and Ilah (The One worshipped in truth).

"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allaah). (An-Nas, ayah 4)

We were commanded to seek refuge in Him from the whisperings of the whisperer. The waswas here is Shaytan. And this is because he whispers secretly, and therefore these whispers enter into the heart of a person. And he makes apparent to them that he is giving nasiha (advice). And he swears that he desires nothing but good for them, just as he deceived Adam (‘alayhi salaam) to swerve and deviate before. So Shaytan whispered to Adam to eat from this tree until Adam ate from the tree. And in this manner, Shaytan continues to take this approach with the offspring of Adam (‘alayhi salaam), just as Shaytan did with our parents before (meaning Adam (‘alayhi salaam) and Eve).

"Who whispers in the breasts of mankind. (An-Nas, ayah 5)

So therefore, he (Shaytan) is a whisperer who puts ideas and thoughts into the hearts of people. And Allaah gave him this ability as a form of trial and testing for us. However, Shaytan is also Khannas, meaning he who withdraws and holds back while we remember Allaah. So we seek refuge in Allaah from Shaytan. It is an error to say, "May Allaah curse Shaytan." Rather, we should say, "We seek refuge in Allaah from Shaytan."
For verily, some people when they err or commit a sin, say, "May Allaah humiliate Shaytan," or "May Allaah curse Shaytan." So Shaytan puffs up til the size of a mountain. And this is what the Messenger (salallaahu ‘alayhi wa sallam) informed us about, because Iblees is one who boasts what he can do to the people. Rather, the Messenger (salallaahu ‘alayhi wa sallam) commanded us to say: Aoodhubillaahi min ash-Shaytan (I seek refuge in Allaah from Shaytan). When we seek refuge in Allaah from Shaytan, Shaytan becomes little and insignificant, like the example of an atom or a spec.

"Of jinns and men." (An-Nas, ayah 6)

[Make sure you say] Jinnah, and not Jannah (Paradise). And the word Jinnah here is actually the plural of the word Jinni. And Jannah is the abode that Allaah has prepared for His righteous servants. So we don’t seek refuge in Allaah from Paradise; rather we ask Allaah for Paradise. Rather, we seek refuge in Allaah from the Jinn, and the Shayateen enter into this word Jinn, and include both the Shayateen of Jinn and mankind. And also, in terms of the Sharee’ah, the word Shayateen is also applied to the kufaar. Just as Allaah said:

*غُرُورًا التَّقُولِ زُخۡرُفَ بَعۡضٍ إِلَىٰ بَعۡضٍ يُوحِى وَٱلۡجِنِّٱلۡإِنسِ شَيَـٰطِينَ عَدُوًّ۬ا أَبۡنَٰءُ يَٰكُلٰ جَنَّاتُۢ وَكَذَّابُۢا

And so We have appointed for every Prophet enemies – Shayaateen (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception)... (Al-An’aam, ayah 112)

So therefore, I advise myself and yourself to seek refuge in Allaah by reciting these two soorahs. For verily, they are great and mighty, and a person will be protected – by the permission of Allaah – from all the various evils, those which we know and those we don’t know.

And Allaah knows best, and may Allaah send His peace and blessings upon Muhammad, and his family, and companions.
Source: Tape Follow the Sunnah/Seeking Refuge in Allaah, by Shaikh Saalim at-Taweel (hafidhahullaah)

Posted by brother Maher Attyeh in SalafisOfFlorida yahoogroups
The Doors to Sin are Opened by Thoughts of the Mind

From the famous book, ‘Ad-daa Wad-Dawaa’ of Ibnul-Qayyim (rahimahullaah)

By: Aboo Tasneem Daawood Adeeb al-Atharee, [Khutbah, March ‘05],

Listen the audio\(^{39}\) @ troid.ca\(^{40}\)

Transcribed by: Umm Hasna Firdous Bint Jabir (slight modifications by AbdurRahman.org)

Overview

”Allaah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and to accept your repentance, and Allaah is the All-Knower, All-Wise. Allaah wishes to accept your repentance, but those who follow their lusts, wish that you should deviate tremendously away from the right path. Allaah wishes to lighten (the burden) for you; and man was created weak.” [Sooratun-Nisaa’, 4:26-27]

Know that reflective thoughts are not themselves harmful; rather what becomes harmful are constant (obsessive) ponderings. A thought about something is like a passer-by, if you do not call him, he will pass you by and go upon his way. However, if you call him, he will dupe and deceive you by his speech, and this is the easiest thing to do for the Nafs that is filled with falsehood. However, it is the most difficult thing to bear

\(^{39}\)http://www.troid.ca/media/audio/dmcdoors.mp3
\(^{40}\)http://www.troid.ca/index.php?option=com_content&task=←view&id=480&Itemid=406
for the Nafs that is contended. Allaah has placed in all of mankind two kinds of Nafs:

Nafs Amaarah (the soul that commands evil), and Nafs Mutma’innah (the soul that is content). They always oppose each other, so what is sweet for one is bitter for the other. There is nothing more difficult for the soul that commands evil than to go against its desires by working for Allaah’s pleasure, however, this is the most beneficial thing for it. Likewise, there is nothing more difficult for the soul that is content than to work for other than the pleasure of Allaah. Every person has both a Nafs Mutma’innah and a Nafs Amaarah.

Additionally, there is an angel on the right side (of every person) and it works in conjunction with the Nafs Mutma’innah. Likewise, on the left side (of every person), there is a Shaytaan that works in conjunction with the Nafs Amaarah, and there is a constant, ongoing struggle between the two and it does not cease until this person’s appointed time in this life ceases. Falsehood always sides with the Shaytaan and the Nafs Amaarah, whereas the truth always sides with the angels and the Nafs Mutma’innah, and the victor alternates.

However, victory comes with patience and whoever remains patient and has
taqwaa (fear and consciousness) of Allaah, then he will be granted the upper-hand in this life and in the next. This is the law of Allaah that never changes.

Khutbatul Haajah ….

My Dear Brothers and Sisters in Al-Islaam, those of you who believe in Allaah and His Angels, His Books, His Messengers and the Divine Decree – the good and the evil of it, the sweet and the bitter of it. O You who believe, those of you who believe in the things that we cannot see, those things that are hidden from our view, those things like the Angels, and the Jannah and the Naar, the Paradise and the Hell-fire, and those things that we can’t see like the Jinn and our Nafs. The Jinn is a creature that Allaah subhana wa ta’ala has created to worship Him, similar to the human being, but he is a creature that we cannot see in this life and this Dunya with our eyes. And as Imaam as-Shaafiee(rahimahullaahi ta’ala) said:
'Anyone who says that they can see the Jinn in this life, then their testimony, (their Shahaadah) will never be taken. Their testimony for the contract of marriage or contract of business or any type of testimony will not be accepted for no one can see the Jinn in this life.'

The other creatures that Allaah subhana wa ta’ala has created is inside of ourselves, that creature is called an-Nafs. In the Khutbahtul Haajah the Prophet (sallallaahu alaihi wasallam) used to say for every Jummah and every salaatul Eid whether it be Fitr or Adha and at the weddings, he used to say,

"Innal Hamda lillaah Nahmaduhu wa nastha eenuhu wanasthagh-firhu wa naozu billaahi min shuroori anfusinaa, wamin saiyyia’athia’amaalina ..

All Praise is due to Allaah. We praise Him and beseech His help and in Him we seek forgiveness and we seek the refuge of Allaah from the mischief of our Anfus – the mischiefness of our souls, that Nafs similar to Shaitaan, similar to Iblees, similar to the Jinn that whispers to the human beings to make them think things, to make them say things, to make them do things that they should not be saying or doing.

Allaah subhana wa ta’ala He says :

‘Surely We created the human being and we know what his nafs whispers to him.’

There is not a Muslim who is sitting in this blessed Masjid, this House of Allaah tabarak wa ta’ala that does not have a jinn that whispers to him or her something evil. Allaah subhana wa ta’ala again in His Book says (Surah 114 An-Naas) :

‘Say to them O Muhammad, [Peace and blessings be upon him] I seek refuge with the Lord of the human beings; the Master, the King of the human beings; the God of the human beings;

(there is a jinn that is called Al-Khannas)

We seek refuge with our Lord, the King, the Master, the God of mankind from this Khannas; We seek refuge with Allaah subhana wa ta’ala from the Khannas, the one who is Muthawa’ariee al-Mukhthafee – the one who is hidden, we can’t see him but he comes to us and he
says, ‘say that, do this, say this and do that...’ and he runs away. He runs away the coward that he is. Those things go inside of our hearts and they go inside of our minds. We seek refuge with Allaah from the one who whispers in the Sadr – in our sudoor (in our chest) from the jinn and the men. Because we have the Jinn (the Shayaateen) and the Shayaateen from the human beings. i.e we have the devils from the Jinn and the devils from the men and both of them whisper. But our Nafs is something that is with us all time and it whispers to us.

‘Walillaahil Hamd – All Praise is due to Allaah – that Allaah (subhana wata’ala) has favoured this Ummah to not being held accountable for the things they have in their mind, for not being held accountable for the things they have in their hearts – unless they say those things or do those things.

There is not one of us that does not have evil thoughts – not one of us. All of us have evil thoughts. But the Prophet [Peace and blessings be upon him] on the authority of Abu Huraira (radiallaahutha’ala anhu warad’aahu) collected by Imaam Muslim in his saheeh, ‘the Prophet [Peace and blessings be upon him] said:

Allaah has absolved, Allaah has excused, Allaah has pardoned, Allaah has forgiven, Allaah has done away with for this Ummah, for me – My ummah, for this nation, this Ummah of Islaam all the things that they think about – all the things that comes to their minds and their hearts – all those evil thoughts about backbiting their brother, and slandering their sister, and picking up that glass of beer, whisky or wine, when they have the thought of smoking the marua’ana or have the thought to commit zinaa (wa iyyadu billaah) or have the thought of stealing or robbing or any of those evil thoughts or even worse - thoughts about prophets and messengers of Allaah, which some of us unfortunately have in our heads and in our minds or thoughts that are bad about Muhammad [Peace and blessings be upon him] himself –Allaah subhana wa ta’ala has excused us and pardoned us. ‘Maa lam tha’lam awthatha kallam.’ As long as we don’t do those things or say those things then, those things that are in our minds of evil – those things that are in our minds that whisper to us from our nafs or from Shaitaan or evil, of wretchedness, those horrible thoughts that come to our minds we are forgiven. Walillaahil Hamd we are forgiven.
The companions of the Messenger of Allaah [Peace and blessings be upon him] – they were the best of human beings after the prophets and the messengers but they also used to have bad thoughts. As the hadith of the companions of the Prophet [Peace and blessings be upon him] said: ‘that a party of the companions of the messenger of Allaah [Peace and blessings be upon him] they came to him asking him: O’ Messenger of Allaah, one of us have some things in the inside of our heads. We have some thoughts that comes to our minds that are so ugly, they are so horrendous, they are so horrible, they are so evil that we are even afraid to talk about them. The Messenger of Allaah [Peace and blessings be upon him] said:

Do you really have those type of thoughts in your minds? You really have those evil thoughts in your minds, you really find those things in your minds?’ They said: ‘Yes, we have these evil thoughts O’ Messenger of Allaah.’ The Messenger of Allaah [Peace and blessings be upon him] said: ‘zaakaa sarihul Imaan. Zaakaa sarihul Imaan … – that is clear, pure, faith.’

In another narration collected by Imaam Abu Dawuud (rahimahul-laah): the prophet [Peace and blessings be upon him] said,

‘Allaahu Akbar, Allaahu Akbar, Allaahu Akbar…, Allaah is the Greatest, Allaah is the Greatest, Allaah is the Greatest, Praise be to Allaah the one Who has diminished, has minimized those evil thoughts to just a whisper.

to just a whisper so that you want say it or you won’t do it Walillaahil Hamd.

**2nd part of the Khutbah**

Our beloved brothers and sisters in Islam, those of you who have been pardoned by Allaah tabarak wa ta’ala for the evil thoughts that you have in your minds and the evil suggestions that come to your hearts, O you who believe those of you who has been excused from those wretched ideas that you have, we must realize that we are human beings. We are fragile creatures. We are human beings that are created weak.

We are human beings that are not able to control ourselves except Allaah subhana wa ta’ala gives us mercy to us – and except that Allaah
subhana wa ta’ala gives the bounty to us. We are creatures that we are not able to control ourselves as the Prophet [Peace and blessings be upon him]. He said that – when Allaah warned Adam in Jannah and left Adam as He wanted to leave him, for the time He wanted to leave him – then Iblees went around Adam looking at him and he saw that he was a creature at the point ‘into him’

As Ibn Kathir (rahimahullaah) says,

‘going into him from his nostrils and out from his backside, checking him out and finding he was hollow – he realized that Adam was a creature ‘Laa yatha maalak’ – that he was a creature who could not control himself. We are blessed by Allaah subhana wa ta’ala to have the sunnah of the Messenger of Allaah [Peace and blessings be upon him] to explain to us what to do.

We are blessed by Allaah subhana wa ta’ala to have the Qura’an to seek refuge with Allaah subhana wa ta’ala so that when we go to bed at night – we cup our hands and we say: ”Qul Huwallaahu Ahad, .. and we say Qul Aoozu birabbil Falaq,. and we say Qul Aoozu birabbin Naas..’ so that Shaitaan or any evil will not approach us and then we spit in our hands and we wipe as much of our bodies that we can and we say Ayatul Kursi– the verse of the footstool before we go to bed and we seek refuge with Allaah subhana wa ta’ala when we walk into the bathroom from the Khubz walKhabaiz – from the male and female jinns and we seek refuge with Allaah tabarak wa ta’ala before we approach our wives, making dua against Shaitaan and him against his Qaidaah — against his plots and his harming our children.. and we can go on and on..

What Allaah and His Messenger [Peace and blessings be upon him] have given us to protect ourselves from Shaitaan and to protect ourselves from the whispers of our nafs . The Ulamaa in following the way of the Prophet [Peace and blessings be upon him] they have explained to us that everything begins as a ‘khatrah’ - everything begins as a ‘thought’. So they have said, ‘Protect yourselves !! Ward off the thoughts !! And if you don’t ward off the thoughts, then the thought will become an idea. And ward off and make guard against the idea – because if you don’t ward off the idea then it will become lust.
It first begins as a thought.. brothers, then sisters it becomes an idea.. if you don’t ward yourself and guard yourself from the original thought, that thought will become an idea and if you don’t guard yourself from that idea, then it will become ‘shahwa’ – lust. Now you have to make war on the shahwa. Now you have to make war, jihad on your desires, on your lusts. And if you don’t do that then that desire, that lust becomes resolved in determination. And if you don’t make war on that determination and resolve the results from that thought, from that idea that is transmuted that changed from idea to lust then it will become ‘Azeema wahimma’ – it will become resolved in determination.

And if you don’t defend yourself from that, if you don’t make jihad on that, then it becomes an action. And if you don’t protect yourself and ward off from that and do the opposite of that action, then it becomes a habit. Then it becomes a habit – that thing becomes ‘you’. And it is going to be very, very difficult to get rid of this. If you don’t do the opposite of that thing that has become an action, it will become a habit and the Ulamaa of science say ‘that we are creatures of habits.’ It starts with a thought. It starts with a thought which becomes an idea, an idea that becomes lust and a lust that becomes resolve and you let these things become planted in your heart and in your mind and then it becomes ‘you’.

First a thought comes: ‘Tell a lie.’ Then when you don’t do something to guard against that, it becomes an idea. It becomes an ideology in your heads. And then if you don’t guard against that, it becomes a desire. And if you don’t make war on that, then it becomes resolve – something that is becoming firmly planted in the soil of your nafs, in the dirt of your nafs and your nafs now becomes a seed that has become firmly rooted. And if you don’t guard against and get rid of that, then it becomes an action and from an action it becomes a habit.

Abu Sumail (rahimahullah) one of the Tabi’oon, Sammaak Ibn Waleed (rahimahullaahi ta’ala) said:

‘I asked Ibn Abbas (radiallahu anhu) there is something that I find in my chest.’ Ibn Abbas said, ‘What is it that you find in your chest.’ He said: ‘It is something Wallaahi ya Abdullaah, (it means Abdullaah Ibn Abbas, I swear by Allaah), I don’t want to even mention it as it is so evil.’ Ibn Abbas started laughing and said: Allaah tabarakwa ta’ala
says ‘if you have doubt about any thing which Allaah has revealed, then ask the people of the Book – those who came before you for they also had doubts. To get rid of that evil thought you should say that Allaah is :”*Huwal Awwalu wal Aakhiru, wad(z) (Z) Daahiru wal-Baatinu, wa huwa ala’akulli shai’in aleem.*”

This is what you should say. This is what Abdullaah ibn Abbas said. When those evil thoughts come to you or you have any doubts about your Deen, you have any doubts about the angels, you have any doubts about the messengers, you have any doubts about the sunnah, you have any doubts about anything of Islaam – you have any doubts whatsoever then say :

‘*Huwal Awwalu wal Aakhiru, wad(z) (Z) Daahiru wal-Baatinu, wahuwa ala’akulli shai’in aleem.*’

We ask Allaah subhana wa ta’ala to protect us from the evil of ourselves, from the shuroor of our Anfus, from the evil of our nafs (when they whisper to us) and we ask Allaah to give us protection from the Shayateen – both from the Jinn and the men and we ask Allaah subhana wa ta’ala by His Greatest Name to let us see His face and be in the closest proximity of the Prophet Muhammad [Peace and blessings be upon him]

Audio (troid.ca) :
Shaytan cast doubts into heart regarding the sincerity of one’s Tawbah

Q 2: I frequently remember the sins I used to commit before I was guided, especially when I see the place where I used to commit the sin or the person with whom I committed it. This upsets me and makes me feel pain and regret. I wonder if my Tawbah (repentance to Allah) will erase my sins. I often remember my sins while I am performing Salah (Prayer).

A: Anyone who makes sincere Tawbah to Allah, Allah promises to accept their Tawbah. Even better still, Allah, out of His Graciousness and Generosity, turns the sins into good deeds.

Allah may (He be Exalted) says: Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful. (Surah Al-Furqan, 25:70)

Allah also (Exalted be He) says: And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). (Surah Ta-Ha, 20:82)

Satan strives hard to seduce humans to make them fall into evil and sin. If the person escapes from the snares of Satan, and he see that they have turned to Allah, he starts to cast doubts into their heart regarding the sincerity of their Tawbah and magnify their sin in their eyes, making them think that Allah will not forgive such sins, because they are too many and too grave.

He makes them forget that Allah states Shirk (associating others with Allah in His Divinity or worship) to be the worst of all sins and the evilest of all misdeeds, and then He mentions the major sins, and promises to accept the Tawbah
of anyone who turn to Him penitently and does righteous good deeds.

If Satan does not find response, he starts to remind people of their past sins and misdeeds to make them feel sad.

Allah (Exalted be He) says: Secret counsels (conspiracies) are only from Shaitân (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust. (Surah Al-Mujadalah, 58:10)

Allah (may He be Exalted and Praised) orders His believing servants to seek His Refuge from Satan and describes him as ”the retreating whisperer”, because he whispers to people and then retreats and flees once a Muslim seeks refuge with Allah and seeks His Help.

Allah (Exalted be He) says: Say: ”I seek refuge with (Allâh) the Lord of mankind, ”The King of mankind – ”The Ilâh (God) of mankind, ”From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allâh). ”Who whispers in the breasts of mankind. ”Of jinn and men.”

So, you have to seek Allah’s Refuge from Satan and perform a lot of Dhikr (remembrance of Allah) and Istighfar (seeking forgiveness from Allah).

According to an authentic Hadith, the Messenger of Allah (peace be upon him) said, ”Anyone who says: ‘La ilaha illa Allahu wahdahu la sharika lahu lahul-mulku walahul-hamdu wa-huwa ‘alakulli shay’in qadir (There is no deity except Allah, Alone, with no partner or associate; His is the Sovereignty and His is the Praise, and He is over all things Omnipotent), ’one hundred times every day, it will be equivalent for them to freeing ten slaves, and one hundred good deeds will be recorded for them, and one hundred bad deeds will be erased from them and it will be a protection for them against Satan on that day until evening comes. No one will come with anything better than it (on the Day of Resurrection), except for one who does more than this.”

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!
Permanent Committee for Scholarly Research and Ifta’
Member     Deputy Chairman     Chairman
‘Abdullah ibn Baz
Source: alifta.net
Fatwas of Permanent Committee>Group 1>Volume 24: Miscellaneous
1>Book of miscellaneous>Tawbah>Tawbah as obliterating sins
The Shaytaan and the Origins of Shirk

The Origins of Shirk [1]

Shaykh Muhammad Naasir ud-Deen al-Albaanee rahimahullaah

Al-Ibaanah Magazine, Issue No.3 – Dhul-Qa’dah 1416H / April 1996

"Mankind was one Ummah, then Allaah sent prophets bringing good news and warnings." (Soorah Baqarah 2:213)

Ibn ‘Abbaas – radiallaahu ‘anhu – said: "Between Nooh (Noah) and Adam were ten generations, all of them were upon Sharee’ah (law) of the truth, then they differed. So Allaah sent prophets as bringers of good news and as warners." [2]

The Prophet (sallallaahu ‘alayhi wasallam) saying that he related from his Lord (Allaah) : "I created all my servants upon the true Religion (upon Tawheed, fre from Shirk). Then the devils came to them and led them astray from their true Religion. They made unlawful to people that which I had made lawful for them, and they commanded them to associate in worship with Me, that which I had sent down no authority." [4]

The saying of Allaah – the most perfect – about the people of Nooh:

"And they have said : You shall not forsake your gods, nor shall you forsake Wadd, nor Suwaa’, nor Yaggoth, nor Ya’ooq, nor Nasr.” (Soorah Nooh 71:23)

It has been related by a group from the Salaf (Pious Predecessors), in many narrations, that these five deities were righteous worshippers. However, when they died, Shaytaan (Satan) whispered into their people to retreat and sit at their graves. Then Shaytaan whispered to those who came after them that they should take them as idols, beautifying to them...
the idea that you will be reminded of them and thereby follow them in righteous conduct. Then Shaytaan suggested to the third generation that they should worship these idols besides Allaah – the most high – and he whispered to them that this is what their forefathers used to do!!!

So Allaah sent to them Nooh alayhis-salaam, commanding them to worship Allaah alone. However none responded to his call except a few. Allaah – the mighty and majestic – related this whole incident in Soorah Nooh. Ibn ‘Abbas relates: ”Indeed these five names of righteous men from the people of Nooh. When they died Shataan whispered to their people to make statues of them and to place these statues in their places of gathering as a reminder of them, so they did this. However, none from amongst them worshipped these statues, until when they died and the purpose of the statues was forgotten. Then (the next generation) began to worship them.”[7]

The likes of this has also been related by Ibn Jareer at-Tabaree and others, from a number of the salaf (Pious Predecessors) – radiallaahu ‘anhum. In ad-Durral-Manthoor (6/269): ‘Abdullaah ibn Humaid relates from Abu Muttahar, who said: Yazeed ibn al-Muhallab was mentioned to Abu Ja’far al-Baaqir (d.11H), so he said: He was killed at the place where another besides Allaah was first worshipped. Then he mentioned Wadd and said: ”Wadd was a Muslim man who was loved by his people. When he died, the people began to gather around his grave in the land of Baabil (Babel), lamenting and mourning. So when Iblees (Satan) saw them mourning and lamenting over him, he took the form of a man and came to them, saying : I see that you are mourning and lamenting over him. So why don’t you make a picture of him (i.e. a statue) and place it in your places of gatherings so that you maybe reminded of him. So they said: Yes, and they made a picture of him and put in their place of gathering; which reminded them of him. When Iblees saw how they were (excessively) remembering him, he said : ”Why doesn’t every man amongst you
make a similar picture to keep in your own houses, so that you can be (constantly) reminded of him.” So they all said "yes". So each household made a picture of him, which they adored and venerated and which constantly reminded them of him. Abu Ja’far said: "Those from the later generation saw what the (previous generation) had done and considered that……to the extent that they took him as an ilah (diety) to be worshipped besides Allaah. He then said :” This was the first idol worshipped other than Allaah, and they called this idol Wadd”[8]

Thus the wisdom of Allaah – the Blessed, the Most High – was fulfilled, when he sent Muhammed sallallaahu ‘alayhi wa sallam as the final prophet and made his Sharee’ah the completion of all divinely Pre-scribed Laws, in that He prohibited all means and avenues by which people may fall into Shirk – which is the greatest of sins. For this rea-son, building shrines over graves and intending to specifically travel to them, taking them as places of festivity and gathering and swearing an oath by the inmate of a grave; have all been prohibited. All of these lead to excessiveness and lead to the worship of other than Allaah – the Most High.

This being the case even more so in an age in which knowledge is di-minishing, ignorance is increasing, thre are few sincere advisors ( to the truth) and shaytaan is co-operating with men and jinn to misguide mankind and to take them away from the worship of Allaah alone – the Blessed, the Most High.

FOOTNOTES:

1. Tahdheerus-Saajid min Ittikhaadhil-Quboori Masaajid (pp.101-106)

2. Related by Ibn Jareer at-Tabaree in his tafseer (4/275) and al-Haakim (2/546) who said: "It is authentic according to the criterion of al-Bukhari.” Adh-Dhahabee also agreed.

3. Al-Khawaakibud-Duraaree fee Tarteeb Musnadul-Imaam Ah-mad’alaa Abwaabil-Bukhaaree (6/212/1), still in manuscript form.
4. Related by Muslim (8/159) and Ahmad (4/162) from ‘Iyaadh ibn Hi-
maar al-Mujaashi’ee radiallaahu ‘anhu

5. [From the Editors] Ibn-al-Atheer said in an-Nihaayah (3/457): ”Al-
Fitr: means to begin and create, and al-Fitrah is the condition resulting
from it. The meaning is that mankind were born upon a disposition and a
nature which is ready to accept the true Religion. So if he were to be left
upon this, then he would continue upon it. However, those who deviate
from this do so due to following human weaknesses and blind following
of others…..” Al-Haafidh Ibn Hajar said in Al-Fath (3/248): ”The people
differ concerning what is meant by al-Fitrah and the most famous saying
is that it means Islaam. Ibn ‘abdul-Barr said: That is what was well
known with most of the salaf (pious predecessors), and the scholars of
tafseer are agreed that what is meant by the saying of Allaah – the Most
High – ”Allaah’s fitrah wiht which He created mankind.” is Islaam

6. Related by Al-Bukhaaree (11/418) and Muslim (18/52)

7. Related by al-Bukhaaree (8/534)

8. Related by Ibn Abee Haatim also, as is in al-Kawaakibud-Duraaree
(6/112/2) of Ibn ‘Urwah al-Hanbalee, along with an isnaad which is
Hasan, up to Abu Muttahar. However, no biography could be found for
him, neither in ad-Dawlaabee’s al-Kunaa wal-Asmaa, nor Muslim’s al-
Kunaa, nor any one elses. And the hidden defect here is that he is from
the Shee’ah, but his biography is not included in at-Toosee’s al-Kunaa –
from the index of Shee’ah narrators.

Source\textsuperscript{41}

\textsuperscript{41}http://abdurrahman.org/tawheed/originsofshirk.html
Beaware of the living and gathering places of Jinn

Monday, September 26, 2011

AbdurRahman.org

The jinn live upon the same earth as humans do.

Most of them can be found among the ruins and dilapidated areas, as well as the places where there are many impure things, such as, bathrooms, hashish dens, garbage dumps, the places of the camels, cemeteries.

For that reason, as Ibn Taimiya said, those people who are close to Satan usually inhibit such areas. There are hadith that say that one should not pray in bathrooms due to the impurities present and because it is the abode of Satan, or in cemeteries as this leads to polytheism and it is also a home for the devils.

Many of them are in the places which may be sources of evil, such as the marketplaces.

The Prophet (peace be upon him) gave the following advice to one of his Companions,

"If you can, do not be the first one to enter the marketplace. And do not be the last to leave it. For they are the places of Satan and therein he raises his banner."

This hadith was recorded in Sahih Muslim.

The devils live in the same houses in which people live. One can stop them from entering or repel them from such houses by remembering or mentioning Allah dhikr), reciting the Quran, in particular, surah al-Baqara and Ayatul Kursee (verse 255 of that surah).

The Prophet (peace be upon him) stated that the devils spread out and roam about increasingly when the dark first comes, and, therefore, he has advised Muslims to bring in their children during that period of
time. This is stated in a hadith that was recorded by both Al-Bukhari and Muslim.

And the devils run away from the call to prayer and cannot stand listening to it. And in the month of Ramadhaan they are chained.

The devils love to sit between the shade and the sunlight. For this reason the Prophet (peace be upon him) forbade the Muslims to sit in such places. This hadith was recorded in the books of Sunan and other works and it is sahih.

Source: The World of Jinn and Devils | Umar S. Ashqar
It is not only humans which are possessed
Monday, September 26, 2011
AbdurRahman.org

It is not only humans which are possessed, but also animals, trees and other objects. By doing this, the evil Jinn hope to make people worship others besides Allaah. The possession of idols is one way to do this.

Not so long ago the world-wide phenomenon of Hindu idols drinking milk, shocked the world. From Bombay to London, Delhi to California, countless idols were lapping up milk. Ganesh[6] the elephant god, Hanuman the monkey god and even Shiva lingam, the male private organ(!), all seemed to guzzle down the milk as if there was no tomorrow!

Unfortunately people were taken in by this (including Muslims) and many flocked to feed (?) the Hindu gods. Anyone who knows about Jinn possession, will undoubtedly know that this is a classic attempt to make people commit shirk (associating partners with Allaah). And it worked, as many people started to worship these lifeless pieces of wood and marble. Anyone with half a brain would say to themselves, ‘why on earth does a god need to be fed?!! Surely if Ganesh, Hanuman or Shiva were divine then they wouldn’t need feeding?’ However, such common sense seemed to be lacking as the Jinns played havoc with these gullible people.

Footnotes:

[6] Ganesh, the elephant headed deity, seemed to be the biggest drinker! In fact it didn’t just stop at milk. At the time of these occurrences, a woman in India decided to see if Ganesh would drink anything else – so she offered him whiskey!! And Lo and behold Ganesh drank the Whiskey!!! Suffice to say, the woman was kicked out of India.

Source: Invitation to Islam, Issue 4, January 1998
Read the full article @ The World of Jinn (Spirits)\textsuperscript{42}

\textsuperscript{42}http://www.troid.ca/index.php?option=com_content&task=view&id=128&Itemid=309
Question:

Is it authentic, that it is correct for us to say, Bismisllah (In the Name of Allah) when pouring hot water in the sewage in order that we don’t burn the Jinn in the sewage?

Shaykh Zaid Al Madkhali (hafidhahullaah):

Answer:

At any rate; don’t pour hot water, don’t pour it in the sewage nor on the earth, don’t pour hot water. Because the earth is filled with inhabitants, so it is possible that it could fall upon the race of the Jinn or upon their young ones causing some of them to take revenge, consequently possessing the person. For this reason if someone wants to pour hot water let him cool it down with (cool) water until it becomes cold and is no longer harmful, then pour it in the sewage or somewhere else.

Translated by Rasheed Barbee

The following information will act as context for the above:

Causes of Possession

There could be three main reasons for possession, as suggested by Shaikh al-Islam Ibn Taymiyyah (rahimahullah):

(a) The occasional possession of man by the Jinn may be due to sensual desires on the part of the Jinn, passions or even love, just as it may be among humans.

(b) Majority of the possessions are the result of hatred and revenge of the Jinn, because of some wrong done to him. For example, when humans accidentally harm or hurt the Jinn by urinating on them, by pouring hot water on them, or by killing some of them, the Jinn think that they have
been harmed intentionally. Though humans may not realize what they have done, the Jinn are by nature ignorant, very harsh and unstable in their behavior, so they may revengefully punish humans much more than they actually deserve.

(c) Possession sometimes also occurs as a result of plain evil on the part of the Jinn, just as evil and mischief occurs among humans for similar reasons. [See Majmoo al-Fatawa vol: 19, p. 39]
Camels were created from what the jinn were created from

Are camels created from fire?

Question:
Is it correct that camels are a creation from fire? Or where they created from what the jinn were created from?

Answer: {Shaykh Falaah Ismael}

Yes. Ibn Al Qayyim, may Allah have mercy upon him, mentioned that this is the reason for making ablution (wudu) upon eating camel meat, because they were created from fire, they were created from what the jinn were created from. For this reason, fire is cooled with water, meaning wudu. Thus the person makes wudu if he eats camel meat.

For this reason when it was said to the Prophet, peace and blessings are upon him:

Can I pray in the pens of sheep? He said: Yes.

The man said: Can I pray in the stalls of camels? He said, ‘No.’ meaning, don’t pray in the places Camels kneel.

http://www.mandakar.com/FatawaDetails.asp?ID=337
Translated by Rasheed Barbee
Seeking refuge in Allaah from the evil of one's soul and from the evil of Shaytan and his shirk

Saturday, September 24, 2011


"O Allaah, Creator of the heavens and the earth, Knower of the unseen and visible, the Lord of everything and it’s Possessor, I bear witness that nothing is worthy of worship but You. I seek refuge in You from the evil of my soul and from the evil of Shaytan and his shirk. (I seek refuge in You) from bringing evil upon my soul and from harming any Muslim.” (**)

Related by Ahmad (#51, #63, #81, and #7961), al-Bukhaaree in (al-Adabul-Mufrad) (#1202, #1204), and in the narrative of Imaam Ahmad #7961 from him where he said in the last part of the narration: ”...Say it when you have entered upon morning and when you have entered upon the evening, and when you take to your bed.” And it was authenticated by al-’Alaamah Ibn Baaz—may Allah have mercy upon him—in Tuftfat-ul-Akhyaar.

Source : Supplication # 17 in ”Precious Rememberance⁴³” – Written by ash-Shaykh Ibn ‘Uthaymeen

Also mentioned in Hisn al Muslim – Sahih At-Tirmidhi 3/142 and Abu-Dawood

Also mentioned in Saheeh Al-Kalimaat At-Tayyib – Hadeeth No # 21

⁴³http://abdurrahman.org/zikr/ThePreciousRemembrance.pdf
The following notes has been taken from "More than 1000 Sunan Every Day & Night" published by Dar-us-Salaam

(*) There are two opinions on how this should be pronounced:

(a) The first opinion is that the word should be pronounced as Shiraki, which means plots and plans. So, this part of the supplication would read, "I seek refuge in You from the evil of my soul and from the evil and plans of Shaytaan".

(b) The second opinion, which seems to be the strongest, is that it should be pronounced as Shirki; this refers to whatever the Shaytaan is calling you towards, in terms of acts of worship, which result in associating partners with Allah. It doesn’t meant that Shirk is being commited by Shaytaan himself. On the contrary it is the person who commits the shirk in obedience to Shaytaan.

For a more detailed explanation, refer to TuhfatAl-Ahwadee, Volume 9, Hadeeth 3452, by Shaykh Muhammad Al-Mubaarakpuri.

(**) Shaykh Al-Albanee mentioned that the last part,.is from another narration is Sunan At-Tirmidhi, narrated by Abdul-lah bin Ammaar, and is not mentioned as part of this supplication, which is also from Sunan At-Tirmidhee, but narrated by Aboo Hu-rayrah.
Shaytaan beautifying disobedience and sin

In the story of Aadam shaytaan beautified disobedience for him

He said,

”O Aadam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?” [6]

He said,

”Your Lord did not forbid you this tree save that you should become angels or of the immortals.” [7]

Indeed the life of humankind is limited as to its strength and man strives to prolong both which are openings for shaytaan into the should of man whereby he can enter and beautify disobedience to him.

In the battle of Badr shaytaan beautified the deeds of the polytheists for them:

”And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allaah. And Allaah is encircling and thoroughly comprehending all that they do. And (remember) when shaytaan made their (evil) deeds seem fair to them and said, ‘No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbor (for each and every help).’ But when the two forces came in sight of each other, he ran away and sad, ‘Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allaah for Allaah is Severe in punishment.’[8]

The cores of satanic beautification are false promises and glimmering hopes. Just as Aadam (alayhi as-sallam) was promised eternal life and rule likewise were the polytheist promised victory;

”He (shaytaan) makes promises to them, and arouses in them false desires; and shataan’s promises are nothing but deception.” [9]
Satanic beautification has a numbing effect because it is veiled with compassion, sympathy and love. He swore to Adam (alayhi as-sallam) and his wife that he was their sincere advisor;

"And he (shaytaan) swore by Allaah to them both (saying): ‘Verily, I am one of the sincere well-wishers for you both’ [10]

This is the sunnah of shaytaan which I bless and his party have been pursuing against (Bani Adam) the children of Adam (alayhi as-sallam) for centuries.

He did this to Aad and Thamud;

"And Aad and Thamud! And indeed their destruction is clearly apparent to you from their (ruined) dwellings; Shaytaan made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent” [11]

He also deceived Sheeba and her kingdom;

"I found her and her people worshipping the sun instead of Allaah, and shaytaan has made their deeds fair-seeming to them, and has barred them from Allaah’s way so they have no guidance.” [12]

It was also the case with Quraish during a military raid at (the battle of) Badr, as mentioned before.

This has been his way with every nation throughout every century;

"By Allaah, we indeed sent (Messengers) to the nations before you [O Muhammad (alayhi as-sallam)] but shaytaan made their deeds fair-seeming to them. So he (shaytaan) is their Wali (friend, protector and helper) today theirs will be a painful torment.” [13]

And the Saying of Allaah,

"I bless said ‘O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. Except Your chosen, (guided) slaves among them.” [14]

I bless establishes the courtyard of his battle on earth using his tools of beautification - beautification of ugliness. The gullible see his false attraction and it leads them to sin.
Thus man does not commit evil nor perpetuate disobedience except that 
shaytaan beautifies it for him in shades and colours showing him a false 
reality and its wickedness. So the people should be warned that what-
ever a matter appears beautiful to them or whenever they find a longing 
desire in themselves, shaytaan will already be there.

From this we can look to the prophetic guidance on the issue of a Mus-
lim’s behavior with the opposite sex, when for example a man sees a 
woman whom he becomes attracted to.

On the authority of Aboo Kubshah al-Anamazee who said;
The Messenger of Allaah (alayhi as-sallam) entered upon his compan-
ions then left and performed ghusl (then he, alayhi as-sallam, returned 
after performing ghusl), so we said "O Messenger of Allaah (alayhi as-
sallam), what happened? He (alayhi as-sallam) replied: ‘So- and- so 
passed by me and a desire for women entered into my heart so I went 
to some of my wives and had relations with her, so you should do like-
wise, for the best of actions which you can do is go to what is lawful.’” 
[15]

So women are the ropes of shaytaan, perhaps shaytaan beautifies acts 
of disobedience for man, so one must try to subdue shaytaan and drive 
away his deception. This has come from the clear Sunnah. The Mes-
senger of Allah (alayhi as-sallam) said;

"Indeed the woman appears in the form of shaytaan and leaves in the 
form of shaytaan. So if one of you should see a woman who he likes, 
them he should go to his family and that will repel what is in him.” [16]

Thus the sunnah uncovers the reality which shaytaan aims to obliterate 
when he beautifies an unlawful action for man. When explaining about 
the tongue some poets say;

"If they say it is forbidden then say too, it is forbidden, Aah! But the 
delectations lie in the forbidden”

The Prophet (alayhi as-sallam) said;

"Whenever a man sees a woman who he becomes attracted to then he 
should go and stay with his wife, for indeed there is within her the like 
of the first.” [17]
FOOTNOTES:

6 Quran (20): 120
7 Quran (7): 20
8 Quran (8): 4748
9 Quran (4): 120
10 Quran (7): 21
11 Quran (29): 38
12 Quran (27): 24
13 Quran (16): 63
14 Quran (15: 3940
15 Reported by Ahmad in his Musnad (4/231) and others. I say: Its chain is hasan.
16 Reported by Muslim in his Saheeh, Aboo Daawood in his Sunan (2151), AlBayhaaqi (7/90) and Ahmad in his Musnad (3/330, 341, 348, 395) Through the authority of Aboo azZubayr through the authority of Jaabir back to the messenger (alayhi assallam). I say: The isnaad is Saheeh as Aboo azZubayr has been judged in reporting hadeeth directly.
17 Reported by adDaaraamee (2/146) and others and it is established by what preceded it.

Source:

Protection Against the Plots of Shaytaan: In the Light of the Qur’aan and the Authentic Sunnah
By: Shaykh Saleem Ibn ‘Eed Al-Hilaalee, Translated by: Bint Manzur Elahi Bhatti
http://www.calgaryislam.com/
Advice for one who has been afflicted by wasaawis after wearing hijaab – Shaykh Abdul-Azeez bin Baz

Friday, September 23, 2011
AbdurRahman.org

http://www.youtube.com/watch?v=2ajfg8LErTk&rel=0&w=500&h=400&loop=1

Advice for the one who has been afflicted by devilish insinuations after adhering to the legislative hijaab:

بالحجاب التزامه بعد بالوساوس ابتليت لمن نصيحة

Shaykh Abdul-Azeez bin Baaz

نار بن العزيز عبد الشيخ

Footnotes:

[1.] What are some of the characteristics of the legislative hijaab?

Sheikh Saalih al-Fawzaan mentions in “The legislative hijaab and the hijaab of hypocrisy”:

A- It should cover her whole body and not be tight fitting.

B- It shouldn’t be transparent where others can see her skin colour or her shape and the like.

C- It shouldn’t resemble the man’s garment.

D – It shouldn’t be decorated where it attracts the eyes of others.

[2.] ‘You must beware of him’ meaning his (Shaytaan’s) Fitnah, trickery, alluring nature.

[3.] ‘And may he beware’: this could entail a number of things from them: of the wrath of Allaah, Allaah destroying him instantly, the fire, it could mean numerous things. It could also mean that you will not benefit him (shaytan) in the least because he is already destined for the
fire. The mentioning of ‘And may he beware’ could also just be for emphasis from the Sheikh and nothing more.

Translator: Abu Fouzaan Qaasim
Audio Source: http://www.binbaz.org.sa/mat/16983
Internet Source^4^4

^4^4http://wp.me/p1hVVA-1zy
Whoever recites ten verses from Soorat-ul-Baqarah at night time ..
Friday, September 23, 2011
AbdurRahman.org

"Alif Laam Meem This is the Book that contains no doubt, guidance for those who fear Allah. Those who believe in the unseen, who establish the daily prayers and spend from what We have provided them with. Those who believe in what was revealed to you and what was revealed to those before you, and they are filled with conviction concerning the hereafter. They are upon guidance from their Lord, and they are the successful.” {Soorat-ul-Baqarah: 1-5}

(1) Related by Imaam ad-Daarimee in his Sunan as #3382 and #3383 from ‘Abdullah bin Mas’ood-may Allah be pleased with him-and it has been ruled as being marfu’oo [1] that he said:

"Whoever recites ten verses from Soorat-ul-Baqarah at night time the shaytaan will not enter the house that evening until the morning, (also) the first four verses of Soorat-ul-Baqarah, Aayat-ul-Kursee and the two verses after it, in addition to the three last verses of Soorat-ul-Baqarah beginning with: {…To Allah belongs what is in the heavens…}

And in another narration:

"…shaytaan or anything he dislikes will not come near him nor his family that day, and it is not recited over a mentally ill person except that he will recover from his illness.”

At-Tabaraanee related it in his Kabeer as #8673, and al-Haythamee said in his Majma’ (#17014): ”The men of this narration are the narrators of the Saheeh except that ash-Sha’bee did not hear directly from Ibn Mas’oud.”

[1] T. N. Al-Khateeb (rahimahullah) said: "It is what has been narrated by a companion directly from the Messenger (may the peace & blessings of Allah be upon him)”. Al-Baa’eeth-ul-Hatheeth Page 54.

98
[Source] : Precious Rememberance⁴⁵ – by Shaykh Muhammad Saleh Al Uthaymeen [PDF]

A comprehensive collection of morning and evening supplications written by the hand of al-Faqih, al-Alaamah Muhammad bin Salaah al-Uthaymeen (raheemuallah).

Seeking help from the jinn to fulfill one’s needs

Friday, September 23, 2011
AbdurRahman.org

Question:
What is the ruling on invoking the Jinn (creatures created from fire) against a certain person to harm them, like saying, ”Take so-and-so” or ”Harm them”? What is the ruling on someone who does that? I heard someone say that whoever seeks the help of the Jinn, their Salah (Prayer) and Sawm (Fast) will not be accepted. In addition, when they die, funeral prayer should not be offered for them, their funeral should not be followed and they should not be buried in the Muslim graveyards.

Answer:
Seeking the help of the Jinn and turning to them to fulfill needs, such as asking them to harm or benefit a person, is an act of Shirk (associating others in worship with Allah).

It is a kind of mutual benefiting between Jinn and mankind; the Jinn fulfill the human’s needs and in return they get the human’s veneration, trust, and reliance.

Allah (Exalted be He) says, And on the Day when He will gather them (all) together (and say): ”O you assembly of jinn! Many did you mislead of men,” and their Auliyâ’ (friends and helpers) amongst men will say: ”Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us.” He will say: ”The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing.” And thus We do make the Zâlimûn (polytheists and wrong-doers) Auliyâ’ (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.
Allah (Exalted be He) also says, ‘And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. Therefore, seeking the help of the Jinn to harm others or asking for their protection against another’s evil are all acts of Shirk.

Whoever does so, their Salah and Sawm will be nullified; for Allah (Exalted be He) says, ”If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers”.

Anyone who is known for doing so, funeral prayer should not be offered for them, their funeral should not be followed and they should not be buried in the Muslim graveyards.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member Member Deputy Chairman


Source: alifta.net

Fatwas of Permanent Committee>Group 1>Volume 1: ‘Aqidah 1>Creeds>Seeking help>Seeking help from the jinn to fulfill one’s needs
Do the Jinn know the Ghayb (unseen)?

Thursday, September 22, 2011
AbdurRahman.org

The knowledge of Ghayb is one of the attributes of Lordship, thus no one knows the Ghayb of Heaven and Earth except Allah;

Allah (may He be Exalted) says,

And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. (Surah Al-An’am, 6: 59)

He (Great is His Majesty) also says,

Say: “None in the heavens and the earth knows the Ghayb (Unseen) except Allâh” (Surah Al-Naml, 27: 65)

The Jinn do not know the Ghayb, and this is proven in His Saying (may He be Exalted),

Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. (Surah Saba‘, 34: 14)

Therefore, anyone who claims to know the Ghayb will be a Kafir (disbeliever) and anyone who believes in this claim will be a Kafir as well, for they will be denying the Qur’an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta’
Source: http://www.alifta.com/

The below is taken from Tafseer Ibn Kathir:
Allah tells us how Sulayman, peace be upon him, died and how Allah concealed his death from the Jinn who were subjugated to him to do hard labor. He remained leaning on his stick, which was his staff, as Ibn ‘Abbas may Allah be pleased with him, Mujahid, Al-Hasan, Qatadah and others said. He stayed like that for a long time, nearly a year. When a creature of the earth, which was a kind of worm, ate through the stick, it became weak and fell to the ground. Then it became apparent that he had died a long time before. It also became clear to Jinn and men alike that the Jinn do not know the Unseen a

This is what Allah says:

(Nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.) meaning, it became clear to the people that they (the Jinn) were lying.

Source

47http://abdurrahman.org/qurantafseer/ibnkathir/ ibnkathir_web/34.42408.html

103
Qadiyanis reject the Jinn as being a creation apart from mankind

Thursday, September 22, 2011
AbdurRahman.org

From the misguided beliefs of the Qadiyanis is that they reject the Jinn as being a creation apart from mankind. So they distort the apparent meaning of all the ayaat and ahaadeeth that clearly prove their existence and their distinction from mankind amongst creation, instead claiming that these texts refer to humans themselves or a specific group from amongst mankind. This is even the case with Iblees (i.e. the Devil) himself as they allege that he was a human being that was evil! So how misguided they are!!

Taken from: Mirza Ghulam Ahmad and the Qadiyani Sect⁴⁸ – by Imaam Muhammad Naasir-ud-Deen Al-Albaanee

⁴⁸http://abdurrahman.org/innovation/qadianism-albaani.html
Ibn Taymiyyah beat him so badly the people were sure he was going to die!

Thursday, September 22, 2011

AbdurRahman.org

In his discussion of the practice of beating a possessed person to cure jinn possession, Ibn al-Qayyim (may Allaah have Mercy on him) relates the following:

… He (Ibn Taymiyyah) used to often read into the ear of a possessed person: ”Have you then assumed that We have only created you for mere play and that you would not return to Us?” (23:115)

He told me once that he read it into the ear of a possessed person, and the (female) spirit replied, ”Yes, ” prolonging its pronunciation.

He said: So I took a stick and beat him with it around the base of his neck until my hands weakened from the beating. Those gathered had no doubt he was going to die from that beating.

As the beating went on, she (the jinn) said, ”I love him.”

So I said to her, ”He does not love you!”

She said, ”I want to make Hajj with him.”

So I said to her, ”He does not want to make Hajj with you!”

She said, ”Then I will leave him in honor of you.”

I said, ”No! Rather, (leave him) as an act of obedience to Allaah and His Messenger!”
She said, "OK, I will leave him."

Then the (possessed) person sat, looking left and right. He said, "What has brought me here in the presence of the shaykh?"

The people asked, "And (have you no recollection of) the whole beating?"

The man replied, "And what would the shaykh beat me for, when I have done nothing wrong?" He had felt nothing whatsoever of the beating!

Source: Zaad al-Ma’aad (4/63 of the 1424 Risaalah printing)

Moosaa ibn John Richardson
http://www.salafitalk.net/st/viewmessages.cfm?Forum=6&Topic=7593
Devils chained during Ramadan?
Thursday, September 22, 2011
AbdurRahman.org

Abu Hurairah (radiallahu ta’ala anhu): Allah’s Messenger(sallallahu alayhi wa sallam)said,

”When the month of Ramadan comes, the gates of Paradise are opened and the gates of (Hell) Fire are closed, and the devils are chained.”

[Taken from the english translation of Sahih al Bukhaari by Dar us Salaam hadeeth #3277.]

Alhamdulillaah our noble brother Abu Khadijah al Jaza’a’ree was able to go through this in his duroos at Masjid as Sunnah, Cranford on Sunday the 9th of August 2009.

This is a brief summary of what he explained from the chapter ”Baab us-Siyaam” (Chapter of Fasting) from the book Minhaj as Saalikeen by Shakyh Abdur-Rahmaan bin Naasir as-Sa’di rahimuhullaah:

As the Gates of Jannah are being opened at the same time the Gates of Jahannam are being closed. The Shayateen are in levels, Iblis being at the top and then the Khabith next and the small shayateen. Iblis and the Khabith shayateen (May Allaahs Curse be upon them until The Hour), the Maarid (sick ones) are locked up but the small shayateen are not locked up; hence why you see some small evil in Ramadhaan. The strong shayateen called maarid, they are also being locked up and chained in the month of Ramadhaan.

http://www.salafitalk.net/
Hypnosis is a type of soothsaying, in which a hypnotist seeks the help of a Jinn

Thursday, September 22, 2011

AbdurRahman.org

Question:

What is the ruling on hypnosis through which the hypnotist possess power over the hypnotized and have the ability to dominate them and make them abandon a forbidden act, cure them from a psychological disturbance, or make them carry out theirs (the hypnotist) orders?

Answer:

Hypnosis is a type of soothsaying, in which a hypnotist seeks the help of a Jinn and makes him overpower a hypnotized person and talk through him.

The Jinn gives the hypnotized person power to do certain actions, if he agrees to obey the hypnotist and is truthful with him in return for mutual benefits. Accordingly, the Jinn causes the hypnotized person to obey the hypnotist in any actions or to give any information asked from him, if it is being honest with the hypnotist. It is therefore not permissible to utilize hypnosis or to use it to find a stolen or lost object, to cure a sick person, or to do anything through a hypnotized person. In fact, this is Shirk, due to what was previously mentioned and because it is resorting to other than Allah in matters that are beyond those ordinarily permitted by Allah for His Creation.

http://www.alifta.com/

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‘Abdullaah ibn Mas’ood radiaallaahu ‘anhu said:

The Prophet sallallaahu ‘alayhi wa sallam drew a line for us and said, “This is Allaah’s Straight Path.” Then he drew lines to its right and left and then said, “These ore other paths. Upon every one of them there is a devil calling towards it.”

Then he recited: "Indeed this is My Straight Path, so follow it, and do not follow other paths that will separate you from His Path.” [Soorah al-An’aam 6:153].” [1]

[1] Hasan: Related by Ahmad (1/435) and an-Nasaa’ee (7/49), from Ibn Mas’ood radiaallaahu ‘anhu. It was authenticated by al-Albaanee in Dhilaalul-Jannah fee Takhreejis-Sunnah (no.16).

The Following is taken from Tafseer Ibn Kathir of the verse: Soorah al-An’aam 6:153

Imam Ahmad recorded that, An-Nawwas bin Sam‘an said that the Messenger of Allah said,

(Allah has given a parable of the straight path, and on the two sides of this path, there are two walls containing door ways. On these door ways, there are curtains that are lowered down. on the gate of this path there is a caller heralding, ‘O people! come and enter the straight path all together and do not divide. ’ There is also another caller that heralds from above the path, who says when a person wants to remove the curtain on any of these doors, ‘Woe to you! Do not open this door, for if you open it, you will enter it. The (straight) path is Islam, the two walls are Allah’s set limits, the open doors lead to Allah’s prohibitions, the caller on the gate of the path is Allah’s Book (the Qur’an), while
the caller from above the path is Allah’s admonition in the heart of every Muslim.)

At-Tirmidhi and An-Nasa’i also recorded this Hadith, and At-Tirmidhi said, "Hasan Gharib."
Surely, I will sit in wait against them on Your straight path

Sunday, September 18, 2011
AbdurRahman.org

(Iblis) said: "Because You have ‘Aghwaytni’ (sent me astray), surely, I will sit in wait against them (human beings) on Your straight path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful.’’ (Soorah Al-Araaf 16-17)

Allah said that after He gave respite to Shaytan,
(till the Day they are raised up (resurrected)) and Iblis was sure that he got what he wanted, he went on in defiance and rebellion.

He said,

("Because You have ‘Aghwaytani’, surely, I will sit in wait against them (human beings) on Your straight path.’’) meaning, as You have sent me astray. Ibn ‘Abbas said that ‘Aghwaytani’ means, ”Misguided me.”’

Others said, ”As You caused my ruin, I will sit in wait for Your servants whom You will create from the offspring of the one you expelled me for.’’ He went on,

(Your straight path), the path of truth and the way of safety. I (Iblis) will misguide them from this path so that they do not worship You Alone, because You sent me astray. Mujahid said that the ‘straight path’, refers to the truth.

Imam Ahmad recorded that Saburah bin Abi Al-Fakih said that he heard the Messenger of Allah saying,

(Shaytan sat in wait for the Son of Adam in all his paths. He sat in the path of Islam, saying, ‘Would you embrace Islam and abandon your religion and the religion of your forefathers’ However, the Son of Adam disobeyed Shaytan and embraced Islam. So Shaytan sat in the path of Hijrah}
(migration in the cause of Allah), saying, ‘Would you migrate and leave your land and sky’ But the parable of the Muhajir is that of a horse in his stamina So, he disobeyed Shaytan and migrated. So Shaytan sat in the path of Jihad, against one’s self and with his wealth, saying, ‘If you fight, you will be killed, your wife will be married and your wealth divided.’ So he disobeyed him and performed Jihad. Therefore, whoever among them (Children of Adam) does this and dies, it will be a promise from Allah that He admits him into Paradise. If he is killed, it will be a promise from Allah that He admits him into Paradise. If he drowns, it will be a promise from Allah that He admits him into Paradise. If the animal breaks his neck, it will be a promise from Allah that He admits him into Paradise.)

‘Ali bin Abi Talhah reported that Ibn ‘Abbas commented on:

(Then I will come to them from before them) Raising doubts in them concerning their Hereafter,

(and from) behind them), making them more eager for this life,

(from their right), causing them confusion in the religion,

(and from their left) luring them to commit sins.‘’

This is meant to cover all paths of good and evil. Shaytan discourages the people from the path of good and lures them to the path of evil.

Al-Hakam bin Abban said that ‘Ikrimah narrated from Ibn ‘Abbas concerning the Ayah,

(Then I will come to them from before them and behind them, from their right and from their left, ) ”

He did not say that he will come from above them, because the mercy descends from above.‘’

‘Ali bin Abi Talhah reported that Ibn ‘Abbas said,
(and You will not find most of them to be thankful.) "means, those who single Him out (in worship)."

When Shaytan said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same, for Allah said,

(And indeed Iblis (Shaytan) did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.) (34:20-21).

This is why there is a Hadith that encourages seeking refuge with Allah from the lures of Shaytan from all directions. Imam Ahmad narrated that ‘Abdullah bin ‘Umar said,

"The Messenger of Allah used to often recite this supplication in the morning and when the night falls,

(O Allah! I ask You for well-being in this life and the Hereafter. O Allah! I ask You for pardon and well-being in my religion, life, family and wealth. O Allah! Cover my errors and reassure me in times of difficulty. O Allah! Protect me from before me, from behind me, from my right, from my left and from above me. I seek refuge with Your greatness from being killed from below me.)"

Waki‘ commented (about being killed from below), "This refers to earthquakes." Abu Dawud, An-Nasa‘i, Ibn Majah, Ibn Hibban and Al-Hakim collected this Hadith, and Al-Hakim said, "Its chain is Sahih."

Source: Tafseer Ibn Katheer - (Soorah Al-Araaf 16-17)

49http://abdurrahman.org/qurantafseer/ibnkathir/ ibnkathir_web/7.17564.html
Those spiritualists who claim that they make the spirits appear and can cure people by them are nothing but liars; and the ”spirits” are nothing but devils. Sometimes Satan even leaves such people and disgraces and humiliates them. In al-Qabas, a Kuwaiti newspaper (06/12/1978) there was an article about a medium in England by the name of Peter Goodwin. He had come into spiritual powers by which he was able to perform many miracles, such as cure those it was difficult to cure, find lost items and so forth. And he had mastery over the spirits to have them help mankind.

Peter Goodwin, by his unique powers, was able to be in many places at one time. For example, his friends saw him in London, while, at the same time, some others saw him in Liverpool and still others saw him in Manchester. And during the whole time yet another group stated that he was not in any of those places but he was actually sitting at home with his family.

Sometimes his body would appear at different times in one and the same place. For example, he would be sitting among his friends, then he would enter upon them again and sit with them. Then again for a third and fourth time, sitting and talking with them. So there would be five Peter Goodwins at one meeting and he would be talking to them or some of them.

But then Peter lost all of that and became like a normal person, without the ability to cure, find lost items, predict the future or control the spirits to serve mankind.

His downfall began last year when he began to use his spiritual powers that Allah had granted him for material gain. He now looks to his near past and says, ”What happened to me was not in the reckoning. The spirits became angry with me and have afflicted me by leaving me.”

The beginning of his plight
Last year, he decided that he would open centers for spiritual healing throughout all of Britain. He wanted to open a center in every big city in Britain. For that purpose, he placed advertisements in the evening newspapers. He was looking for trainees for spiritual research in a full-time or part-time course. The cost would be between 40 to 50 British pounds.

He received some applicants for the position. One of the applicants he received was a twenty-nine year old writer, Rubin Lacy, a sixty-five year old woman, Jean Bartlett, and man in his thirties named Arthur Jeffrey. Peter Goodwin began holding interviews until he began to tire. Rubin Lacy stated,

We found Goodwin when we was not came to the appointment that Peter there. Instead, the one who conducted the interview was a woman in her fifties who was assisted by a young man and woman, very beautiful. They distributed a questionnaire to us and asked us to fill it out. Among the questions it included were, "Have you ever witnessed a spirit before?" "Do you believe in spiritual remedies?" "Do you take drugs?" "Have you ever been in a mental hospital?" The woman told us that Peter Goodwin was planning on opening up a medical center in every city in England and that he would train us in spiritual healing so we would be able to work in those centers. Then he would send us clients. We would charge five sterling pounds for one session. And we would cure approximately forty per week- on the condition that we would give Peter Goodwin half of the first five thousand sterling pounds we make and we would be able to keep the rest. Most of the people began to debate this issue. Some of the people did not like what they heard so they left the room without completing the remainder of the questionnaire.

What did an eyewitness say?

After all of that, some of the respondents were selected and they were allowed to meet Peter Goodwin in another room. He met with the first person for twenty minutes. Successively his interviews grew shorter until he saw the last one for only about five minutes. Then he chose some of them for him to train.

One of the persons he chose was Jean Bartlett who was a retired interior decorator. Her husband was Arthur Bartlett. Jean stated, I could
not comprehend anything that Peter was trying to teach me. He would always start to get confused during the training. At the end of the training, he had stopped giving lectures in person but would just record what he had intended to say and give them the cassettes to listen to. He talked about the limits that humans can reach in life. One time, he asked us to make a figure out of clay that resembled a human. And he taught us to recite some incantations to it. But all of that did not result in anything. Peter Goodwin gave us some more comments but we did not understand anything from him.

Peter had also chosen Arthur Jeffrey and his wife Angela. Angela narrated their experience?

At the beginning, we got the feeling that there was a scientific atmosphere prevailing in his lectures. But Goodwin was always confused. He began to lose his powers little by little. After some days, he became like a normal person, like us. He did not have any miraculous abilities. We felt that since he no longer did anything amazing in front of us. In fact, he began to record his lectures and we would listen to the tapes without seeing him. For that reason, we all stopped attending his lectures and paying the fees we used to pay, which were ten sterling pounds for each lecture.

From his office, Peter Goodwin, the one who lost the trust of the spirits, stated,

I was planning on developing the spiritual powers of my students. Then I was going to give them a diploma for that so they could go and work. They would benefit from it and would benefit others and I would benefit. And although I received many spiritual messages telling me that I must not use my great spiritual gift from God for the purposes of gaining economic rewards, I did not listen. The result was that I began to lose my spiritual powers until they left me completely. How did that happen? Until now I do not know.

Our Comments to this Event

1. This man claimed that he brought forth the spirits but he has no proof for this claim. But there is proof that they were simply devils who were playing with him as he asked
the people to make a statue and read some specific incantations. These are things that are pleasing to Satan and angering to Allah.

2. If it were the case that Satan was helping him, then it is very possible that he may have been seen at many places at one time since the devils have been given the ability to resemble humans. That happened in the past and it continues to happen. We have already related that Satan came to the polytheists in the form of Maalik ibn Suraaqa during the battle of Badr. Ibn Taimiya narrated many such incidents.

3. The devils of Peter Goodwin abandoned him in the same way that the devils who appeared like shaikhs abandon the people they promise to defend and help. The same was true for Satan who abandon the monk after he promised to help him. This is to disgrace and humiliate the person who was just previously honored and respected by everybody.

4. Peter was under the impression that this power had come from God, but this is a lie that has no proof for it

Source: The world of Jinn and Devils – Umar S. Ashqar, Al-Basheer Publications
Precious Gem: Shaytan has three ways of tempting man

Saturday, September 17, 2011
AbdurRahman.org

A Precious Gem: The Satanic Ways of Tempting

Satan has three ways of tempting man:

One: Increase and extravagance; to have more than one needs. This addition is the way, which Satan uses to enter the heart. To protect oneself from that is to be careful not to fulfill all the needs of the soul like food, sleep, pleasure, or rest. Whenever you close this door, you would be safe from any enemy.

Two: Negligence; whoever remembers Allah is protected by the fortress of remembering Him. When he neglects that he will be opening the door of this fortress and the enemy will enter. It would then be difficult to drive him out.

Three: Caring for what is not his business in all matters of life.

Source: Al-Fawaa’id : A Collection of Wise Sayings – Imam Ibn al-Qayyim

Umm AI-Qura For Translation, Publishing and Distribution
What would Shaytan do with a ruined house?

Friday, September 16, 2011

AbdurRahman.org

Shaikhul-Islam Ibn Taymiyyah (rahimahullah) said,

“Waswaas is something that happens to everyone who turns to Allah in Dhikr. It will inevitably happen to him. So he should be steadfast and remain patient, and persist in his Dhikr and prayer, and not give up, for, by persisting in it he will foil the plot of the Shaytan and, ‘ever feeble indeed is the plot of Shaytan.’ [Soorah an-Nisa (4): 76]

Every time a person wants to turn his heart to Allah, whispers of other matters come to him. The Shaytan is like a bandit; every time a person wants to travel towards Allah, he wants to intercept him.

Hence, it was said to one of the salaf, ‘The Jews and the Christians say, we don’t experience waswaas. He replied, ‘They are right! What would Shaytan do with a ruined house?’

[Majmoo al-Fatawa (22/608)]

An Important Excerpt from Ibnul Qayyim’s Book on Remembrance (Al Wabilu Sayyib)

Indeed the servant is able to strengthen his concentration in prayer and focus on his Lord (during it) if he is successful in overcoming his desires and cravings. However if his heart has been conquered, his desires have taken him captive, and the Shaytan is able to find a place within it, then how can this individual escape the whispers and thoughts (that disturb him during prayer)!

Verily the hearts are of three types:
1. The heart which is void of Eeman and all types of good, this is the dark heart. The Shaytan no longer needs to confront this heart with whispers because he now dwells in it. He decrees what he wishes in it and has taken complete control of it.

2. The heart which has been illuminated with the light of Eeman. Faith has kindled its lanterns within it, but at the same time there is still present some darkness of desires and winds of disobedience. The Shaytan approaches and retreats from this category of hearts, and at times he takes advantage of opportunities. The war (in this heart) is sometimes severe and at other times calm.

The affair of the individuals who fall into this category of hearts varies between many and few. Some possessors of this category are usually victorious over their enemy, while others regularly allow their enemy to get the upper hand. A third group are those who have equal moments of defeat and victory.

3. The heart which is filled with faith. This heart is illuminated with the light of Eeman and the veil of desires and darkness has been lifted from it. The light of Eeman is glowing within the chest and that glow contains flames. If desires attempt to approach the heart they are burned by the flames (of Eeman). This heart is protected similar to the protection of the sky by the stars. If the Shaytan attempts to advance toward the sky to steal (information) he is flogged with a star and he burns. The sky is not more precious than the believer and Allah’s protection of the believer is greater than His protection of the sky. The sky is a place of worship for the Angels, it is also the place of revelation (The Quran was brought to the last sky and then revealed to The Prophet sallallaahu alayhi wasallam piece by piece), and in it (the sky) are the rays of obedience. But the heart of the believer is the place of Tawheed, love (of Allah, the Prophet ýMay the peace and blessings of Allah be upon him-, Islam, etc...), understanding and faith. In
it are the rays of the previously mentioned elements, and therefore it is befitting that it is protected from the plots of the enemy. As a result of this, he (the enemy) can not obtain anything from it (the heart of the believer) except by deceitfully seizing it.

A good example of this has been made with the example of 3 homes:

1. The home of the king: In it are his treasures and precious jewels and belongings.

2. The home of the slave: In it is his wealth and precious jewels and belongings, but indeed his belongings are much less (in value and quantity) than that of the king’s.

3. The empty home: There is nothing present in it.

A thief approaches with the intention of stealing from one of the homes, which one would he burglarize?

If you say that he would rob the empty home, this is something impossible because the empty home possess nothing for him to steal. Based on this (reality), it was mentioned to Ibn Abbass (May Allah be pleased with him): Verily the Jews claim that they do not experience whispers (distractions) in prayer. Ibn Abbass thereupon commented: “What would the Shaytan do to a heart that is already destroyed”

If you said that he would steal from the home of the king, this would also be impossible due to the strong presence of guards, consequently the thief can not approach this home. How could he, while the king himself is protecting his own home! How could he come close while this home is surrounded and guarded by an army!

Consequently there is nothing left for the thief except the third home. This is the home the thief attempts to approach.
It is incumbent for the intelligent individual to reflect upon this example with true reflection and contemplation, and apply this example to the hearts for indeed it is applicable.

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http://salafitalk.net/st/viewmessages.cfm?Forum=11&Topic=8057
The Believer exhausts his Devil

All praises belong to Allaah peace and blessings are upon the Messenger of Allaah, as to what follows

{Allaah the Exalted says}

"For over My servants no authority shall you have”

Some of the Companions said:

{Verily the believer exhausts his devil just like one of you exhausts his camel during travel.}

Exhaust: weaken; meaning they exhaust him making him lose weight.

Thus making him a (nidwan) – And the (nidwu) is animal that has become lean (skinny) though traveling thus it meat has left its body.

Meaning the believer wears out his devil, so he debilitates him and makes him lose weight from his grief and sadness, because he is not able to tempt him.

Just like the person wears out his riding camel during travel and makes it lose weight due to the length of the travel and its hardships.

And this is the condition of the believer with his devil in the constant struggle with him.

He resists his plots and plans and whispers by always being firm upon the obedience of Allaah the Exalted and Mighty.

And with this ibn Abi Dunya narrates in his book ”The plots of the devil” from some of the salaf they said:
Verily a devil meets another devil so he says to him, "Why is it that I see you looking sickly? (Meaning the change is weight)" The (other) devil replies, verily I am with a man that if he eats he remembers the name of Allaah so I can not eat with him. And if he drinks he remembers the name of Allaah so I can not drink with him. And if he enters into his home he remembers the name of Allaah so I am rejected outside of the house.

The other devil says, but as for me then I am with a man if he eats he does not remember Allaah so he and I eat together, and if he drinks he does not remember Allaah so I drink with him, and when he enters his home he does not remember Allaah so I enter with him. (*)

Posted on: http://www.sahab.net/sahab/showthread.php?threadid=323391
http://www.salafitalk.net/st/viewmessages.cfm?Forum=11&Topic=4703

[Comment from Brother Ahmed Abu Turaab @ http://shaikhalbaani.wordpress.com/]

(*) The narration is reported by Abu Hurairah, may Allaah be pleased with him, and is marfoo. Shaikh al-Albaani reported it in As-Saheehah, no. 2586.]
Those involved in incantations and oaths often swear by some devils to help them against others. Sometimes the evil JINN fulfill their request but frequently they do not, especially when the JINN against whom help is sought is honored among them. Neither the one chanting incantations nor his incantations have any power to force the devils to help them. The reciter of incantations earnestly entreats a being whom he considered great – which may or may not be the case – to harm others who may conceivably be greater. In the case where someone entreats the JINN to harm someone whom the JINN hold in high esteem, they will ignore him. In fact, it may prevent them from even responding at all. Their situations is quite similar to that of humans except that human beings are generally more intelligent, truthful, just and trustworthy while the JINN tend to be ignorant, untruthful, oppressive and treacherous.

Ibn Taymeeyah mentioned the following historical incident concerning al-Hallaaj and a group of his followers,

"Some of them requested some sweets from al-Hallaaj, so he got up and went to a spot a short distance away, then returned with a plateful of sweets. It was later discovered that it had been stolen from a candy shop in Yemen and carried by a devil to that area."

Ibn Taymeeyah went on to say,

"Incidents similar to this have happened to others who, like al-Hallaaj, also achieved the pinnacle of satanic states, and we know of quite a few such people in our time as well as..."
other times. For instance, there is a person presently residing in Damascus whom the devil used to carry from the Saaliheeyah mountain to villages around Damascus. He would appear out of the air and enter the windows of houses in which people were gathered to witness his ‘miraculous entrance.’”

Ibn Taymeeyah also quoted another mystic master who admitted that he used to fornicate with women and sodomise young boys.

The former mystic master said, ”A black dog with two white spots between his eyes would come to me and say, ‘Verily such and such a person has made an oath by you and he will come to you tomorrow to inform you about it. I have already fulfilled his need for your sake.’ The person would then come to him the next day and the Sufi master would reveal the details of his oath to him and how it was fulfilled. The Sufi master went on to say, ‘I used to walk about the city and a black pole with a light on top of it would lead the way.’ ” Ibn Taymeeyah said, ”When the Sufi master repented and began to pray, fast, and avoid the forbidden, the black dog went away.”

He also narrated the following about another mystic master who had the aid of devils whom he would despatch to possess people:

”When the family of the possessed would come to him seeking a cure, he would send a message to his demon companion and they would leave the possessed persons, as a result, the Shaykh would be given many dirhams for his services. Sometimes the Jinn would bring him dirhams and food which they stole from people, so much so that the Shaykh would request dates from his devils and they would take them from beehives in which some people had hidden their dates. When the beehive owners would look for their dates they would find them gone.”

About yet another mystic, Ibn Taymeeyah relates,
"There was a Shaykh knowledgeable in the religious sciences and Qur’anic recitation to whom the devils came and eventually managed to seduce. They told him that Salaah was no longer required of him and that they would bring him whatever he wished. As soon as he complied with their wishes, they began to bring him a variety of sweets and fruit. This continued until he was advised to repent by some scholars that he visited who were firmly following the Sunnah. He subsequently repented and repaid the owners of the sweets for what he ate while under the influence of the JINN.”

He then went on to say,

"Many of those who call on Shaykhs in time of need saying, ‘O master so and so, or Shaykh so and so, fulfill my need’ have seen an image of the Shaykh saying, ‘I will fulfill your need and put your heart at ease,’ then it fulfills their needs or repels their enemies. In such cases it is a devil taking the Shaykh’s form when they committed Shirk by associating partners with Allaah and calling on others beside Him.”

Ibn Taymeeyah then went on to enumerate similar instances involving himself saying,

"I know of many such incidences even among a group of my companions who called on me in times when they were struck by calamities. One was afraid of the Romans and another of the Tatars. Both of them mentioned that they called out to me, they saw me in the air and I repelled their enemies for them. I informed them that I did not hear their cries nor did I repel their enemies. It was a devil taking my appearance to seduce them when they associated partners with Allaah the Almighty.

Similar incidents have also happened to the students of my contemporaries among the scholars, whereby some of their students have sought refuge in them and have seen them fulfill their needs. The scholars have also denied doing so and indicated that it was in fact the work of devils.”
In another book, Ibn Taymeeyah said,

”I know people whom the plants greet and inform them of their beneficial ingredients, however it is, in fact, Satan who has entered the plants and spoken to them.

I also know of others to whom stones and trees speak saying, ”Congratulations, Oh friend of Allaah” and when the people recite Aayatul-Kursee it stops.

I am acquainted with yet others who have gone bird-hunting and the sparrows addressed them saying, ”Take me so that the poor may eat me.” Such are cases of the evil JINN possessing the birds. in the same way that others who, while in their house with the doors and vice versa.

He may even be taken through the closed city gates and back again swiftly by the JINN. Lights may shine on him or someone looking like his friend may call on him but, if he recites Aayatul-Kursee continually, it will all disappear.”

”Some mystics have also said that the JINN showed them something shiny like water and glass in which images or pictures of whatever they sought information would appear and they in turn wold inform people.”

Source:

Essay on the Jinn – Demonic Visions – Author: Shaikh ul-Islaam Ibn Taymiyyah

Based on ”Eedah ad-Dalaalah fee ‘Uoom ar-Risaalah”, from volume 19 of ”Majmoo’ Al-Fataaawah” (A Collection of Religious Rulings); volume 35 of ”Majmoo’ Al-Fataawaa” and Ibn Taymeeyah’s classic,” Al-Furqaan Bayna Awliyaa ar-Rahmaan wa Awliyaa ash-Shaytaan.”
Battle of Badr: Shaytan’s false promises to Mushriken

Sunday, September 11, 2011
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And (remember) when Shaytan made their (evil) deeds seem fair to them and said, ”No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (for each and every help).” But when the two forces came in sight of each other, he ran away and said ”Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allah for Allah is severe in punishment.”

[Soorah al-Anfal (8): 48]

(And (remember) when Shaytan made their (evil) deeds seem fair to them and said, ”No one of mankind can overcome you today and verily, I am your neighbor.’’)

Shaytan, may Allah curse him, made the idolators’ purpose for marching seem fair to them. He made them think that no other people could defeat them that day. He also ruled out the possibility that their enemies, the tribe of Bani Bakr, would attack Makkah, saying, ”I am your neighbor.’’ Shaytan appeared to them in the shape of Suraqah bin Malik bin Ju’shum, the chief of Bani Mudlij, so that, as Allah described them,

(He makes promises to them, and arouses in them false desires; and Shaytan’s promises are nothing but deceptions) 4:120.

Ibn Jurayj said that Ibn ‘Abbas commented on this Ayah, (8:48) ”On the day of Badr, Shaytan, as well as, his flag holder and soldiers, accompanied the idolators. He whispered to the hearts of the idolators, ‘None can defeat you today! I am your neighbor.’ When they met the Muslims and Shaytan witnessed the angels coming to their aid,

(he ran away), he went away in flight while proclaiming, (Verily, I see what you see not.)”
‘Ali bin Abi Talhah said, that Ibn ‘Abbas said about this Ayah,
("No one of mankind can overcome you today and verily, I am your neighbor")

"Shaytan, as well as, his devil army and flag holders, came on the day of Badr in the shape of a Suraqah bin Malik bin Ju‘shum, man from Bani Mudlij, Shaytan said to idolators, ‘None will defeat you this day, and I will help you.’ When the two armies stood face to face, the Messenger of Allah took a handful of sand and threw it at the faces of the idolators, causing them to retreat. Jibril, peace be upon him, came towards Shaytan, but when Shaytan, while holding the hand of a Mushrik man, saw him, he withdrew his hand and ran away with his soldiers. That man asked him, ‘O Suraqah! You claimed that you are our neighbor’ He said,

(Verily, I see what you see not. Verily, I fear Allah for Allah is severe in punishment)

Shaytan said this when he saw the angels.‘

Source : Tafseer Ibn Kathir – Shaytan makes Evil seem fair and deceives the Idolators⁵₀

Oh Messenger, How is that these deeds are easy, yet few people do them?

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Abdullah ibn ‘Amr (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said,

“There are two characteristics that whenever the Muslim maintains them will enter Jannah. These two traits are easy to possess. However, only a few people acquire them.

Say ” Subhanallah” ten times, “Al-Hamduillah” ten times and “Allahu akbar” ten times at the end of each Salah. By practicing this deed you earn one hundred and fifty rewards for your tongue and one thousand five hundred for the scale (of good deeds).

[Note from AbdurRahman Meda : In another authentic hadeeth it says – ” Subhanallah” 33 times, “Al-Hamduillah” 33 times and “Allahu akbar” 34 times at the end of each Salah]

And before you go to sleep say “Subhanallah” thirty three times, Al-Hamdulilah” thirty three times and Allahu akbar thirty four times. By saying these words before you sleep you gain one hundred good deeds for your tongue and one thousand deeds for the scale.

The companions (may Allah be pleased with them) asked”

Oh messenger, How is that these deeds are easy, yet few people do them? He said,”

Right after a person finishes praying Shaitan comes to him and reminds him of something that he has to do. Therefore this person gets up and leaves without saying these words. Additionally, when he lies in his bed Shaitan comes to him and causes him to fall asleep before he mentions these words.
‘Abdullah ibn ‘Amr (may Allah be pleased with him) said, ” I saw the messenger of Allah (May Allah’s peace and blessings be upon him) say these words using his hand to count them.

Collected by Abu Dawud(5065), At-Tirmithi(3410) Nisa’i(926)and Ahmed(2/205) Imam An-Nawwawee graded the isnad of this hadeeth as being Saheeh and Imam At-Tirmithi said this hadeeth is Hasan Saheeh.

Who is your Enemy? – Shaykh Ahmad Al-Munayee

Sunday, September 11, 2011
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Shaykh Ahmad Al-Munayee

The Shaykh after praising Allaah as He deserves to be praised and sending the salaat and the salaam upon the Messenger صلى الله عليه وسلم, he said:

The Prophet صلى الله عليه وسلم warned us and cautioned us about Shaytaan and He clarified to us his evil and the Sharee’ah – the legislation of Islaam, came to bring to the Muslim all types of good and to warn them from all types of evil; and to warn them from the evil of the Shaytaan as was mentioned in the hadeeth of Hudayfah ibn Yammaan, which is well-known to most of us, that:

“The people used to ask Allaah’s Prophet صلى الله عليه وسلم about good, but I used to ask him about evil for fear that it might overtake me. Once I said, ‘O Messenger of Allaah! We were in ignorance and in evil and Allaah has bestowed upon us the present good (the religion of Islaam); will there by any evil after this good?’ He said, ‘Yes.’ I asked, ‘Will there be good after that evil?’ He said, ‘Yes, but it would be tainted (with Dakhan i.e. little evil).’ I asked, ‘What will its taint (Dakhan) be?’ He said, ‘There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them.’ I said, ‘Will there by any evil after that good?’ He said, ‘Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them).’ I said, ‘O Messenger of Allaah! Describe those people to us.’ He said, ‘They will belong to us and speak our language’ I asked, ‘What do you order me to do if such a thing should take place in my life?’ He said, ‘Adhere to the Jamaa’ah (group) of Muslims...”
and their Leader.’ I asked, ‘If there is neither a Jamaa’ah (of Muslims) nor a leader (what shall I do)?’ He said, ‘Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allaah while you are still in that state.’ [3]

This is a magnificent hadeeth that was mentioned by Imaam al-Bukhaaree and others, and in this hadeeth the Prophet ﷺ clarified the evil when he was asked about it and he cautioned and warned against it and he ordered with holding fast to the Jamaa’ah of the Muslims. This is due to the fact that the Shaytaan has plots and plans and traps and we will mention some of these plots and traps of the Shaytaan.

THE PLOTS, PLANS AND TRAPSOFSHAYTAAN

He flows through the son of Aadam like blood.

This is as it was mentioned in an authentic hadeeth of Safiyyah bint Huyay ﷺ that:

“While Allah’s Apostle was in I’tikaaf, I called o-n him at night and having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usama bin Zaid. Two Ansari men passed by, and when they saw the Prophet they hastened away. The Prophet said (to them). ‘Don’t hurry! It is Safiyyah, the daughter of Huyay (i.e. my wife).’ They said, ‘Glorified be Allah! O Allah’s Apostle! (How dare we suspect you?)’ He said, ‘Shaytaan circulates in the human mind as blood circulates in it, and I was afraid that Shaytaan might throw an evil thought (or something) into your hearts.’”[4]

He enters into the heart of the human being.

This is based upon the hadeeth that was mentioned by Imaam al-Bukhaaree ﷺ from a hadeeth of Abi Hurayrah ﷺ where the Prophet ﷺ said,

”When the adhaan is called for prayer, Shaytaan takes to his heels passing wind so that he may not hear the Adhaan
and when the call is finished he comes back, and when the Iqaamah is pronounced, Shaytaan again takes to his heels, and when the Iqaamah is finished he comes back again and tries to interfere with the person and his thoughts and says ‘Remember this and that (which he has 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 rak’aat then he should perform two prostrations of Sahu (forgetfulness) while sitting.”[5]

He whispers into the soul of the human being.

The heart of the human being is free of any evil or evil thought. Then, the Shaytaan comes to him and shows him an image within himself and causes him to desire that image, and he encourages and seeks to increase that desire until the desire becomes something that is uncontrollable and it becomes a part of him. It is something that he reflects on and ponders over and the Shaytaan continues to beautify this desire for him until his self (nafs) starts to lean towards this and desires it. The Shaytaan continues to encourage him and he causes him to forget the harm which is in this desire that he has sparked. He comes in-between the slave and his effort to avoid the sin itself, until he causes the slave to forget the harm that it is to his Dunyaa and his Deen. As a result, if the individual inclines towards it, it increases and he encourages him; and if the slave turns away from it he encourages him (to return to it) and this is as Allaah ﺛティングاً و ﺻبöyle ﻣى ﺃي ﺳى says in the Qur’aan:

{See you not that We have sent the Shayâtîn (devils) against the disbelievers to push them to do evil.} [Maryam 19:83]

This is one of the plots and tricks of the Shaytaan – that he encourages and draws an image inside the human being and he encourages the human being until he makes him forget the evil that is found in that thing – whether it is an evil that will harm him in his worldly affairs or his religious affairs. If the slave desires it then he pushes him forward and if the slave turns back and he doesn’t desire it then he continues to encourage him until the soul desires that the slave leans towards it until he eventually opens this door for him. This is as Allaah ﺛティングاً و ﺻبى ﻣى ﺃي ﺳى says
as mentioned in the ayah: {See you not that We have sent the Shayâtîn (devils) against the disbelievers to push them to do evil.}

He steals from the food and the drink of the human being and he lives in the house.

This is due to the fact that if the human being does not mention the Name of Allaah تعلیکےوسبحانه o-n his food or drink before he eats and drinks. The Shaytaan steals from his food without his permission as he did not mention the Name of Allaah تعلیکےوسبحانه over his food and over his drink. Likewise, when the slave enters into his house, and this is something that the brothers and sisters have to pay close attention to – it is something that we very easily forget; we all fall victim to this. When the individual enters into his house and he does not mention the Name of Allaah before doing so then the Shaytaan enters along with him. This is due to the hadeeth of Jaabir ibn ‘Abdillaah رضي تعالى و السبحان عنه which is found in Saheeh Muslim that the Prophet ﷺ said:

“When a person enters his house and mentions the name of Allaah at the time of entering it and while eating the food, Shaytaan says (addressing himself: You have no place to spend the night and no evening meal; but when he enters without mentioning the name of Allaah, the Shaytaan says: You have found a place to spend the night, and when he does not mention the name of Allaah while eating food, he (the Shaytaan) says: You have found a place to spend the night and an evening meal.”[6]

When the slave sleeps the Shaytaan ties knots o-n his neck.

When the human being sleeps Shaytaan ties knots o-n his neck which causes him to sleep and it may even cause him to miss the prayer. This is as related in Saheeh al-Bukhaareefrom the hadeeth of Abi Hurayrah رضي تعالى و السبحان عنه the Prophet ﷺ said:

“Shaytaan ties three knots at the back of your head when you sleep, and he seals the place of each knot with ‘You have a long night ahead, so sleep.’ If you wake up and remember Allaah, a knot is untied. If you do wudu’, a knot is untied. If you pray, a knot is untied, and morning finds you lively and
in good spirits, and if not, morning finds you in bad spirits and lazy.” [7]

He urinates in the ears of the slave if he sleeps and does not awake for prayer.

This is as mentioned in the hadeeth of Ibn Mas’ood (رضي الله عنه) found in the Saheehayn of Bukhaaree and Muslim where:

“It was mentioned before the Prophet ( وسلم عليه الله صلى) that there was a man who slept the night till morning (after sunrise). The Prophet ( وسلم عليه الله صلى) said, ‘He is a man in whose ears (or ear) Satan had urinated.” [8]

He plots and sits and waits for the son of Baani Aadam at the head of every path of good.

Shaytaan sits at the head of every path of good that Allaah ( تعالى و سبحان الله) has made for the servant to get closer to Him and waits for the human being – the son of Aadam. If the son of Aadam opposes the Shaytaan and continues and travels this path of truth to get closer to Allaah ( تعالى و سبحان الله), the Shaytaan puts all sorts of obstacles in his way and he makes things very difficult for him and he tries to busy him from following this path. If the slave continues to follow this path without looking towards the Shaytaan then the Shaytaan takes it to another level trying very diligently to turn him away from following this path of good.

He swore by Allaah ( تعالى و سبحان الله) that he would sit and wait to lead the children of Aadam astray.

He swore this by Allaah; and that he would come to them from before them and behind them and from their right and their left, all to lead them astray. This is as found in the Qur’aan where Allaah ( تعالى و سبحانه و تعالى) says about the Shaytaan:

{(Iblîs) said: ‘Because You have sent me astray, surely, I will lie in wait against them (human beings) o-n Your straight path. ‘Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful o-nes (i.e. they will not be dutiful to You).’} [al-A’raaf 7:15-17]

He makes false promises to you.
The Shaytaan makes false promises to you and he encourages you to follow these false promises which coincide with the desires of the human being, as Allaah تعالى و سبحانه says:

{He [Shaitân (Satan)] makes promises to them, and arouses in them false desires; and Shaitân’s (Satân) promises are nothing but deceptions.} [an-Nisaa’ 4:120]

The Shaytaan only makes these false promises to you in order that you fall into sin and disobedience to Allaah تعالى و سبحانه. Then, o-nce you fall into sin and disobedience to Allaah تعالى و سبحانه he will abandon you, as Allaah تعالى و سبحانه says:

{…And Shaitân (Satan) is to man ever a deserter in the hour of need.’} (Tafsir Al-Qurtubi) [al-Furqan 25:29]

On Yawmul Qiyaamah – the Day of Judgment, the Shaytaan will tell the truth about his deception and trickery which he played o-n the human being. He will make known to Allaah تعالى و سبحانه and to everyone, the trickery which he played o-n the human being, and that his false promises were truly false promises, and that the o-nly thing that he did was to encourage your desires to follow these false promises. This is as Allaah تعالى و سبحانه says in the Qur’aan:

‘{And Shaitân (Satan) will say when the matter has been decided: ‘Verily, Allâhpromised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrong doers).’}’} [Ibraaheem 14:22]

Allaah تعالى و سبحانه is explaining here that the Shaytaan makes false promises and then he encourages you to follow these false promises. Then after you fall into sin and transgression against Allaah تعالى و سبحانه he abandons you. Then o-n the Day of Judgment when Allaah تعالى و سبحانه is finished (in His matters) with creation, and all of the people who are destined for the Jannah enter the Jannah and those destined for the Hellfire enter the Hellfire, the Shaytaan will stand in front of the people
of the Hellfire as a khateeb – as one who will deliver a khutbah (sermon) to them and he will say: {"Indeed, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you"} meaning that you cannot say to Allâh ‘the Shaytaan led me astray.’ The Shaytaan said that he has no authority over you {"except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shaytaan) as a partner with Allâh.”} Here Allâh is informing us that the Shaytaan will abandon them after he makes them fall into the sin. {"Verily, there is a painful torment for the Zâlimûn (polytheists and wrong doers)."}

He will befool the human being.

He will befool them. He will use his voice and he will make an assault on them and he will share with them in their wealth and children. This is based upon the statement of Allâh in suratul-Israa:

{’And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh’s disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways usury, or by committing illegal sexual intercourse), and make promises to them.’ But Satan promises them nothing but deceit.} [al-Israa 17:64]

Here, Allâh informs us that this is from the trickery of the Shaytaan – that he will befool you gradually until you fall into sin and disobedience and he will use his many means and ways to do this – by using his voice in songs, and by using his partners from the jinn and human beings and he will share with the human beings in their children and in their wealth.

We understand that Shaytaan is the one who got Aadam put out of Jannah. In reality, we are children from the children of Jannah. It is necessary that we don’t become delighted until we return to it; but Shaytaan is not satisfied with the removal of our parents (Aadam and Hawaa) from Jannah until he takes away from their progeny a large group of their successors; from every thousand, nine hundred and ninety-nine.

[9]
It is enough that he tried to sway Ibraaheem, the Khaleel (خليل – friend) of Allaah until his people cast him into the fire with a catapult, and Allaah repelled the plot of Shaytaan against him and made the fire upon his Khaleel cool and safe.[10] He is also the same one who came to the Maseeh ‘Eesah ibn Maryam and encouraged the Jews to try and kill ‘Eesah until Allaah raised ‘Eesah to himself – and they didn’t kill him as Allaah described in the Qur’aan[11]. Likewise he set out against Zackariyyah and Yahyaa until they were both killed.

The Shaykh mentioned previously that Shaytaan befooled the people so much that out of every thousand people only one would enter the Jannah. This is from the plots of the Shaytaan. He encouraged the Jews to kill Zackariyyah and to kill Yahyaa. He also encouraged Fir’aun to spread all types of corruption and evil on the earth. He beautified to Fir’aun the idea that he (Fir’aun) was the lord, the most high. Shaytaan even came to our Prophet Muhammad and he encouraged the kuffaar (disbelievers) of the Quraysh and others to kill the Prophet but Allaah chased him away and gave victory to the Muslims. When Shaytaan saw this he turned away and he left and he abandoned the Mushrikoon (hypocrites) and the kuffaar of Quraysh.

It is not possible that we can enumerate all the evil of the Shaytaan. Rather, all of the evil that is seen on this earth, Shaytaan has a share in it. He is a part of it and he is the one who encourages it. There are six things that his evil can clearly be seen in. We will mention them now.

SIX TRICKS OF THE SHAYTAAN WHICH HE USES TO LEAD MANKIND ASTRAY

The Shaykh stated: As I mentioned, all of the evil that you see in this Dunyaa, on this earth, is as a result of the Shaytaan. It is not possible that we can enumerate all of the evil of the Shaytaan or all of his plots, or all of the evil that he does – it is not possible that we could enumerate everything; but, we will mention six things that the Shaytaan is very diligent in getting the son of Aadam to fall into. He (Shaytaan) will start with the most tremendous and the most severe of these six, and he will continue at the children of Aadam until he can get them to at least fall into the least severe of these six. He will continue until he
encourages the son of Aadam to fall into one of these six. If the son of Aadam dies before he falls into one of these six and moves onto the next life, then the Shaytaan falls into despair because he realizes that he lost one of these.

**Kufr**

The first one is Kufr – disbelief or Shirk: disbelief and associating partners with Allaah and to show enmity and hatred to Allaah and His Messenger. If the Shaytaan is successful at getting the human being to fall into Kufr, and to fall into Shirk, or to fall into showing enmity and hatred to Allaah and His Messenger — then he relaxes, because he realizes that he got him to fall into the most severe, the most tremendous of these six.

As a result of this individual falling into Shirk or into Kufr; this individual becomes from the du’aat – the callers of the Shaytaan. He becomes from the party and those who call to the Shaytaan, because this is the most tremendous thing that the Shaytaan wants the human being to fall into – Kufr and Shirk and to show enmity and hatred to Allaah and His Messenger. So if he can get you to fall into this then he relaxes because he realizes that he has you and you are a part of his team. You are a part of his party, you are from his callers, and he got you to fall into the most tremendous of these six.

**Bid’ah**

The second thing is that if the Shaytaan despairs and is not able to get the human being to fall into Shirk and Kufr, and hating Allaah and showing enmity to Allaah and His Messenger due to the fact that Allaah and His Messenger through His Mercy has decreed that the individual accept Islaam, then the Shaytaan goes to the next level which is to try to get the individual to fall into Bid’ah (innovation).

This is the most beloved thing to Shaytaan. It is more beloved to him than Fisq wa Ma’aasee (i.e. than plain disobedience to Allaah and major sins. This is because, the person who falls into innovation, into Bid’ah; the harm of the Bid’ah itself is not something that only the individual who fell into it is affected by, but the effects of Bid’ah also affect others that are around him. It affects the affairs of
the Religion. This is because the person who falls into innovation will not repent. He will not make tawbah (توبة – sincere repentance), he will not repent from the innovation because when the individual is upon innovation, he believes that what he is doing is correct, and as a result of that he will not make tawbah.

This is as opposed to the Muslim falling into ma’aasee – falling into sins and disobedience where he knows that he is wrong and that he is a sinner and as a result of that he makes tawbah. He commits a sin and then he turns (to Allaah) and he makes tawbah. It is very easy to make tawbah from a sin as opposed to an individual falling into innovation, falling into Bid’ah. The one who falls into innovation believes that what he is doing is correct and as a result of this, he will not make tawbah. Rather, when he falls into the innovation, he desires and he wishes that other people would do it! He desires and he wishes that other people would do the same innovation so that they can get the reward. He believes that by doing this innovation, there is a reward waiting for him! As a result of that, he becomes a caller to the innovation, desiring for other people to do the innovation like he is doing.

This is the most beloved thing to the Shaytaan after Kufr and Shirk – that he can get an individual to fall into Bid’ah, innovation. Innovation itself is in total opposition to the call of the Prophets and Messengers. Actually, innovation opens up the door to committing Shirk. How is this? When you look at those who celebrate the birthday of the Prophet صلى الله عليه وسلم, they go to such extremes in celebrating the birthday of the Prophet صلى الله عليه وسلم, that they eventually raise him صلى الله عليه وسلم to the level of Uloohiyyah – they raise him to the level of Divinity. After that level, they raise him صلى الله عليه وسلم to the level of Rubboobiyyah. They start attributing things that go o-n in the world – like attributing provision, attributing children, attributing different things that are part of the Rubboobiyyah of Allaah ﷺ they attribute it to the Prophet صلى الله عليه وسلم and this in itself is Shirk. So you see that innovation opens up the door to Shirk. This is the most beloved thing to Shaytaan after Shirk and Kufr. He (Shaytaan) will continue to encourage the human being upon this innovation until the individual’s heart soaks up everything and is 100% convinced and he will never turn back.

Transgression, Disobedience, and Major Sins
The third level is that if the Shaytaan cannot get the individual to fall into Bid’ah because the slave is from those whom Allaah has decreed to be from amongst Ahlus-Sunnah and that he is from the mu’adaat ahlul-Bid’ah i.e. those people who are enemies to the people of Bid’ah and innovation, and the Shaytaan falls into despair about getting him to fall into innovation, then he takes him to this third level, which is to get him to fall into transgression, disobedience, and major sins.

This is especially those who are Students of Knowledge or those who have a voice in their community, or those who are emulated and imitated in their community. The Shaytaan gets them to fall into sins, transgression and major sins. And what does the Shaytaan do after this? He spreads those sins amongst the community, so that the people abandon him.

But how does the Shaytaan spread these sins amongst the community? He spreads the sins of the individual amongst the community by encouraging those people who intend to do good to take those sins and to spread them amongst the community. These people do this believing it to be from Deen. They believe it to be something that is going to bring them closer to Allaah. They are those who are second in command. They are the callers of the Shaytaan and they don’t even realize it. They believe that what they are doing is good, by spreading his evil and spreading his sins amongst the community, when in actuality they are the callers and the aides and supporters of the Shaytaan. Indeed, Allaah has promised those who spread and those who love to spread the sins of the people in the community, a terrible punishment as He says in the Qur’aan:

{Verily, those who like that (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. And Allaah knows and you know not.} [an-Noor 24:19]

There is no naseehah i.e. there is no advice for these people because they believe that what they are doing is going to bring them closer to Allaah. They believe that spreading this individual’s sin is something that is part of the Deen, something that is going to bring them closer to Allaah, and as a result of that you can’t advise them, you
can’t stop them. All of this is so that the Shaytaan can chase the people away from him. Yes, he may have fallen into some sins. He may have fallen into some major sins, or things that were inappropriate for a Student of Knowledge, or someone who is emulated and imitated in his community, to have fallen into. But the door of tawbah is open and he can make tawbah. But these people take his sins and they spread them amongst the community so that the people run away from him and they turn away from him. They are the aides, supporters and the callers of the Shaytaan and they don’t even realize it.

The transgression of the one who fell into these sins is something that is minute to Allaah as opposed to the sin of those who are spreading it. Meaning, the sin of those who take his sins and spread them amongst the community, is more severe in the Sight of Allaah than the one who originally committed the sin. This is because, the sinner – the one who fell into these major sins – his sins only affect him. As for those who take his sins and spread them amongst the community, then they are destroying the community. That sin itself is worse because it affects all of the Muslims, it tears communities apart and it separates the Muslims and separates the hearts of the Muslims. This sin is more tremendous in the Sight of Allaah than the sin of the one who initially committed the act.

Leading the slave to persist in minor sins

If the Shaytaan is unable to get the human being to fall into Shirk and Kufr, and he is unable to get him to fall into Bid’ah or to fall into major sins and getting the people to spread those sins, then he takes it to the fourth level which is getting him to fall into the minor sins. These minor sins, if they are combined together, they will destroy the human being because they become major sins. They are minor sins in their essence but when they are combined and the human being is persistent and he continues in them, then they are eventually raised to the level of major sins and they will destroy the individual.

The Prophet gave an example of some people who settled in a desert and they didn’t have any firewood, so one went to get a twig, and another went to get a twig, and all of them brought twigs. All of them put their twigs together and then they had a tremendous fire. They started out with something small – one or two twigs, and it was a
small flame, and then each one put a twig on the flame until it became a magnificent and tremendous fire. Likewise with the minor sins when they are combined.

In the authentic hadeeth reported by Abu Ya’laa in his Musnad and narrated by ‘Abdullaah ibn Mas’ood that the Prophet mentioned:

“Stay away from the minor sins. The Shaytaan has fallen into despair that idols will be worshipped in the Arabian Peninsula, but he is diligent to make you fall into the minor sins. Stay away from oppressing one another, because the slave will come on Yawmul Qiyaamah with all of his hasanaat, with all of his good deeds, and he will believe that all of these good deeds will save him from the Hellfire until someone stands up and says: “O Allaah! This individual took a right from me!” And another one stands up and says: “O Allaah! This individual took a right from me! O Allaah! This individual oppressed me, he took a right from me unjustly!” And then Allaah will order that his good deeds be taken away from him. He will be stripped of his good deeds and they will be given to those whom he oppressed or took a right from, until there will be no good deeds left for him and he will be thrown into the Hellfire.” [12]

This is because he considered these affairs to be minor but when they were combined they took away all of his good deeds. Likewise the minor sins, they are minor in their essence, but when they are combined and the individual is persistent and continues to commit these minor sins, then they eventually turn into a major sin. The Shaytaan will continue to belittle the sin in the sight of the human being. He will continue to make the sin look as though it is minute and worthless and that you won’t be punished for it, until you begin to belittle the sin. Once you belittle the sin you will continue to commit it until it eventually turns from a minor sin into a major sin.

In some instances the major sinner is better than the minor sinner. Why is this? Because the one who commits a major sin knows that what he is doing is a major sin. He is fearful of Allaah and fearful
of the Punishment of Allaah. As for the one who commits the minor sins, he doesn’t fear Allaah; he doesn’t fear the minor sin itself. The minor sin in his eyes – in his sight, is minute. He doesn’t believe that it is something that is going to harm him, so he begins to belittle the sin and as a result he will continue to do the sin. As for the major sinner, he feels bad every time he does it. He knows that it is a major sin and he fears the Punishment of Allaah that may be waiting for him because of the sin that he is committing and as a result of that, every time he does it, he repents and he feels bad. As for the one who commits the minor sin – No, he considers the sin to be minute. He belittles the sin itself, and as a result of that he continues to commit the sin until it eventually destroys him.

Encouraging the slave to busy himself with deeds for which there is no reward or punishment (the Mubahaat)

If the Shaytaan is unable to get the human being to fall into these four things that were previously mentioned i.e. to get him to fall into either Shirk and Kufr, or to get him to fall into Bid’ah, or to get him to fall into committing major sins, or to get him to start to belittle the minor sins, then he takes him to the next level. The fifth level is that the Shaytaan busies the servant with some of the affairs of the mubaahaat i.e. those affairs which, if one does it there is no reward and if he leaves it off or abandons it, then there is no punishment. These are the mubaahaat – those affairs that are mubaah (مباح – allowed).

Rather, the punishment for doing many of these affairs of mubaahaat, is that he will become negligent as it relates to some of his affairs which are waajibaat i.e. those affairs which are mandatory. Once he becomes negligent of the waajibaat, the Shaytaan will eventually take him to the next level, which is to lead him to the muharramaat. To lead him to those affairs which are haraam. The Shaytaan will continue to encourage the individual to busy himself with these things and he will become negligent of those things which Allaah has made compulsory on him. He will busy himself with those things for which there is no reward or punishment involved in them, until eventually he takes him to the level of doing the muhaaramaat, those affairs which are haraam.

Busying the slave with actions that are good as opposed to actions that are better
If the Shaytaan is unable to get the human being to fall into these five things which we have mentioned previously, then he takes him to the sixth level, which is such that when he sees that the slave is someone who is very diligent and stingy about his time; he doesn’t waste time and he knows the value of time and the value of his deeds and the value of the time that he has to do these deeds, then he takes the slave to the sixth level, which is that he busies the slave with those actions which are good as opposed to those actions which are better than them.

He encourages the slave to busy himself with those actions that are good, so that he is negligent as it relates to those actions which are better than them. As a result of this, he encourages the slave to busy himself until he leaves off that which is better for him. The Shaytaan continues to call him; you may see someone calling to good, without paying attention that this individual that you see calling to good is actually not calling to good, because the Shaytaan doesn’t call to good. From the outward appearance it seems that this person is calling to something good, but you fail to realize that there are other actions which are better, more prosperous and more virtuous than those actions which the individual is calling to. [b]The Shaytaan has seventy doors that he tries to call the individual to, and if he can’t get you to fall into all of them, then he at least tries to get you to fall into one of them; and the one that you fall into and you busy yourself with, is always going to be of lesser importance, or of a lesser virtue, than that which you should be busy ing yourself with.

CONCLUSION AND A GREAT REMINDER

This can only be understood by those in whose heart Allaah has placed a light – the light of knowledge. He gives the slave the Tawfeeq and gives him the success to strictly follow the Prophet صلى الله عليه وسلم and to be sincere to Allaah صلى الله عليه وسلم and to be sincere to His Book and to His Messenger and to the common Muslims. No one understands these affairs on this level, except those who inherit their knowledge from the Prophets, and they are the ‘Ulamaa, they are the Scholars. Most of the creation are negligent of this principle.

When the Shaytaan cannot get the slave to fall into any of these six that were mentioned previously, what does he do? The Shaytaan encourages his party, or his troops, or his army, to overcome you, overtake you,
and to conquer you. They are the Shayateen from the jinn and from the human beings. He sticks them on you. They attack you and they attack your honour and they preoccupy you with everything other than that which you should be busying yourself with. They encourage the people to backbite you, they encourage the people to stay away from you, and they encourage the people to busy themselves with talking about you and all of the other affairs that the party of Shaytaan busies themselves with – all to turn you away from that which you should be busying yourself with until you are wrapped up in this, so much so that you lose focus.

The Shaytaan is not gentle when he does this. He is very diligent, he is very stern and he is firm and he is serious about leading you astray. The only way that you can defend yourself is that you have to wear your armoury. You have to wear your armoury for war and you NEVER TAKE THIS ARMOURY OFF – YOU NEVER TAKE IT OFF. What is this armoury that you are wearing? This armoury that you are wearing is the Knowledge of the Religion of Allaah – the knowledge of the Kitaab and the Sunnah, the knowledge of the legislation of Allaah. This is the armoury that you adorn yourself with in your war with the Shaytaan and his army.

You never take this armoury off. You wear it outwardly and you wear it inwardly. You wear it when you eat, when you sleep, when you drink, when you look, when you talk, you wear this armoury in every aspect of your life – you never take it off. You will continue to wear this armoury, and you will continue in your war – in your battle with Shaytaan and his army, until you meet Allaah. This battle will never end. This battle will never end between you and Shaytaan and his army. You never take your armoury off and you realize that this battle will never end. It will be o-ngoing and continuous until you meet Allaah.

So pay attention brothers and sisters, to what we have mentioned. Pay attention to the trickery and the plots of the Shaytaan. Pay attention to the evils of the Shaytaan, and use these principles that we have given you. Use them as the scale which you use to judge your own self. Use them as the scale that you use to judge your deeds. Use them as the scale...
that you use to judge other people; to judge the levels and the stations
of people that are around you.

I want to draw the brothers’ and sisters’ attention to one thing before I end, and that is that the Shaytaan has many plots and many plans. He has many means and ways which he uses to lead the human being astray. But the believing man and the believing woman, the Mu’min and the Mu’minah are not scared in the face of the Shaytaan. They are not scared or frightened in the face of the Shaytaan. Rather, Allaah has strengthened the hearts of the slaves – male and female – with His love, and He has given them tools which they can use to ward off the Shaytaan and to fight the Shaytaan. He has given him certain supplications, and certain Adhkaar – certain remembrances that the slave of Allaah uses to ward off the Shaytaan. These remembrances and these supplications will preserve him from the Shaytaan and his army.

The believer is not afraid of Shaytaan himself, in his essence, but he is afraid of his trickery and the paths which the Shaytaan uses – the obstacles which he uses to lead the slave astray. That he never becomes content, and that he never deems himself to be safe from the plots of the Shaytaan. He is not scared of the Shaytaan within himself, but he is scared of the paths and the obstacles which the Shaytaan uses to lead the individual astray, because the Shaytaan is not going to stop. HE IS NOT GOING TO STOP. He is going to continue. Your battle with him will continue until you meet Allaah and until you return to your original place where you started from – which was the Jannah. And we ask Allaah for the Tawfeeq.

(The translator then made du’aa for the Shaykh and closed with praising Allaah and sending salaams and salaat on our Prophet صلى الله عليه وسلم and عليه الله Aameen.

References and Notes

[2] Reported in Saheeh al-Bukhaaree, Kitaab al-‘Ilm as a chapter heading (#13) and part of hadeeth (#71) in that chapter and found in other chapters as (#2948, 6882). Also reported in Saheeh Muslim, Kitaab az-Zakaat as part of hadeeth (#1037).


[4] Reported in Saheeh al-Bukhaaree, Kitaab Badul-Khalq (#3107) and in Saheeh Muslim, Kitaab as-Salaam (#2175).


[8] Reported in Saheeh al-Bukhaaree, Kitaab Bad’ al-Khalq (#3097) and in Saheeh Muslim, Kitaab Salaatul-Musaafiree n wa Qasruhaa (#774).

[9] Reported as part of various aahaadeeth in Saheeh al-Bukhaaree, Kitaab al-Anbiyaa’ (#3170), Kitaab at-Tafseer (#4464), Kitaab ar-Riqaaq (#6165) and as a chapter heading in Saheeh Muslim, Kitaab al-Eemaan, Chapter (#96), hadeeth (#222) as follows:


{They said: ‘Burn him and help your âlihah (gods), if you will be doing.’ We (Allâh) said: ‘O fire! Be you coolness and safety for Ibrâhîm (Abraham)!’}


{And because of their saying (in boast), ‘We killed Messiah Eesah (Jesus), o-n of Maryam (Mary), the Messenger of Allâh,’ – but they killed him not, nor crucified him, but it appeared so to them [the resemblance of Eesah (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not [i.e. Eesah (Jesus), son of Maryam (Mary) [‘alayhis-salâ m] But Allâh raised him [Eesah (Jesus)] up (with his body and soul) to
Himself (and he ['alayhis-salâ m] is in the heavens). And Allâh is Ever All-Powerful, All-Wise}


Source : http://www.albaseerah.org/forum/showthread.php?t =2630
Shaytaan eats, drinks, gives and takes with his left hand

Thursday, September 8, 2011

AbdurRahman.org

What is the ruling on taking and giving things with the left hand; is it Haram (prohibited) or Makruh (reprehensible)?

A: According to the authentic reports, giving and taking things with the left hand is prohibited.

It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said,

Let one of you eat with his right hand, drink with his right hand, take with his right hand, and give with his right hand, for Satan eats with his left hand, drinks with his left hand, gives with his left hand, and takes with his left hand.

(Related by Ahmad and Ibn Majah, and this is his narration).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Manners of talking and using some expressions

Giving and taking with the left hand

53 http://alifta.net/Fatawa/FatawaChapters.aspx?View=Tree&<br>NodeID=7997&PageNo=1&BookID=7
54 http://alifta.net/Fatawa/FatawaChapters.aspx?View=Tree&<br>NodeID=8344&PageNo=1&BookID=7
Jinn Stealing the money and jewellery
Thursday, September 8, 2011
AbdurRahman.org

Q: Some time ago we started to have a problem. We began to lose money and jewelry that we put in different places in our house. It is worth mentioning that only my children, their families, and myself live in the three storey house in question. No strange person lives with us and we do not suspect any body. We have asked some of those who have experience of such case. Some of them said that Jinn (creatures created from fire) are involved while others mentioned that it is a member of our family who took the money or jewelry but they could not state the name of the perpetrator. It is noteworthy that all of the inhabitants of the concerned house fear Allah (Exalted be He), perform the Faridahs (obligatory acts) properly, do not harm any one of any thing, and do not commit Haram (prohibited) things. To give some examples for the problems that we are facing, one of my sons brought to the house a sum of ten thousand Riyals but after about two or three hours and before depositing the sum in the bank; he was taken by surprise when he discovered the loss of four thousand Riyal even though the total sum was in his same bag. This was the last problem we had as it took place one week ago. Another example is that during the blessed month of Ramadan one member of the family left one thousand Riyal at home and went out to pray Tarawih (special supererogatory night Prayer in Ramadan). When he came back he did not find the sum mentioned above though he read Ayat-ul-Kursy (the Qur’anic Verse of Allah’s Chair, Surah Al-Baqarah, 2:255) on his money and no body was in the house when he went out.

These are just a few of the many frequent cases of losing money and gold that we have experienced. Please provide us with your beneficial answer concerning this matter that causes huge troubles to us as we now keep our money and jewelry in one of the houses of my sons which is near to my house or in the bank.

We can not keep any sum in the house even though it is known to everybody that people can not dispense with having at least a small sum at
home to use for daily needs. Answer us please. May Allah benefit and reward you with the best.

A: In case it is proven that such money or jewelry are not taken by human beings either amongst the inhabitants of the house or other than them, it is – And Allah knows best – the work of the Satans among Jinn. They do such practices frequently by the permission of Allah (Exalted be He) and there is proof for this from the Qur’an and Sunnah.

Allah (Exalted be He) said regarding His Prophet Sulayman (Solomon, peace be upon him), He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

A ‘Ifrît (strong one) from the jinn said: “I will bring it to you before you rise from your place (council).

Moreover, it is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) who said: Allah’s Messenger (peace be upon him) deputed me to keep Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) of Ramadan. A comer came and started taking (stealthily) handfuls of the foodstuff (of Zakat-ul-Fitr). I took hold of him and said, "By Allah, I will take you to Allah’s Messenger (peace be upon him)." He said, "Leave me, for I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah’s Messenger (peace be upon him) asked me, "O Abu Hurayrah! What did your prisoner do yesterday?"

I said, "O Allah’s Messenger! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah’s Messenger (peace be upon him) said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allah’s Messenger (peace be upon him) had told me. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah’s Messenger (peace be upon him)." He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go. In the morning Allah’s Messenger (peace be upon him) asked me, "O Abu Hurayrah, What did your prisoner do." I replied, "O Allah’s Messenger! He complained of his great need and of so many dependents, so I took pity on him and set him free.” Allah’s Messenger (peace be upon him) said, "Verily, he
told you a lie and he will return.” I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, ”I will surely take you to Allah's Messenger (peace be upon him) as it is the third time you promise not to return, yet you break your promise and come.” He said, ”Let me go and I will teach you some words with which Allah will benefit you.” I asked, ”What are they?” He replied, ”Whenever you go to bed, recite Ayat-ul-Kursy (the Qur’anic Verse of Allah’s Chair, Surah Al-Baqarah, 2:255): Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). (If you do so), Allah will appoint a guard for you who will stay with you and no Satan will come near you until morning.” (Abu Hurayrah or another narrator added) that they (the Companions) were very keen to do good deeds... The Prophet (peace be upon him) said, ”He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Hurayrah?” I said, ”No.” He said, ”It was Satan.” (Hadith Mu‘allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) related by Al-Bukhari in a manner hinting to its authenticity).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Browse by Volume Number > Group > Volume 24: Miscellaneous
159 > Book of miscellaneous60 > Supplications and Dhikr61 > Supplication to ward off Satan
Stories of sorcerers claiming treating the incurable diseases

Wednesday, September 7, 2011

AbdurRahman.org

115- Ruling on those who claim to be mediators between mankind and Jinn for the sake of treating incurable diseases

Q: I heard that there is a woman who deals with Jinn (creatures created from fire). She was told by Jinn that she will be a good mediator between mankind and Jinn in order to treat incurable diseases that physicians failed to treat. The woman is only a mediator, while the Jinn are the ones who will prescribe medicines and perform operations. But people cannot see them. What is the ruling on this regard?

A: There is no basis for what you mentioned and such statements can not be relied upon. The tales of Jinn, very old women and those who serve the Jinn are unauthentic and can not be relied upon. It is not permissible to deem as authentic the sayings of old women, old men, youth or any other person who reports from the Jinn. One should guard himself against using or serving them. This is because if the Jinn use him, they will draw him to Shirk (associating others with Allah in His Divinity or worship) if they are unbelievers. Moreover, there is no certain way whereby we can distinguish the believer from the unbeliever. They may be hypocrites who deceive Mu’mins (believers) by these acts. This is because one can not discern their affairs or deal with them openly in order to know their status and morals from authentic sources to distinguish between the reliable and the unreliable ones.

Briefly, there is great ambiguity and difference in morals and attributes between us and them whereby we can not know their realities. Whoever is a believer among them, we supplicate to Allah (Exalted be He) to grant him success and guidance. But we can not trust or rely upon them in treating patients, counseling with them or any thing else as this leads to claiming to know the Ghayb (the Unseen). Man may be tried by dealing with the Jinn and thinks that he knows the Ghayb through the Jinn. He will be, in this case, like those people about whom Allah (may He Glorified and Exalted) says: ‘And verily, there were men
among mankind who took shelter with the males among the jinn, but
they (jinn) increased them (mankind) in sin and transgression’. Man
will be in great danger if he deals with the Jinn. They may lead him
to commit Shirk, Bid‘ah (innovation in religion) and sins. Thus, man
can cause harm to himself or to others unknowingly. Consequently, it
is not permissible to deal with them for the sake of curing or any other
purpose.

If one knows or deals with any one of the Jinn, he has to call him to
worship Allah alone, teach him goodness, call him to Tawhid (belief in
the Oneness of Allah) and obedience to Allah (Exalted be He). One
should also advise him to teach others goodness and obedience to Al-
lah (Exalted be He). But man should not trust them or ask them any-
thing for people because they may give him something that brings harm
to people. They may give him something good and then deceive him.
Briefly, he who deals with them faces great danger because one cannot
certainly discern their affairs because they see you and you cannot see
them. They may conceal many things from you. They may also claim
to be Muslims while they are hypocrites. They may deal with you in
order to achieve certain purposes and then do whatever they desired
when their purposes are achieved. If you deal with them, you will be in
danger. Therefore, you have to avoid them

except for the sake of calling them to Allah (Exalted be He), informing,
and guiding them to the truth.

Q: There is a woman called Masasah (sucker) who lives in a village.
Men and women used to visit her for treatment especially those who
suffer diseases in their abdomens, back or chest. Every one pays her
one hundred Riyals. If a man suffers pains in his abdomen, she makes
him lie down on his back and sucks his abdomen with her mouth. This
means that she puts her mouth on the place of pain and sucks like the
process of cupping without using anything. Then, she ejects from her
mouth a pebble, vein or anything else. Is it permissible to do this? May
Allah reward you well!

A: It seems that this woman is a sorcerer who deceives people by these
acts. People think that she has knowledge and extraordinary abilities
that are unknown to physicians as she sucks a man’s abdomen and then
ejects pebbles and the like from her mouth. This woman may use the
Jinn in order to trick people by showing them that she brings something out of their abdomens while there is nothing. She only deceives people’s sight as was done by the sorcerers during the confrontation between Musa (Moses) and Pharaoh. She might also have something in her mouth like pebbles upon visiting the patient. Then, she ejects it when she sucks his abdomen in order to convince people that this thing comes out of his abdomen. We believe that it is not permissible to visit or seek treatment with this woman and others like her. This is because this woman and those like her are sorcerers who deceive people with lies or with using Jinn and things that were prohibited by Allah (Glorified and Exalted be He) as Shirk and other evil things that she does with patients for the sake of curing them. Briefly, it appears that this woman is a liar and a sorcerer who uses Jinn. Therefore, it is not permissible to visit her or those like her.

It was authentically reported that the Prophet (peace be upon him) said: He who visits a diviner and asks him about anything, his Salahs (Prayers) extending to forty nights will not be accepted. This Hadith was reported by Muslim in his Sahih.

It was reported in another narration: He who visits a diviner or a fortuneteller and believes him in what he says disbelieves what was revealed to Muhammad (peace be upon him).

This women and those like her lie and invent things that are baseless. These false things are told by Jinn in order to deceive people and lead them astray without knowing the truth. Allah is the One sought for help.

Q: I have a story that I desire to tell you about in order to give me an interpretation or advice about it. My neighbor’s daughter who is eighteen years old was sick. She had a psychological disorder. Her father brought her to physicians, but they did not achieve any progress. Then, he brought her to diviners and sorcerers who told him that she was touched by Jinn and they would treat her. The girl stayed with them for one day only. Then, she returned home as she had completely recovered from her disease. She now leads a normal and tranquil life with her father. What is the ruling on this regard? May Allah reward you well!
A: This may be done by Jinn and their supporters. They may cause harm to a woman or a man in order to make him feel sick. Then, if the guardian of the patient visits them and asks them for help, they will help him and remove the causes of diseases they have done. They do this in order to deceive people and lead them to Shirk (associating others with Allah in His Divinity or worship) and glorifying, resorting, seeking help and invoking Jinn and devils. All these acts are from evil acts and the machinations plotted by devils. Therefore, a Muslim should not be deceived by these things. He should not visit, resort or ask those people.

It was authentically reported that the Prophet (peace be upon him) said: He who visits a diviner and asks him about anything, his Salah (Prayer) extending to forty nights will not be accepted. And: He (peace be upon him) said when he was asked about diviners: ”Do not visit them!” He said: ”They are nothing.” And: He who visits a diviner or a fortuneteller and believes him in what he says disbelieves what was revealed to Muhammad (peace be upon him). And: He is not from us; who performs sorcery or has it performed for him, performs divination or has it performed for him or sees an evil omen or has it seen for him. All these acts, machinations and deception do not give people an excuse to visit them.

People should avoid them and seek cure from these diseases through legal remedies which includes reciting the Qur’an. Reciting the Qur’an is a remedy for diseases caused by Jinn and others. A Mu’min (believer) should recite for the patient and supplicate to Allah (Exalted be He) to grant him cure and recovery. Then, harm will be removed by Allah’s Will. This remedy was tried by the Imams (initiator of a School of Jurisprudence) and scholars in past and modern ages and was a cause of cure and remedy.

If one died because of this disease, it would be his moment of death. Allah (Glorified and Exalted be He) predestined for him to die because of this disease that they think to be the handwork of sorcerers and Jinn. Therefore, one should not prefer his temporal desire for obtaining a cure at their hands through something that causes harm in his religion and incurs Allah’s wrath upon him to what pleases Allah (Exalted be
He) and brings about His satisfaction. Therefore, one should follow legal instructions and remedies. If he dies, he will die according to his appointed moment of death. This is what should man think and do. He is not permitted to visit sorcerers or diviners out of fear of death. All these acts are great falsehoods, mischief in the earth, defiance of religion and aggression against what is legislated by Allah (Glorified be He). Allah is the One sought for help.

Fatwas of Nur ‘Ala Al-Darb: alifta.com

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Cure for obsessive Shaytaanic insinuations in Ibaadah

Wednesday, September 7, 2011

AbdurRahman.org

Q: The questioner says that she has a sister who complains about obsessive insinuations, especially while performing ablution. She requests His Eminence Shaikh to guide her to the best way which, by Allah’s Permission, will relieve her from this anxiety.

A: Many people, men and women, complain about the obsessive misgivings. The treatment of this disease is to seek refuge with Allah (Most Exalted be He) from Satan, because it is one of his manifold wicked insinuations and one of his plots.

It is well-known that Satan is the open enemy of Allah, about whom He (Most Exalted and Sublime be He) says: “Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire”. He (Most Exalted and Sublime be He) also says: ”And if an evil whisper from Shaitân (Satan) tries to turn you away (O Muhammad صلى الله عليه وسلم) from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower”.

Therefore, the treatment of this disease is to seek refuge with Allah from Satan, the outcast, while performing ablution, during prayer and in all other situations. Whenever one feels the evil misgivings, he should seek refuge with Allah from Satan by saying: I seek refuge with Allah from Satan, the outcast, and one should have strong will and sincerity to get rid of these misgivings and should have hope in Allah (Most Exalted and Sublime be He).

In order to fight against this enemy, one need strong will and sincerity, and be sure that no one saves man from Satan except Allah, Who is All-Omnipotent to do all things (Most Exalted be He). Therefore, it is the duty of all Muslims, men and women, to resort to Allah (Most Exalted be He) with sincerity and seek His Help to save them from this enemy
whenever they feel these evil misgivings and in all other situations. The
believer should seek help and support from Allah (Most Exalted be He)
by saying: O Lord, protect me from Satan and from his insinuations!
O Lord, keep me away from his evil! O Allah, save me from his evil
temptations and wicked thoughts. One should ask his Lord and seek
help from Allah, and Allah (Most Exalted be He) will protect him so
long as the servant is sincere in his supplication. Allah (Most Exalted
be He) says: Call upon Me; I will respond to you. Allah does not break
His Promise (Most Exalted and Sublime be He). However, man might
not be serious in seeking help from Allah, and thus become heedless and
call upon Allah without sincerity. Thus, there has to be sincerity and
true desire in seeking the protection of Allah (Most Exalted be He). The
person should resort to Allah and wholly submit himself to Him with
complete faithfulness and hope in order to gain protection from this
open enemy.

If someone performs ablution he should not repeat his abluta-
tion due to devilish insinuations. Likewise, he should not
repeat his prayer because of such insinuations. He should
full trust that his ablution and prayer are valid and should
not repeat any part of them due to Satan’s insinuations.
For, if he inclines to obey Satan and repeats ablution or
the prayer, then the enemy of Allah will prompt him with
more evil temptations. Thus, whenever you perform ablu-
tion and you are confident that you have fulfilled all its re-
quirements, then do not let doubt creep into your heart.
Fear Allah and do not repeat some or all of its acts. Do
not respond to the misgivings of Satan. The same should
be done with regard to prayer which you should complete
with no insinuations as having made mistakes therein. Do
the same thing in every similar situation in which you with-
stand the misgivings of the enemy of Allah and beat him.

Source: alifta.com
Fatwas of Nur ‘Ala Al-Darb>Volume 5>Book of Taharah>Chapter on
invalidators of Wudu‘>Advice if there is doubt concerning Wudu’
Proving the Truth of Jinn’s Inhabitation of Human Beings and Refuting Those Who Deny This

Tuesday, September 6, 2011
AbdurRahman.org

Fatwas of Ibn Baz – alifta.net

A reply sent to Shaykh ‘Aly Tantawy on 12/11/1408 A. H.

Praise be to Allah. May peace and blessings be upon the Messenger of Allah, his Companions, and those who follow his guidance!

Some short and long articles were published in local newspapers and others in the month of Sha‘ban of this year (1407 A. H.) regarding the declaration of some members of the Jinn who possessed Muslim women in Riyadh. They declared that they had become Muslims before me after they had declared this before brother ‘Abdullah ibn Mushrif Al-‘Umary who lives in Riyadh. Al-‘Umary recited some Adhkar (invocations) on the Jinn-possessed lady and talked to the Jinn, reminding him of Allah (Exalted be He) and His Omnipotence as well as frightening him with the grievous sin of injustice. After the Jinn said that he is a Buddhist disbeliever, the shaykh called him to Islam and to come out of the woman whom he was possessing. Accordingly, the Jinn complied and declared his conversion to Islam before shaykh Al-‘Umary. Then, shaykh Al-‘Umary and the guardians of the woman wanted to come to me with the woman to hear the Jinn member’s conversion to Islam. When they were all present, I asked the Jinn about the reason for embracing Islam. He spoke on the tongue of the woman but in a manly voice. All this happened in the

presence of the woman who was sitting in the chair next to me beside her brother, sister and shaykh Al-‘Umary as well as some shayks who witnessed and heard the speech of the Jinn while openly declaring his conversion to Islam. He said he was a Buddhist from India. On my part, I advised him to observe Taqwa (fearing Allah as He should be feared) and to leave the body of this woman as he is making her suffer. The Jinn submitted to my order and said that he embraced Islam willingly. Therefore, I advised him to call his people to Islam after Allah (Exalted be He) had guided him to the right path. He came out of the woman’s body and his last word was ”As-salamu ‘alaykum” (peace be upon you), then the woman spoke with her normal voice and felt comfortable and relaxed from the pain he was causing to her. After the lapse of a month or more, she visited me again with her brothers, maternal uncle, and sister and told me that she was very well, her condition was stable and the Jinn had never returned to her. When I asked her about how she felt when she was possessed by this Jinn, she said that she always had deviant ideas contradicting the Shari’ah, in addition to an inclination to the Buddhist religion, and a desire to read its books. However, after this Jinn was exercised from her, she no longer had such ideas, as she returned to her normal state away from such abominable ideas.

I was told that shaykh ‘Aly Al-Tantawy denied the occurrence of such matters, claiming that this is a kind of charlatanism and mere lies. He said that the speech that was mentioned on the tongue of the woman might have been recorded, not real. I asked for the tape in which the Jinn had declared that, and was confirmed that such opinions are really his. However, I could not imagine how he could think that what the woman said was recorded even though I, myself, asked the Jinn some questions and he replied. Then how could a person having the least degree of wisdom imagine that a recorded tape can be asked and give answers. This is one of the ugliest abominations and a way of permitting falsehood. He even said that the Jinn’s conversion to Islam by a human opposes Allah’s Saying in the story of Sulayman (Solomon) as
He says: and bestow upon me a kingdom such as shall not belong to any other after me Undoubtedly, his understanding was wrongful and untrue (may Allah guide him) as there is nothing whatsoever regarding the Jinn’s conversion to Islam by a human going against Sulayman’s call.

Similarly, a multitude of the members of the Jinn converted to Islam as a result of the Prophet’s (peace be upon him) Da’wah (calling to Islam) to them.

This is mentioned in the Surah of Al-Ahkaf and Surah of Al-Jinn. It is reported in the Two Sahih Books on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said,

Satan came to me yesterday suddenly, so as to spoil my prayer but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Sulayman (Solomon) (peace be upon him): My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me so I let him go cursed. This is the wording of Al-Bukhari, whereas the wording of Muslim is: A strong demon of the Jinn came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him, and I caught him and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Sulayman (Solomon) (peace be upon him): My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me so I let him go cursed.

It is also related by Al-Nasa’iy in conformity with the authenticity condition of Al-Bukhari on the authority of ‘Aishah (may Allah be pleased with her):

While the Prophet (peace be upon him) was performing prayer, Satan came to him. The Prophet (peace be upon him) took him and strangled him, and said: ”I did so till I
felt the coldness of his tongue on my hand and had not been for the invocation of my brother Sulayman, he would have been bound until people would see him.” Related by Ahmad and Abu Dawud on the authority of Abu Sa‘id with the wording: I kept strangling him with my hand until I felt his saliva between my two fingers: the thumb and the index.

Also, related by Al-Bukhari in his Sahih as Mu‘allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) (vol.4, p.487) as in Fath Al-Bary on the authority of Abu Hurayrah (may Allah be pleased with him) that he said:

Allah’s Messenger (peace be upon him) deputed me to keep Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) of Ramadan. Someone came and started taking handfuls of the foodstuff of Zakat-ul-Fitr (stealthily). I took hold of him and said, ”By Allah, I will take you to Allah’s Messenger (peace be upon him).” He said, ”Leave me, for I am needy and have many dependents, and I am in great need.” I released him, and in the morning Allah’s Messenger (peace be upon him) asked me, O Abu Hurayrah, ”What did your prisoner do yesterday?” I said, ”O Allah’s Messenger, the person complained of being needy and of having many dependents, so, I felt pity for him and let him go.” Allah’s Messenger (peace be upon him) said, ”Indeed, he told you lie and he will come again.” I believed that he would come again as Allah’s Messenger (peace be upon him) had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, ”I will definitely take you to Allah’s Messenger (peace be upon him).” He said, ”Leave me, for I am very needy and have many dependents. I promise I will not come back again.” I pitied him and let him go. In the morning Allah’s Messenger (peace be upon him) asked me, ”What did your prisoner do, Abu Hurayrah?” I replied, ”O Allah’s Messenger, he complained of great need and of so many
dependents, so I felt pity for him and set him free.” Allah’s Messenger (peace be upon him) said, ”Verily, he told you a lie and he will return.” I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, ”I will surely take you to Allah’s Messenger (peace be upon him) as it is the third time you promise not to return, yet you break your promise and come.” He said, ”Forgive me and I will teach you some words with which Allah will benefit you.” I asked, ”What are they?” He replied, ”Whenever you go to bed, recite Ayat-ul-Kursy (the Qur’anic Verse of Allah’s Chair, Surah Al-Baqarah). Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). By doing so, Allah will appoint a guard for you and no devil will come near you until the morning.” So I let him go. When it was morning, the Prophet (peace be upon him) asked me, ”What did your prisoner do?” I replied: ”He claimed he will teach me some words with which Allah will benefit me.” So the Messenger asked, ”What are they?” Abu Hurayrah replied, ”He said: whenever you go to bed, recite Ayat-ul-Kursy (the Qur’anic Verse of Allah’s Chair, Surah Al-Baqarah). Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). By doing so, Allah will appoint a guard for you and no devil will come near you until the morning.” The Messenger of Allah (peace be upon him) said, ”He told you the truth, although he is a liar. Do you know who you have been talking to for three nights, Abu Hurayrah? He replied in the negative and the Prophet (peace be upon him) said, ”It was Satan.”

The Prophet (peace be upon him) said in the Sahih (authentic) Hadith related by Al-Bukhari and Muslim on the authority of Safiyyah (may Allah be pleased with her) that the Prophet (peace be upon him) said,

”Satan circulates in the human body as blood does.”

169
It is related by Al-Imam Ahmad (may Allah be merciful with him) in his Musnad vol. 4, p. 216 with a Sahih Sanad (chain of narrators) that

Uthman ibn Abu Al-‘As (may Allah be pleased with him) said: “O Messenger of Allah, the devil confounds my prayer.” He (peace be upon him) said: ”That is a devil called Khanzab. When you feel his illusory acts, spit three times at your left and seek refuge with Allah from the devil three times.” ‘Uthman said: ”When I did that, Allah dispelled from me what I felt.”

It is also reported in Sahih Hadiths that every human has a companion from the Jinn and another from the Angels, even the Prophet (peace be upon him) but Allah (Exalted be He) helped him against his companion until this companion converted to Islam. The Book of Allah (Glorified and Exalted be He), the Sunnah of His Prophet, and Ijma’ (consensus) of the Ummah (nation) all mentioned the possibility of a Jinn possessing a human and causing him to be epileptic, then how could unqualified person, who is not a scholar, deny that without knowledge and guidance? This denial is the way of innovators who contradict the creed of Ahl-ul-Sunnah wal-Jama‘ah (those adhering to the Sunnah and the Muslim main body). It is Allah Alone Whose help can be sought. There is neither might nor power except with Allah! I will mention for you, the reader, some accounts of scholars in this regard in-sha’a-Allah (if Allah wills).

The Commentaries of Mufassirs (exegetes of the Qur’an) (may Allah be merciful with them) regarding Allah’s saying:

Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity.

Abu Ja‘far ibn Jarir (may Allah be merciful with him) commented on this Ayah: Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. saying, ”Allah means that Satan allures the one who consumes Riba (usury) to insanity during his lifetime, as Satan causes him depression and seizure because of Al-Mass
(insanity).” Al-Baghawy (may Allah be merciful with him) commented on this Ayah (verse): will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. meaning, the possessed refers to the person who is in state of insanity.

Ibn Kathir (may Allah be merciful with him) said regarding the Ayah: Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ”The people referred to in the Ayah will be resurrected from their graves on the Day of Resurrection in a similar condition to someone who is possessed by Satan i.e. in a condemned way.”

Ibn ‘Abbas (may Allah be pleased with them) said, ”The usurer is resurrected on the Day of Resurrection as a choking insane person.” Related by Ibn Abu Hatim. The same effect was also narrated on the authority of ‘Awf ibn Malik Sa‘id ibn Jubayr, Al-Suddy, Al-Rabî‘ ibn Anas, Qatadah and Muqatil ibn Hayyan.

This is ibn Kathir’s account, may Allah be merciful with him.

Al-Qurtuby (may Allah be merciful with him) comments on Allah’s saying: Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity.

saying this verse is a proof against those who deny the possession of Jinn in human beings and think that it is a natural disposition and that Satan can never enter or be a part of a human. Many Mufassirs gave accounts to this effect. For more information, please check Tafsir books.

Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said in his book Idah-ul-Dilalh Fi ‘Umum Al-Risalah Lil Thaqalayn (Explaining the Significance of Generality of the Message to Both Humans and Jinn) in Majmu’ Al-Fatawa (The Compendium of Fatwas) vol.19, pp.9-65, ”For this reason some Mu‘tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) figureheads, including Al-Gubba’i and Abu Bakr Al-Razy and others denied the entrance of the Jinn into the body of the epileptic. However, they did not deny the existence of the Jinn, even
though the entrance of the Jinn into human has not been reported, according to them, in the Prophet’s Traditions (peace be upon him). Definitely, they went wrong in this regard. That is why Al-Ash‘ary mentioned in his book, Maqalat Ahl-ul-Sunnah wal-Jama‘ah, that they proclaimed that the Jinn enter the body of the epileptic person, as Allah (Exalted be He) says: Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ‘Abdullah ibn Ahmad ibn Hanbal said, ”I told my father that some people claim that Jinn can never enter the body of a person. So he said, ‘O son! They tell lies. Satan can even speak on the tongue of those whom he possesses.”

Shaykh-ul-Islam (may Allah be merciful with him) also said in (vol.24, pp 276-277) the following:

”The existence of Jinn is affirmed in the Book of Allah, Sunnah of the Messenger of Allah (peace be upon him), and according to the consensus of the Salaf (Righteous Predecessors) of this Ummah and its leading scholars. The entrance of a Jinn into a human body is also confirmed by the consensus of Ahl-ul-Sunnah wal-Jama‘ah (those adhering to the Sunnah and the Muslim main body). Allah (the Exalted states) says: Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. It is authentically reported that the Prophet (peace be upon him) said, Satan circulates in the human body as blood does.

‘Abdullah ibn Al-Imam Ahmad ibn Hanbal said,

”I told my father that some people claim that Jinn can never enter the body of a person. So he said, ‘O son! They tell lies. Satan can even speak on the tongue of those whom he possesses.” Shaykh-ul-Islam said, ”What he [Imam Ahmad] said is self-evident. The Jinn may possess someone and cause them to speak a language they do not even know. A possessed person may be violently beaten, in a way that even a camel may not endure, yet he neither feels the
beating nor is aware of the words he says.” Furthermore, the possessed person may pull the drag he is sitting upon, moves things from a place to another, and other practices that confirmed to those who witnessed such behavior that the one who spoke or moved was not a human being.

Then he said, “None of the leading Muslim scholars ever denied the ability of Jinn to enter the body of a human being. Whoever denies this fact and assumes that Shari‘ah denies it has fabricated lies against Shari‘ah, as there is no Shari‘ah-based evidence that denies this fact.” (End of quote).

Imam Ibn Al-Qayyim (may Allah be merciful with him) mentioned the following in his book, Zad Al-Ma‘ad fi Hadiy Khayr Al-‘Ibad, vol. 4, pp. 66-69:

”There are two types of Jinn’s possession of human beings:

Possession caused by earthly malicious spirits;

and the other caused by filthy mixtures.

As for the second type, it is the domain of physicians to find what causes it and how to treat it.

Concerning the possession of spirits, the knowledgeable persons among them acknowledge its existence and do not deny it. They also admit that its treatment should be by confronting the celestial, benevolent and honorable spirits with that wicked and malicious ones to ward off the evil they cause and forestall their acts. This is even stated by Hippocrates in some of his books, as he mentioned some cures for possession. However, he said that his cure is only beneficial in case of possession caused by mixture of filthy blends, but not for that caused by evil spirits.

Ignorant, worthless and disreputable physicians deny the possession of spirits and do not admit that the affect the body of the possessed relying on no evidence to support
their claims. They are only ignorant as there is no medical proof to prove the impermissibility of this matter even though the Jinn’s possession of human beings is an established fact and reality attests to it. However, the physicians’ denial of possession and ascribing this to the occurrence of some filthy blends is partially, not completely true.

Ignorant and atheist doctors started to attribute the possession of human beings as caused only by filthy blends, but anyone with the least knowledge of such spirits and how they affect the body of the possessed will be astonished at the ignorance of such people and the weakness of their perception of such matters.

It should be noted that providing a treatment for possession is done on both sides; the person who is possessed and the healer.

As for the duty of the possessed person,

he should have strong Iman and sincerely turn to the One who created such spirits and be attentive with his tongue and heart when seeking refuge with Allah (Exalted be He), as if he is in a battlefield in which two matters are indispensable for him to gain victory over his enemy; the right weapon and the strong hand that holds it. If any of them falls short, the other is useless, let alone the lack of both things and the obscenity of a believing heart deprived of Tawhid, Tawakkul (putting one’s trust in Allah), Taqwa (fearing Allah as He should be feared) and sincerely seeking Allah’s help.

The second aspect related to the healer

who should not lack the same two matters, as some healers only find it sufficient to say to the Jinn, ”come out of the body”, or ”Bismillah [In the Name of Allah], or say, ”There is neither might nor power except with Allah! The Prophet (peace be upon him) used to say, Get out, you are the enemy of Allah and I am the Messenger of Allah.”
I witnessed our shaykh sending a person to speak with the possessing spirit in the body, saying, “The shaykh commands you to get out, this is not permissible for you”, and then the possessed person comes to his senses and may even speak with the Jinn. In other cases, the Jinn might be of rebellious and obstinate in which case they need to be exorcised through beating the body of the person who wakes up feeling no pain at all. We often witnessed that.

He added, ”Generally speaking, this kind of possession and treatment is not denied except from some weak-minded people whose knowledge is unreliable. In most cases, those who are possessed by such evil spirits are responsible for their condition by their poor share of practicing sound Iman (Faith), and the depravity of their tongues and hearts from authentic Adhkar and Prophetic supplications. This condition provides the evil spirit, which finds a person stripped of Iman to protect him or her, and affect and dominate his body.”

This is the end of his account – may Allah be merciful with him.

Through the Shari‘ah-based evidence that we have mentioned and the consensus of the scholars of Ahl-ul-Sunnah wal-Jama‘ah (those adhering to the Sunnah and the Muslim main body) concerning the possibility of Jinn haunting a human body, it becomes clear for readers that those who deny this fact are totally wrong, and that Shaykh ‘Aly Al-Tantawy made a great mistake in denying matters that he does not know very well.

However, he promised that he would return to Al-Haqq (the Truth) whenever he is guided to. We ask Allah that he does so after reading what we mentioned. May Allah grant him and us guidance!

Similarly, it should be known that what Al-Nadwa newspaper published in its issue dated 14/10/1407 A. H., p.8 concerning what Dr. Muhammad ‘Irfan said about the vanishing of the word ”insanity” from the medical dictionary and his describing the Jinn possessing of the human body and
speaking on his tongue as completely wrong from the scientific point of view, all this is invalid on his part due to his lack of sound religious knowledge and ignorance of what the esteemed scholars of Ahl-ul-Sunnah wal-Jama‘ah have said in this regard. The ignorance of many doctors with regard to this fact is not to be taken as evidence; rather it denotes their unawareness of what many other trustful scholars say that is consistent with the Shari‘ah and consensus of Ahl-ul-Sunnah wal-Jama‘ah, as reported by Shaykh-ul Islam Ibn Taymiyyah from all people of knowledge, and as also reported by Abu Al-Hasan Al-Ash‘ary from Ahl-ul-Sunnah wal-Jama‘ah. This was also reported to have been said by Abu Al-Hasan Al-Ash‘ary as cited by the versatile scholar Abu ‘Abdullah Muhammad Ibn ‘Abdullah Al-Shibly Al-Hanafy who died 799 A.H. in Chapter Fifty-One of his book, ”Akam Al-Murjan fi Ghara’ib Al-Akhbar wa Ahkam Al-Jan”.

It has been previously mentioned in the speech of Ibn Al-Qayyim (may Allah be merciful with him) that prominent physicians admit the existence of this matter and do not deny it; rather, it was denied by the ignorant and atheist among them.

As such, the reader should know and comprehend fully what we said as being akin to the truth and not to fall victim to the illusory words of doctors and those following their way, or those who ignorantly speak of matters in which they do not have sound or reliable knowledge, but are just imitating ignorant physicians and some innovators from Mu‘tazilah and the like. Allah is the One Whose Help is sought.

Warning:

The Sahih Hadiths, which we cited, are narrated from the Prophet (peace be upon him) as well as the reliable accounts of the people of religious knowledge that speaking to, preaching, and calling the Jinn to Islam and their acceptance do not categorically go against what Allah says in the story of Prophet Sulayman (peace be upon him) in Surah Sad: ”My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower.”
Likewise, there is no contradiction in this regard relating to command-
ing the Jinn to enjoin the good and to forbid the evil or even beating them if they refuse to get out of the person possessed. All who do not oppose the mentioned Ayah; rather, this is obligatory when it comes to resisting the oppression of the wrong-doers, supporting the oppressed, enjoining the good and forbidding the evil, as done with humans.

It is previously mentioned in the Sahih Hadith that the Prophet (peace be upon him) said, ”I seized one of the Jinn until his saliva ran onto my hand.” The Prophet (peace be upon him) said, ”Had it not been for the supplication of my brother Sulayman, he (the Jinn) would have been kept tied up so that people might watch him.” In another narration by Muslim on the authority of Abu Al-Darda’ that the Prophet (peace be upon him) said, Allah’s enemy, Satan, came with a flame of fire to put it in my face, so I said three times: ”I seek refuge in Allah from you.” Then I said three times: ”I curse you with Allah’s full curse.” But he did not retreat (on any one of these) three occasions. Thereafter, I attempted to seize him. I swear by Allah that had it not been for the supplication of my brother Sulayman (peace be upon him), he would have been bound and made an object of sport for the children of Madinah. There are many Hadiths narrated in this regard.

These are the accounts of the people of knowledge. I hope this would suffice for those who seek the truth. I ask Allah with His Most Beautiful Names and Most High Attributes to grant us and all Muslims sound understanding of His Din (religion), to hold fast to it, and to guide us to say the truth and to do good deeds. I also seek refuge in Allah (Exalted be He) from speaking about Him without knowledge or denying that which our limited knowledge can not comprehend. He is the One Who is Capable of doing so. May Allah grant us success! May Peace and blessings of Allah be upon His Servant and Messenger, our Prophet Muhammad, his family, Companions, and those who followed him in righteousness!
Asking the jinn about matters of the Unseen – Shaikh al-Albaani

Tuesday, September 6, 2011

Translated by Ahmed Abu Turaab

http://shaikhalbaani.wordpress.com/

What is the ruling concerning asking the *jinn* about matters of the Unseen?

Shaikh al-Albaani said, “We do not hold that one should turn to the *Jinn* concerning questions about matters of the Unseen since that is one of the causes for the misguidance of mankind. In the Noble Quran, Allaah, the Mighty and Majestic, mentioned some of the misguidance of the polytheists of the past. So the Lord of all Creation, the Blessed and Most High, said, narrating the story of the *Jinn* who came to the Prophet, وَسَلِيمَ عَلِيهَا الْلَّهُ صَلَيْهُ, and believed in him, part of what those *Jinn* said was, ”And verily, there were men among mankind those who sought refuge with the masculine among the *jinns*, but they (i.e., the *jinns* only) increased them in sin and disbelief.” Jinn 72:6

Seeking the help of the *Jinn* in order to gain knowledge of the Unseen is, as some of the people of the past said when disapproving of people seeking help from one another, “… like a prisoner calling for help from another prisoner.” So mankind seeking help from the *Jinn* to gain knowledge of the Unseen is just like a man seeking the help of another man since both categories, man and *jinn*, share in the fact that neither of them has knowledge of the Unseen.

As for when by Unseen a matter is intended which actually occurred but is absent from mankind due to the fact that their strength and power is limited and the strength of the *Jinn* is greater, then likewise we say: it is [still] not befitting [to ask the *Jinn*]. Since if they are continually called upon the matter will expand just as a hole in a garment keeps increasing until it cannot be patched up[1], and thus the people will
fall into associating partners in worship with Allaah, the Mighty and Majestic, [shirk], committing shirk in the Attributes of Allaah. Since as you all know Allaah is one in His dhaat [essence], one in the fact that He Alone is worshipped–so none of His Creation whatsoever can share with Him in knowing the Unseen. As He, the Blessed and Most High, said, “(He Alone is) the All-Knower of the Unseen, and He reveals to none His [knowledge of the] Unseen. Except to a Messenger (from mankind) whom He has chosen…” Jinn 72:26-27

So the Prophets and the Messengers themselves did not know the Unseen but Allaah, the Mighty and Majestic, taught them some of the matters of the Unseen through revelation.

And there is no Prophet after our Prophet, ﷺ.

Thus, the path to acquiring knowledge of the Unseen is blocked, whether it is concerning knowledge of those things from the Unseen which have not yet occurred or those things of the Unseen which have occurred but which mankind does not have the strength or ability to acquire [even though they have taken place]. So seeking the aid of the Jinn in this type, without doubt, is humiliating and [nothing but] misguidance, which can lead, as I have just said, to associating partners with Allaah, the Mighty and Majestic.

Perhaps from the modern day proofs of this is what has reached us about your country in particular, Kuwait. That there is a person there who claims to have knowledge of the Unseen such that he ordered his followers to migrate from Kuwait to here, Jordan, and that there would be snow and it would be very cold in Jordan so he ordered them to buy some blankets and other such things to keep themselves warm with and that on the contrary in Kuwait, Allaah forbid, there would be a blazing fire along with other false and futile claims that he made—do you have any knowledge about that?

Questioner: We received some news, O Shaikh, that he is in Syria and there is another in Egypt, from the Sufis.

Shaikh al-Albaani: But there followers here [in Jordan] say that their Shaikh is in Kuwait.
Questioner: This is correct. They have followers dispersed [in different places, some of whom] went to Kuwait. Last Sunday they made an announcement in the newspaper that they were waiting for everybody. And the Shaikh was present in Syria and another in Egypt, and they announced to their followers that the Day of Resurrection was about to be established. So they left the schools, and this is true, and some of them sold their land and left.

Shaikh al-Albaani: Many of them came here.

Someone in the gathering said: The abode of the Shaikh of this tariqah [Sufi way] in Kuwait is that of Fareed Hamdaan. And his son and brother are here [in Jordan].

Questioner: Last Sunday and Monday many of the newspapers announced that one of their Shaikhs was in Syria and the other in Egypt.

Shaikh al-Albaani: It is possible, whatever the case, that there is movement [of these people or Shaikhs] and [people] preferring [one to another]

The proof here is that opening the door to communicating with the Jinn leads man to fall into misguidance which has been forbidden."


[1] Shaikh al-Albaani used an old Arabic example here, saying:

الرَّاقِعِ عَلَى الْخَرْقُاتَّ سَعَ

The literal translation would be as I have put in the post, i.e., a hole in a garment is patched up but keeps increasing such that the patch cannot cover the hole anymore and the meaning is as Abu Hilaal al-Askari explained in Jumhuratul-Amthaal (1/160), “And it means: The problem/corruption increases such that it cannot be rectified or contained.”
Is it Allowed to Seek the Assistance of the Jinn? – Sheikh Al-Albanee

Tuesday, September 6, 2011

AbdurRahman.org

Translated by Ahmed Abu Turaab

http://shaikhalbaani.wordpress.com/

Questioner: Regarding the jinn, there are two questions regarding them, the first is about seeking assistance from them. It is known that amongst the jinn there are disbelievers, sinners [faasiq] and Muslims.

Al-Albani: Yes, by Allaah.

Questioner: So is it permissible for a Muslim, if he is able to, or some things happen [as a result of which] it becomes clear to him that the jinn, for example, is a Muslim, and so he seeks his assistance in some worldly affairs. So is it permissible for a Muslim to use this jinn ..., in the same way that I seek the assistance of a human Muslim brother?

Al-Albani: When you mentioned seeking assistance from the Muslim jinn, how do you know he is a Muslim?

Questioner: He says so!

Al-Albani: He says so?

Questioner: Yes.

Al-Albani: And you do not know him [he is unknown].

Questioner: Yes.

Al-Albani: And you do not know him [he is unknown].

Questioner: Yes. Unknown because I do not know him.

Al-Albani: So how do you judge with the testimony of someone unknown?
Questioner: And he, namely, in reality, he is just like one of the brothers.

Al-Albani: No I am asking you, if there were a brother next to you, how do you know if he is a Muslim and a righteous one if you do not know him?

Questioner: I don’t know.

Al-Albani: Thus, the question from its general, initial, onset was wrong. Is it permissible to seek assistance from the jinn or not? The answer is no.

As for categorising the jinn then it can be [done] in two ways. Dividing them in terms of there being amongst them those who are righteous and those who are sinners, believers and disbelievers. This is correct, “There are among us some that are righteous, and some the contrary; we are groups each having a different way.” [Jinn 72:11]. This is from the angle of there being an unseen reality, something which we do not see.

As for dividing the jinn in terms of their relation to us humans/mankind, then such a division is lost on us. We cannot say, “So and so who speaks to us is a Muslim jinn, or a non-Muslim jinn, or a righteous Muslim jinn … no, we cannot make apparent such judgements. Because this is a judgement about something which is behind–as they say today–nature, i.e., in sharee’ah terminology, the Unseen. We do not know the Unseen.

And at the same time as it not being something legislated, believing someone who is unknown and from the Unseen, is also stupidity. Because if a person who you do not know at all were to come to you and say, ‘I am a trustworthy Muslim. And I want to share with you [in something].’ You would not agree to it, because you don’t know him. So then it is even more fitting that you do not accept the testimony of someone who is behind a wall who says, ‘I am a good, righteous Muslim. And I am going to interact with you from behind this wall based upon the fact that the religion is sincerity.’

Questioner: Yes.

Al-Albani: Would a person accept such a dealing?
Questioner: No.

Al-Albani: So what do you think about [someone] behind a wall, behind all matter [i.e., someone from the Unseen].

Thus, the correct question is: is it permissible to interact with the Jinn at all?’ The answer is that it is not allowed at all.

The only thing that is allowed in that which is connected to Jinn and mankind is that if one were pretty sure that there is a person who has been possessed by a Jinn, then some aayahs can be recited on him, and [the Jinn] can be warned through such recitation … this is what has been established in the Sunnah.

As for the Quraan then it warns us against seeking the assistance of the Jinn [this having been quoted] from the believing Jinns [themselves] who came to the Prophet ﷺ and believed in him. They spoke about their situation such as saying, ’And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief,’ [Jinn 72:6] i.e., … in misguidance.

Because of this it is not allowed to seek the assistance of the Jinn. This is the answer to the question. End of Shaikh al-Albaani’s words.

I’ve seen some of the translations that have been put up on the blog have been taken and made into YouTube videos. I happened to chance by some of them. I don’t mind anyone taking such an initiative since I had been hoping someone could do it, may Allaah reward you guys well, whoever you are. At the same time I’d like it if you could send me a link to inform me of such videos. If they’re done well, I can then put up a link to them on the blog here. Shukran.

Al-Hudaa wan-Noor, Tape no. 704, starts at 3 minutes and 50 seconds approximately.

Sheik Muqbil’s advice to the Jinn of Ahlus Sunnah

Tuesday, September 6, 2011

AbdurRahman.org

...And returning to our advice to our brothers from amongst the Jinn, we advise them to attend the classes of knowledge; and perhaps some people think that they (the Jinn) don’t attend the classes of knowledge.

And there was a man there from Sa’da, and a jinn used to come to him to study the Koran; but the jinn was ignorant; and perhaps even a devil. So the jinn used to deceive our companion from Sa’da, so if anyone became sick the jinn would say to him, “You must slaughter a black rooster”. So he would say to the jinn, “That is not permissible.” So the jinn would say, “This sickness is not cured except by slaughtering a black rooster.”

Another person used to study in Riyadh, and a young jinni girl used to come to him to memorize Koran. So she used to sit behind him, and he would give her coffee, so she would take the coffee from him and drink it.

And another person used to study in the circles of knowledge, this particular day before he even realized it there was a voice saying, “Oh Sheik, Oh Sheik”, and those present did not know who was speaking. So the Sheik said, “Yes, what do you want.” So the jinn said, “These companions of yours, who are arriving, are throwing a stick, and it is not hitting anyone except us.”

So the Jinn are not prevented from attending the circles of knowledge. And a brother informed me that he was curing a person who had become possessed, so he (the jinn) said to him, “You are reading upon me, and I am a student of Abi Abdur Rahman Muqbil ibn Haadi Al Waadi. And this brother, the one who was doing the curing is the brother
Naasir Al Kareemi; then the jinn said to him, “You used to have a house beneath the mountain”. And this was correct; the brother Naasir used to live beneath the mountain was he was here in Damaj. …

So there is nothing that prevents some of them from being present during the classes, and we say to them welcome.

But as for those that cause harm and the devils,

“And say ”O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones.

”And I seek refuge with Thee O my Lord! Lest they should come near me.” (Chapter 23 verse 98)

But as for the one that is present from the jinn and is well behaved, and benefits and returns and relays (the knowledge) to his people and does not harm his brothers; then it is no problem. (If he attends the lessons)

And he studies the knowledge, and works by it, and calls to ALLAH. Because the deen is complete, comprehensive. ALLAH says, “O ye who believe! Enter into Islam whole-heartedly” (Chapter 2 verse 208)

http://www.sahab.net/sahab/showthread.php?s=203 bc87eed00f22091380ec523e8fe6f\&threadid=309832\ Translated to English by brother Rasheed Barbee

Internet Source: http://www.salafitalk.net/
What the Jinn says about Raafidah

Al-Haafidh Ibn Katheer – Allaah have mercy upon him – reports the following incident in his tafseer of Surah Al-Jinn, verse 11:

Ahmad b. Sulaymaan al-Najjaad said in his Amaalee: ... Abu Mu’aa’wiyyah said, I heard Al-A’mash say,

” ‘A jinni once came to us and I asked him:

what is the favorite food amongst you?’

He replied, ‘Rice.’

So we gave some to them and I saw handfuls of rice being lifted and I couldn’t see anyone [picking them up].

I asked, ‘Do these false desires (bid’ah) that are amongst us exist amongst you?’

He replied, ‘Yes.’

I asked, ‘How are the Raafidah amongst you?’

He replied, ‘The worst of us.’”

Ibn Katheer said, ‘I presented this chain of narration to our Shaykh, Al-Haafidh Abu Al-Hajjaaj Al-Mizzee and he said, ‘This chain of narration is saheeh all the way to Al-A’mash.’”

Source:

Tafsir Ibn Kathir : Surah Al-Jinn : The Jinnss testify that among Them there are Believers, Disbelievers, Misguided and Guided
Seeking Allaah’s protection for your children from all Shayaateen

Tuesday, September 6, 2011
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Placing children under Allaah’s protection

The Prophet (Sallallaahu ‘alaihi wa sallem) used to seek refuge for Al-Hasan and Al-Husayn and say:

لاَّئِفَةٌ عِنْيٍّ كُلُّ وَمَنْ يُهَمُّهَا، شَيْطَانٌ كُلُّ مِنْ الْخَلْقِ، اللَّهِ بِكُلِّ لَبْعَاتِ أَعْيُنِكُمَا

U’eedhukum abikalimata Allaaah At-taammati min kulli shaytaanin wa haammah wa min kulli ‘aynin laammah

(I seek refuge for you both in the perfect words of Allaah, from every shaytaan and every poisonous reptile, and from every ‘ayn).

At-Tirmidhi, 2060; Abu Dawood, 4737.

And he would say,

“Thus Ibraaheem used to seek refuge with Allaah for Ishaaq and Ismaa’eel, (‘Alaihumaa Salaam).”

Narrated by al-Bukhaari, 3371.

Fataawa Ash-Shaykh Ibn ‘Uthaymeen, 2/117, 118
Seeking Refuge in Allaah from the Snatching of Shaytan at Time of Death

Tuesday, September 6, 2011

AbdurRahman.org

Student of knowledge Abu Yusuf Khalifa (hafidhahullaah) relayed this du’aa the Prophet (salallaahu ‘alaihi wa sallam) made.

The Prophet (salallaahu ‘alaihi wa sallam) said:

Wa Aoodhubika an ya takhabaTani ash-Shaytan ‘indal Mawt

(I seek refuge in you (Allaah) from Shaytan snatching me at the time of death.)

Sunan Abu Dawud (authentic).

Source: http://www.salafitalk.net/

According to a saheeh hadeeth narrated by al-Nasaa’i from Abu’l-Yusr, the Prophet (peace and blessings of Allaah be upon him) used to pray: “Allaahumma innee a’oodhu bika min al-taraddi wa’il-haram wa’il-gharaq wa’il-harq, wa a’oodhu bika an yatakhabatani al-shaytaan ‘ind al-mawt ( O Allaah, I seek refuge with You from being thrown from a high place, old age, drowning and burning; and I seek refuge with You from being beaten by the Shaytaan at the time of death).”

Commenting on this hadeeth in Al-Fayd (part 2, p.148), al-Manaawi said: “[The phrase] ‘and I seek refuge with You from being beaten by the Shaytaan at the time of death’ means, lest he should wrestle with me and play with me, and damage my religious commitment or mental state (at the time of death) by means of his insinuating whispers which cause people to slip or lose their minds. The Shaytaan could take control of a person when he is about to depart this world, and misguide him or stop him from repenting…”
Important Question Related to Listening to The Quran for Protection from the Shaytan

Tuesday, September 6, 2011

AbdurRahman.org

Question:

There is a hadith wherein it is mentioned that if a person recites Surah Al Baqarah in the home, the shaytan will not be able to enter the home. Does this ruling also apply to one who listens to the Surah being recited from an audio tape?

Answer:

No, the recitation from an audio recording does not benefit (with regards to protection). This is because it cannot be said that the person has (in fact) read the Quran, but rather it is said that he listened to a previous recording.

Similarly, if we were to record an athan, and at the time of prayer we played the recorded athan, this would not be accepted. Likewise if we did the same with a Jum’ah (Friday) sermon, and at the time of Jum’ah prayer we played the sermon through the microphones, and (person on) the tape said: Asalam u alaikum wa Rahmatullahi wa Barakaatuhu, and then the caller of the athan calls to prayer, and the Imam gives the sermon (all on tape). Would any of this be correct and accepted? No it would not! Why? Because this is all considered a previous recording and it is similar to someone writing on a piece of paper or placing a Quran in his home. This does not take the place of reciting the Surah (for protection).

Sheikh Muhammed bin Saleh Al Uthaymeený Liqa al Bab al Meftuh

Link: http://www.sahab.net/forums/showthread.php?t=368472

Source :http://www.salafitalk.net/
Verily, spendthrifts are brothers of the Shayaateen (devils)

Monday, September 5, 2011
AbdurRahman.org

The Prohibition Of Overspending And Extravagance During Weddings And Other Joyous Occasions

The Waleemah is a Prophetic Sunnah intended for the purpose of announcing a marriage and manifesting joy and happiness during this noble occasion. However, it has to be carried out within the boundaries of the Islamic rules and regulations; and neither being wasteful nor extravagant.

Allaah (Ta-aalaa) said:

‘But spend not wastefully (your wealth) in the manner of a spendthrift. Verily, spendthrifts are brothers of the Shayaateen (devils), and the Shaytaan (The Devil) is ever ungrateful to his Lord.’ [Surah Al-Israa; Ayah 26-27] [1]

Shaytaan does not call the person to (anything) except to every blame-worthy habit. So he calls him to miserliness and to refrain from spending, but when the person refuses to obey him, he calls him to overspending and extravagance; but Allaah calls to the most just and balance of affairs, and praises the person for that, as He (subhaanah) has stated about the Ibaadur-Rahmaan;

‘And those, who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes).’ [Surah Furqaan; Ayah:67] [2]

Therefore, economizing in spending and not being extravagant and wasteful is an obligation during marriage ceremonies and other than it. These squanderers, who waste meat and food and dispose of it in waste bins should be reminded that there are hungry people hoping for a mouth full of (food) and a scrap of bread. (They should be reminded) to fear Allaah and to fear Him in their gatherings, and that they do not become the cause of Allaah’s blessings being stopped…..[3]
[(Reference: 1, 3; Al-Bayaan Li-AkhtaaýI Badil Kuttaab) of Shaikh Saaleh Al-Fawzaan, page: 27, Vol: 2]

[Reference: 2, Tafseer As-Sadi]

http://www.salafitalk.net/st/printthread.cfm?Forum=11&Topic=5124
The True Message of Yahya (John "The Baptist")

Yahya was commanded by Allaah with Tawheed, singling out Allaah with all worship, without ascribing partners to Him.

Imam Ahmad narrated that Al-Harith Al-Ash’ari said that the Prophet of Allaah said:

Allaah commanded Yahya bin [son of] Zakariya to implement five commands and to order the Children of Israel to implement them, but Yahya was slow in carrying out these commands. ‘Isa (Jesus, son of Mary) said to Yahya, ‘You were ordered to implement five commands and to order the Children of Israel to implement them. So either order, or I will do it.’ Yahya said, ‘My brother! I fear that if you do it before me, I will be punished or the earth will be shaken under my feet.’

Hence, Yahya bin Zakariya called the Children of Israel to Bayt Al-Maqdis (Jerusalem), until they filled the Masjid. He sat on the balcony, thanked Allaah and praised him and then said, ‘Allaah ordered me to implement five commandments and that I should order you to adhere to them.

The first is that you worship Allaah alone and not associate any with Him. The example of this command is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that? Allaah created you and sustains you. Therefore, worship Him alone and do not associate anything with Him.

I also command you to pray, for Allaah directs His Face towards His servant’s face, as long as the servant does not turn away. So when you pray, do not turn your heads to and fro.
I also command you to fast. The example of it is the example of a man in a group of men and he has some musk wrapped in a piece of cloth, and consequently, all of the group smells the scent of the wrapped musk. Verily, the odor of the mouth of a fasting person is better before Allaah than the scent of musk.

I also command you to give charity. The example of this is the example of a man who was captured by the enemy. They tied his hands to his neck and brought him forth to cut off his neck. He said to them, ‘Can I pay a ransom for myself?’ He kept ransoming himself with small and large amounts until he liberated himself.

I also command you to always remember Allaah. The example of this deed is that of a man who the enemy is tirelessly pursuing. He takes refuge in a fortified fort. When the servant remembers Allaah, he will be resorting to the best refuge from Satan.

Source: Tafsir Ibn Kathir, Volume 1
Internet Source: http://www.salafitalk.net/st/printthread.cfm?Forum=12&Topic=7617
A vision is from Allah and a dream is from Shaytan

Monday, September 5, 2011

AbdurRahman.org

Q 12: I see in a dream that I have a car accident or that one of my relatives is killed (may Allah forbid). I usually have this dream after Fajr (dawn) prayer. Please give me some insight regarding this matter.

A: This dream is from Satan and you have to spit three times to your left and seek refuge in Allah from Satan and what you have seen once you wake up. You should then turn on your other side and this dream will not harm you. You should not tell anyone about it, as the Prophet (peace be upon him) stated, "A good dream is from Allah and a bad dream is from Satan.

Anyone who sees something (in a dream) that they hate, should spit to their left three times and seek refuge with Allah three times from the evil of Satan and of what they have seen. Then they should turn on the other side and it will not harm them. They should tell no one about it."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

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Browse by Volume Number67 > Group 168 > Volume 24: Miscellaneous


A vision is from Allah and a dream is from Satan

Most important books regarding the Stratagems of the Shaytaan and their cures

Monday, September 5, 2011

AbdurRahman.org

Q: What are the most important books that discuss the secrets of the souls and the treatment of wild whims, and who are the most important authors in this respect?

A: One of the best books in this respect is the one written by Ibn Al-Jawzy (may Allah be merciful to him). He was a preacher who thoroughly explored the souls. He wrote a book entitled "Talbis Iblis" (Entanglements of the Devil) in which he discussed the ways that the devil uses to entangle humans in whims and suspicions. Ibn Al-Jawzy (may Allah be merciful to him) really excelled in this book.

Moreover, there is a book entitled "Ighathat-ul-Lahfan min Maka’id Al-Shaytan (Relieving the Distressed from the Stratagems of the Devil) by Ibn Al-Qayyim (may Allah be merciful to him), which discusses a valuable subject. It is summarized by Shaykh ‘Abdullah ibn ‘Abdul-Rahman Ababtin in ”Mukhtasar Al-Ighathah (The Summary of the Relief of the Distressed)” and many other books.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

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72http://www.alifta.net/Fatawa/FatawaChapters.aspx?View=←
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73http://www.alifta.net/Fatawa/FatawaChapters.aspx?View=←
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cellaneous Fatwas\textsuperscript{74} > Knowledge\textsuperscript{75} > The books that discuss the secrets of the souls and the treatment of wild whims\textsuperscript{76}

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\textsuperscript{75}http://www.alifta.net/Fatawa/FatawaChapters.aspx?View=\rightarrow Tree&NodeID=12427&PageNo=1&BookID=7

\textsuperscript{76}http://www.alifta.net/Fatawa/FatawaChapters.aspx?View=\rightarrow Page&PageID=14403&PageNo=1&BookID=7
Take a siesta for the Shayaateen do not take a siesta

"Take a siesta for the Shayaateen do not take a siesta”

(at-Tabaraani in al-Awsat and Abu Na’eeem in at-Tibb, al-Albaani declared it hasan in Saheehul Jami’ no. 4307 or Volume 4 Page 174)

Siesta : short afternoon rest (Qaylūlah or Qā’ilah ) – [between Dhuhr (midday) and Asr (afternoon) prayers]

Differing from Satan

Satan appears in the form of a sincere advisor and claims that he is giving sincere advice to humans. It is incumbent upon the person to do the opposite of what he orders and to say to him, ”If you were to advise anyone, you should advise yourself. You have put yourself in the Hell-fire. And you have earned the wrath of Allah. How can anyone advise another when he does not advise himself?“ Al-Haarith ibn Qais said, ”If Satan comes to you while you are praying, and says, ”You are showing off, ” then rebuke him and make it even longer!”” This was his insight, may Allah have mercy on him.

If we are aware that there is some act that is pleasing to Satan or is one of his characteristics, then we must act in a contrary manner. For example, if Satan eats with his left hand, then we must eat with our right hand.

The Prophet (peace be upon him) said, ”Each of you should eat with his right drink with his right, take with his right and give with his right for Satan eats with his left, drinks with his left, gives with his left and takes with his left”. Also Satan drinks with us if we drink standing; therefore the Prophet (peace be upon him) taught us that we should drink sitting.
Also the Prophet (peace be upon him) told us that we should take a short nap at midday because Satan does not do so. He said, "Take a short nap because Satan does not take a short nap"

Source: The world of jinn and devils – Umar S. Ashqar
When an evil thought comes to them from Shaytan ..

Sunday, September 4, 2011

AbdurRahman.org

Allah says in Surah Al-A’raf,

(201. Verily, those who have Taqwa, when an evil thought comes to them from Shaytan, they remember (Allah), and (indeed) they then see (aright).)

(202. But (as for) their brothers (the devils’ brothers) they (the devils) plunge them deeper into error, and they never stop short.)

Allah mentions His servants who have Taqwa, obeying His orders, and avoid what He

(when comes to them) an evil thought, or anger, or the whispers of Shaytan cross their mind, or intend to err, or commit an error,

(they remember) Allah’s punishment, as well as, His tremendous reward. They remember Allah’s promises and threats, then repent, go back to Him, seek refuge with Him and ask for forgiveness before death,

(and (indeed) they then see (aright)) they become aright and aware of the error of their ways.

Allah said next,

(But (as for) their brothers they plunge them deeper) in reference to the devils’ brothers among mankind. Allah said in another Ayah, (Verily, the spendthrifts are brothers of the Shayatin) (17:27) for they are followers of the Shayatin, who listen to them and obey their orders.

(They plunge them deeper into error) the devils help them commit sins, making this path easy and appealing to them
(and they never stop short) for the devils never cease inciting mankind to commit errors.

‘Ali bin Abi Talhah reported that Ibn ‘Abbas commented on Allah’s statement,

(But (as for) their brothers they plunge them deeper into error, and they never stop short.) “Neither mankind stop short of the evil that they are doing nor the devils stop short of luring them. ‘Therefore,

(they never stop short) refers to the devils getting tired or stopping their whispering.

Allah said in another Ayah,

(See you not that We have sent Shayatin against the disbelievers to push them to do evil) (19:83) persistently luring the disbelievers to commit evil, according to Ibn ‘Abbas and others.

Source: Tafseer Ibn Kathir, Al-A’raf, verses 201 and 202
Turning one’s head during Salah to seek refuge (in Allah) from Shaytaan

Saturday, September 3, 2011
AbdurRahman.org

Turning one’s head during Salah to seek refuge (in Allah) from Satan

(Part No. 11; Page No. 130)

Question : A Muslim sister asks about the ruling on turning one’s head during Salah to seek refuge in Allah from the devil called Khanzab (a devil that distracts a servant at the time of prayer)?

A: There is no harm in turning the head during Salah seeking refuge in Allah from the accursed Satan when casting his insinuations. Rather, it is desirable when there is a dire need for it on condition that it is done by moving one’s head only, because the Prophet (peace be upon him) ordered ‘Uthman ibn Abul-’As Ath-Thaqafi (may Allah be pleased with him) to do so when he complained to the Prophet about the insinuating thoughts that Satan casts during prayers, so he ordered him to spit (dryly) to his left side three times and seek refuge in Allah from Satan.[1] He did so and Allah granted him recovery.

As for turning one’s head during performing Salah without a due reason, this is undesirable. When the Prophet (peace be upon him) was asked about this, he said: It is a quick stealing by which Satan takes away (a portion) from the prayer of a person (By making him glance left and right). May Allah guide us all to what pleases Him! He is All-Hearing and Responsive.

Foot Notes:

[1] Related by Muslim, Book on greetings, Chapter on seeking refuge from the insinuating thoughts of Satan during Salah, no. 4083

General Chairman of the Departments of Scholarly Research, Ifta’, Da‘wah, and Guidance

Fatwas of Ibn Baz
Turning one’s head during Salah to seek refuge with Allah from Satan

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Yawning is from Shaytaan and it may invalidate your Salah

Friday, September 2, 2011
AbdurRahman.org

Yawning could invalidate your Prayer!

The following is a summary translation taken from Sahab.net

Brother Muhammad Ibrahim As Shahi posted the following on sahab...

The one who yawns in general, and while praying specifically, is commanded with restraint (repelling the yawn) as much as he is able. The yawner is also enjoined to refrain from reciting, in order to avoid omitting some letters or words (from the recitation).

It is known that the Al Faatiha (Opening Chapter in the Quran) is a pillar from the pillars of the prayer, and it is incumbent upon the praying person to read it, while paying attention to its letters and words; if he omits a letter or reads the doubled consonant sound as though it has only one consonant or makes a mistake that alters the meaning, while having the ability to pronounce it correctly and he does not correct the mistake, then his prayer is invalid.

If the yawner reads while he is yawning perhaps he will omit—in most cases—letters or even words thus breaking his prayer if he omits something from the Al Faatiha, so it is imperative to give attention to this affair.

Here is the issue:

Narrated from Abu Huraira, عليه الله ورسلي, that the Messenger of Allah (Peace be upon him) said:

الشَّيْطَانُ ضَحِكَهَ اذَا أَحَدُكُمْ فَإِنَّاسْتَطَاعَ مَا فَلَبَّهُ أَحَدُكُمْ لَنَأَتِبْ إِذَا الشَّيْطَانُ مِنَ النَّارِ
Yawning is from satan, so if one of you yawns let him restrain it as much as he is able, and if he says “ah” satan laughs at him. (Narrated by Bukari)

Another wording of the hadith:

Yawning in the prayer is from satan, so if one of you yawns let him suppress it as much as he is able.

Imam Malik said,

“He covers his mouth in prayer in order to block his yawning, so if he recites while yawning and what he recites is understood then this action is hated although it shall count for him. If what he recites is not understood he must repeat what he recited, if he does not repeat what he recited and the recitation was from the Al Faatiha then it will not count; if it was from elsewhere it will count.

Imam An Nawawi said:

If the person yawns he should refrain from reciting until he finishes yawning, then he should recite; this was said by Mujahid, and this is correct. It is proven by what has been authenticated upon Abi Saeed Al Khudari, he said that the Messenger of Allah (peace be upon him) said:

If one of you yawns then let him cover his mouth with his hand, because surely satan will enter him. (Narrated by Muslim)

Hafidh ibn Hajar said:

The yawning person when praying has been commanded to refrain from reciting until his finishes yawning so that he does not alter his method of recitation.

Translated by Rasheed Barbee
The following is a summary translation taken from the website of Sheik Uthamin, may Allah shower him with mercy
http://www.ibnothaimeen.com/all/noor/article_8666.shtml

Seeking refuge after Yawning by Sheik Uthaimin

Question:

May ALLAH give you good, sozme people say after yawning “I seek refuge in Allaah from the accursed satan.” Is this mentioned anywhere?

Answer:

This is not mentioned, meaning it is not found (in the Quran or Sunna) that the person should say upon yawning, I seek refuge in Allaah from the accursed satan. Rather it is only mentioned that the person should repress the yawn as much as he is able and if he is not able then he should place his hand over his mouth. And the Prophet, peace and blessing be upon him and his family, directed us towards this action at the time of yawning and he didn’t say, “And also seek refuge with Allaah from the accursed satan.” So if someone says, “Did Allaah not say, {And if an evil whisper comes to you from Satan then seek refuge with Allaah . Verily, He is All-Hearer, All-Knower.}(Chapter 7 verse 20) And the Prophet peace and blessings be upon him and his family, has informed us that yawning is from satan.

So the answer is, all of this is correct; Allaah says this, {meaning the above verse} and the Prophet peace and blessings be upon him informed us that yawning is from satan. But, what is intended by {الشاعر} “an evil whisper” in this noble verse is to preoccupy the person with evil. Either by leaving off something which is obligatory or by doing something prohibited. So if the person feels that he is being stressed with this then he should say, “I seek refuge with Allaah from the accused satan.” As for yawning then the Prophet peace and blessings be upon him has taught us what is legislated to do at the time of yawning.

Source : SalafiTalk.net

http://www.salafitalk.net/st/printthread.cfm?Forum=10& Topic=5321
Iblees says: “You have done well” and embraces him

Iblis places his throne upon water

Sahih Muslim Book 039, Number 6755:

Jabir reported that Allah’s Messenger (may peace be upon him) said:

Iblis places his throne upon water; he then sends detachments (for creating dissension); the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: I did so and so. And he says: You have done nothing. Then one amongst them comes and says: I did not spare so and so until I sowed the seed of discord between a husband and a wife. The Satan goes near him and says: ‘You have done well. A’mash said: He then embraces him.

Source: The Book Giving Description of the Day of Judgement, Paradise and Hell (Kitab Sifat Al-Qiyamah wa’l Janna wa’n-Nar)\(^2\)

\(^{2}\)http://abdurrahman.org/sunnah/sahihMuslim/039.smt.html
Bringing the Children Indoors and Closing Doors and Windows When Night Falls
Friday, September 2, 2011

AbdurRahman.org

Question: The question regarding a Hadith concerning our children to call them in when Maghrib comes in and Shaytaan spreads, we shall lock our doors and calm our children down, and after a period of time we shall let them loose again .... How do we understand this hadith?

Answer: The answer concerning the hadith of the Prophet نبى و عليه السلام at the time of Maghrib: ”When nightfalls, then keep your children close to you, for the devil spreads out then. An hour later you can let them free;[1]

The meaning of the hadith, as the Prophet نبى و عليه السلام said, the Shayateen, at this time, spread out, they come out. So the child should not be left to go out at this time by himself. If he goes out with his Walee (his guardian) then there is no problem, Inshaa’Allaah with this but he should not be left to go out on his own because the Shayateen may abduct him or they may harm him. At this time nonetheless, the Shayateen are out and they are in large quantity and they might do types of harm. This is why we are ordered to bring the children in, calm them down or not let them out alone. As for closing the door, then the Prophet نبى و عليه السلام ordered that you close your doors and you say the name of Allaah عليه و عليه السلام upon it because as in a hadith, the Prophet نبى و عليه السلام said: ”shut the doors making mention of Allaah’s Name, for the Satan does not open a closed door”[2]

Answered by: Shaykh 'Abdul-Maalik Ramadaani al-Jazaairi


http://www.albaseerah.org/forum/
Meaning of the Ayah “...and follow not the footsteps of Shaitan”

The Ayah ”...and follow not the footsteps of Shaitan”

The second question of Fatwa no. 20703

Q 2: Allah (Exalted be He) says: and follow not the footsteps of Shaitan (Satan). What are the footsteps of Satan? Is looking at non-Mahram women (not a spouse or unmarriageable relatives) in real life or on satellite channels or talking to them on the phone or in the markets or flirting with them considered as following the footsteps of Satan? Is reading romantic books and art and fashion magazines with pictures of actresses and beautiful and charming celebrities considered as following the footsteps of Satan? What is our duty towards a person who does so? May Allah benefit us and you!

A: Following the footsteps of Satan as Ibn Kathir mentioned in his book in which he explained the meanings of the Qur’an (Tafsir Ibn Kathir vol. 1, p. 204) that Qatadah and Al-Suddy said,

"All sins are footsteps of Satan.”

‘Ikrimah said,

"They are the incitements of Satan.”

Mujahid said,

"Satan’s footsteps are his mistakes and sins.”

Abu Mijlaz said,

"Satan’s footsteps are vows involving sins.”

Al-Qurtuby (in Tafsir Al-Qurtuby vol. 1, P. 308) said, ”I said:
The correct view is that the utterance is general and covers all the sins and Bid‘ahs (innovations in religion) but not the acts of Sunnah (commendable acts) nor the rulings of Shari‘ah (Islamic law).”

Subsequently, it is clear that the footsteps of Satan apply to all the acts that involve disobedience to Allah (Exalted be He). So, whoever disobeys the orders of Allah (Exalted be He) and His Messenger (peace be upon him), violates the rulings of Shari‘ah, and commits things which Allah (Exalted be He) has prohibited is disobeying Him.

All that is mentioned in the question is considered as footsteps and tricks of Satan about which Allah (Exalted be He) says: He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not. Anyone who commits any such sins has to turn to Allah (Exalted be He) in sincere repentance and never do any such evil deeds again. Whoever knows any person who commits any such deeds has to advise them gently and leniently and explain the evil consequences of their bad deeds and encourage them to do good deeds and draw closer to Allah (Exalted be He) through supererogatory acts of worship and performance of Salah (Prayer) in congregation as Allah (Exalted be He) and His Messenger have ordered; because Salah prohibits immorality and wrongdoing.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member Member Member Deputy Chairman Chairman


Source: alifta.com
The Permanent Committee’s statement about jinn possessing humans

Friday, September 2, 2011
AbdurRahman.org

The Permanent Committee’s statement about jinn possessing humans

Praises be to Allah, Lord of ‘Alamin (mankind, jinn and all that exists) and peace and blessings be upon our Prophet Muhammad, his family and Companions.

To answer the inquiry of Hammad ibn ‘Abdullah Al-Hammad, a tax notary public, about what was written by: Muhammad ibn ‘Abdullah Al-Fawzan in Al-Jazirah Newspaper, issue no. 10168 dating 29/4/1421A. H. denying the fact that humans can be possessed by the Jinn, the Permanent Committee of Scholarly Research and Ifta’ states:

There is evidence from the Book of Allah, may He be Glorified and Exalted, and the Sunnah of His Prophet (peace be upon him), as well as the consensus of Ummah (nation) on the possibility and occurrence of this condition, i.e. A Jinn possessing the body of a human. Allah, the Exalted, states, Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. Ibn Jarir, may Allah have mercy on him, said: He (Allah) means that Satan leads him to insanity during his lifetime as Satan causes him depression and seizure, (Al-Mas) means insanity.

Al-Baghawy, may Allah have mercy on him, commented on this Ayah (verse), will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. with a similar statement.

Ibn Kathir, may Allah have mercy on him, said, ”The people referred to in the Ayah will be resurrected from their graves on the Day of Resurrection in a very similar condition to someone who is possessed by Satan, in terms of the very odd state they will be in.” Ibn ‘Abbas, may
Allah be pleased with them, said, ”The usurer is resurrected on the Day of Resurrection as a choking insane person”, narrated by Ibn Abu Hatim. He said it was narrated from ‘Awf ibn Malik, Sa‘id ibn Jubayr, Al-Suddy, Al-Rabi‘ ibn Anas, Qatadah and Muqatil ibn Hayyan with close wording.

Al-Qurtuby, may Allah have mercy on him, said: This Ayah (Qur’anic verse) is a proof against those who denied the possession of Jinn in human beings thinking that it is a natural disposition and that Satan can never enter a human or be a part of him.

Shaykh-ul-Islam Ibn Taymiyyah, may Allah have mercy on him, wrote in Majmu‘ Al-Fatawa (The Compendium of Fatwas) vol. 24, pp. 276-277,

”The existence of Jinn is affirmed in the Book of Allah, Sunnah of the Messenger of Allah (peace be upon him) and according to the consensus of the Salaf (Righteous Predecessors) of this Ummah and its leading scholars. Moreover, the entrance of a jinn into a human body is also confirmed by the consensus of Ahl-ul-Sunnah wa-Jama‘ah (those adhering to the Sunnah and the Muslim main body). Allah, the Exalted states, Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. In the Sahih (authentic) Book of Hadith compiled by Al-Bukhari and/ or Muslim) it is reported that the Prophet (peace be upon him) stated, Satan circulates in the human body as blood does.

‘Abdullah son of Imam Ahmad ibn Hanbal said, ”I told my father that some people claim that Jinn can never enter the body of a person. So he said, ‘O son! They tell lies. Satan can even speak on the tongue of those whom he possesses.’” Shaykh-ul-Islam said, ”What he ['Abdullah] said is self-evident. The Jinn may possess someone and cause him to speak a language that he does not even know. A possessed person may be violently beaten, beatings that even a camel may not endure, yet he neither feels the beating nor is aware of the words he says.” Then he said, ”None of the leading Muslim scholars ever denied the ability of Jinn entering the body of a human being. Whoever denies this fact and assumes that the Shari‘ah (Islamic law) denies it too, is fabricating lies
against Shari‘ah as there is no Shari‘ah-based evidence that denies this fact.” (End of quote).

Through the Shari‘ah-based evidence that we have mentioned and the consensus of the scholars of Ahl-ul-Sunnah wal-Jama‘ah (those adhering to the Sunnah and the Muslim main body) concerning the possibility of Jinn entering a human body, it becomes clear for the readers that those who denied this fact are totally wrong. Consequently, the writer Muhammad ibn ‘Abdullah Al-Fawzan should return to the right and not speak about matters he does not know very well. Allah, the Exalted, states, And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Attributing things to Allah with no basis of reliable knowledge is more grievous than Shirk (associating others with Allah in His Divinity or worship) as far as prohibition is concerned. Allah, the Exalted, states, Say (O Muhammad الله صلى الله عليه وسلم عليه وسلم): ”(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge.”

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta’

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Bakr Abu Zayd Salih Al-Fawzan ‘Abdullah ibn Ghudayyan ‘Abdul-‘Aziz ibn ‘Abdullah Al Al-Shaykh
Is it permissible for the Muslim to curse Shaytaan?

Fatwa no. 19753

Q: A man heard me cursing Satan one day and criticized me for that. He said it is prohibited to curse Satan, because cursing him makes him haughty. Is this correct? Please, advise. May Allah reward you!

A: When Satan incites a Muslim to sin or whispers (suggests) to him, it is permissible for him to seek refuge and protection in Allah Alone from Satan. Also, it is permissible for the Muslim who fears the harm of Satan’s plot, or that of his supporters, to seek the help of Allah to ward off Satan’s evil and harm. He should often recite Dhikr (Remembrance of Allah) so that Allah will rebuke him and thwart his plot in a disgraceful manner.

And Allah (Exalted be He) states: And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower. He (Exalted be He) says: And say: My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayâtîn (devils). And I seek refuge with You, My Lord! lest they should come near me.”

It was authentically reported from the Prophet (peace be upon him) that: when getting up to pray, he (peace be upon him) used to say: I seek refuge in Allah the All-Hearing and All-Knowing from the accursed Satan, from his Hamz (evil whispers) and his Nafkh (arrogance) and his Naft (spell and in that Hadith scholars interpreted Naft as Poetry).

It was also compiled by Imam Ahmad in his Musnad (Hadith compilation) Vol. 5 p. 59 on the authority of Abu Tamimah Al-Hujaimy that a man who was riding behind the Prophet (peace be upon him) said:

One day as I was riding behind the Prophet on a donkey, it stumbled and I shouted, “Let Satan perish!” The Prophet said, “Do not say ‘let Satan perish,’ for if you say so he will
feel important and haughty and he will say, ‘I thwarted him with my power!’ Instead say, ‘In the name of Allah,’ so that he will (feel humiliated and) be smaller than a fly.” A similar narration was related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes).

It was mentioned in the book of Al-Samt wa Adab Al-Lisan (Silence and Etiquettes of the Tongue) written by Ibn Abu Al-Dunia p. 205 on the authority of Mujahid (may Allah be merciful with him) saying:

”Seldom do people mention Satan but he attends to them; when he hears someone invoking curses on him, he says, ‘Indeed, you invoke curses on a cursed being.’ There is nothing more breaking to Satan’s back than saying ‘there is no deity worthy of worship but Allah.”’ This is the effective cure for fending off Satan’s harm from man, since the evil of the rebellious Jinn (creatures created from fire) cannot be removed except by that.

Allah cursed Satan in His Book repeatedly when he became arrogant and refused to carry out the order of Allah to prostrate before Adam in honor and respect. As a result, Allah described Satan as an accursed outcast. He has been expelled from the mercy and Paradise of Allah on the Day of Resurrection.

Allah (Exalted be He) states:

They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but Shaitân (Satan), a persistent rebel! Allâh cursed him. And he [Shaitân (Satan)] said: ”I will take an appointed portion of your slaves. He may He be Exalted] stated: (Allâh) said: ”Then, get out from here, for verily, you are Rajîm (an outcast or a cursed one).” [Tafsîr At-Tabarî] ”And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection).”

The Messenger (peace be upon him) cursed Satan in his Salah (prayer) when he (the Prophet) resisted him and wanted to harm and destroy him. It was related by Imam Muslim in his Sahih (authentic) Book of
Hadith on the authority of Abu Al-Darda’ (may Allah be pleased with him) saying:

Allah’s Messenger (peace be upon him) stood up (to pray) and we heard him say:” I seek refuge in Allah from you.” Then said: ”I curse you with Allah’s curse” three times, then he stretched out his hand as though he was taking hold of something. When he finished the prayer, we said: Messenger of Allah, we heard you say something during the prayer which we have not heard you say before, and we saw you stretch out your hand. He replied: Allah’s enemy Satan came with a flame of fire to put it in my face, so I said three times: ”I seek refuge in Allah from you.” Then I said three times: ”I curse you with Allah’s full curse.” But he did not retreat (on any one of these) three occasions. Thereafter, I meant to seize him. I swear by Allah that had it not been for the supplication of my brother Solomon he would have been bound, and made an object of sport for the children of Madinah.

Therefore, it is permissible for the Muslim to curse Satan when he comes to harm him or tries to dissuade him from obedience to Allah. Nonetheless, he should not give up seeking refuge in Allah from Satan, always reciting Dhikr (Remembrance of Allah), Bismillah [In the Name of Allah] or other Adhkar (invocations), which are permissible under the Shari‘ah (Islamic law). This guarantees protection of the Muslim against the evil of Satan. Based on the Ayah (Qur’anic verse) and Hadiths mentioned above, a Muslim should not take to cursing Satan needlessly as a form of following the Messenger of Allah (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Browse by Volume Number\textsuperscript{83} > Group 1\textsuperscript{84} > Volume 26: Miscellaneous
3\textsuperscript{85} > Cursing\textsuperscript{86} > Cursing Satan

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\textsuperscript{84}http://alifta.com/Fatawa/FatawaChapters.aspx?View=Tree& NodeID=2&PageNo=1&BookID=7
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Charlatanry : The Awliya’ of Allah and the Awliya’ of Satan

Friday, September 2, 2011

AbdurRahman.org

(6) Conjuration

Q: Among us are some members of a dervish order; one of them is a relative of ours. He is an illiterate man, not gifted by any agility or wit, but he drank a sip of water from the hands of the head of this order to be able to perform charlatan tricks and sorcery before the people. He can strike his stomach with every cutting weapon such as daggers, swords, pieces of wood, bullets, etc. He is neither a practicing Muslim, nor does he perform the obligatory acts of worship enjoined by Allah such as Salah (Prayer), Sawm (Fasting) and others.

Please clarify the opinion of Islam regarding this matter. What is the secret of his ability to strike himself in this manner? Please reply in writing, as this phenomenon takes place in our country and in other Arab and Muslim countries as well.

A: Allah sent Muhammad (peace be upon him) as the Final Messenger, on the authority of Qur’anic texts and Ijma’ (scholarly consensus), as Allah says (what means), Muhammad ( وسلم عليه الله صلی) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. (Surah Al-Ahzab, 33: 40). Hadiths were reported from the Messenger of Allah (peace be upon him) by a significant number of trustworthy narrators to show that he is the Last of Prophets; and Muslims have unanimously agreed to this.

Awliya’ (supporters) are of two types: Awliya’ of Allah, and Awliya’ of Satan.

Allah (may He be praised and Exalted) has explained in His Book and the Sunnah of His Messenger (peace be upon him) that He has Awliya’ from among mankind, and that Satan also has his Awliya’.
Thus, Allah distinguishes between those who serve and support Him and those who serve and support Satan, saying (what means): No doubt! Verily, the Auliyâ’ of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allâh – Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success. (Surah Yunus, 10: 62-64).

Allah also states, Allâh is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See V.2:81,82) (Surah Al-Baqarah, 2: 257). It is mentioned in the Sahih (authentic) Hadith narrated by Al-Bukhari and others, from Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace be upon him) that he stated, Allah says: “Whoever antagonizes a Waliy (sing. of Awliya’) of Mine has challenged Me to fight – or I have declared war against him.” The Prophet (peace be upon him) informed that if anyone declares hostility to the Awliya’ of Allah, he thus declares hostility and a fighting challenge against Allah.

Allah also mentions the Awliya’ of Satan when He states: So when you want to recite the Qur‘ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one). Verily! He has no power over those who believe and put their trust only in their Lord (Allâh). His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh i.e. those who are Mushrikûn i.e. polytheists. See Verse 6:121). (Surah Al-Nahl, 16: 98-100). Allah also says: And whoever takes Shaitân (Satan) as a Wali (protector or helper) instead of Allâh, has surely suffered a manifest loss. (Surah Al-Nisa’, 4: 119).

Allah also says: Verily, We made the Shayâtîn (devils) Auliyâ’ (protec-
tors and helpers) for those who believe not. And when they commit a Fâhishah (evil deed, going round the Ka’bah in naked state, and every kind of unlawful sexual intercourse), they say: “We found our fathers doing it” until Allah’s saying: surely they took the Shayâtîn (devils) as Auliyâ’ (protectors and helpers) instead of Allâh, and think that they are guided. (Surah Al-A’raf, 7: 27-30). Allah also says: And certainly, the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maitah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism]. (Surah Al-An’am, 6: 121). Allah relates the statement of the Prophet Ibrahim (Abraham, peace be upon him) who said: “O my father! Verily I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of Shaitân (Satan) (in the Hell-fire).” [Tafsir Al-Qurtubî] (Surah Maryam, 19: 45). Allah also says: O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them until Allah’s saying: Verily, You, only You, are the All-Mighty, the All-Wise.” (Surah Al-Mumtahanah, 60: 1-5).

It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from ‘Amr Ibn Al-’As (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) say publicly, not in secret: Behold! The family of so-and-so (referring to one group among his relatives) are not of my Awliya’ (supporters). Verily, my Wali (Protector, Supporter, and Helper) is Allah and the righteous believers.

Thus, the difference between the Awliya’ of the All-Merciful and the Awliya’ of Satan is:

The Awliya’ of the All-Merciful are the Allah-fearing, pious believers, as Allah states: No doubt! Verily, the Auliyâ’ of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no
fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allâh – Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). (Surah Yunus, 10: 62-63); whereas the latter are those who show hostility towards Allah and do not obey His Law.

Indeed, the best Awliya’ of Allah are His Messengers; Allah has manifested miracles and performed Karamahs (wonders) through His Messengers. Allah may also bring about Karamahs at the hands of His Awliya’; whereas the astounding feats performed by the Awliya’ of Satan are diabolical practices. The Shaykh of Islam Ibn Taymiyyah (may Allah have mercy on him) said, “Linguistically speaking a Mu’jizah (miracle) refers to anything extraordinary, as defined by the precedent Imams like Imam Ahmad Ibn Hanbal and others who call it a sign, yet many of the latter Imams differentiate between them in terms of wording, attributing a Mu’jizah (miracle) to a Prophet and a Karamah (wonder) to a Waliy. However, both of them signify something extraordinary.”

Given this, the person in question is of the Awliya’ of Satan, and his mentioned acts are satanic and deception wrought on people’s eyes. These acts are nothing real; they are illusions and deception wrought on people by the help of the devils.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammed, his family and Companions!

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Q: The following text was mentioned in “Mukhtasar Sirat Al-Rasul” (The Abridged Biography of the Prophet): “The Prophet (peace be upon him) recited Surah Al-Najm in their presence, and when he reached Allah’s Saying (which means), Have you then considered Al-Lat, and Al-‘Uzzâ (two idols of the pagan Arabs) And Manât (another idol of the pagan Arabs), the other third? (Surah Al-Najm, 53: 19-20), Satan threw into his recitation the words: ‘These are the exalted Gharaniq (Cranes), whose intercession is hoped for.’ They (the disbelievers) thought that the Prophet (peace be upon him) really said it, and they rejoiced greatly.” Is this tale true? If yes, does Satan have the power to cast into his recitation the aforesaid words? Please advise, and many thanks to you!

A: The tale of Gharaniq was mentioned by many scholars of Tafsir (explanation of the meanings of the Qur’an) in their interpretation of Allah’s Saying (the meanings of which are translated as), Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it. (Surah Al-Hajj, 22: 52), and in the Tafsir of Allah’s Saying, Have you then considered Al-Lat, and Al-‘Uzzâ (two idols of the pagan Arabs) And Manât (another idol of the pagan Arabs), the other third? It was narrated through many chains of narration with different wordings. However, all of them are Mursal (with no Companion of the Prophet in the chain of narration), and were never reported through authentic chains of narration, as mentioned by Al-Hafizh ibn Kathir (may Allah be merciful to him) in his Tafsir. After he mentioned this tale through all its chains of narration, he said, “However, all of them are Mursal and disconnected.”

Ibn Khuzaymah said that this tale was fabricated by the Zanadiqah (Heretics); it was also denied by Abu Bakr ibn Al-’Araby, Al-Qadi
'Iyad and others, who disapproved of both its Sanad (chain of narrators) and Matn (the text). As for the Sanad, it is due to the above-mentioned reasons. As for the Matn, it is due to what was stated by Ibn Al-‘Araby that when Allah (Exalted be He) sends the Angel to His Messenger, He instills in him (His Messenger) the knowledge that it is the Angel who sends down Wahy (Revelation) to him; Satan can never put on his lips words, which throw him into confusion, and so he recites them as Qur’an. As there is Ijma’ (unanimous consensus) on the infallibility of the Messenger of Allah (peace be upon him) and the impossibility of his committing Shirk (associating others with Allah in His Divinity or worship), he could not have said these words by mistake, or thinking that they were Qur’an. He could not have preferred pleasing his people over pleasing his Lord, which made him wish that Allah would not reveal anything to him that might displease them. Moreover, the evidence used to prove the authenticity of this tale, which is inferred from Allah’s saying, Verily, they were about to tempt you away from that which We have revealed (the Qur’ân) unto you (O Muhammad صلى الله عليه وسلم), to fabricate something other than it against Us (Surah Al-Isra’, 17: 73) certainly does not prove its authenticity. Rather, it proves the innocence of the Prophet (peace be upon him) of the accusation of reciting these polytheistic words, as the Ayah indicates denial and negation, not affirmation. It is also evident that Satan merely threw some falsehood into his recitation, but he did put such polytheistic words on his tongue nor inspired these words inside him, which he actually recited, read, or uttered, whether inattently, by mistake or on purpose, until Jibril (Gabriel) came and corrected him, and he (peace be upon him) grieved over what happened. It was not also proven that the Ayah was revealed to console the Messenger of Allah (peace be upon him) for what he was afflicted with according to this tale, to prop up such an interpretation with all the errors that it contains.

The Jumhur (dominant majority) of Ahl-ul-Sunnah (those adhering to the Sunnah) agreed with Ibn Al-‘Araby on what he said. They stated that the meaning of the Ayah is: Never did Allah send a Messenger or a Prophet before you (O Muhammad) but when he did recite the revelation or narrated or spoke, a devil from among mankind or jinn would throw during his recitation or speech some false words spoken by that devil and heard by the attendants. Or the devil would whisper
evil thoughts to the Kafirs (disbelievers) and hypocrites who thought them to be part of the Wahy, while they are not. Allah then abolishes whatever words, whisperings or deception which Satan throws in and completely eliminates them, to establish the truth by His Words, for the Perfection of His Knowledge and Profound Wisdom. This is the Way of Allah with His Messengers, Prophets and their enemies, to fulfill the purpose of trying and testing mankind, so that the wicked is distinguished from the good; so that the Kafirs and hypocrites who are to be destroyed through their following the falsehood that Satan casts may be destroyed after a clear evidence, and the people of unwavering faith, whose hearts rest secure in Iman (belief), who are guided to the Straight Path, may live after clear evidence.

Thus, it becomes clear through the previously mentioned that the tale of Gharaniq is false. Satan does not have the power to thrust some falsehood into the mouth of the Prophet (peace be upon him) which he then recites or utters. Satan might have thrown some false words while the Prophet (peace be upon him) was reciting; words which were uttered by Satan and heard by the attendants, or Satan might have whispered some evil inspirations in the soul of the disbelievers and hypocrites, which they thought them to be part of the Wahy, while they are not. Allah then abolishes such Satanic sayings, eliminates misconception and establishes His revelations.

It also becomes clear that the opinion of Shaykh Muhammad ibn ‘Abdul-Wahab (may Allah be merciful to him) is the same of the Jumhur (dominant majority) of scholars, which holds that Satan has thrown some falsehood or evil whispering during recitation, but certainly not on the tongue of the Prophet (peace be upon him), or in his soul, or in the souls of the true believers. It was only in the ears of Kafirs, or inside their souls, which they thought to be part of the Qur’an. The wisdom of Allah entails that He destroys falsehood and establishes His revelations, so that the truth triumphs out of His Mercy to the people. Allah is All-Knowledgeable, All-Wise. The scholars of Islam are unanimously agreed on the infallibility of Messengers in all and everything that they convey from Allah (Glorified and
Exalted be He) to mankind.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Related Links:

- The Story of Gharaniq – Fatawa from Sheikh Ibn Baaz and Sheikh Al-Albanee – Salafitalk.net


89http://www.salafitalk.net/st/viewmessages.cfm?Forum=6&Topic=5725
The Need to Give Due Importance to Always Reciting the Supplications through which Refuge is Sought

Thursday, September 1, 2011

AbdurRahman.org

by Sheikh Al-Albanee

Translated by Ahmed Abu Turaab @
http://shaikhalbaani.wordpress.com

Al-Albani: It is obligatory upon every Muslim, as an act of worship firstly, and secondly as a means of [medically] treating oneself, to seek refuge with Allaah the Mighty and Majestic with those words authentically reported from the Prophet [which are] that he either say:

laً fis-Sama‘i wahuwas-Sami‘ul-AlimBismilla‘hilladhi
laً Yad‘urr Ra‘ Ma‘asmihii shai’un fil-Ard‘i wa

In the Name of Allaah with Whose Name nothing is harmed on earth nor in the heavens and He is The All-Hearing, The All-Knowing.

Or:

A’uthu bi kalima‘tillahhit-Ta‘mma‘ti min sharri ma‘ khalaq

I take refuge in Allaah’s Perfect Words from the evil He has created.
For then nothing will harm him that day. Imaam Ahmad reported this *hadith* in his *Musnad* as did the authors of the *Sunan* in their [respective] collections by way of Abaaan ibn Uthmaan ibn Affaan.

Uthmaan ibn Affaan is more famous than a fire on a mountain top [Trans. note: an Arabic proverb to show how famous and well-known something is. As part of their generosity, Arabs would light a fire on the top of a mountain so that any prospective guests could see it from far away, and so come and eat from their food. Such a fire would be seen easily by everyone and would thus be very famous], one of the Rightly Guided Caliphs, the third one. His son, Abaan, is from the trustworthy *taabi’een* and one of the great preservers of *hadith* [*huffaaz*] amongst them.

One time he was sitting in a gathering when he narrated this *hadith* [i.e., that whoever says the above will not be harmed that day] and one of the people present looked at him in a certain way. Abaan understood what he meant. For the hand of this *muhaddith*, Abaan, was paralysed. So [like I said] Abaan understood what the person who looked at him in that particular way meant [i.e., you’re relating this *hadith* but what happened to your hand then?].

So Abaan said to him, ‘O my son …’ and the meaning of what he said was, ‘… when the Decree comes nothing else can avail against it, I forgot to seek refuge with Allaah with this supplication that day, so I was afflicted with this paralysis.’

Someone present: *Laa ilaaha illallaah*.

Al-Albani: For this reason it is befitting that the Muslim makes it his practice and principle [to say these supplications so that] it is not possible for him to forget [them] just as it would be impossible for him to forget to drink or eat if he was in dire need of food or water. In such a way he should be eager to say such supplications of refuge.

But when that which [is written in the Decree] occurs, then none besides Allaah can avert it.

*Al-Hudaa wan-Noor*, no. 746.
The video:

Uthmaan ibn Affaan is more famous than a fire on a mountain top (Trans. note: an Arabic proverb to show how famous and well-known something is. As part of their generosity, Arabs would light a fire on the top of a mountain so that any prospective guests could see it from far away, and so come and eat from their food. Such a fire would be seen easily by everyone and would thus be very famous)
Al-Albani: I do not know a cure for magic apart from the legislated ruqyah and recitation of the Quraan, and to seek shelter and protection with Allaah the Mighty and Majestic, earnestly imploring Him to cure the afflicted person from it.

As for going to soothsayers or fortune-tellers to try to discover who the person who performed the magic is and what type of magic was used in order to be able to remove it and so on, then along with the fact that this does not benefit it is also a use of means that is not legislated.

Indeed, such means may be polytheistic due to the incantations in some of them whose meaning is not [even] known. And they may also contain [phrases which involve] seeking refuge with the devils whose names we do not know–the only ones who know their names are these imposters [Dajjaals] who seek the aid of their companions from the Jinn, as the Lord of all Creation said, “And verily, there were men among mankind who took shelter with the masculine among the jinns, but they increased them [mankind] in sin and disbelief.” [Jinn 72:6]

As for that which is connected to the one possessed or afflicted with the Evil Eye … then the one who has been afflicted with the Evil Eye has a cure mentioned in Al-Muwatta and other than it. [Which is that] the one who is thought to have [most likely] given the Eye and who is then known is brought and told to perform ablution. The water from his ablution is then taken and wiped on the limbs of the afflicted person. This is a legislated means for his cure.
There may be further details in the hadith which I do not recall right now. This is present in Al-Muwatta and others from the Sunan collections.

As for the one possessed by a Jinn, then his cure is through recitation of verses from the Noble Quran by a righteous Muslim well-known for his righteousness. This benefits on many occasions.

This is the answer I have to this question.
What are the Qur’anic verses that repel witchcraft?

A: Some scholars mentioned that one of the ways of protection from what may touch a person of witchcraft and Jinn possession or what may turn him away from his wife is to read Ayat-ul-Kursy and blowing it into water, and Surahs (Qur’anic chapters) Al-Fatihah (Opening Chapter of the Qur’an), Al-Kafirun, Al-Ikhlas and Al-Mu‘awwidhatayn.

If someone recites these Surahs and the noble verse of Ayat-ul-Kursy, and the verses relating to witchcraft in Surah Al-A’raf and the two Surahs of Yunus and Taha; this is one of the causes of recovery.

If a man drinks the water (over which these Surahs and verses are recited) and washes up with it, it will protect him witchcraft and free him from anything that makes him dislike and keep away from his wife.

The verses of Surah Al-A’raf are: And We revealed to Mûsâ (Moses) (saying): ”Throw your stick,” and behold! It swallowed up straight away all the falsehoods which they showed. Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced. These verses from Surah Al-A’raf are one of the causes of healing, by reciting them over water or blowing them into the sick person together with Surahs Al-Fatihah, Al-Kafirun, Al-Ikhlas, Mu‘awwidhatayn as well as Ayat-ul-Kursy. One can either breath them over the patient or recite them over water and then have them drink it and wash up with the rest.

In Surah Yunus (verses 79-82), Allah (Glorified and Exalted be He) states: And Fir’auln (Pharaoh) said: ”Bring me every well-versed sorcerer.” And when the sorcerers came, Mûsà (Moses) said to them: ”Cast down what you want to cast!” Then when they had cast down, Mûsà (Moses) said: ”What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work
of Al-Mufsidûn (the evil-doers, corrupters). "And Allâh will establish and make apparent the truth by His Words, however much the Mu-jrimûn (criminals, disbelievers, polytheists, sinners) may hate it." This means that one may either recite them over patients or recite them over water and so on.

The verses of Surah Taha are verses 65-69: They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. So Mûsâ (Moses) conceived fear in himself. We (Allâh) said: "Fear not! Surely, you will have the upper hand. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician’s trick, and the magician will never be successful, to whatever amount (of skill) he may attain."

Source: alifta.com

Fatwas of Nur ‘Ala Al-Darb>Volume 3>A chapter on issues related to witchcraft>Legal Wirds and supplications for seeking refuge in Allah are causes of protection from witchcraft

Q: A questioner asks: Nowadays people talk a lot about witchcraft, may Allah protect you and us from it! What is the right protection of Qur’an and Sunnah (acts, sayings or approvals of the Prophet) from it? May Allah reward you with the best.

A: Witchcraft is practiced and it is well-known. There is no doubt that some people may bring it about. A witchcraft practitioner is a Mushrik (one who associates others with Allah in His Divinity or worship) that must be referred to authorities for possible capital punishment if he is found guilty. We ask Allah for protection and well-being. ‘Umar (may Allah be pleased with him) ordered his governors to execute practitioners of witchcraft. The Prophet (peace be upon him) stated: The prescribed penalty for a witchcraft practitioner is to be struck with the sword. This is because he is a disbeliever calling to Kufr.

As for protection, it is to seek refuge in the perfect words of Allah from the evil of what He created three times in the morning and three times in the evening, and saying: "In the name of Allah with whose Name nothing is harmful on Earth nor in the Heavens and He is the All-Hearing,
the All-Knowing” three times in the morning and three times in the evening. These supplications are reported in Hadiths. Whoever does so will be protected by Allah from the evil of all things.

Reciting Surahs Al-Ikhlas and Al-Mu‘awwadhatayn three times in the morning and three times in the evening are a cause of protection from witchcraft and any other harm.

Ayat-ul-Kursy can also be recited three times upon going to be, and this is a cause of protection from witchcraft and Satan. It can also be recited following each Salah (Prayer). All these bring protection and safety. We ask Allah for protection and well-being.

Link : http://alifta.com/
Ruling on Jinn companionship for human

Q: There is a man in our area who lives alone and claims that he has Jinn (creatures created from fire) living in his house, and according to him, he cannot turn the lights on during the night, and most nights he closes his eyes. A few people who claim that they can deal with Jinn have visited his house and said that indeed Jinn live there and eat with him. He also claims that there is a female Jinn accompanies him. Is it true that the Jinn can control humans in that way? And, in our Shari‘ah (Islamic law) is there a way to exorcise Jinn from this house? Please advise us, may Allah reward you with the best!

A: Yes, this may happen to some people. The Jinn may accompany a person and may lead him astray. They may convince the person with things that harm humans, and give them some foreseen information which they overhear or find out by traveling from one place to another. For example, they may tell a person that the prince of a country has passed away, or that someone has died in a certain country. The Jinn inform each other and are very quick in moving from one place to another. They can overhear things from the angels in the heavens and then inform their human companions. So, it is possible that humans have companions from the Jinn. A companion of Jinn is called a soothsayer and this has been happening for a long time. Every human has a devil and an angel as a companion.

It is possible that the man’s devil companion invites Jinn and they assist each other in carrying out their evil doings with this man or this woman. Thus, befriending Jinn and taking them as helpers or protectors, and using them to assist in harming or benefiting humans may happen and is possible. However, it is Haram (prohibited) for Muslims to befriend jinn, or use their services in soothsaying and witchcraft to harm humans. Rather, humans should beware of them, and Muslims are required to fight them in order to eliminate their evil doings. Also, rulers should send someone to ask the practitioners of witchcraft to repent and return to the truth and the right path, otherwise they will be tormented, beaten and jailed, until they abandon this mischief.
If the practitioners of witchcraft invoke or seek help from the Jinn, then they are to be warned that this is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam); and their punishment is death. However, if the ruler finds out that they claim to know Al-Ghayb (the Unseen) through the jinn and that such and such will happen, then they should be asked to repent, so either they repent or they are subject to capital punishment for being Kafirs (disbelievers). This is because claiming to know the Unseen is disbelief. Allah (Exalted be He) says: Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected." And: And to Allâh belongs the Ghaib (Unseen) of the heavens and the earth Allah (Exalted be He) told His Prophet (peace be upon him):

Say (O Muhammad محمد ﷺ): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.” So, if Prophet Muhammad (peace be upon him) who is the best of creation, and the pre-eminent amongst the descendants of Adam does not know the Unseen, then why should anyone else have priority?

It is Wajib (obligatory) to end this ordeal. As for the person whom you mentioned in your question who lives alone, claims that he has a female jinni companion, turns off the light of his house at night and closes his eyes, this is all part of disillusioning people and taking their money wrongfully as he tells them to do such and such a thing, and this and that will happen. Rulers who have a minimum adherence to Shari‘ah should not leave this improper matter to continue as it is obligatory on any Muslim ruler to give a helping hand to these people to get rid of their sorcery and charlatanry.

Thus, if this person repents and returns to Allah (Exalted be He) and the truth, Jinn will be driven away from him, because they only affect every sinful liar and those who befriend them. So, if he repents and returns to Allah (Exalted be He) and truthfully seeks refuge in Him from their evil, Allah (Exalted be He) will protect him from them.
Some of the ways to prevent this is reciting Qur’an a lot, seeking refuge in the Perfect Words of Allah when one enters their house, and saying: "Bismillahi alladhi la yadurru ma‘a ismihi shai’un fil-ardi wa-la fil-sama’i wa huwa al-Sami‘u al-‘Alim (In the Name of Allah, with Whose Name nothing on the earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing)"

three times every morning and evening. By doing so, nothing can harm a person. A person should also say: "A'udhu bi kalimatillah al-tammat min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of what He has created), ” these are all ways of preventing and being safe from the evil of the devils, both jinn and human. It is not permitted that this person or similar people to admit to this falsehood and this charlatanry, sorcery and Munkar (that which is unacceptable or disapproved of by Shari‘ah and Muslims of sound intellect) with which they lead people astray, and which does not affect anyone except those who are ignorant. May Allah grant us His Help!

Source: Fatwas of Nur ‘Ala Al-Darb – alifta.net
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Jinn who are harassing him in order to drive him away from his home, or merely to annoy him

Wednesday, August 31, 2011
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Q 1: A man lives in a house in the desert which he inherited from his forefathers. On the second day of Ramadan, he experienced a calamity. He claims that ever since that night, he feels stones being thrown at him from inside and outside his house. The lights of the house go on and off, utensils break and he feels played with, without knowing who is doing this! This went on for several days, after which he consulted his clan hoping they would be of help to him. However, they told him that it was probably some of his enemies who were doing these terrible things to him. They accompanied him back to his house and when night fell and it became dark, they witnessed everything he had told them about and believed him. After that his family urged him to leave the house.

How do you interpret this awful occurrence? What is its remedy? What is the legal ruling on this?

A: This may be a group of devils from among the Jinn who are harassing him in order to drive him away from his home, or merely to annoy him. They may be taking revenge on him for having harmed them without him being aware. In any case, he should seek refuge with Allah and fortify himself by reciting the Qur’an in the house. He should also recite Ayat-ul-Kursy (the Qur’anic Verse of the Throne, Surah Al-Baqarah, 2:255) upon lying down to sleep and seek refuge with Allah from the evil of what He has created by saying thrice, “A’udhu bi kalimat Al- laah al-taammaat min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of what He has created).”

Whenever he enters his house, he should say: “Allahumma inni as’aluka khair al-mawlij wa khair al-makhraj. Bismillahi walajna, wa bismillah kharajna, wa ‘ala Allah rabbina tawkbalna (O Allah! I ask you for the best entering and the best exiting. In the Name of Allah do we enter and in the Name of Allah do we exit, and in Allah, our
Lord, we put our trust).” He should also say in the morning and in the evening (thrice): “Bismillahi alladhi la yadurru ma’ ismihi shai’un fil-ardi wa-laa fil-samaa’i wa huwa al-Same’u al-‘Aleem (”In the Name of Allah, with Whose Name nothing on the earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing).”

In conclusion, he should keep reciting the Qur’an in the house and elsewhere, and the Adhkar (oft-recited supplications) which are prescribed by the Prophet (peace be upon him) to be said at specific times in the morning and the afternoon, at home or elsewhere.

These supplications can be found in the books entitled Al- Kalim Al Tayyib by Ibn Taymiyah, Al-Wabil Al-Sayyib by Ibn Al-Qayyim, Al-Adhkar by Al-Nawawy and other books of Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Source: http://alifta.net
Get close to Sutrah so that Shaytaan cannot break prayer

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Source: The Prophet’s Prayer Described – from the beginning to the end as though you see it by Shaykh Muhammad Naasiruddeen al-Albaanee

”He (sal-Allaahu ‘alayhe wa sallam) used to stand near to the sutrah, so that there was (a distance of) three cubits between him and the wall”[37] and ”between the place of his prostration and the wall, (there was) enough space for a sheep to pass.”[38]

He used to say:

«Do not pray except towards a sutrah, and do not let anyone pass in front of you, but if someone continues (to try to pass) then fight him, for he has a companion (i.e. a shaytaan) with him.»[39]

He would also say:

«When one of you prays towards a sutrah, he should get close to it so that Shaytaan cannot break his prayer.»[40]

Sometimes ”he would seek to pray at the pillar which was in his mosque.”[41]

”When he prayed [in an open space where there was nothing to use as sutrah] he would plant a spear in the ground in front of him and pray towards it with the people behind him”[42]; Sometimes ”he would to set his mount sideways and pray towards it”[43] but this is not the same as prayer in the resting-place of camels[44], which ”he forbade”[45], and sometimes ”he would take his saddle; set it lengthways and pray towards its end.”[46]

He would say:
«When one of you places in front of him something such as the stick on the end of a saddle, he should pray and not mind anyone who passes beyond it.» [47]

Once "he prayed towards a tree" [48] and sometimes "he would pray towards the bed on which ‘Aa.ishah (radhi-yAllaahu ‘anhaa) was lying [under her sheet].” [49]

He (sal-Allaahu ‘alayhe wa sallam), would not let anything pass between him and his sutrah, hence once ”he was praying, when a sheep came running in front of him, so he raced it until he pressed his belly against the wall [and it passed behind him].” [50]

Also, once "while praying an obligatory prayer, he clenched his fist (during it), so when he had finished, the people said: ‘O Messenger of Allaah, did something happen during the prayer?’ He said:

«No, except that the devil wanted to pass in front of me, so I strangled him until I could feel the coldness of his tongue on my hand By Allaah! Had my brother Sulaymaan not beaten me to it[51], I would have tied him (the devil) to one of the pillars of the mosque so that the children of Madeenah could walk round him. [So whoever can prevent something intervening between him and the qiblah, he must do so].»[52]

He also used to say:

«When one of you prays towards something which is a sutrah between him and the people and someone intends to cross in front of him, then he should push him in the throat [and repel, as much as he can], (in one narration: he should stop him, twice) but if he refuses (to not pass) then he should fight him, for verily he is a devil.»[53]

He also used to say:

«If the person who passed in front of someone praying knew (the sin) on him, it would be better for him to wait forty than to pass in front. (Abu an-Nadr said: ”I do not remember exactly whether he said forty days, months or years.”).»[54]
What Breaks The Prayer

He used to say:

«A man’s prayer is cut off when there is nothing such as the end of a saddle in front of him, by: a [menstruating][55] woman, a donkey or a black dog.» Abu Dharr said: ‘I said: ”O Messenger of Allaah, why the black dog rather than the red one?” He said:

«The black dog is a shaytaan.»[56]

Footnotes:

[36] lit., ”screen, cover”; in the context of prayer, it refers to an object just beyond the place of prostration, within which nothing should pass, as is detailed in this section.

[37] al-Bukhaaree and Ahmad.

[38] al-Bukhaaree and Muslim.

[39] Ibn Khuzaymah in his Saheeh (1/93/1) with a sound isnaad.

[40] Abu Daawood, Bazzaar (p. 54 – az-Zawaa.id) and al-Haakim, who declared it saheeh and adh-Dhahabee and an-Nawawee agreed.

[41] al-Bukhaaree. The sutrah is a must for the Imaam or a person praying alone, even in a large mosque. Ibn Haanee said in his Masaa.il from Imaam Ahmad (1/66): ”Abu ‘Abdullaah (i.e. Imaam Ahmad ibn Hanbal) saw me one day when I was praying without a sutrah in front of me, and I was in a (large) congregational mosque, so he said to me: ‘Take something as a sutrah’, so I took a man as a sutrah.” This contains an indication that Imaam Ahmad did not differentiate between big or small mosques in taking a sutrah – and that is surely correct, but this is something neglected by most people, including imaams of mosques, in every land that I have visited, including Arabia which I was able to tour in Rajab of this year (1410), so the ‘ulamaa should tell the people and advise them of this, explaining its ruling and that it is also required in the Two Sacred Mosques.

[42] al-Bukhaaree, Muslim and Ibn Maajah

[43] al-Bukhaaree and Ahmad.
[44] i.e., their kneeling place.
[45] al-Bukhaaree and Ahmad.
[46] Muslim, Ibn Khuzaymah (92/2) and Ahmad.
[47] Muslim and Abu Daawood.
[48] an-Nasaa.ee and Ahmad with a saheeh isnaad.
[50] Ibn Khuzaymah in his Saheeh (1/95/1), at-Tabaraanee (3/140/3) and al-Haakim who declared it saheeh and adh-Dhahabee agreed.
[51] Referring to the following prayer of the Prophet Sulaymaan (‘alayhis-salaam) which was answered by Allaah, as described in the Qur.aan:

{My Lord! Forgive me, and grant me sovereignty not allowed to anyone after me, for You are indeed the Granter of Bounties. So we subjected to his power: the Wind, gently flowing to his order, wherever he wished; and the devils, every kind of builder and diver, and also others bound together in fetters.} (Soorah as-Saad 38: 35-38)

[52] Ahmad, ad-Daaraqutnee and Tabaree with a saheeh isnaad, and similar in meaning to this hadeeth is found in al-Bukhaaree and Muslim and others on the authority of several Companions. It is one of the many ahaadeeth which the Qadiani group disbelieve, for they do not believe in the world of the jinn which is mentioned in the Qur.aan and the Sunnah. Their method of discarding the texts is well-known: if it is from the Qur.aan, they change its meaning e.g. the saying of the Exalted:

{Say, it has been revealed to me that a group of jinns listened} (72:1); they say "i.e. a group of humans"! making the word "jinn" synonymous with "human"! Hence they play with the language and the religion; if it is from the Sunnah, then if it is possible for them to change it with a false interpretation they do so, otherwise they find it easy to declare it to be false, even if all the Imaams of Hadeeth and the whole ummah behind them are agreed on its authenticity, nay its being mutawaatir. May Allaah guide them.
[53] al-Bukhaaree and Muslim, and the additional narration is from Ibn Khuzaymah (1/94/1).

[54] ibid.

[55] i.e. mature, and what is meant by ‘cut off’ is ‘rendered futile’. As regards the hadeeth: ”Nothing cuts off the prayer”, then it is a weak hadeeth as I have shown in Tamaam al-Minnah (p. 306).

[56] Muslim, Abu Daawood and Ibn Khuzaymah (1/95/2).
Devilish whispers during the prayer

Question:
I am a woman who performs what Allaah has obligated on me concerning the ritual acts of worship. However, while in prayer, I often forget what I have prayed. I also think about what has occurred to me during that day. I do not think of those things except when I begin the prayer and I cannot seem to free myself from these thoughts unless I recite aloud. What do you advise me to do?

Response:
This matter that you complain about is something that many of those who pray also complain about. This is where Satan has the door of whispering open to him during the prayer. Perhaps the person finishes without knowing what he has said in his prayer. However, the Prophet (sal-Allaahu ‘alayhewasallam) has guided us to the cure for that. The person should blow out on his left side three times and say:

((I seek refuge in Allaah from the accursed Satan)).

If the person does that, his problem will come to an end, Allaah willing. When the person enters the prayer, he must firmly believe that he is standing in front of Allaah. He is in private conversation with Allaah. He should get closer to Allaah by his stating Allaahu Akbar, his glorification of Allaah, and his reciting of Allaah’s word. Also, he should get closer to Allaah by means of the places of supplication in the prayer. If a person has this feeling and consciousness in him, he will approach his Lord with humility and submission to Him. He will love what Allaah has of good and fear from His punishment if he fails in what Allaah has obliged him to do.

Shaykh Ibn ‘Uthaymeen
Fataawa al-Mar.ah
Moving the tongue while seeking refuge in Allaah and for other supplications

Wednesday, August 31, 2011
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Many people say:
‘I say my morning and evening supplications regularly and we seek refuge in Allaah yet we still experience afflictions.’

So we say if you recite the morning and evening supplications then it is necessary to move the tongue while reciting them, there is no benefit if you pass your eyes along the lines of the page and to say that this is a silent reading. This is not considered reading or speech in the Arabic tongue. Reading in the Arabic language necessitates movement of the tongue, as is known from the hadith which is narrated from the Companions -may Allaah be pleased with them- that they knew when the Messenger -sallAllaahu alayhi wa sallam- was reciting silently due to the movement of his beard. This illustrates that the Messenger -sallAllaahu alayhi wa sallam- whilst reciting silently would move his lips and tongue.

This moving of the tongue is if the person has the capability to move his tongue and that there is nothing to hinder the movement of the tongue.

The correct way to recite in your prayers (Salah) and in morning and evening supplications94

By Muhammad bin Umar Bazmool, Translated & Foreword by Umm Yahya

[Taken from: ‘Sharh Sifat Sallat an-Nabi –sallAllaahu alayhi wa sallam-’ by Muhammad Bazmool, p.221]

94http://abdurrahman.org/knowledge/Abbas-Abu-Yahya/175 ←
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245
If the Bell is the Musical Instrument of Shaytaan... Then What about your Melodious Ringtones??

Wednesday, August 31, 2011

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In the Name of Allaah, Ar-Rahmaan, Ar-Raheem...

‘O Muslims – Music Intoxicates the Intellect!!

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

Abu Hurayrah reported Allaah’s Messenger (sallallaahu ‘alayhe wa sallam) as saying: “The bell is the musical instrument of Shaytaan.”[1]

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

Shaykhul-Islaam Ibnul-Qayyim al-Jawziyyah said in his book ‘MadaarijusSaalikeen’ (1/485) said:

“How astonishing! That is, what type of faith, light, insight, guidance and knowledge can be gained from listening to tuneful verses and music in which most of what is said is prohibited and warrants that Allaah be angry with and would warrant the punishment of Allaah and His Messenger?”

He also said in his book ‘Ighaathatul-Lahfaan’ (1/258-259)
“Singing [and music] is worse and more harmful than stories of emperors, because it directs [one] to adultery and fornication and it is the fountainhead of hypocrisy. It is the snare of the Shaytaan, and it intoxicates the intellect. Its obstructing (people) from the Qur’aan is worse than any way in which other types of phony speech blocks them, because the souls of people lean towards [sounds like this] and have the desire to listen to it”.

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

An excerpt from the TROID Publication: How to Protect Yourself from Shaytaan by Dawood Adib

[1] Saheeh Muslim vol.3; hadeeth #5279.

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248
Beginning with Your Birth, He is There…. Waiting!

But who is he? What does he want? Where does he lurk? How does he plot and who are his helpers? He is our avowed enemy, relentless in his pursuit of our downfall...

...So he whispers, he schemes, he sows hatred in the hearts, divides and destroys, corrupts and annoys, he glitters to amaze, alas, his call is to the blaze, a liar by nature, a legacy of false portrayal, his promise is but betrayal:

“And Shaytaan (Satan) will say when the matter has been decided: “Verily, Allaah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allaah (by obeying me in the life of the world). Verily, there is a painful torment for the Dhaalimoon (polytheists and wrongdoers).”” [Soorah Ibraaheem, 14:22]

About this publication:

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

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

TOC: Introduction VII

i. The Evil of Kufr, Shirk and Enmity towards Allāh and His Messenger X

ii. Bid’ah (Innovation) XI

iii. Major Sins in any of their Various Forms XII

iv. Minor Sins XIII

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

vi. Giving preference to the Lesser Reward XIV

The Title ‘Ash-Shaytaan’ (The Devil) and various other Terms: XVI

Beginning with Your Birth, He is There… Waiting 1

The Goal of Shaytaan 3

How to Deal with Two Devils – Three Verses from the Book of Allāh to Deeply Ponder – 11

Protecting Yourself from Shaytaan 17

Protection by Statements 17

1. Remembrance (Dhikr) of Allāh 17

2. Saying ‘Laa ilaaha illallaah wahdahu laa shareeka lah, lahul-Mulk wa lahul-Hamdwahu wa huwa ‘alaa kulli shay’in qadeer’ 18

3. Reciting the Last Two Suwar of the Noble Qur’aan; Sooratul-Falaq and Sooratun-Naas 19

4. Reciting Aayatul-Kursee 21

5. Reciting the Second Chapter of the Qur’aan; Sooratul-Baqarah 32

6. The Last Two Verses of Sooratul-Baqarah 33

7. When Entering the Toilet (where one relieves himself) 35
8. When you are Angry
9. Directly before entering your Wife for Sexual Intercourse
10. When Hearing a Donkey Bray
11. Directly before you Begin to Read the Qur’aan
12. After you have begun to Pray
13. After the Nidaa’ (Call to Prayer)

Protection by Actions
1. After you have begun to Pray
2. Bringing the Family Indoors at the Beginning of the Nightfall (Dusk)
3. Restraining your Yawning by any of the Prescribed Methods
4. Sniffing Water Three Times into the Nostrils after Sleeping throughout the Night
5. Performing Prayer in the Dwelling Area of the Camels
6. Performing Ablution after Eating Camel Meat
7. What you should do in Your Prayer when Receiving ‘Messages’ from Shaytaan, your avowed open Enemy
8. Do not turn to the Right or Left while you are Praying to Protect Yourself from Shaytaan’s Pilfering
9. Your prostration to Allaah repels Shaytaan
10. Saying the name of Allaah before Beginning the Meal and Eating and Drinking with your Right Hand
11. Protecting your Home and Food from Shaytaan Participating in them
12. Upon saying the Basmalah (Saying the Name of Allaah)
13. When you say “Bismillaah, Allaahumma Janibnus-Shaytaan was Janibish-Shaytaana maa Razaqtna” (In the Name of Allaah, ‘O Allaah!
Make us Distant from Shaytaan and make Shaytaan distant from what you bestow upon us) 50

14. Regarding a Morsel of Food that Falls to the Ground 55

15. Repenting and Seeking Allaah’s Forgiveness 55

16. Giving and Receiving anything with the Right Hand and not the Left 56

17. Ridding your house (if you can) of any type of bells 57

Having Knowledge will Help Protect You from Shaytaan 59

How Shaytaan Enters into Your Marital Life 61

Ar-Rabt (Binding) 63

Al-Mani (Barricading) 65

At-Taballud (Insensitivity) 66

An-Nazeef (Bleeding) 67

Al-Insidaad (Obstruction) 67

At-Taghweer (Vacantness) 67

Protection from Shaytaan before Your Time of Death 71

Epilogue 75

Index 80

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252
Repelling Shaytaan Through Congregation
Wednesday, August 31, 2011
AbdurRahman.org

Islaam as a way of life strives towards performing certain actions in the congregation with other Muslims because this serves as a repellent for Shaytaan. There are several forms of the Jamaa’ah, which are favored so that actions such as prayer are performed collectively.

(i) The Prayer in congregation (Jamaa’ah)

The Prophet (sallAllaahu alaihi wa sallam) said,

“If there are three men (or more) in a town or in the desert (open space) among whom prayer is not established in Jamaa’ah (congregation), except Shaytaan will overcome them. So cling to the Jamaa’ah for indeed the wolf devours the lone sheep.” [1]

(ii) The Congregational prayer (Jamaa’ah) during a journey

The Prophet (sallAllaahu alaihi wa sallam) said,

”A single rider (on a journey) is a Shaytaan, and two riders (on a journey) are two Shaytaans, but three (or more on a journey) are a company of riders.” [2]

(iii) The community as a body (Jamaa’ah) of people

On the authority of Aboo Tha’labah Al-Khushnee who said,

“When the people stopped (and encamped) at a place they dispersed (and spread out from each other) in the woods and valleys, then the Messenger of Allaah (sallAllaahu alaihi wa sallam) said, Your dispersing in these woods and valleys is from Shaytaan.”

After that they did not stop (or encamp) at any place except that they kept so close together. They would be encamped to such an extent that it used to be said that if a cloth were spread over them, it would cover them all.” [3]

253
O Muslims, if this separating from one another is concerning everyday matters brought about by Iblees and his party, then what of the affairs concerning religion, or more so with serious issues like Tawheed, or its greatest pillar, the performance of prayer? Are these divisions not from Shaytaan? By my Lord, if only my people knew!

FOOTNOTES

[1]-Reported by Aboo Daawood in his sunan (547), An-Nisaa’ee in his sunan (2/106, 107), Ahmad in his musnad (5/196) and others. I (al-Hilaalee) say, Its chain is hasan.

[2]-Reported by Aboo Daawood in his sunan (2607); Haakim (2/102); Bayhaqee (5/267); Ahmad in his musnad (2/186, 214); also reported by way of Amr ibn Shu’ayb on the authority of his father and from his grandfather back to the Prophet (sallAllaahu alaihi wa sallam). I (al-Hilaalee) say, Its chain is hasan.

[3]-Reported by Aboo Daawood in his sunan and Ibn Hibbaan (1664), Haakim (2/115). Also reported by way of Bayhaqee (9/152), Ahmad in his musnad (4/193) and by way of al-Waleed ibn Muslim who heard it from Abdullaah (meaning Ibn Zubair). He heard it from Ibn Mushkim who said, It was narrated to us by Aboo Tha’labah Al-Khushnee. Haakim said, its isnaad is Saheeh, adh-Dhahabee agreed with him. I (al-Hilaalee) say, It is as they both said.

Excerpt from: ”Protection Against the Plots of Shaytaan” by Shaykh Saleem Ibn Eed Al-Hilaalee, Pg. 62- 64.

Internet Source\(^{100}\)

\(^{100}\)http://tawheedfirst.wordpress.com/2008/06/09/repelling-shaytaan-through-congregation/
Deceptions of Iblees upon the women – Ibn al-Jawzi in his book ‘Talbees Iblees’

Wednesday, August 31, 2011

AbdurRahman.org

Ibn al-Jawzi mentions in his book ‘Talbees Iblees’

As for the deceptions of Iblees upon the women then they are very many, I have written a separate book just for the women(1). I have mentioned in it what is related to them with regards to all the acts of worship and other than that. I will mention here just a few words of the deceptions of Iblees upon them.

From that is that the woman will finish her menstruation after the Sun has risen, so she will take the ghusl after the time of Asr and she will pray the Asr prayer only, and the Dhur prayer was compulsory upon her to pray!

From them are those who will delay the ghusl for two days, making the excuse that she has to wash her clothes.

Maybe she will delay the ghusl from janaabah in the night to the rising of the sun. And when she enters the bathroom she will not cover herself and she says: ”Me and my sister, my mother and my slave girl are women just like me, so from who should I cover up from?!” and all of this is Haraam.

It is not allowed for the woman to look at what is between the navel and the knees of another woman (others from the scholars have included the breasts and chest also) even if it is her daughter or her mother except if the daughter is a small child, but when she reaches seven years of age then she is to cover up and to be covered from.

Maybe the woman will pray sitting down while she is able to pray standing. The salaah will then be invalid.

Maybe she will make the excuse of the impurity of her clothes because of the urine of her child (she prays with impure clothes) while she is able to wash them. but if she was to leave the house she will adorn herself and even borrow clothes! she is lax with regards to the salaah.
Maybe she does not know any of the rulings with regards to the salaah and she will not ask.

Maybe she will uncover that of herself that will cause her salaah to be invalid and she won’t pay it any attention.

Maybe she won’t take care with regards to having a miscarriage, and she doesn’t know that if she has a miscarriage with that which has a soul blown into it then she has killed a muslim!.

Maybe she will live with her husband in an evil manner, she may speak to him with that which is haraam and she will say: ”This is the father of my children and that is all that is between us” and she will leave the house without his permission and she says: ”I didn’t go out to sin” while she doesn’t know that leaving the house without his permission is a sin in it’s self!

From them are those whom their husbands call to the bed (to have sexual relations)and she refuses, she thinks that this refusal is not a sin while she is forbidden to do so from what has been reported by way of Abu Hurairah that the Messenger of Allah said: If the man calls his woman to the bed and she refuses, and she spends the night while he is angry with her, the angels curse her until she reaches the morning. (Bukhaari & Muslim)

She will spend carelessly out of the wealth of her husband, and it is not allowed for her to take anything out of the house except with his permission or she knows he will be pleased with that.

(Abridged)

(1) Ahkaam Nisaa.

Source : salafitalk.net

One of the ways of avoiding falling into riyaa’ is to know the things which Shaytaan flees from:


   [There is none worthy of worship except Allah alone. He has no partners. To Him belong the Dominion, to Him belongs all praise and He is capable over all things] a hundred times a day.

   The evidence is what has been reported in the Saheeh of al Bukhaari and Muslim from Abu Hurayrah (radhi Allaahu anhu) that Allaah’s Messenger (Sallallaahu alaihi wa Sallam) mentioned the above words and then said: "He will receive the reward of setting free ten slaves, a hundred good deeds will be written for him and a hundred bad deeds will be erased from him. It will be a sanctuary from Shaytaan for him on that day until he reaches the evening. No one will come with something better except one who increases beyond that".

2. Recitation of Ayaat ul-Kursi when you go to bed.

   Abu Hurayrah (radhi Allaahu anhu) reported that the Messenger (Sallallaahu alaihi wa Sallam) put him in charge of guarding the zakaah of Ramadan and someone would come and take handfuls from the zakaah for two nights in succession. On the third night, he (Abu Hurayrah) grabbed him and said: "I will take you to Allaah’s Messenger (Sallallaahu alaihi wa Sallam)". He (the thief) said: "Leave me alone and I will teach you some words by which Allaah will benefit you". He then said, "When you depart to go to your bed recite ayaat ul-Kursi until you complete it. There will never cease to be from Allaah a guardian to protect you and Shaytaan will not approach you until you wake up". When he explained this to Allaah’s Messenger (Sallallaahu alaihi wa Sallam), he said, "He has told you the truth although he is a great liar". (al-Bukhaari).
3. When you spit on your left three times and seek refuge in Allaah from the evil of what you see in a dream.

Abu Salamah bin ‘Abdur-Rahman said: "I heard Abu Qataadah ibn Rab’i’yy say: "I heard Allaah’s Messenger (Sallallaahu alaihi wa Sallam) say, "The good dream is from Allaah and the bad dream is from Shaytaan. When one of you sees what he dislikes, let him spit on his left three times when he awakens and let him seek refuge in Allaah from its evil and then it will not harm him"." Abu Salamah said, "I used to see in my dream that which would be more burdensome to me than a mountain and when I heard this hadeeth I considered it as nothing." In another narration he said, "I used to see in my dream which would make me concerned until I heard Abu Qataadah say: "I used to have dreams which would make me ill until I heard Allaah’s Messenger (Sallallaahu alaihi wa Sallam) say, "The righteous dream is from Allaah. If one of you sees what he loves then let him not inform anyone about it except one whom he loves. And if he sees what he dislikes, let him not inform anyone about it. Let him spit on his left three times and let him seek refuge in Allaah from Shaytaan, the accursed from the evil of what he saw and it will not harm him.""

4. Upon saying, when leaving the house "Bismillah tawakaltu ‘ala Al-lah, la hawla wa la quwata illaa biLah” [In the Name of Allah, I place my trust upon Alaah, There is no power nor movement except by Al-lah].

Anas (radhi Allaahu anhu) reports that Allaah’s Messenger (Sallallaahu alaihi wa Sallam) said, "Whoever says (when he leaves his house): "In the Name of Allah, I place my trust upon Alaah, There is no power nor movement except by Allaah” it is said to him: "You have been sufficed, you have been protected and you have been guided". Then one of the devils turns to another and says, "How can you get to a man who has been sufficed, protected and guided". (Abu Dawud, at-Tirmidhi, hasan saheeh).

Umm Salamah (radhi Allaahu anhu) said, "Allaah’s Messenger (Sallallaahu alaihi wa Sallam) never left my house except that he raised his sight to the sky and said, "Allahumma innee a’oodhu bika an adil aw udal, aw azil aw uzal, aw azlima aw uslam, aw ajhal aw yujhal ‘aleeyy(O Allaah I seek refuge in you from leading others astray and being led astray, from causing others to slip and being made to slip, from oppressing others
or being oppressed and from making others ignorant, and being kept ignorant."’ (at-Tirmidhi, Abu Dawood, an-Nasa’ee, Ibn Majah. at-Tirmidhi said "hasan saheeh", al-Albaani agreed with him in al-Kalim ut-Tayyib, no.59).

5. Remembering Allaah the Sublime and Exalted when entering the house and before eating.

Jaabir (radhi Allaahu anhu) said: "I heard the Prophet (Sallallaahu alaihi wa Sallam) say: "When a man enters his house and remembers Allaah the Exalted upon entering and before eating, Shaytaan says: "There is no place for you to spend the night and there is no supper for you." When he enters the house and does not remember Allaah, Shaytaan says: "You have found a place to spend the night" and when he does not remember Allaah upon eating his food, Shaytaan says: "You have found a place to stay and some supper".") (Muslim).

6. Saying "A’oodhu bilLahil-'adheem wa bi wajhil-kareemi wa bi sultaanihil-qadeemiminash-Shaytaani-rajeem" [I seek refuge with Allaah the Mighty, with His Noble Face and with His Eternal Authority from Shaytaan, the Accursed] when entering the mosque.

‘Abdullah ibn ‘Umar (radhi Allaahu anhu) said, "When the Prophet (Sallallaahu alaihi wa Sallam) used to enter the mosque he would say, "I seek refuge with Allaah the Mighty, with His Noble Face and with His Eternal Authority from Shaytaan, the Accursed". He then said, "When (a man) says this, Shaytaan says: "He has been protected from me for the whole day"." (Abu Dawud, al-Albaani declared it saheeh in Saheeh Abu Dawood, no. 458, and an-Nawawee and Ibn Hajr declared it hasan).

7. Upon pronouncing the adhaan.

This is due to what has been reported from Abu Hurayrah (radhi Allaahu anhu) that Allaah’s Messenger (Sallallaahu alaihi wa Sallam) said, "When the call to prayer is made, Shaytaan flees on his heels and passes wind with noise during his flight so that he does not hear the adhaan. When the adhaan is completed he comes back. When the iqamah is pronounced he takes to his heels again until it is completed. Then he returns again and whispers into the heart of the person and says to him: "Remember this and remember that". So the person remembers those
things which were not in his mind before the prayer began and as a result, he forgets how much he has prayed”. (al-Bukhari, Muslim).

Pronouncing the adhaan can be done at any time to repel Shaytaan. This is due to what has been reported by Muslim from Abu Saheel bin Abu Saalih who said: ”My father sent me to Bani Harithah and there was a young boy with me. Someone called him by his name from a wall, so he went to have a look at the wall but did not see anything. I mentioned that to my father and he said: ”If I had known that you would encounter this I would not have sent you. However, when you hear a voice then make the call for prayer since I heard Abu Hurayrah (radhi Allahu anhu) saying the Prophet (Sallallaahu alaihi wa Sallam) said, ”When the call for prayer is made, Shaytaan flees”.

8. When seeking refuge in Allaah due to the Exalted’s saying:

”And when an incitement to evil comes to you from Shaytaan, seek refuge in Allaah. He is the All Hearing, the All Knowing”. (41:36)

9. When you say ”A’oodhu billah minka, al’anuka bi l’anatillaah” [I seek refuge in Allah from you, I curse you with the curse of Allah] three times during the prayer.

Abu Dardaa’ (radhi Allahu anhu) reports that ”Allaah’s Messenger (Sallallaahu alaihi wa Sallam) stood for prayer and we heard him saying, ”I seek refuge in Allaah from you”. Then he said, ”I curse you with the curse of Allaah” three times. At the same time, he was stretching out his hand, trying to grab hold of something. When he finished his prayer we said to him: ”O Messenger of Allaah! We heard you say something in the prayer which we have never heard from you before and we saw you stretching out your hand”. He said, ”That was the enemy of Allaah, Iblees. He came with a flame of fire and tried to throw it in my face. I said, ”I seek refuge in Allah from you” three times and then (I said), ”I curse you with the curse of Allaah” three times and he did not hesitate. Then I desired to capture him. By Allaah! If it had not been for the supplication of our brother (the Prophet) Sulaymaan, he would have been tied up and the children of Madinah would have played about with him””. (Muslim).
In another hadith from ‘Uthmaan bin Abul-Aas (radhi Allaahu anhu) who said, "I said, "O Messenger of Allaah! Shaytaan comes in between me and my prayer and my recitation, confusing me.” He said, "That is a Shaytaan called Khunzub. When you feel his presence, seek refuge in Allaah from him and spit on your left three times.” I did as he said and Allaah took that (distraction) away from me.” (Muslim)

10. When the servant finds something in his soul that concerns him and says "huwal-awwaluwal-aakhiruwadh-dhaahiruwal-baatinuwa huwa bi kulli shay'in 'aleem“ {He is the First and the Last, the Outermost and the Innermost, and He has Knowledge of every single thing.}

Abu Zameel (radhi Allaahu anhu) said, "I said to Ibn ‘Abbas (radhi Allaahu anhu), ”What is this thing which I find in my soul?” – meaning doubt. He said, ”When you find something like that in your soul, then say, ”He (Allaah) is the First and the Last, the Outermost and the Innermost and He has knowledge of every single thing.”” (Abu Dawood, al-Albaani declared it hasan in al-Kalim ut-Tayyib no.135).

11. When a calamity befalls you and you say ”QadrAllahu wa ma sha’ Allaahu fa’ala” {Allah has decreed (this) and He does whatever He wills}.

Abu Hurayrah (radhi Allaahu anhu) reports that Allaah’s Messenger (Sallallaahu alaihi wa Sallam) said, "The strong believer is more loved by Allaah than the weak believer, but in both there is good. Be zealous for what will benefit you. Seek help from Allaah the Mighty and Majestic and do not become incapacitated. If something afflicts you, do not say: "If only I had done such and such” but say, ”Allaah has decreed (this) and He does whatever He wills”. Indeed saying ”If..” opens up the doorway of Shaytaan’s handiwork.” (Muslim)

12. When you say ”Bismillah, Allahumma janibna ash-Shaytaan wa janibish-Shaytaana maa razaqtna” {in the Name of Allaah, O Allaah! Make us distant from Shaytaan and make Shaytaan distant from what you bestow upon us”.

Ibn ‘Abbaas (radhi Allaahu anhu) reports that the Prophet (Sallallaahu alaihi wa Sallam) said, ”If one of you says, when approaching his wife (for intercourse): "In the Name of Allaah. O Allaah! Make us distant
from Shaytaan and make Shaytaan distant from what you bestow upon us” and offspring is decreed for you, Shaytaan will never be able to harm it (i.e. the offspring”). (al-Bukhaari, Muslim).

13. When you say in a state of anger ”A’oodhu bilLaahi min ash-Shaytaan ir-Rajeem” {I seek refuge with Allaah from Shaytaan the Accursed}

Sulaymaan bin Sard (radhi Allaahu anhu) said, ”I was sitting with Allaah’s Messenger (Sallallaahu alaihi wa Sallam) and two men were abusing each other. The face of one of them had become red (out of anger) and his veins had become inflated. Allaah’s Messenger (Sallallaahu alaihi wa Sallam) said, ”I know a word which, if he was to say, his anger would leave him. If he said: ”I seek refuge in Allaah from Shaytaan the Accursed”, his anger would leave him”” (al-Bukhaari, Muslim).

14. Upon saying ”bismillah” [in the Name of Allah]

Abul-Maleeh (radhi Allaahuanhu) reports that a man said, ”I was behind the Messenger (Sallallaahu alaihi wa Sallam) and his riding animal stumbled. I said, ”May Shaytaan perish”, and he said, ”Do not say, ”May Shaytaan perish”. If you say that he will grow in size until he becomes the size of a house and says, ”By my strength”. Instead say, ”In the Name of Allaah”. When you say that, he reduces in size until he is like a fly.” (Abu Dawood, saheeh isnad).

15. When you supplicate for blessings for something which wins your admiration.

Allaah’s Messenger (Sallallaahu alaihi wa Sallam) said, ”When one of you sees something in his self or in his possessions which amazes him (or wins his admiration) he should invoke blessings upon it as the (evil) eye is indeed true and real”.

16. When you recite the M’uwadhdhataan [Surah al-Falaq and Surah an-Naas].

Abu Sa’eed (radhi Allaahu anhu) said, ”Allaah’s Messenger (Sallallaahu alaihi wa Sallam) used to seek refuge from the jinn and from the effects of the (evil) of men until the m’uwadhdhataan were revealed. When they were revealed he clung to them and abandoned what was

262
besides them.” (at-Tirmidhi, hasan; an-Nasa’ee and Ibn Maajah – saheeh).

17. When you make the prostration of recitation.

Allaah’s Messenger (Sallallaahu alaihi wa Sallam) said, ”When you read a verse of prostration then prostrate, Shaytaan departs crying and says: ”Woe be to him. He was ordered with prostration and he prostrated – so for him is Paradise. I was ordered with prostration and I refused – so for me is the Fire.” (Muslim, Ahmad and Ibn Maajah).

18. When you recite Surah al-Baqarah.

Abu Hurayrah (radhi Allaahu anhu) reports that Allaah’s Messenger (Sallallaahu alaihi wa Sallam) said, ”Do not turn your houses into graves. Indeed Shaytaan flees from a house in which Surah al-Baqarah is recited.” (Muslim).

19. When reciting the Qur’aan.

The Messenger of Allaah (Sallallaahu alaihi wa Sallam) went out one night and passed by Abu Bakr (radhi Allaahu anhu) who was praying with a lowered voice. Then he passed by ‘Umar ibn al-Khattaab (radhi Allaahu anhu) who was praying with a raised voice When they came together with the Prophet (Sallallaahu alaihi wa Sallam), he said, ”O Abu Bakr! I passed by you while you were praying with a lowered voice.” Abu Bakr (radhi Allaahu anhu) said, ”I made the one with whom I was conversing with (i.e Allaah) hear it, O Messenger of Allaah.” He then said to ‘Umar (radhi Allaahu anhu), ”I passed by you while you were praying with a raised voice”. ‘Umar (radhi Allaahu anhu) said, ”O Messenger of Allaah! I was inciting those who were asleep and driving away the Shaytaan.” The Prophet (Sallallaahu alaihi wa Sallam) then said, ”O Abu Bakr! Raise your voice somewhat” and he said to ‘Umar, ”lower your voice somewhat”. (Abu Dawood, al Haakim, who declared it saheeh as did adh-Dhahabi).

20. When you move the finger during the prayer.

It is established that Allaah’s Messenger (Sallallaahu alaihi wa Sallam) used to move his finger, supplicating with it (Abu Dawood, an-Nasaa’i, Ibn al-Jaarud in al-Muntaqa and others) and the Messenger of Allaah
said, "*It is more powerful against the Shaytaan than iron*” – meaning the forefinger. (Ahmad and others).

Imaam Ahmad was asked, "Should a man point with his finger in the prayer?” He replied, "Yes, vigorously". (Ibn Haani mentioned it in Masaa’il of Imaam Ahmad).

Source: [http://abdurrahman.org/character/ikhlas.html#9](http://abdurrahman.org/character/ikhlas.html#9)

Husayn al-Awa’ishah – Based on Sh. Husayn al-Awaayishah’s "Book of Sincerity"
Ruling on using bukhoor (incense) to expel devils – Shaykh Ibn Baaz

Tuesday, August 30, 2011

AbdurRahman.org

Some people use a type of bukhoor (incense) that is sold by perfume-sellers, claiming that it expels devils.

Praise be to Allaah.

I do not know of any basis in sharee’ah for doing this, and it should not be done, because it is a myth that has no basis. Devils can only be expelled by reciting a lot of dhikr and reading Qur’aan and seeking refuge in the perfect words of Allaah from the evil of that which He has created.

It is proven that the Prophet (peace and blessings of Allaah be upon him) said:

“Whoever stops to rest and says, ‘A’oodhu bi kalimaat Allaah il-taammah min sharri ma khalaq (I seek refuge in the perfect words of Allaah from the evil of that which He has created),’ nothing will harm him until he moves on from that place.”

A man said: O Messenger of Allaah, I was stung by a scorpion last night.

He said: “If you had said, A’oodhu bi kalimaat Allaah al-taammah min sharri ma khalaq (I seek refuge in the perfect words of Allaah from the evil of that which He has created), it would not have harmed you.”

And he (peace and blessings of Allaah be upon him) said:

“Whoever says in the morning, ‘Bismillaah illaahi laa yadurru ma’a ismihi shay’un fi’l-ard wa la fi’l-sama’ wa huwa al-samee’ ul-‘aleem

265
(In the name of Allaah with Whose name nothing is harmed on earth nor in heaven, and He is the All-Hearing, All-Knowing)’ three times, nothing will harm him until evening comes, and whoever says it when evening comes, nothing will harm him until morning comes.”

I ask Allaah to help us and you and all of our brothers to attain beneficial knowledge and act upon it, for He is All hearing and Ever Near.

End quote.

Majmoo’ Fataawa al-Shaykh Ibn Baaz (28/280).
The Battle of Uhud

The Most High says, “Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaytaan who caused them to backslide because of some of the sins they had earned.” (Soorah Aal-Imraan (3):155)

In the battle of Uhud when the archers who had been ordered by the Prophet (sallAllaahu alaihi wa sallam) to remain on the mountain, evacuated and forgot their orders, Shaytaan tempted them to leave their positions.

These aayaat describe what happened in the minds of the archers, imagine then the whole of mankind and their state of mind when they commit a sin. They lose their confidence in their power thus weakening their connections with Allaah. It upsets their equilibrium and firmness becoming subjected to the whisperings of Shaytaan and weakening the connections with Allaah. The confidence of Allaah’s Pardon and Pleasure are reduced. That is when Shaytaan finds a way into his mind driving him to make error upon error becoming further away from safe protection and intense support.

Taken from the Book: “Protection Against the Plots of Shaytaan” by Shaikh Saleem Ibn Eed Al-Hilaalee
The Shaytaan whispers to him about who created Allaah

Tuesday, August 30, 2011

AbdurRahman.org

Question:

There is a person to whom the Shaytaan whispers this question, “Who created Allaah?” Will this have any effect on him?

Fatwa from al-Shaykh Muhammad ibn Saalih al-‘Uthaymeen

Praise be to Allaah.

This insinuating whisper will not have any effect on him. The Prophet (peace and blessings of Allaah be upon him) told us that the Shaytaan comes to a person and says to him “Who created such and such? Who created such and such?” until he says, “Who created Allaah?” The Messenger of Allaah (peace and blessings of Allaah be upon him) has told us of the best medicine for dealing with that, which is to seek refuge with Allaah from the accursed Shaytaan and to put a stop to that.

So if any such thing occurs to you or crosses your mind, say “A’oodhu Billaah min al-Shaytaan ir-raj’ee (I seek refuge with Allaah from the accursed Shaytaan)” and give up this thought and ignore it completely. Then it will go away by Allaah’s Leave.

Majmoo’ Fataawa wa Rasaa’il Fadeelat al-Shaykh Muhammad ibn Saalih al-‘Uthaymeen, vol. 1, p. 60
The Shaytaan whispers to him that he is showing off so that he will give up doing acts of worship

Shaykh Ibn Uthaymeen (may Allaah have mercy on him) was asked:

When a person thinks of doing a good deed, the Shaytaan comes and whispers to him: “You want to do that to show off and have a good reputation,” so he backs off from doing that good deed. How can we avoid this?

He replied:

That can be avoided by seeking refuge with Allaah from the accursed Shaytaan, and going ahead with the good deed. You should not pay attention to this waswaas (whisper from the Shaytaan) that puts you off doing good. If you turn away from this and seek refuge with Allaah from the accursed Shaytaan, the problem will disappear, by Allaah’s leave.

Majmoo’ Fataawa al-Shaykh Ibn ‘Uthaymeen, question no. 277
Shaykh Ibn Baaz:

The Muslims help their brothers among the jinn to obey Allaah and His Messenger just as they help their human brothers. Humans may help them in some matters without realizing it. They may help them to obey Allaah and His Messenger by teaching and reminding other humans, for the jinn may attend the lessons of humans in the mosques and elsewhere and benefit from them. Humans may also hear some things from the jinn which benefit them; they may wake them up to pray or draw their attention to things which may benefit them or harm them. All of this happens even though the jinn do not make themselves visible to humans. A jinn may make himself visible to some people when pointing them towards something good or something evil. This may happen, although it is rare. Usually they do not appear to humans, although their voices may be heard on some occasions when they wake a person for prayer or tell him of some things. In conclusion, the believing jinn help the believers even though the believers may not realize it, and they love everything good for them.

They may attend lessons, and they love to listen to the Quraan and knowledge, as stated above. The believers among the jinn attend the lessons of humans, at some times and in some lands, and they benefit from the lessons of humans. All of this happens and is well known. This has been clearly stated by many of the scholars whom the jinn contacted and asked about some issues; they told them that they had attended their lessons. All of this is well-known, and Allaah is the One Whose help we seek.
“if” opens the (gate) for the work of the Shaytaan

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The Use of the Word ”If” in Relation to al-Qadaa wal-Qadr

-al-‘Allaamah ‘Ash-Shaykh as-Sa‘de, al-‘Allaamah ‘Ash-Shaykh Ibn ‘Uthaymeen-

The Use of the Word ”If” in Relation to al-Qadaa wal-Qadr – Ash-Shaykh as-Sa‘de

What Has Come Regarding (Saying ”If”)“Know that the servants use of the word “if” occurs in two types (of ways), (a) blameworthy, (b) praiseworthy As for the blameworthy, then it is when some matter occurs from him or to him which he does not like, so he says, “If only I had done such and such it would have been such and such”, so this is from the actions of the Shaytaan, because it contains two cautioned-against matters:

The first of them: That it opens up the door of remorse and anger and sadness for him, which is desirable to be closed (in reality), and it contains no benefit in it.

The second: That this contains bad manners towards Allaah, and towards His qadr (decree), because all of the occurrences, the small amongst them and the great amongst them are by the qadaa of Allaah, and His qadr, and whatever from the affairs has occurred, then its occurrence is inevitable, and it is not possible to repel it. So it is as if, in his saying, “If it was such and such”, or “If I had done such and such, then it would have been such and such”, is a type of criticism (of al-qadr) and a type of weakness in faith in Allaah’s qadaa and qadr. And as for the praiseworthy (usage) from that, then it is that a servant says it whilst wishing for goodness, such as his (sallAllaahu‘alayhiwasallam): a) “If I had formerly known what I came to know lately, I would not have brought the sacrificial animal with me. Had there been no sacrificial
animal with me, I would have finished the state of Ihram with you [after ‘Umrah]...” b) And his saying regarding the man who was desirous for goodness, “If I had the likes of what so and so has of wealth, I would do just like what so and so does with it” c) And, “If my brother Moosaa had patience [with al-Khidr] Allaah would have told us [more] of their story”. And just like when he says “(if)” wishing for goodness, then it is praiseworthy, and when he says it wishing for evil, then it is blameworthy. So the use of “(if)” is in accordance to the situation that carried (a person) to say it. If it was sadness, displeasure, and weak Imaan in al-Qadaa and al-Qadr, or wishing evil, then it is blameworthy. And if was aspiration for goodness, and directing/instructing (others), and teaching, then it is praiseworthy[1], and for this reason, the author (Ibn ‘Abdul-Wahhaab) made the tarjamah (i.e. the title of the chapter) to carry both matters (i.e. the praiseworthy and blameworthy aspect).” (al-Qawl as-Sadeed, a commentary upon Kitaab ut-Tawheed, p.173).

NOTES [1] Such as what be found in the statements of many of the Scholars, in the course of teaching, or instructing, or outlining affairs of the deen, an example is the saying of Shaykh ul-Islaam Ibn Taymiyyah regarding the rebellion of al-Hussain (radiyAllaahu ‘anhu) ”And in his (i.e. al-Hussain’s) revolt and killing was such corruption which would not have occurred if he had remained seated in his (home) town”. (Minhaaj us-Sunnah 4/527). And this statement of Shaykh ul-Islaam is not out of displeasure with al-Qadaa wal-Qadr, but it is due to aspiration for goodness that was lost, and teaching and instructing and admo-nitioning, whilst discussing the subject of al-khurooj in general. And there are other examples that can be found in the speech of the Scholars, past and present. So as Shaykh as-Sa’dee explained, the use of the word ”if” can be blameworthy and it can be praiseworthy, and he explained the nature of each one. Also the explanation of Shaykh Ibn ‘Uthaymeen of this chapter will be posted below as well inshaa’Allaah to add further clarity on the prohibited and permissible forms of using ”if”.

The Use of the Word ”If” in Relation to al-Qadaa wal-Qadr - Ash-Shaykh Ibn ‘Uthaymeen

What Has Come Regarding (Saying ”If”) – Shaykh Ibn ‘Uthaymeen said, commenting upon the chapter regarding “If”, “And the author
(rahimahullaah) made the tarjamah (the title of the chapter) open-ended, and did not assert anything (in particular), because “lau (if)” is used from numerous angles:

The first angle: That it is used to criticise ash-Shar‘, (the legislation), and this is unlawful, Allaah the Most High said (quoting the saying of the Hypocrites), ”And if they had obeyed us, they would not have been killed…” [Aali ‘Imraan 3:(168)], in the expedition of Uhud, when ‘Abdullaah bin Ubay, during the journey, fell back to about a third of the army. Then when seventy men from the Muslims were taken as martyrs, the Hypocrites criticised the legislation of the Messenger (sallAllaahu ‘alayhi wasallam) and said, ”If they had obeyed us and returned as we had returned, they would not have been killed, so our opinion is better than the legislation of Muhammad”. So this is unlawful, and it can sometimes lead to disbelief.

The second: That it is used to criticise al-Qadr, and this is unlawful as well, Allaah the Most High said, ”O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: ”If they had stayed with us, they would not have died or been killed”…” [Aali ‘Imraan 3:(156)], meaning that if they had remained behind, they would not have been killed, thus, they criticised the decree of Allaah.

The third: That it is used for remorse and distress, and this is also unlawful, because everything that opens up remorse in you, then it is prohibited. This is because remorse, makes the soul acquire sadness and distress, but Allaah wishes that we are (in a state of) open-heartedness and delight. He (sallAllaahu ‘alayhi wa sallam) said, ”Be eager for whatever benefits you, and seek help from Allaah and do not lose heart, and if anything (in the form of trouble) comes to you, don’t say: ”If I had not done that, it would not have happened so and so”, but say: ”Al- laah did that what He had ordained to do” and ”if” opens the (gate) for the work of the Shaytaan.” (Muslim, in Baab al-Qadr). An example of that is when a man is eager to buy something thinking that their will be profit in it, but he loses out, and he says, ”If only I had not bought it, I would not have suffered a loss”. So this is remorse and distress, and this occurs frequently, and it has been prohibited.
The fourth: That it is employed to use al-Qadr as an argument for (one’s) disobedience, like the saying of the Mushriks, “If Allaah had so willed, we would not have associated partners…” [al-An‘aam (6):148], and also their saying, ”… If ar-Rahmaan had so willed, we would not have worshipped them…” [az-Zukhruf (43):20], and this is falsehood.

The fifth: That it is used in wishing (at-tamannee), and its ruling is in accordance with what is wished for, if it is for good, then it is good, and if it is for evil, then it is evil, and in the Saheeh, from the Prophet (sallAllaahu ‘alayhi wasallam), in the story of the four men, one of them said, ”If only I had wealth I would have done what so and so does with it” and he wished good (by this), and the second man said, ”If only I had wealth I would have done what so and so does with it”, so he wished evil (by this). So the Prophet (sallAllaahu ‘alayhi wasallam) said regarding the first, ”He is in accordance with his intention, so their reward is the same”, and he said regarding the second, ”He is in accordance with his intention, so their burden (of sin) is the same”.

The sixth: That it is used in mere information (al-khabar al-mahd), and this is permissible, such as “If I had attended the lesson, I would have benefited”, and also from it is his (sallAllaahu ‘alayhi wasallam’s) saying [to the Companions during Hajj], “If I had formerly known what I came to know lately, I would not have brought the sacrificial animal with me. Had there been no sacrificial animal with me, I would have finished the state of Ihram with you [after ‘Umrah…. “], so the Prophet (sallAllaahu ‘alayhi wasallam) informed that had he known that this matter would occur from the Sahaabah, he would not have brought the sacrificial animal, and would have finished the state of Ihraam, and this is what is apparent to me. And some of them have said that this was from the angle of “aspiring, wishing (at-tamannee)”, as if he said, “If only I had known formerly, what I came to know lately so that I did not bring the sacrificial animal”. However, what is apparent is that he merely informed [of what he would have done had he known otherwise] on account of what he saw from his Companions, and the Prophet (sallAllaahu ‘alayhi wasallam) does not wish for something regarding which Allaah had already decreed something different [to it]” (p.362-363, al-Qawl ul-Mufeed).
post by abu.iyaad amjad bin muhammad rafiq

http://salafitalk.net/st/viewmessages.cfm?Forum=8&Topic=2497
The jinn are a creation that fears the Believers most

Shaykh Muhammad al-Maliki: “The jinn are a creation that fears the Believers most.”

Question:

Yaa Shaykh may Allaah Preserve you. Is it true that the jinn/shayateen are repulsed by frankincense (bakhoor) and the angels are attracted to it? Do angels accompany cats and do jinns occupy vacant places and if a person moves into a house that has been vacant for a period of time are there any procedures that the Muslims should take to free the house of jinns/shayateen?

Answer:

First of all let me give you this information and glad tidings:

“The jinn are a creation that fears the Believers most.”

So the shayateen – the jinn, they are scared of the Believers, but they have a sense, they can feel the fear and fright of mankind. So if you become scared of jinns, they become brave and they start scaring you. So what you need to do is what Allaah says – I am not bringing this from my mind but from what Allaah says and from my experience

– Allaah says: It is only Shaitân (Satan) that suggests to you the fear of his Auliya’ [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad)]; so fear them not, but fear Me, if you are (true) believers.] [Aal-‘Imraan 3:175]
So if you are a real Believer do not get scared of the Shayateen.

Regarding incense this is not true – this is commonly known by the Sufis. The Sufis say that the shayateen run away from the bukhooor, the incense, but it’s not true. The angels like any good smell whereas the shayateen doesn’t like good smells, rather they like bad smells. That’s why they whisper for one not to take a shower and they whisper for one not to clean up and that’s why when the kuffar go to the toilet – when they urinate or pass stool, they clean with paper only and they don’t clean well –

that’s why the shayateen control them.

Allaah ﷻ says to the Prophet ﷺ: {See you not that We have sent the Shayâtîn (devils) against the disbelievers to push them to do evil.} [Maryam 19:83]

And that’s why Yaa Ikhwaan we need to always be clean and that’s why the Prophet ﷺ encouraged us always have wudû’ and to use perfume. The Prophet ﷺ said: It was made more beloved to me from your life the woman (the wife) and perfume. [2]

So it is good use perfume and incense, but don’t think that the Shayateen will run away and the angels will come.

It’s true that the shayateen do not like good smells and the angels like the good smells; but at the same time don’t let this idea captivate your mind.

I say this because some people will be captivated by this idea, then one day they will forget to perfume and then they will then thinking “O Shaytaan is here, Shaytaan is there, jinn is here and jinn is there” and if anyone whirls or anyone says something, (they say) “O that’s Shaytaan” – this is bad. But what can turn Shayateen away? Akhi, remembrance of Allaah, remembrance of Allaah can turn Shaytaan away.

Allaah ﷻ says: {إِسْمَمُ، رَأَيْتُهُمْ آيَةً عَلِيَّةً عَلَىٰ مَنْ نَزَلَتْ عَلَيْهِمْ وَأَطْلَبْتُ رَيْبًا فَلَمْ يَأْتِيَنِيُّ إِلَّا أَذِينَ} … when Allaah is mentioned, feel a fear in their hearts and when His Verses (this
Qur’ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone) …} [Al-Anfal 8:2]

And the other ayah: {Verily, in the remembrance of Allâh do hearts find rest.} [Ar-Ra’d 13:28]

So do a lot of remembrance (adhkaar), the remembrance of the morning and evening, for entering the house, exiting the house, entering the toilet, exiting the toilet, entering the mosque, exiting the mosque, going into your car etc. You take all the remembrances that the Prophet ﷺ taught us.

So Inshaa Allaah you will be protected.

And when you get to the house, it’s not true that a house that is abandoned for a while is captured (occupied) by the Shayateen.

No, the Shayateen are everywhere – they are in every house, they are with everyone.

Allaah says that everyone has a Qareen as in Surah Qaaf: {His companion (Satan/devil) will say…} [Qaaf 50:27]

So everyone has a qareen accompanying him from the jinn. So, how can you be protected from that?

You can be protected by continuous remembrance – by continuously being with Allaah (having Him in your thoughts) all the time. صَلاَتِي إِنَّقُلْالْعَالَمِينَرَبِّلَهْ وَمَمَاتِيوَمَحْيَايَوَنُسُكِي Say (O Muhammad ﷺ): ”Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the ‘Âlamîn (mankind, jinn and all that exists).} [Al-An’aam 6:162]

So you live for Allaah and Allaah will protect you. Truly, Allaah defends those who believe.} [Al-Hajj 22:38]

And in the hadeeth Qudsi: کتت أحببته أحبه فإن بلغتي بلغت إلى بترقه عيني يترقب عيني يترقب {Here Allaah is telling you that as much remembrance, worship and optional worship you do for Him, He will protect your eyes, your ears, your hands and your legs.}
That means you are surrounded by protection from Allaah ﷺ and Allaah ﷺ will send the angels around you.

But when you go to a house whether it is an abandoned house or it is your house or it is someone’s house – even if it is your house whether empty or occupied, what you should do is say as-Salaam: غَيْرَبُوُاتَدْخُلُوالاَهْلِهَاعَلَیوَتُسَلِّمُواحَتَّیتَسْتَأْنِسُوابُوُاتِكُمْ {O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them.}[An-Nur 24:27]

And in the other aayah: اللهِعِنْدِمِنْأنْفُسِكُمْتَحِيَّةًعَلَىفَسَلِّمُوابُوُاتًادَخَلْتُمْفَإِذَا {But when you enter the houses, greet one another with a greeting from Allâh (i.e.say: ἀλλάχ 确诊 ال سُ لَّمُوَ عُلَّمُوَ إِذَا As-Salâmu ‘Alaikum – peace be on you)}[An-Nur 24:61]

So even if it is unoccupied you say Assalaamu ‘Alaikum yourself as Allaah ﷺ guides you.

By doing that, there will be no shayateen because as in the hadith the shayateen will stand by the door, when the person comes they listen, if he says Assalaamu ‘Alaikum – if he remembers Allaah the head Shaytaan will say ‘go back, go back you have no place here.’ But when you come into the house silent or saying any words other than the remembrance, He says ‘Ok come here you have a place to sleep you have food come, come’ and they come into your house. [4] This is the way you protect yourself from the shayateen, it is not related to the bukhoor or this or that – that is from Sufism. Wallaahu A’lam.

Answered by: Shaykh Muhammad al-Maliki

Title of Lecture: Ramadaan 1427 = 2006 Date of the Lecture: Saturday, October 14th, 2006

[1] Reference Pending

[2] Shaykh al-Albaani ﷺ says Saheeh in Saheeh al-Jaami’ (#3124) with the following wording:

[3] Reported as part of a longer hadith in Saheeh al-Bukhaari, Kitaab al-Riqaaq (#6137) with the following wording:

ويعصره، يسمع الذي كتبه، يأبهه إذا أحبه، حتى بالنواكشة إلى يقرب عذى يوال وما لأخى، استعاذتي ولفن لأغلى، سألني بهاء وإن يمشي التي ورجله بها، يبطش التي وريده به، يضر الذي

279
[4]Reported with the following wording in Saheeh al-Bukhaari, Kitaab Salaahit-Taraaweeh (#1906) as part of a longer hadeeth. The wording is: يقومون التي من أفضل عنها يبامون والتي هذه، Imaam Ahmad Bin Hanbal [Rahmahullah] Said: “Allah showers His Mercy upon the worshipper who approaches prayer in a state of humility and meekness towards Allah, in fear and supplicating Him with desire (for His Pleasure), and in hope (of His Mercy), making Salah to his Rabb, his most important consideration, dedicating his whispered utterances to Him and his back straight in his qiyam and his ruku.. and his sujud, poring out his heart and his feelings and struggling to perfect his acts of worship, for he knows not whether he will perform another prayer after it, or whether he will be overtaken (by death) before he can perform Salah again.”
Six Attacks by Shaytaan – Ten Defenses

Six Attacks by Shaytaan – Ten Defenses: Shaykh Abdur-Rahmaan ibn Naasir as-Sa’deef


The evil of Shaytaan is limited to six categories, he continues [to assault] mankind until he succeeds in one or more of them:

• 1) The evil of polytheism and disbelief;

• 2) Then innovations;

• 3) Next are the major sins;

• 4) Then the minor sins;

• 5) Subsequently, busying people with practicing Mubahaat [*] instead of practicing good deeds [that one is rewarded for];

• 6) Next is busying them with practicing deeds which are good instead of deeds which are better.

The reasons that safeguard a servant from the Shaytaan are ten:

• 1) Seeking refuge with Allaah from him;

• 2) Reading al Mu’awathatain [Surat an Nas and Surat al Falaq];

• 3) Reading Ayatul Kursi;

• 4) Reading Surat al Baqarah;

• 5) Reading the ending of Surat al Baqarah [last two verses];

• 6) The believer reading from the beginning of {Haa Meem.} until {to Him is the final return.} [Ghafir: 1-3];
• 7) Saying what translated means: ‘There is no deity worthy of worship but Allaah, alone having no partners, to him belongs the dominion, to him belongs all praise, and He has the ability to do all things.’ One hundred times;

• (8) Practicing the remembrance of Allaah a lot;

• 9) Performing ablution along with prayers;

• 10) Refraining from supernumerary (extra) looking around, talking, eating and mixing with people.

[*] Actions that one is neither ordered to or prohibited from performing specifically, such as eating or sleeping.

Translator: Nadir Ahmad, Abu Abdul-Waahid
Does the shaytaan know the thoughts and intentions of man?

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Praise be to Allaah.

The sound evidence indicates that the shaytaan is close to man, and indeed he flows through him like blood, so he whispers to him at moments of heedlessness and withdraws from him when he remembers Allah. Through this constant closeness he knows what whims and desires occur to man, so he makes them appear attractive to him and he whispers to him regarding them.

Al-Bukhaari (3281) and Muslim (2175) narrated from Safiyyah bint Huyayy (may Allah be pleased with her) that the Prophet (blessings and peace of Allah be upon him) said: “The shaytaan flows through man like blood.”

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said: They smell a good smell or a bad smell [meaning the angels, who smell a good smell when a person is thinking of a good deed, as was narrated from Sufyaan ibn ‘Uyaynah]. But the devils do not need that [smell] in order to know; rather they even know what is in the heart of the son of Adam, and they see and hear what he says to himself. Moreover, the devil has full control over man’s heart, then when man remembers Allah he withdraws, and when he neglects to remember Him, he whispers to him. He knows whether he is remembering Allah or is neglecting to remember Him, and he knows the whims and desires of his heart and makes them appear attractive to him.

It is proven in al-Saheeh, in the hadeeth mentioned by Safiyyah (may Allah be pleased with her) that the Prophet (blessings and peace of Allah be upon him) said: “The Shaytaan flows through the sons of Adam like blood.”

The closeness of the angels and the shaytaan to the heart of the son of Adam is something that is confirmed in many reports, whether the person is a believer or a disbeliever.
The shaytaan is aware of what a person is thinking to himself, and he knows his inclinations and his whims and desires, both good and bad, so he whispers to him accordingly.

Shaykh Ibn Baaz (may Allah have mercy upon him) was asked – in a lengthy question –: If I intend in my heart to do something good, does the shaytaan know and try to divert me from it?

He replied: Every person has a devil and an angel with him, as the Prophet (blessings and peace of Allah be upon him) said: “There is no one who does not have a companion from among the jinn and a companion from among the angels.” They said: Even you, O Messenger of Allah? He said: “Even me, but Allaah helped me with him and he became Muslim (or: and I am safe from him), so he only enjoins me to do that which is good.” And he (blessings and peace of Allah be upon him) told us that the shaytaan dictates evils to man and calls him to evil, and he has some control over his heart. And he can see, by Allah’s will, what a person wants and intends to do of both good and bad deeds. The angel also has some control over his heart that makes him inclined towards good and calls him to good. This control is something that Allah has enabled them to have, i.e., He has given some power to the companions from among the jinn and from among the angels; even the Prophet (blessings and peace of Allah be upon him) had a shaytaan with him who was the companion from among the jinn as mentioned in the hadeeth quoted above.

The point here is that every person has with him a companion from among the angels and a companion from among the devils. The believer suppresses his shaytaan by obeying Allah and adhering to His religion, and he humiliates his shaytaan until he becomes weak and is unable to prevent the believer from doing good or to make him fall into evil except that which Allah wills. But the sinner, through his sins and bad deeds helps his shaytaan until he becomes strong enough to help him to follow falsehood and he encourages him to do so and he becomes strong enough to keep him from doing good.

The believer has to fear Allah and strive to resist his shaytaan by obeying Allah and His Messenger, and seeking refuge with Allah from the
Shaytaan. And he should be keen to support his angel to obey Allah and His Messenger and to follow the commands of Allah.

End quote from Fataawa al-Shaykh Ibn Baaz, 9/369

And Allah knows best.
Anger is fury that Shaytaan casts in the heart of the son of Aadam

In the name of Allah the Most Beneficent, Most Merciful…

Beware of Anger! by Ash-Sheikh Muhammad bin Saalih Al-‘Uthaymeen -may Allah rest him in Jannah Al-Firdaus-;

….. Oh Muslims: It has been authenticated on the Messenger of Allah -sallahu ‘alayhi wasallam- that a man said to him: Advise me oh Messenger of Allah! He – sallahu ‘alayhi wasallam – said: Don’t become angry and he repeated it several times (three to be exact) he said: Don’t become angry.*

Anger is fury that Shaytaan casts in the heart of the son of Aadam. So this is why the veins become enlarged and he becomes red and his eyes become bulky and his hair ruffled. All of that is from anger that Shaytaan flings in the hearts until it is as though his blood is boiling (from rage).

Oh Muslims! If a person becomes angry it is appropriate for him to perform those actions that will prevent and extinguish it (from the likes of):

• Performing wudu’ and if he’s standing he should sit, and
• if sitting then lie down, and
• if he’s in one place he should move to another so his anger can subside as this is reported on the Messenger -sallahu ‘alayhi wasallam- by way of statements and approvals.

And sadly: There are those from the people who if they become angry with the slightest amount of anger they divorce their wives and perhaps complete the divorce, then goes to one of the Scholars and seeks a fatwa. So he asks a ‘Aalim (Scholar) after he ‘Aalam (already knows). Thus, when he’s given a verdict that doesn’t coincide with his desires he goes to a different scholar (TN: may Allah rectify our affairs). And this is
how he pursues the authorizations of the Scholars because of what he incurred upon him ownself.

So that which is necessary for the intellectual person is that he controls himself at the time when anger arises from him just as the Prophet -sallahu ‘alayhi wasallam- instructed to do when He said:

The strong person isn’t the one who overpowers everyone, rather the strong person is the one who controls himself at the time of anger.**

This hadith means: A person is not considered strong (in reality) if he always defeats and triumphs over the people when he wrestles them, rather the strong person is the one who wrestles himself and dominates it when he becomes angry and he doesn’t speak or say anything that he will dislike after it (abates).

Therefore the matter is very crucial regarding this affair of those Angry individuals who divorce their women (because they themselves got angry) and (then) carry out the divorce. It is binding upon them that they take hold of themselves and be from amongst the strong and powerful persons so that their souls can be at ease. If a person gets accustomed to controlling himself when he becomes angry and his strength overcomes it, then that will become natural for him and he won’t become (outrageously) angry. However when he does get angry he doesn’t carry it out and act upon it.

So have taqwa of Allah oh Slaves of Allah! And adorn yourselves with excellent manners and keep away from repugnant characteristics.

Faaidah: Ash-Sheikh Saalih Al-Fouzaan -may Allah preserve him- mentions in his explanation of the hadith: The strong person isn’t the one who overpowers the people…… [al hadith] he says: There are two types of anger:

First: If the anger is for (because of) Allah ‘azza wa jall and His sanctity then this is praiseworthy anger, (for a person) to get angry for Allah ‘azza wa jall if His sanctity has been violated. The Prophet -sallahu ‘alayhi wasallam- used to get angry if the sanctities of Allah were infringed.
Second: The type of anger that causes a person to want revenge from the people who did him wrongly. Allah has permitted for the one who has been wronged to retaliate due to His statement: (And the reward for an evil is an evil the like thereof) 42:40. However He encouraged with having forgiveness and pardoning. And that a person should suppress his anger and excuse.

Allah the Most High says: (So whoever pardons and reconciles then his reward is upon Allah)42:40. And He the Glorified says: (A good and evil can not be equal, repel with that which is better. Then verily! the one who there was between you and him some enmity will become as though he was a close friend. But none is granted it (this quality) except those who are patient and none is granted it except the owner of the great portion (of happiness in the Herafter and in this world)41:34,35.

So if someone becomes angry with another for something other than the sanctities of Allah ‘azza wa jall then it is proper that he pardons him and controls himself from retaliating against him. Because Allah says: (And those who suppress their anger and those who pardon the people....)3:134. This is good mention of those who pardon others and suppress their anger and fury and conceal it. [Reference: Sheikh Saalih Fouzaan’s explanation of Buloogh Al-Maraam]

Footnotes:

*Bukhaari (6116) on the authority of Abu Hurayrah.

**Bukhaari (6113) and Muslim (2609) on the authority of Abu Hurayrah.

Taken from: http://sahab.net/home/index.php? Site=News&Show=734

Compiled and Translated by: Abu Fouzaan Qaasim
Seven Phases of Shaytaan to destroy the son of Adam : Ibn al-Qayyim (rahimahullah)

Monday, August 29, 2011

AbdurRahman.org

Ibn al-Qayyim (rahimahullah) said:–

“Shaytaan tries to destroy the son of Adam in one of seven phases. Some of them are more intense than others. Shaytaan would not try to destroy him in the next phase until he fails to destroy him in a previous one.

These phases are: -

1/ The phase of disbelief in Allah.

His Deen, His perfect attributes, and in what Rasulullah [Peace Be Upon Him] informed us about, and the fact that we will be resurrected. If Shaytaan is successful in misleading the slave in this phase, his enmity towards him would diminish and he would take rest. If the slave succeeds, and survives in this phase, Shaytaan would try to destroy him in the next phase.

2/ The phase of Bid’ah (religious innovation)

Whether it pertains to believing in other than the truth which Rasulullah [Peace Be Upon Him] was sent with or by worshipping other than Allah; such as worshipping idols, and the like. Shaytaan enjoys that one succumbs in this phase, for Bid’ah conflicts with the nature of the Deen and compels one to reject it. Furthermore, the one who observes innovated religious practices would not repent from his actions; rather, he would invite people to his Bid’ah! Observing innovated religious practices would compel one to forge lies against Allah and speak without knowledge; thus it openly clashes with the Sunnah. Observing minor Bid’ah practices would lead one to observing major Bid’ah practices. In this manner, a person would eventually exit the folds of Islam. Scholars and people of knowledge alone know the real dangers of Bid’ah practices. If a person succeeds and survives in this phase by
adhering to the Sunnah, and understanding its texts as the Pious Predecessors understood them, Shaytaan would seek to destroy him in the next phase.

3/The phase of major sins

If he is able to destroy the slave in this phase, he would beautify the deed that he is doing and probably compel him to say the following: “No sin would harm the Tawheed (creedal belief) as no good deed would benefit a man who has committed Shirk (i.e. to associate partners with Allah).?€? If the person is successful and survives this phase, Shaytaan would seek to destroy him in the next phase.

4/ The phase of minor sins

Shaytaan would compel a person to belittle these sins, by whispering to him: “There is no fear upon you as long as you keep away from major sins- do you not know that the minor sins are expiated by abstaining from major sins?‘?€? In this manner, Shaytaan would convince the individual that there is no harm in doing minor sins, until he regularly practices it. The person who has done a major sin, and has repented and is fearful of what he has done, would be better off than him; for regularly doing a minor sin would change it to a major sin! Constant repentance eliminates major sins; and on the same token, no minor sin remains a minor sin if one does it constantly.

Rasulullah [Peace Be Upon Him] said:-

“Beware of minor sins; its likeness is like a people who stopped over in a valley, they spread out in search of fire wood, and each brought a stick; they were able to make a fire and cooked their bread. Whenever a person practices a minor sin regularly it would destroy him.” (Ahmed)

If the slave succeeds and survives in this phase, by being careful and repenting continuously to Allah, and observing righteous deeds, Shaytaan seeks to destroy him in the next phase.

5/Shaytaan entices the individual to excessively indulge in lawful things in order to keep him away from worshipping Allah.

In this manner, Shaytaan aims to make one abandon Sunnah practices, and later lead him to abandoning the obligatory practices. If the slave
succeeds and survives in this phase by understanding the greatness of the acts of worship, he would seek to destroy him in the next phase.

6/ The phase of busying the slave with deeds which are less rewarding

Shaytaan encourages the slave to observe certain acts of worship and beautifies them to him, and shows him the great reward of doing those acts of worship in order to keep him away from deeds which are more beneficial and rewarding.

When Shaytaan fails to mislead the slave, he tries to deprive him from receiving the full reward; therefore, he busies him with lesser rewarding deeds.

7/ If Shaytaan fails in the above six phases, he would resort to harming the person in any way possible

by summoning his men and followers and riling them against this individual. The Prophets and Messengers were not left unharmed by this. One should bear patiently, for victory and success are tied with patience.

Madaarij as-Saalikeen pg. 254-256. Compiled by: Abu Abdullah Khanadi
In the Name of Allâh, Most Gracious, Most Merciful

(1) Say: "I seek refuge with (Allâh) the Lord of mankind,

(2) "The King of mankind

(3) "The Ilah (God) of mankind,

(4) "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allâh).

(5) "Who whispers in the breasts of mankind.

(6) "Of jinn and men.”

[Sûrâtun-Nâs [(114):6]

Shaykh ‘Abdur-Rahmân as-Sa’dî (rahîmahullâh) comments:

This Soorah comprises seeking refuge (Isti’aadah) with the Lord of mankind, the King of mankind and the Ilaah of mankind from Shaytaan, who is the source and essence of every evil and mischief.

The one from whose fitnah (trials) and wickedness is that

- he whispers into the breasts of men,
- beautifies for them evil misdeeds,
- displays it to them in an appealing image, and
• entices their desires towards performing it.

• He makes good deeds appear repugnant to them, and causes them to lag behind from (performing khayr), and presents it to them in a guise other than its own.

He is always in this state of whispering and withdrawing, meaning:

he withdraws when the servant remembers his Lord, and seeks His help (towards repelling the devil).

Thus, it is obligatory upon the servant and all of mankind to seek aid and refuge with His Ruboobiyyah, and hold fast to it. The whole of creation falls under (the monarchy of) His Lordship and Sovereignty; he has seized every creature by the forelock. Mankind must also seek aid and refuge with His ‘Uloohiyyah (Divinity), for it was for His worship alone, that they were created.

This worship, however, is not perfected except and unless they repel the evil of their enemy, who desires to cut them off (from worshiping Allaah alone) and obstruct their way towards it, and who desires to make them his followers, that they may become the dwellers of the blazing Fire. Whispering could come from jinn or from man, hence Allaah says: “…Of jinn and men.”
Shaykh Rabee’ (hafidhahullah) and the devils he’s seen

Monday, August 29, 2011

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Shaykh Rabee’ ibn Hadee Al-Madkhalee’s (may Allah preserve him) Story about Devils he’s seen.

Question number 29:

…He (the Shaytaan) surely sees you, he as well as his host, from whence you cannot see them …[Al-‘raf 27] Is this inability to see the Shaytaan unrestricted, or is it possible for some people to see devils now and then?

Answer: Yes it is possible to see Shaytan. It has happened in the past as mentioned in the hadeeth about Hurayrah’s (may Allah be pleased with him) story. And the hadeeth about the Prophet (peace and blessings be upon him), He saw the Shaytan while praying. Furthermore I myself have seen devils.

Once I saw a horse like I’ve never seen before in my entire life. One night my brother and I were traveling and we saw a very strange horse. This horse was in a place where there was no pasture and no people. My brother and I both knew that this horse was a devil. We didn’t want to scare each other, so when we got some distance from the horse, either he or I asked,” Do you know what that horse was?” I think he said,” It was a Gul-a Shaytan.”

And on another occasion while riding in a car I saw a naked man. He wasn’t bald and he didn’t have hair. His outward appearance was very weird looking. Between his arms were two boys. These two boys had big heads and were bald. They were also skinny and with very small legs. Their features were very unusual. Another person and I saw this naked man. We both knew that those people were devils. After driving some distance I asked the man,” What was that?” He said,” They were devils.” I said,” That’s right!”
Many people have seen devils, but in most cases devils aren’t visible. However nowadays there are some people who learn from Muhammad Abdu, a student from Afghanistan. Unfortunately, these people deny the existence of magic, and deny the possibility to see the Jinn. The origins of this believe comes from the Mu’tazeelah who use reason. They judge matters in the religion and life by using intellect.

There isn’t anything that prohibits devils from being seen sometimes. I can definitely say to you that I’ve seen devils.

Taken from: http://www.rabee.net/show_fatwa.aspx?id=44
It is not permissible to pray for the guidance of shaytaan

Monday, August 29, 2011

AbdurRahman.org

It is not permissible for anyone to pray in this manner, because it goes against the ruling of Allaah, and against His decree. For Allaah has decreed in His wisdom that the Shaytaan is cursed until the Day of Judgement.

Majmoo’ Fataawa wa Rasaa’il Ibn ‘Uthaymeen (may Allaah have mercy on him), 1/290
Lecture: World of Jinn & Magic – Abu ‘Iyaad Amjad Rafiq

Monday, August 29, 2011

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http://www.youtube.com/watch?v=bspK2na8RHE

Part 1 was delivered on Sunday 26th June 2011 by Abu ‘Iyaad Amjad Rafiq.

Listen/Download here: World of Jinn & Magic (part 1).mp3

Part 2 was delivered on Sunday 3rd July 2011:

Listen/Download here: World of Jinn & Magic (part 2).mp3

The link mentioned in the talk relating to Islamic Ruqyah can be found here:

Islamic Ruqyah For Warding Off the Devils and the Magic of the Magicians From the Qur’an

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Abu Hurayrah (may Allah be pleased with him) narrated that Allah’s Messenger (peace and blessings be upon him) said, ” When anyone of you wakes up, he Must rinse his nose three times. Verily Shaytaan spends the night inside a person’s nostrils. (Collected by Bukhari 3121 and Muslim 23)

Benefits for this subject:

• Blowing the nose is an obligation with the Hanbali school of thought and a sunnah with the majority of scholars.

• This hadeeth shows that Shaytaan can’t open what’s closed or locked. Furthermore it has been reported that when a person yawns he should cover his mouth, so Shaytaan can’t enter.[Subulus Salaam]  

• Shaykh Muhammad Uthaymeen (may Allah have mercy on him) commented on this hadeeth in his explanation for Sahih Muslim. He said,” This hadeeth proves that Shaytaan has the ability to do things and we don’t have the ability to perceive it. Shaytaan spends the night in our nose and we don’t know how. We can’t make out how anyone could shape their body for the size of a nostril. However if it was something that crawled the size of an atom we could see how.

Nonetheless the world of the Shayaateen and Jinn is hidden from us. And likewise the world of the Angels is hidden from us. There is an Angel on our right and left side that companion us. Do we feel them? We don’t feel them, but we believe this to be a fact.
• The hadeeth proves that Allah has given Shaytaan the ability to overpower us. Therefore he (peace and blessings be upon him) informed us about this act of Shaytaan, so we could be aware of his evil and realize our need for Allah. [explanation of Sahih Muslim for hadeeth number 24]

• Muhammad Abdur Rauf Al-Manaawee said,“ Shaytaan also chooses the nose because the eyes are for looking and pondering over the creations in the heavens and earth. The mouth is for remembering Allah. The ears are for listening to knowledge and Allah’s remembrances. However the nose doesn’t have any of these traits. Therefore this is an entrance for Shaytaan into man’s body to whisper to him.[Faydul Qadeer #436]

Translated and prepared by Abu Aaliyah Abdulla ibn Dwight Lamont Battle
How the Shytaan decieved the Barsisa, the worshiper

Monday, August 29, 2011

AbdurRahman.org

Shytaan appears as a sincere advisor to humans

Source: Quoted in ibn al-Jauzi, Talbees Iblees, p.39

”And he swore unto them (saying): Lo! I am a sincere ad-
viser unto you” (al-Araaf 21).

Wahb ibn Munabbih has related the following lengthy story from the people of the book.” We present it here to show the way of Shytan in his attempt to mislead mankind. The story warns humans about Shytan”s "sincere advice". One must oppose the thing that Shytan is calling to. Wahb said,

There was a pious worshipper of the tribe of Israel. He was the most pious person of his time. During his time, there were three brothers who had a sister. She was a virgin. And they had no sister other than her. They were all about to leave the town to go to war. They did not know with whom to leave their sister and who they could trust to look after her. They all agreed to leave her with that pious person. They all trusted him. They went to him and asked if they could leave her with him. She would be in the building next to him until they return from the fighting. He refused their request and sought refuge in Allah from them and their sister. They persisted until he finally acquiesced. He said, ”Put her in the house next to my place of worship.” So they put her in that house and they left, leaving her there. She remained living next to that pious person for some time. He would put food for her in front of his building of worship. Then he would lock the door and return to his place of worship. He would then tell her to come out of her house and take the food. Then Shytan approached him softly. He encouraged him to treat her kindly. He told him that it was not good to make the woman come out of her house during the day as someone
may come upon her. If he took the food directly to her door that would mean a greater reward for him.

He continued for some time to go to her door and place the food at the front of her door without speaking to her. Then Iblees came again and encouraged him to do good and get more reward. He said, "If you took her the food and placed it in the house for her, you would get a greater reward." He continued to encourage him. So he started to take the food into her house. He continued like that for some time.

Then Iblees came again and again encouraged him to do good. He said, "If you talk to her for a while she will be put to ease by your conversation as she is in a state of fear and she is all alone." He then started talking to her from atop his place of worship.

Then Iblees came again. He said, "If you were to come down and talk to her while she sits at her door and talks to you, that would be even more comforting for her." He continued to encourage him until he came down and sat at his door and would talk to her. The girl would come out of her building and sit at her door and they would talk for a while.

Then Iblees came again and encouraged him to get great rewards for treating her well. He said, "If you were to go from the door of your place of worship and sit close to her door, that would be even more comforting for her." He continued exhorting him until he did so. He continued that act for a while. Then Iblees came again. This time he said, "If you enter her house and talk to her, and not make her show her face in public it would be even better for you." He continued exhorting him until he entered her house and spent the whole day talking to her. Then when night fell, he returned to his place of worship.

Then Iblees came to him after that and continued to make her more appealing to him. Until the worshipper got upon her and kissed her. And Iblees continued to make her look nice in his eyes and desire her until he finally had sex with her. She got pregnant and gave birth to a boy. Then Iblees came and told the worshipper, "Do you not realize what the brothers of the girl will do to you when they see she has given birth to your son" You will not be safe if your matter becomes clear. You should go to the boy and kill it and bury it, that way you can conceal your affair and they will not do anything to you for what you did to her."
Then he said to him, "Do you think she will conceal from her brothers what you did to her and your killing of her son. Take her, kill her and bury her with her son." He continued spurring him on until he killed her and threw her in the ditch with her son. Then he put a large rock over them and leveled it.

Then he returned to his place of worship and worshipped therein. He stayed in that state for as long as Allah willed until the brothers came back from the fighting. They came to him and asked him about their sister. He mourned her loss and started to cry. He said, "She was the best of women and that is her grave." The brothers came to the grave and cried over their sister and asked Allah to have mercy on her. They stayed at her grave for a few days and then went to their families. When the night overtook them and they went to their beds, Shytaan came to them in their sleep in the form of a traveler. He started with the eldest and asked him about their sister. The brother told him what the pious man had stated and how they were shown her grave. Shytaan told him that the pious man had lied. He said, "He did not tell you the truth about your sister. He got her pregnant and she had his son and then he killed and buried her out of fear of you. Then he threw them in a ditch he dug behind the door of the house she was staying in, to the right of the entrance. Go and enter the house in which she stayed and on the right of the entrance you will find everything I told you about."

Then he went to the middle brother and did the same. Then he went to the youngest brother and did the same. When they woke, they were all surprised at what they had seen. When they met each other, they all said, "I saw an amazing thing last night," and they informed each other of what they had seen.

The eldest said, "That dream has nothing to it so just ignore it." The youngest said, "I will not leave it until I go and look at that place." They all went until they reached the door of the place where there sister stayed. They opened the door and looked for the place that was described to them in their dreams. They found their sister and her son buried in a ditch, as they were told. They asked the worshipper about it and he confirmed what Iblees had told them. They then took him and were about to crucify him. When they had him on the wooden cross, Shytaan said to him, "You know that I am your companion who tempted you by the woman until you got her pregnant and you killed her and
her son. If you obey me today and deny Allah, who formed and shaped you, I will rescue you from your predicament.” The worshipper then believed Allah. When he believed Allah, Shytan left from being between him and the others and they were able to crucify him.”

Many scholars related this story in their commentary to the following verse,

”Or the likeness of Shytan when he tells man to disbelieve, then, when he disbelieves, says to him, ”Lo! I am innocent of you. Lo! I fear Allah, the Lord of the Worlds” ” (Surah al-Hasr 16).

They mention that this verse refers to this worshipper and to others similar to him. Allah knows best.

This story, and others similar to it, are from the Israaeeliyaaat or stories which have their source in the books or tales of the Jews and Christians. We do not say it is true nor do we say it is false, but it is allowed to narrate them as the Prophet (peace be upon him) said, ”Narrate stories about the Tribe of Israel if there is no harm in that.
An amazing story from al-Hassan al-Basri (rahimahullah)

Monday, August 29, 2011
AbdurRahman.org

Shytan has power over the believers due to their sins

A hadith states, ”Allah is with the judge as long as he does not commit any injustice. If he commits any injustice, Allah is free from him and keeps Shytan with him.” [1]

Abu al-Faraj ibn al-Jauzi [2] has related a unique story from al-Hassan al-Basri (rahimahullah). The story, depending on how authentic it is, shows the ability of a human in overpowering Shytan if he is sincere to Allah in his religion and it shows how Shytan can take advantage of the human when he strays.

Al-Hasan al-Basri narrated that there was a tree that was worshipped instead of Allah. One man decided to chop down that tree. He was going to chop down the tree out of anger for the sake of Allah. On the way to the tree he met Iblees who was in the form of a man. Iblees asked him, ”What do you plan on doing?” The man answered, ”I am going to chop down that tree that is worshipped instead of Allah.” Shytan said, ”If you do not worship it, why should it harm you if others do so?” The man replied, ”I will chop it down.” Shytan then told him, ”Would you like something better than that” Do not cut it and you will get two dinars every morning under your pillow.” ”From where will I get that?” the man asked. ”I will give it to you,” said Iblees. The man returned and the next morning he found two dinars under his pillow. The following morning he again found two dinars under his pillow. On the following morning he did not find anything. He got upset and went to chop down the tree. Shytan again appeared to him in the shape of the same man. Shytan asked him, ”What do you want to do?” The man answered, ”I plan on cutting down that tree that is worshipped instead of Allah!” Iblees said, ”You have lied. There is no way you will be able to do it,” The man left to chop it down. The earth swallowed him and
him until it almost killed him. Iblees asked, ”Do you know who I . I am Shytan. I met you for the first time when you were angry for the sake of Allah and I had no power over you. I deceived you by two dinars and you stopped what you had intended to do [for the sake of Allah]. Now you have come because you are angry about the two dinars, and I have gotten mastery over you.”

[1] This was recorded by al-Haakim and al-Baihaqi with a hasan chain. See al- Albanee Sahih al-Jaami, vol. 2, p.130

[2] Ibn al-Jawzi, Talbees Iblees, p. 43 [The author, al-Ashqar alluded to the fact that the authenticity of this story needs to be ascertained. Most likely, it is from the Israaeeleyaat or stories of the Jews and Christians.]

Source : The world of Jinn and Devils – Umar S. Ashqar
Whisperings of Shaytan – an advice from Shaykh al-‘Uthaimeen (rahimahullaah)

Sunday, August 28, 2011

AbdurRahman.org

Question asked to Shaykh al-‘Uthaimeen (rahimahullaah):

There is a man who suffers from the whisperings of Shaytan. [Shaytan] whispers things to him that are great sins, concerning Allaah, the Almighty, the All-Powerful and [the man] is very much afraid of this; what is the advice of your eminence?

Answer by Shaykh al-‘Uthaimeen (rahimahullaah):

Regarding what has been mentioned concerning the problem of the questioner, which is that he fears the result of it, I say to him: Rejoice at the good news that there will be no result from it except a good result. This is the whispering by which Shaytan assails the believers in order to upset the sound belief in their hearts and to cause them spiritual and mental agitation and disturb the serenity of their faith, indeed the serenity of their lives, if they are believers.

He is not the first among the people of faith to be confronted by this situation, nor is he the last, for it will continue as long as there is a believer in the world; and this same situation confronted the companions (radiAllaahu ‘anhum), for it was reported on the authority of Abu Hurayrah (radiAllaahu ‘anhu) that he said:

”Some people from among the companions of the Messenger of Allaah (salallaahu ‘alaihi wa sallam) came to the Messenger and said to him, ‘Verily we perceive in our minds that which every one of us considers too grave to express.’

He (salallaahu ‘alaihi wa sallam) said: ‘Do you really perceive it?
They said: ‘Yes.’ Upon this he (salallaahu ‘alaihi wa sal-lam) said: ‘That is true faith.’”

[It was reported by Muslim in the Book of Faith, in the Chapter of Explanation of the (evil) whispering regarding Faith (132)]

In the Two Sahihs, it is also narrated from Abu Hurayrah (radiAl-lahhu ‘anhu) that the Messenger of Allaah (salallaahu ‘alaihi wa sal-lam) said:

"Satan may come to anyone of you and say: ‘Who created such and such? Who created such and such?’ until he says, ‘Who created your Lord?’ So, when he inspires such a question, one should seek refuge with Allaah and give up such thoughts.”

[Reported by Bukhari in the Book of Beginning of Creation, in the Chapter: The description of Iblis and his Legions (3276) and it was reported by Muslim in the Book of Faith, in the Chapter on the Description of the (evil) Whispering regarding Faith (134).]

It is reported on the authority of Ibn ‘Abbas (radiAllaahu anhum) that a man came to the Messenger of Allaah (salallaahu ‘alaihi wa sal-lam) and said: "Oh, Messenger of Allaah! One of us has thoughts of such a nature that he would rather be reduced to charcoal than speak about them.” The Messenger of Allaah (salallaahu ‘alaihi wa sal-lam) said: ”All praise and thanks be to Allaah, Who has reduced his matter (shaytan’s guile) to (evil) whispering.”

[It was reported by Abu Dawud in the Book of Good Manners, in the Chapter: Regarding the response to (evil) Whispering (5112) and by Imam Ahmed in Al-Musnad (1:340)]

Shaykh-ul-Islam Ibn Taymiyyah (rahimahullaah) said in the Book of Faith:

"The believer is put to trial by the whispering of Satan, the whispering of kufr which causes him distress, as the companions (radiAllaahu ‘anhum) said: "Oh Messenger of Allaah! One of us has thoughts within himself of such a nature that he would rather fall down from the heaven than speak
of them.” The Messenger of Allaah (salallaahu ‘alaihi wa sallam) said:

”That is true faith”

And in another narration: ”he considers it too grave to express.” He (salallaahu ‘alaihi wa sallam) said:

”All praise and thanks are Allaah’s, Who has reduced his (shaytan) intrigue to (evil) whispering.”

That is, the occurrence of his whispering along with this great hatred for it and repelling it from the heart is a part of true faith, like the warrior in Allaah’s Cause who met the enemy and fought him until he overcame him, for that is a great Jihad up to his words.

This is why the seekers of knowledge and worship are assailed by whispering and uncertainty which do not afflict another, because he (the other) does not follow the Law of Allaah and His way; rather, he follows his own desires, heedless of the rememberance of his Lord and this is the goal of Shaytan, as opposed to those who turn towards their Lord with knowledge and (acts of) worship, for he is their enemy and he seeks to prevent them from (worshipping) Allaah, the Most High.

So, I say to this questioner: once it is clear to you that this whispering is from Shaytan, then you must struggle and stand against it, know that it will never harm you as long as you undertake the necessary struggle, reject it and cease thinking about it. The Messenger of Allaah (salallaahu ‘alaihi wa sallam) said:

”Allaah has forgiven what is whispered in the hearts of my followers, unless they put it into action or utter it.” [(Reported by Bukhari in the Book of Manumission, in the Chapter: Error and Forgetfulness in Manumission and Divorce (2528) and by Muslim in the Book of Faith, in the Chapter: Allah has forgiven what is whispered in heart (127)]

And if it is said to you:
Do you believe what is whispered to you? And do you think it is the truth? And is it possible to describe Allaah, the Most Glorified by it? You would say: It is not for us to speak of this; Glorified are You (Oh Allaah), this is a great lie! You would reject it with your heart and by your words; and of the people, you would flee further than any of them from it. Then it is, only whispering and perils displayed to your heart, and a window to polythesim from Shaytan, who courses throughout the human body as blood courses through it, in order to destroy and obscure your deen for you.

This is why you find that Shaytan does not place doubt or rejection about trivial things in your heart, so you hear for example, of the existence of large and important cities filled with residents and buildings in the east and west and yet doubt their existence never once crossed your mind, nor regarding their faults, such as that their buildings are destroyed or are unfit for habitation or that there are no occupants in them and so on. There is no goal for Shaytan in making mankind doubt such things. But Shaytan’s important great goal is destroying the faith of the believer, so he strives by his horse, and on foot, to extinguish the light of knowledge and guidance in one’s heart and to cause him to fall into the darkness of doubt and uncertainty.

The Messenger of Allaah (salallaahu ‘alaihi wa sallam) explained the beneficial medicine which contains a cure for this:

”Then let him seek refuge with Allah and cease doing it.”

If a person ceases doing that and continues to worship Allah, seeking & desiring that which is with Allaah, it will stop troubling him, by Allaah’s Power. So, avoid all suppositions which pass through your heart on this subject and worship Allaah, supplicate to Him and glorfiy Him, and if you heard anyone describing Him with what was whispered to him, you would kill him if you could. Therefore, what is whispered is not a fact; rather it is simply thoughts and whisperings which have no basis. Like in the case of someone wearing a clean garment which he has just washed and then he is assailed by thoughts that ”maybe it is impure,” and ”maybe it is not permissible to pray in it,” but he should pay no heed to this.

And my advice may be summarized as follows:
1. Seek protection with Allaah and completely stop these suppositions as the Messenger of Allaah (salallaahu‘alaihi wasallam) ordered us to do.

2. Mention Allaah, the Most High and restrain yourself from this whisperings.

3. Wholehearted dedication to worship and acting in accordance with the Command of Allaah and seeking His Pleasure, for when you give worship your undivided attention with earnestness and striving, you will forget about occupying yourself with this whispering, InshaAllaah.

4. Seeking refuge with Allaah much and asking Him to protect you from this thing. And I ask Allaah, the Most High for protection for you and safety from every evil and every destable thing.

Source: Fatawa Arkanul Islam, Pgs 55-60.

http://www.salafitalk.net/
The Whispers of the Shaytan and its Cure – Shaykh al-‘Uthaimeen (rahimahullaah)
Sunday, August 28, 2011
AbdurRahman.org

Question:
What are the reasons for the occurrence of whispers in the salaat and other than that?

Answer by Shaykh al-‘Uthaimeen (rahimahullaah):

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

As to what follows:

Indeed whispers in the heart are a chronic sickness, and it attacks every believer except for the one Allaah, ‘azza wa jall, wills. And because of this Allaah, the Most High, revealed a complete chapter:

Say: I seek refuge with (Allaah) the Lord of mankind, The King of mankind, The Ilah (God) of mankind, From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allaah) – Who whispers in the breasts of mankind. Of jinn and men. (Surat An-Naas)

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

The Shaytaan Comes To Mankind In ‘Aqeedah And Tawheed

Indeed, Shaytaan comes to the heart of the slave through whispers surrounding this issue. He would prefer the slave to fall from the sky and be broken into pieces or be burned until he becomes a piece of coal rather than speak about these issues.
Most of the time, this falls upon the believer so Shaytaan can ruin his Emaan and conviction. This even befell some of the companions (radi-allaahu ‘anhum).

It has been reported in the authentic ahadeeth from the Prophet (salal-laahu ‘alaihi wa sallam), and we will mention some here from what Allaah, ‘azza wa jall, has made easy:

In Saheeh Muslim on the authority of Abu Hurayrah (radiallaahu ‘anhu), who said:

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

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

And what has been reported in the two Saheehs (Bukhari and Muslim) on the authority of Abu Hurayrah (radiallaahu ‘anhu), the Messenger of Allaah (salallahu ‘alaihi wa sallam) said: Shaytaan comes to one of you and says, ‘Who created this? Who created that? Until he says, ‘who created Allah?’ The Prophet said: If it reaches him (meaning if it gets to this point), then seek refuge in Allaah from Shaytaan, and turn away from him.

The Prophet (salallahu ‘alaihi wa sallam) mentioned two cures here:

The First Cure: Seeking refuge in Allaah, and this is sitting firm to Allaah ‘azza wa jall and relying upon Him until he (the slave) is saved from evil.

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

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

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

Shaytaan Comes To Man In Matters Related To His Purification

Firstly, he causes him to doubt his niyah (intention). So you find him making wudoo, and Shaytaan will say to him, ”Surely you did not make your intention.” **[Raising your hand for the niyya is not permissible]

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

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

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

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

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

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

Shaytaan may also come to him after he finishes his wudhoo and say, ”You did not make your intention,” or, ”You did not wash your face,” or, ”You did not breathe the water into your nose,” or other whispers and doubts similar to this. So seek refuge with Allaah and do not stop, and continue on your way and ignore it.

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

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

Shaytaan Will Come To An Individual While Praying

He will deceive him firstly in his intention such that the one praying says, ”I do not know if I made my intention or not.”

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

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

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

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

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

Shaytaan Comes To The People And Whispers During The Fast

He says, ”indeed, you did not make your intention to fast,” despite the fact one has made sahoor and began to fast.

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

Shaytaan Comes To The People In Tawaf* Of The Kaaba And Sa’ee**

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

It is incumbent on the people to do what the Prophet (salallaahu ‘alaihi wa sallam) commanded in all of these matters, and seek refuge in Allaah and abandon the doubts and whispers.
*At-Tawaaf: the circumvention of the Kaaba seven times during Al-Hajj and Al-Umrah.

** As-Saee: the ceremony of running back and forth seven times between As-Safwah and Al-Marwah.

Shaytaan Comes To The People Regarding Marriage And Family

He says, "verily, you have divorced your wife," until some of them are afflicted so much so that even when the door is opened the individual says, "I said to my wife, ‘You are divorced,’ " or he opens the Mushaf simply to read it and he says, "Verily, I said to my wife, ‘You are divorced.’" *[Meaning he cannot stop thinking about it, even when reading the Qur’an]

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

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

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

When he stands for prayer, he may say, "This affair causes me great difficulty. (First I wonder) if I made my intent, (then I wonder) whether I made takbeer, or whether I read Al-Faatihah," and so on.

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

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

I ask Allaah, the Blessed and the Most High, to cure our brothers from this chronic disease and to make their affairs easy. Verily, He has power over all things.

Source: Treatsie The Cure of the Whispers – Fataawah Ibn ‘Uthaymeen (rahimahullaah), via Markazat-Tawheed was-Sunnah

Translated by: ‘Umar Bryant [Rasheed Barbee said this was translated by ‘Umar Bryant for Markaz at-Tawheed was-Sunnah]

Source: http://www.salafitalk.net/st/viewmessages.cfm?Forum=6&Topic=9414
A modern day experience

This experiment took place with the author Ahmad Izzuddin al-Bayanuni. He mentioned it in his book Kitab al-Iman bil-Malaaika. I eagerly decided to quote the complete text of what he wrote:

The people of the East and the West have preoccupied themselves with the claim of making the spirits appear. There have been many articles written about it, written in different languages, published in Arabic as well as non-Arabic magazines. Books have been written about it. Much research has been done lately on this topic. Many experiments have been performed. After all of that, the intelligent people have concluded that the raising of the spirits is nothing but falsehood and forgery, a call to disbelief and wickedness.

What they claim to be the appearing of the spirits of people who have passed away is nothing but fakery and forgery. The spirits that appear are nothing but devils that are playing with and duping humans. In reality, there is no one who is capable of making the spirits appear. After the spirit leaves the body it goes to reside in the realm called al-Barzakh which is the interval between this worldly life and the life of the hereafter. Therein the person is either in bounties or punishment. They are preoccupied there with a great affair which would prevent them from appearing before the humans.

I [al-Bayanuni] was called to such an act of these spiritualists. And I experienced my own lengthy experience. This experience made it clear to me that it is nothing but falsehood, forgery and deception. It is just the playing of the devils. They present that to the people to mislead them and to deceive them and to make humans follow them.

The beginning of the experience
I had known for more than ten years of a person who claimed that he was using the jinn to do good deeds in the service of mankind. And that was done through a person who was a medium. He claimed that he achieved that through recitations and lengthy invocations which took up a great deal of time. He was instructed in thorough incantations by someone who claimed he was knowledgeable in that area. The medium came to me one day telling me that so and so of the jinn had called for me to discuss something important and there was a great matter in store for me.

I went to the appointment, trusting in Allah and very happy about it, in order to learn new information through this experience.

How did the deception begin?

The first deceiving step that they took with me, in the process of bringing forth the spirits, was to have me ask Allah for forgiveness, glorify him and other acts of dhikr. This would make a person believe, at first glance, that he is meeting with spirits who are pure, holy and truthful.

I entered the house of the medium and we were alone together in a room. The medium sat on the bed. And we began – obviously under his guidance with asking forgiveness and sanctifying Allah- until he became like in a trance and I laid him down on his bed. I covered him with a covering in the way I was told to do. Then in a low voice, his companion greeted me. His knowing me and his like for me were obvious. He introduced me to himself. He claimed to be a created being. He was not from the angels or the jinn but was of another creation, a different species. He came into being by Allah’s saying, ”Be” and he was.

The person of the voice claimed that the jinn only appeared through his command. And that between him and receiving the command from Allah there was only four intermediaries, with the Angel Gabriel being the fifth.

He began to praise me. He said that they will cut off any meetings they have with other humans and they shall only meet with me. Because, they claimed, I was a special person of this age. And this was a special
sanction from Allah and it was Allah who had chosen me for that. And they made me a glittering promise full of amazing things.

I accepted this new experience and false call with trust in Allah and asking Allah to protect me from error and to guide me to the clear truth, enlightened by the light of knowledge and following the path of steadfastness and praising Allah.

At the end of the first meeting, he promised me a second meeting. Then the person himself instructed me to make some special incantations to awake the medium from his absence. That was done. And the medium was sitting. His eyes opened as if he had been wakened from a deep sleep and did not know what had transpired.

I went back for the second appointment also. Then we had many meetings, one after another, for a long time. During every meeting, they renewed their good promise to me and described a great future for me and the great blessings that the nation would receive at my hands.

The situation develops

The situation developed further. Many ”spirits” came to visit me in every meeting. Some with invocations being made before the meeting while others without it. While eating or drinking tea with the medium, the medium would fall asleep with his head down at the promised time. And the ”spirits” would appear, some claiming to be angels or from the jinn or companions of the Prophet or saints. They would always speak with reverence and respect. They would invoke blessings for my visit and point to a blessed future. Then they would leave and others would come.

Who were those visitors?

I was visited by beings that claimed to be angels, jinn, Abu Huraira, scholars, ”saints”, such as Abu al-Hasan al-Shaadhili, well known and accepted scholars, such as al-Shaikh Ahmad al-Tirmaaneeni, and some scholars that I had met before and had known of their deaths, including my father (may Allah have mercy on him).

They gave me glad tidings of my father’s visit at a specific time. I looked forward to this meeting with anxiety. When it was time for the meeting, they requested me to read Surah al- Waqiah aloud. read it. When
I finished reciting it, they said, ”Your father will appear after a few moments. Listen to what he says and do not ask him about anything.”

The beginning of my vigilance

After a few minutes, there came someone who claimed to be my father. He greeted me. He showed his happiness for meeting me. And he was happy with me for meeting those spirits. He advised me to assist the medium and his family and to take care of them in the best way as he had no other means of making money except through this way.

He ended his speech with ”the prayers on the Prophet Abraham”. And I knew that my father was passionately fond of saying the prayers upon the Prophet (peace be on him), especially in ”the prayer of Abraham”.

The most amazing thing was that his accent was exactly the same as my father’s. He said salaam and left.

Then I began to ask myself, ”Why did they advise me not to ask him about anything?”. For a secret reason no doubt. The secret reason became clear to me at that moment. It was not my father. It was his partner from the jinn, the one who accompanied him throughout his life. He came to me in the form of my father and imitated his most particular characteristics.

They advised me not to ask him about anything because the ”partner” from the jinn, no matter to what extent he knows and remembers about my father, he is not able to remember every detail that a son knows about his father. They feared that if I asked him something of that nature, he would not be able to respond and the matter would become clear.

With others, I would meet them and not know who they were until they were about to leave and then they would say, ”I am so and so, ” greet me and leave immediately.

There was also a secret reason for that: If any of them would tell me who they were, and he was well-known for being knowledgeable, I could discuss a difficult topic with him and he would not be able to respond. Again, the matter would then be uncovered.
One time someone came and debated with me saying that the face of the woman is not aurah [or from the private parts that must be covered] and need not be covered. I refuted him and he responded to me with a response that had no aspect of knowledge in it. The argument became heated between us, I said to him, "How do you respond to those jurists who say that the face of the woman is aurah and she must cover out of fear of fitnah [temptation and sin]?" The argument ended without any benefit. Then he told me that he was Shaikh Ahmad al-Tarmaaneeni and he left. It became clear to me that he was undoubtedly a liar because Shaikh al-Tarmaaneeni was a leading Shafi scholar and the leaders of the Shafi school say that all of the woman is aurah, even if she is an aged, gray-haired woman. If he really was the shaikh he said he was and he had discovered some new knowledge in the world of barzakh he would have informed me about it and shown me its evidence. But it was all a lie and deception. Its intention was misguidance. And Allah – and all praises are due to Allah – refused except to guide me and confirm me on the truth and guidance. A woman uncovering her face, especially in times like these with moral laxity and a sick society, is something no knowledgeable or religious person would agree to.

The reality becomes uncovered

The reality of the situation became more and more uncovered meeting after meeting and experience after experience. Finally, I was certain that all of it were lies and forgeries. It had no in righteousness and no root standing in religion.

Even the medium, who I was advised generously, was known not to pray and he was not his prayers. His beard was shaven and no one ordered to help and treat ordered to perform him to let it grow.

Certainly, he devours the wealth of the people through falsehood and deceiving promises. There is no source of income for him except through that evil means.

A man came to me after he heard that I had some relation with that medium and complained to me about his deception. He took 300 Syrian riyals from him and the man was a poor person who was very much in need of that money. I insisted that the medium return the money to him. He did so, in his and his devils’ hope that I would continue to
meet with them. The medium and his family base most of their entire lives on lying.

Conclusions

Those spirits, after everything became clear to me, tried to threaten me. But that did not shake my heart whatsoever. And all praises are to Allah.

I used to record what they used to say to me. These recordings filled two large files. I recorded most of what they said to me. When it became unquestionably clear to me that it was all fake, without any other way to explain it, I made my final judgment about them and burned the two files that were filled with lies and forgeries. Those spirits who claimed to be Companions of the Prophet, saints and pious people were all devils. No intelligent believer should be deceived by them.

All of the ways that are taken to make the spirits appear are nothing but lies and falsehood. It does not matter if it is through a or medium, as in the experience I had, or through a table or tea cup, that some people have experienced and mentioned to me. All of them end in the same result that I reached.

A wonderful thing is that I have seen other people write on this topic and the conclusion of the intelligent people who experienced these things is the same conclusion I arrived at. They concluded that those spirits are nothing but the ”partners” of humans from among the jinn, as Allah had guided me to. And all praise is to Allah.

Source: The world of Jinn and Devils – by Umar S. Ashqar
Witchcraft exposed by Saudi tv
Saturday, August 27, 2011
AbdurRahman.org

An episode of Saudi’s Government Agency General Presidency Of the Promotion of Virtue and the Prevention of Vice focuses on sorcerers/witches.

Exposed: the depths, in terms of blasphemy/depraved acts, sorcerers fall to please devils and cast spells. This is not fiction; it is from an official Saudi source.

Saudi has a dedicated police team to track and persecute sorcerers. Many diseases that science can’t cure are caused by witchcraft (in the West the afflicted are often regarded as a psychiatric patients and their suffering only numbed by drugs.)

Unfortunately in other Muslim countries these crimes are committed in open yet authorities do little to address them.

watch it in full !! (around 40 mins)

Related Links:

Innovations Are More Beloved To Shaytan Than Sinning

Saturday, August 27, 2011

AbdurRahman.org

Sufyaan ath-Thawri said,

"Innovations are more beloved to shaytaan than sin, since a sin may be repented from but an innovation is not repented from." [Sharh Usool I’tiqaad of al-Laaliqaee (d. 414h) no.238, the great 4th century Imaam who wrote on the belief of Ahl usSunnah.] This is because the innovator believes he is doing something good and therefore sees no need to repent. He also said, "...so cling to the original state of affairs," [al-Hilya 6/376] meaning the way of the Prophet sallallaahu alayhi wa sallam and his companions

http://www.salafitapes.com/audio/innovations.rm
The TV Is A Shaytaan – Abu Muhammad al-Maghribee [mp3]

Saturday, August 27, 2011

AbdurRahman.org

The TV Is A Shaytaan106 - Abu Muhammad al-Maghribee

Transcribed by: Umm Hasna Firdous Bint Jabir

Any Muslim with any Iman within them, and with their Aqeedah and their Manhaj try to understand that the TV is a Shatian. That the TV is behind all evils. TV is behind the destruction of families. The reason behind this talk is to remind the Muslim Brothers and sisters so they can follow the reminder when it comes to them. This is not to make them apply this to their intellect and if they do so, they will say that it doesn’t apply to them. I am aware of the TV, Like many people say they have a TV only for the CNN. Some brothers or the sisters they claim that they have the TV only for the News. Some brothers they say have the TV only for the Travel Show. Somebody may say what does that Travel Show have to do with the Muslim, or the Salafee? Look how twisted. Sometimes we maybe and how Shaitan puts us to sleep. So we find excuses against ourselves. That brother he may say: ”Yeah, I am watching the Travel Show”. What does that have to do with your life? From a channel to another, SubhanaAllah they may be watching Bay Watch, Wrestling, Oprah…… then what? They are not only the ones watching, not adults only, but the kids are also watching.

When the command of Allah and His messenger came to you, u must apply it. In Surah Ahzab : 36

”It is not befiting for any believing men or women that when Allah and His Messenger (sallallahu alaihi wa sallam) decreed upon a matter that they will have a choice in regard to the decision and whoever disobeys Allah and His Messenger (sallallahu alaihi wa sallam) indeed he is in a clear mistaken error.”

106http://abdurrahman.org/audio/Abu_Muhammad_al-Maghribee
/Abu_Muhammad_Al_Maghribee_-_The_TV_Is_A_Shaytaan_www. AbdurRahman.org.mp3
There are a lot of evils he is going to mention about the TV. One of the evils is enough to make TV haram, not the 20. The brother has selected 20 and the 20 are the many many evils of the TV. But his is only a selection. One of the reasons I mention is enough for any one who has Iman who has understood the ayah, and he still has the TV, he will put the TV in the trash. If you look at the arrows on the remote, they are faded, because the thumbs have been on it.

Some people after reading or hearing these evils may seem, nothing is applicable on me. Nothing is applicable on you? 20 major destructive things, that destroys the marriages, destroy the education, destroys the Dawah, destroys the religion, destroys men and women, destroys children, destroys that the Prophet (sallallahu alaihi wa sallam) lived upon, destroy the Aqeedah…. None is applicable on you?? Who are you? Simply he is saying ” I don’t care what you are saying, but the TV stays. I cannot do without do without it. Cannot do without Oprah, cannot do without Bold and the Beautiful… cannot do without Bay Watch.

The first evil, the first reason why a Muslim, a salafi should get rid of the TV if they are still holding to one: looking at women. It is not permissible for a man to look at another woman, not even her picture. Because Allah has commanded us in Surah Noor: O Muhammad give a command, and say to the believer man to lower their gaze. Do we men lower our gaze.. when the girl behind the register smiles to us.. when she is dressed to kill?? We look to the left, now to the right, there is no one watching me, no beards, no Muslims, no koofis .. I am going to look now, I am going to look.. may be I will engage in conversation because those women are vicious. They want to start something with you. Your Islaamic they want to see how you stand.. ”Are you Muslim? Are you Islaamic?” It’s like a challenge to them.. the Muslim man with a beard… they have been pushed by the open enemy to man which is the Shaitan and you have been seeing those women on TV all day and night and now it is reality in front of your eyes. What are you going to do about it? We have to lower our gaze When we go to our doctor’s appointment, when we go to any places, while driving (it may be hard to lower the gaze and driving) but yet we have to lower our gaze. Don’t look at women that are not permissible and you have no business looking at them. It is not permissible to look at the face of the woman.
What about the man who is looking at every single part of the woman. What about those people who go beyond the TV and subscribe channels that they pay more money, so that they can watch naked women.. Aoozu billah. HBO / cable they pay more money to watch more naked women. They spend money that Allah has provided for us to look after and maintain our families and for Allah’s cause, good causes. What are we doing now? When the Muslims pay for cables they are saying we are the salafi, we are going to make sure you are not going to run out of business. We will keep you o-n business. We are saying: the contract is 10 million, we will make sure we will keep our commitment to pay $40 to $70 per household for what? To see Madonna?? To see disbelievers … to watch stinky Kaafirs and they can stay in the job. They win. A brother has 5 kids, he needs money for the kids. We need to spend o-n our families. Who are we deceiving? For cables and things how harams our hands are tied. Shaitan ties our hands. Put some sadaqa box to support some Dawah, a Masjid, for Islamic schools and causes, that which will benefit our kids ourselves, now we are going to sit o-n our heads. Now all of a sudden we find ourselves tied up. Shaitan is tying up. But to spend in the haram the screw is loose.

Likewise it is not permissible for women, for women to look at men. They show naked men, so it is not permissible. So for those women they have to fear Allah subhanwa tala. Ayah in Soorah Noor :31, applicable o-n us: ”Say to the believing women to lower their gaze” and he says he doesn’t want anyone to understand him wrong here... Now the women have the TV o-n and are they going to lower their heads down and they can sneak a look? And when that hunky man is not o-n TV now they can watch? Because men and women they run the TV. There will not be no TV without men and women.

3rd Reason why a Muslim, a Salafi should not have a TV in any place in his house is because the TV brings corruption bad manners to the home. Now you are tying to raise your kids upon the Book of Allah & the proper Sunnah of the Messenger (sallallahu alaihi wa sallam) and upon the way of the Salaf but then when you leave the kids watching TV, they are not going to learn any of that. None of the above. Rather they will learn how to imitate the Kuffar, the enemies of Prophet (sallallahu alaihi wa sallam) the enemies of Islam, and it is haram to imitate the Kuffar. Prophet (sallallahu alaihi wa sallam) narrated and
it is recorded in Abu Dawud "Whoever resembles a people is o-ne of them."

Do you think your child will come up to you and say: Abi I want to be like Aysha, I want to be like Safia and Hafsa. Ummi I want to be like Fathima, Khadija, no, she wants to be like the Dixi chicks, Bay watch figure. Because You as a parent did not teach her who Fathima was, who Ayeshawas., rather you left her to the Satan Box. Kids know how to maneuver, since the remote is easy. Mothers don’t want to spend time with their girls, with their kids, so she chases them to kids room saying: go to your room, go and watch some TV. go now, I have some work to do”. Another reason she chases the kids to the room is so the mother can watch TV downstairs without disturbance from kids. Money that is very important she spends buying a new TV if there isn’t o-ne for her to watch her favourite programs. Money that should be spent o-n Dawah, programs in Masjids. But she buys another TV so she can watch her own programs. So now how evil are these? Bad manners. You see the husband dealing with his wife, the way he talks to her, the way he is intimate with her is like the Kuffar deal with o-ne another... the way the Kuffar deal with o-ne another. Simply because he wants to imitate. Now he is a psycho. They don’t pay attention to what he is doing because he is so into that. The TV has now become the part of their life. Marriage life is now a carbon copy of what is happening in Soap operas, in the moveies, show talks tele dramas. These are all lies. Wives talking back. Spouses not satisfied with sexual relations.. Many talk shows survive because they backbite, lots of lies and falsehood...tales, laughing at the faults and misfortunes of others.. while the Salafi is stuck in front of the TV, his nose in the TV laughing, giggling for his backbiting. Half of the Talk shows are backbitings, falsehood.

4th reason is why a Muslim should not have a TV in his home because the TV is a waste of time since there is no benefit whatsoever. Prophet said (recorded in Bukhari): There are 2 bounties, 2 favours, 2 blessings of Allah which many, many people are not using them in the right way is health and free time. Is he going to read the Bukhari, teach someone. No, he is going to spend the time in front of the TV.

The TV keeps some of the Muslims, not to pray at the time. Doesn’t let us pray o-n time. Shaitan is giving you a choice now. At the time
of the Maghrib that is when they usually start. Now are you going to pray Maghrib or watch your favourite programs/team? If it the sports channel.. and you are watching a team, is it the team of the Sunnah, is it the team of Tawheed? the way the players are clad.. even males watching males… in shorts above their thighs?? It is a team comprising a bunch of Kaafirs making a fortune because of me and you, you and you. Don’t you know if people stop watching TV, i.e if we all boycott TV they want have 20 million dollar contracts for those guys. There wont be any fortunes for them because we are paying for them. The TV turns o-ne away from the remembrance of Allah. It is waajib for men to pray in Jamaah with the Muslimeen. If the wife is reminding : Honey it is time to do salah. He will say: Yes, I know. She says: I am serious. It’s time to for Salah.” He says : ”I am serious too, don’t you have to do some laundry to do in the basement?? Don’t you want to go to the market?” All of a sudden he wants her to go to the market. He tries to get rid of this wife, he tries to get rid of the o-ny conscious reminder he has in his house, the last chance to get back to his senses and get make his salah in the Masjid. He sometimes gets ugly ya ikhwan .. angry, they beat the wives, scold them, because the wives remind them to stop the TV and go to the Masjid. . Men divorcing their wives because they turn off the TV before the game was over and now he didn’t see the last part of the match. It could be just a sports game. He feels out of place that he has nothing to contribute (belittle) to the conversation with his friends who talk about a shot, a sixer, a four…. He goes home frustrated and takes it o-n his wife over a TV over a show time. Allah says, ”Woe to those who neglect their prayers.” This is a reminder to what?? Just get rid of the TV.

A Salafi should get rid of his or her TV which is a very important point: Teaching our kids false beliefs. TV corrupts our kids, including our sisters. No o-ne will disagree to the fact, whether salafi or not, these do not have any benefit. If the parents are not doing good in their Aqeedah and the Manhaj at least they hope that their kids become students of knowledge, that the kids can read and memorize the Quran and the kids can understand the Deen.

But let me tell you right now if you have a TV at home, you have put that child o-n an bad, evil way, he is going to be a student of knowledge in Islam… he is going to be a student of knowledge in corruption. He will
teach other kids how to steal, how to flirt with women, how to slander other, how to belittle and ridicule others.

Somebody may say: Hold o-n, hold o-n, hold, my kids are watching o-ny cartoons. They don’t watch adult stuff. May be yes, but Barney Bear, little Barneys. Tom and Jerry, Goofy, .... Whatever... Cindrella, ...(They lived happily ever after). So now they may say kids just watch cartoon. Cartoon is evil. Cartoon is evil. First of all because of pictures. That is the first evil. It is not permissible to draw any pictures and Shiekh Fawzan when he was asked about the cartoon he said that it was not permissible. Picture drawing is not allowed ....pictures are haram. There is an authentic Hadith that the people who will have severe punishment o-n the Day of Judgement are the picture makers. It will be said to them to bring to life what you have drawn. But cartoon are not any pictures. They give more power to resemble the creation of Allah. They are worse... they are moving pictures... they talk.. they talk to our kids and grab their attention.... The kids who watch cartoons are so spaced out...engrossed.. we can’t talk to them.... They are like ”What is it ha, later, later.?” Sometimes you got to say ” You have to do it now, ”..they will go to the kitchen to take the trash with their eyes glued to the TV. ..they may bump into something, break something, why because they don’t want to let the opportunity pass. If u tell them to do something...they don’t hear... if you tell them to do something they do it in such a hurry.... Phew.....like a jet they do......they may spill the trash then if they did a good job with the trash, they walk towards the TV in slow motion....... If you shout more to do something they walk backwards.... Slow..... throwing trash out of the window watching the TV. If you give another yelling they may be going backwards and eyes still glued to the TV and don’t be amazed if they throw the thrash o-n the porch or out of the window. landing o-n somebody.. like the neighbour’s head .... It is a lot worse if it lands o-n the Land Lord’s head . You’ve got to find another spot then to live. Simply because those kids are so into this Shaitan called TV.

And don’t you watch those kids who watch TV after the program what are they going to be doing?? Especially after wrestling?? Is he going to come to the mother and say : Ummi you remember this hadith?? Father, can we now continue with surah An-Aam?? Mother can you teach me about Omar Ibn Al Khattab, Abu Bakr? No, No, No .. like
brothers say: Monkey see monkey do. In his mind he is a hero now. In his mind he’s a man. Now he wants to be that hero that he saw on TV. He is now going to be slamming and smashing and breaking things in front of him… things are going to get broken… trying to wrestle with his brothers and sisters… kids get hurt. .. Imitate that personality on TV Aoozubillah…. the way those men are clad to wrestle… Bulldog’s names..

And in the end we blame it on the kids. If he talks bad to the elders, we blame it on him. If he does badly in school, we blame it on him. If he says something he shouldn’t say, we blame it on him. This is the way of the Kuffar. The Kuffar when it is serious they don’t take responsibility. Because one of the principles, fundamentals in their Aqeedah is to blame it on Jesus. One of the main Aqeedah of the Kuffar is Jesus takes the sin. It’s like Jesus has nothing to do and he is taking the sins of all the fornicators, … it’s like saying you can smoke all the cocaine you want, fornicate with all the girls, rape all the women, steal all you want and blame it on Jesus, Jesus, Jesus, for the love of Jesus. Why do we have to be like this and blame it on the kids?? Don’t you know that having TV, no one is content with a 19”, 20”25” TV, everyone wants the 54”, 66”; I don’t know I am guessing the sizes … they want to see the bidah and the Kufr from a big angle. They don’t want to see the innovation so small. They want to really get a good view. They don’t want to see the Kufr in a small dimension. They want to see it large, large. No body wants to see it in black and white, in colours. They want to see everything in colour. We find in some houses, in their living room, a TV, a huge TV, they spent a lot of money buying it, to which they are answerable on the Day of Judgement as to how they spent their money … they have the nerve to put next to the TV, a collection of Books of Hadith, a collection of books of Aqeedah, Sahih Bukhari next to the Shaytan. Why there?? This is an insult to Islamic studies, to Imam Bukhari and an insult to the Quran. (Shelf that holds the TV stand)…. This is serious. Rather it is incumbent upon the guardians, the parents, the guardian to educate their kids, to educate on Islam, the path of Prophet (sallallahu alaihi wa sallam) and the Sahabas. And Allah says: Surah Tahrim:6 “O You who believe! Save yourselves and your families from a fire whose fuel is men and stones…” If you are the man of the house, be responsible and save yourselves, save your wives, save
your children save anyone who lives in your house.

In the TV, there is music. NO one can deny this. Even those who claim they have TV for news., there is music in the news. CNN starts with the music. They start with music. Commercials are based on Music. Music is haram. Music is not disliked, it is not okay, you may do it or you may not… it is HARAM in its entirety. Some body may say, that is right, but I listen only to country music, it talks about dogs and trucks and all that stuff there is no foul language...It is Haram. Music is Music and there is no permissible music. The daleel.. we are the Salafis and everything has to have (proof): ayah in Surah Luqman: Allah says ”there is among people those who buy ….idle talks, speeches and expressions…” They spend some fortunes so that they turn people away or themselves turn away from the path of Allah. There is no benefit whatsoever in Music. No benefit whatsoever. (There is no cure in something that Allah has made Haram...no relaxation...not to ease stress...)

There are some channels that have been introduced in Saudi, dish…they get all the haram channels... aoozubillah.. This is also applicable to us because we get stuff like these through VCR’s, DVD’s, … some of their channels display programs related to the seerah of the Prophet (sallallahu alaihi wa sallam)….. eg. A well known movie among the Muslims is ‘The Message’... the message of destruction. That’s what it is. It is not permissible to watch that movie. You ask the people of knowledge about Anthony Quinn, … He will never reach Hamza even if he becomes Muslim. How far is he from Hamza radiaAllahu anhu. He is dead… Fabricated stories… on behalf of the Prophet, the companions…the Muslims who took those movies did not ask the permissibility form the scholars such as Sheikh Rabei, Sheikh Albani .. they don’t care about that. They want to make some money… that is the bottom line. They don’t care if it is on the sunnah. The movie Omar Mukhtar… in Libya .. The lion of the Desert… It is Lion of the Hellfire… Anthony Quinn… it is Kufr. So it is not permissible. If we watch it, we are commanding falsehood and helping in sin and transgression. Allah says: ”help one another upon good and righteousness.. not upon sin and transgression.”

They defame the Sahabas…especially in the Muslim countries. They
dress in turbans, horses, swords and all that etc. and give some characteristic to Omar Ibn Al-Khattab, the companion of Rasulullah drinking alcohol, singing, dancing with a Kaffirah.. prostitute. Did they ask the people of knowledge?

The TV is a means of dissemination and spread of innovation. Why because this is the way of the innovators. One of the ways of the innovators is that he doesn’t turn never, ever turn back to the people of knowledge. These are people who do not check back to the scholars. Prophet (sallallahu alaihi wa sallam) said …every Bidah is astray and every Bidah… is in the hellfire. Not some Bidah. Why? Whenever a bidah is spread, a sunnah died. Know this for sure. Whenever a bidah is spread it takes the place of the Sunnah… If you spread the Sunnah, it will wipe away the Bidah Insha-Allaah.

In the TV they bring news, they don’t care which is right, not correct.. People get hurt, honours… then later they say Oooops we made a mistake.. sorry. Families get destroyed. Incorrect news. They give compensation money…that TV brings news that is not correct.. they mix news that which is right which that which is not right. That's how those poor viewers are victims and prey to falsehood. The brothers and sisters then start carrying the false news…. This spreads like wild fire. TV reflects the lives of people. the way they walk, the way they talk, . in their wife’s behaviour, in their children’s behaviour, dress, behaviour, clothing,. the kid’s salah…. While we are in the khushoo of our salah… the kids singing Jingle bells, jingle bell. How many time when we are deep in the khushoo of our salah we hear kids shouting those slogans they hear o-n TV.

False statements : elections, women can do whatever u want…. Freedom….. ur in a free land.. you can do whatever you want. Indirectly those who watch TV are slave to the Shaitan. Freedom is when you are free from shirk, disbelief, free from being a slave to a human being. Indirectly they are slaves, he works hard to make payments o-n the house, the car, the TV, the gym, …he can’t take a week off without being worried that you want be able to pay bills? If he doesn’t make his payments the house is gone, the car is gone, the TV is gone. Don’t be mislead freedom, freedom, free land. They are slaves.
12th reason why, you, me and all Salafis should get rid of the TV, is the sin of the one who bought the TV and he leaves it behind after his death. He leaves an inheritance which is a disobedience to Allah for his family. See how evil it is. He dies leaving a TV in a home, he dies leaving an evil. Prophet (sallallahu alaihi wa sallam) said ” Whoever introduced to this Deen, or left behind a practice of life something evil, he will be punished and also receive the equal amount of punishment for anyone who follows that bad way.” Your account with Allah is receiving bad things. You go to the Masjid but he kids and wives are watching TV... and your evil account is increasing. .. Kids are watching TV. If the kids are watching TV with friends.... More sins. Wives are watching after you die. See how the TV keeps you away from the remembrance of Allah. Especially those after Isha who stay up late watching TV programs, program after program, movie after movie, then when it is time for Fajr he is tired. He can’t. He is beat. Why? He was in Jihad? He was wasting his money, may be keeping some family members up and it is very sad that some kaafir neighbours complain against the Muslims that they have the TV too loud. It should be the other way about. Muslims complaint against the kaafir? But it is the kaafir who is complaining that the TV is too loud and the Music is too loud.

This is for the woman. They find themselves one one one with the TV. She watches only CNN, travel channel (though she hates that), news, cartoon... as soon as the husband goes to work. ... she switches to her favourite show...... Wa Laa howla wala..... who are we fooling and deceiving? Except ourselves. She is attracted to a man who is more cuter than her husband, huskier than her husband?? Now she’s gonna face the husband’s reality. She wants him to look like that Kaafir?? You know that magic word?? Khula???? Brother Imaam, can I have a Khula??? What did the husband do?? She’s gonna find all kinds of excuses, , , lies.. See the evil. Likewise with men... when they see the women, faked women...they are not women because they are fake.. if they were women, they would know how to guard their modesty. They are the slaves in the hands of Jews, they are the tool, the product. Women are now a product of the Jews are who making money.. promoting sex through the women. Now the man is looking at those fancy, fake women, the way they talk, walk, the way they look,
sit......(don't get your imaginations running... ya ikhwan). Even if his wife does not fit that description but is good, and a good salafi.. she loves her man .....she is not ”all that”. Are you all that?? The man is not ”all that’ but he wants his wife to be all that.

That the o-ne who watches is gone in disobedience to Allah. There is nothing in TV but disobedience o-ne after the other. o-ne thing after the other he is disobeying. If he comes home after work, without TV, he will read the Quran, talk to his wife, spend quality time instead of sitting next to each other like idols, like polls. Some women doesn’t notice the husband sitting next to her .. vice versa. Same for the man. She is trying to get the start a conversation but he is not there. He rather listens to the woman o-n the TV rather than his wife. The proofs are well established that the husband has to spend quality time with his family and wife.

Whoever watches TV he cannot deceive you and try to say he knows and follow Quran and Sunnah. You can’t have both in your home. o-ne of them has to leave the place for the other. If you have the Quran and the Sunnah, the TV should not be there, If you have the TV know that you have got ”NO” Qruan and Sunnah. Some have Quran in their hands and the remote in the other. This is an insult to the Quran of Allah. Some say the Tasbeeh with the remote in their hands. Teaching kids and the remote in the other.. When his favourite program comes he says : ”take a break” he says to the kids.... he should take a break from innovation, take a break from sinning and disobeying the law of Allah. That is the BREAK he should take. The law for the book of Allah and the law for the Music they will never gather in the heart of men. You can’t have both in the same heart. o-ne has to be given up for the other.

Some people will say : kids will go to the neighbours to watch TV or go to the street and learn bad habits .. these are poor excuses which parents give for the well being of their children. If you have time for your kids why do they have to go to neighbours. Why do they have to go the streets.

The TV promote fear from those movies. and things. People who don’t watch TV live in peace, tranquility. 911 episodes...puts fear...horror movies put fear in the hearts. .
The TV teaches people how to steal, professionals in stealing, how to fornicate, how to drink alcohol, how to get a blind date, verily he is blind…

The prophet (sallallahu alaihi wa sallam) said (This is Serious): Three people Allah wont look at them on the Day of Judgement. One who is disrespectful to his parents. The woman who looks like a man, she wants to be the man in her house. She wants to say yes or No. The woman who takes the job of the man. So fear Allah sisters. Third is the youth: the youth who has no jealousy what so ever in regards to his family. How can he have no jealousy when he allows the TV into his home. He allows his wife to watch the haram and he allows himself to watch the haram.

So these are some of the evils. We need to start on good notes and get rid of the TV.
Imam Ibnul-Qayyim writes in al-Wabil as-Sayyib,

“There is nothing that Allah has enjoined except that Shaytan has ways of dealing with it, either by inclining (people) towards falling short and being negligent or being excessive and to exaggerate. He does not care which of these two mistakes a person makes. He may come to a person's heart and if he finds that he is lazy, negligent and looking for concessions, then he goes along with that. He holds him back and stops him from doing things. He makes him lazy, indifferent and negligent, and encourages him to seek alternative interpretations and hope for forgiveness (from Allah for his shortcomings) etc., until a person may give up doing all things that have been enjoined.”

Ibnul-Qayyim further explained how Shaytan causes one to exaggerate in his religious affairs,

“…if he finds that a person is cautious and serious, and that he is enthusiastic and capable, he desairs of succeeding with him on that front. So he urges him to strive to excess, and makes him think that this is not sufficient and that he has higher ambitions than that, and that he has to do more than others do.

So he tells them do not go to sleep when they go to sleep; do not break your fast when they break their fast and do not tire when they tire. If one of them washes his hands and face three times, Shaytan tells him that he should wash seven times. If he performs Wudhu for every prayer the Shaytan tells him that he should perform ghusl for it, and other kinds of exaggeration and excess. He makes him go to extremes and go beyond the straight path, just like he makes

Saturday, August 27, 2011
AbdurRahman.org
the first person fall short and not come anywhere near it. Shaytan’s aim in both cases is to steer both of them away from the straight path, one by not letting him approach it or come anywhere near it, and the other by making him go too far and overstep the mark.

In this way, most people have been tempted and nothing can save a person from that except deeply rooted knowledge, faith and power to resist him (Shaytan) and adherence to the middle course. And Allah is the One Whose Help we seek.”

[al-Wabil as-Sayyib, p.19.]
‘Qur’aan’ of the Shaytan

Saturday, August 27, 2011
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Imam Ibnul-Qayyim (rahimahullah) writes in Igaathat al-Lahfaan (1/242),

"Among the plots and traps of the enemy of Allah, with which he seeks to trap those who posses little knowledge, reasoning and religious commitment and trap the ignorant is the listening to whistling and clapping of hands and singing accompanied by forbidden musical instruments, which closes people’s hearts to the Qur’aan and makes them devoted to immorality and sin. This is the ‘qur’an’ of the Shaytan, an impenetrable barrier which blocks them from the Most Merciful. This is the means that leads to sodomy and fornication, by means of which the Shaytan ensnares the hearts of those who follow falsehood and makes it appear attractive to them by way of deceit and trickery. He inspires them by means of specious arguments to regard it as something good, so they accept this idea, and for the sake of singing they forsake the Qur’aan…"
“When one of you doubts about his prayer and does not know whether he prayed three or four, let him resolve his doubt and act upon what he is more certain of. Then prostrate two prostrations of forgetfulness before tasleem. If he prayed an odd number, then it will complete it evenly for him; and if he prayed four, then they are a humiliation for the Shaytan” [Sahih Muslim]
Ibn al Jawzi’s brilliant depiction of conflict between Mankind and Shaytan

Saturday, August 27, 2011

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Ibn al-Jawzi made an exceptionable parable about this battle between man and Shytaan. He said in Talbees Iblees,

The heart is like a fort that is surrounded by a wall and the wall has gates from which it can be torn down. In it lies the mind. The angels frequent that fort and next to that fort are places where the desires lie. And the devils enter into this surrounding area without being prevented from doing so. And the war exists between the inhabitants of the fort and the inhabitants of the surrounding areas. The devils never stop circling the fort and looking for an opening where the guard is heedless and from where he can tear down the fort.

It is obligatory for the guards to be completely aware of all of the gates of the fort that must be guarded as well as all of its weak points from which destruction can come. The guard cannot take a break because the enemy never takes a break. A man sai al-Hasan al-Basri, ”Does Iblees sleep?” He answered, ”If he were to sleep we could then have a rest.”

The fort is lit by the remembrance of Allah and faith in Him. In it is a polished looking glass through which [the guardians] can then see anything that passes by. The first thing that Shytaan does is to blow smoke into the fort to make its walls black. This causes rust and damage in the fort. Sound thought repels Shytaan and remembrance of Allah cleans the looking glass. The enemy has carriages and sometimes they are able to enter the fort. The guards may come upon them and force them to leave. Perhaps they may enter due to the heedlessness or carelessness of
the guards. Perhaps, due to the smoke and the rust, Shytaan enters through any way and he is not perceived. Perhaps the guard is injured by the heedlessness or is taken prisoner and led to the following of the desires.

Source: The world of Jinn and Devils – by Umar S. al-Ashqar
Shaytan sits in wait for the Son of Adam in all his paths

Imam Ahmad recorded that Saburah bin Abi Al-Fakih said that he heard the Messenger of Allah saying,

(ShaytansatinwaitfortheSonofAdaminallhispaths. Hesatinthe path of Islam, saying, ‘Would you embrace Islam and abandon your religion and the religion of your forefathers’ However, the Son of Adam disobeyed Shaytan and embraced Islam. So Shaytan sat in the path of Hijrah (migration in the cause of Allah), saying, ‘Would you migrate and leave your land and sky’ But the parable of the Muhajir is that of a horse in his stamina So, he disobeyed Shaytan and migrated. So Shaytan sat in the path of Jihad, against one’s self and with his wealth, saying, ‘If you fight, you will be killed, your wife will be married and your wealth divided.’ So he disobeyed him and performed Jihad. Therefore, whoever among them (Children of Adam) does this and dies, it will be a promise from Allah that He admits him into Paradise. If he is killed, it will be a promise from Allah that He admits him into Paradise. If he drowns, it will be a promise from Allah that He admits him into Paradise. If the animal breaks his neck, it will be a promise from Allah that He admits him into Paradise.) ‘Ali bin Abi Talhah reported that Ibn ‘Abbas commented on:

(Then I will come to them from before them) Raising doubts in them concerning their Hereafter,

(and (from) behind them), making them more eager for this life,

(from their right), causing them confusion in the religion,

(and from their left) luring them to commit sins.’’ This is meant to cover all paths of good and evil. Shaytan discourages the people from the path of good and lures them to the path of evil. Al-Hakam bin Abban said that ‘Ikrimah narrated from Ibn ‘Abbas concerning the Ayah,
(Then I will come to them from before them and behind them, from their right and from their left,) "He did not say that he will come from above them, because the mercy descends from above."

‘Ali bin Abi Talhah reported that Ibn ‘Abbas said,

(and You will not find most of them to be thankful.) "means, those who single Him out in worship."

When Shaytan said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same, for Allah said,

(And indeed Iblis (Shaytan) did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.) (34:20-21). This is why there is a Hadith that encourages seeking refuge with Allah from the lures of Shaytan from all directions. Imam Ahmad narrated that ‘Abdullah bin ‘Umar said, "The Messenger of Allah used to often recite this supplication in the morning and when the night falls,

(O Allah! I ask You for well-being in this life and the Hereafter. O Allah! I ask You for pardon and well-being in my religion, life, family and wealth. O Allah! Cover my errors and reassure me in times of difficulty. O Allah! Protect me from before me, from behind me, from my right, from my left and from above me. I seek refuge with Your greatness from being killed from below me.)' Waki' commented (about being killed from below), "This refers to earthquakes." Abu Dawud, An-Nasa'i, Ibn Majah, Ibn Hibban and Al-Hakim collected this Hadith, and Al-Hakim said, "Its chain is Sahih."

Source: Tafseer Ibn Kathir 007:al-Araaf

Iblis was the First to use Qiyas (Analogical Comparison)±

±http://abdurrahman.org/qurantafseer/ibnkathir/ ibnkathir_web/index.7.html

±http://abdurrahman.org/qurantafseer/ibnkathir/ ibnkathir_web/7.17564.html
Dhikr and Sleep

Thursday, August 25, 2011

AbdurRahman.org

‘Abdullah b. Mas’ûd – Allâh be pleased with him – said:

Falling asleep when remembering Allâh is from Shaytân; if you want you can test this: when you lie down and want to fall asleep, try remembering Allâh ’azza wa jall.


Source: http://www.sayingsofthesalaf.net/index.php/category/shaytan/
Flagged for Follow-Up
Thursday, August 25, 2011
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Maytham, a Companion of Allâh’s Messenger – peace and blessings be upon him – said:

It has reached me that an angel goes out, holding his flag, with the first person to go to the masjid and stays holding his flag with him until he returns and then enters his home with it. And Shaytân goes out, holding his flag, with the first person to go to the market and stays holding his flag with him until he returns and puts it in his home.


Source: http://www.sayingsofthesalaf.net/index.php/category/shaytan/#ixzz1W359P9O8
Follow Your Lord Not Satan – by Abu Khadija Abdul Waahid [youtube]

Follow Your Lord Not Satan – Part 01 - by Abu Khadija Abdul Waahid

Part 01:
Part 02:
Part 03:

109 http://www.youtube.com/watch?v=h0CKj99hsIU&feature=related
110 http://www.youtube.com/watch?v=WCEqfOmc88g&NR=1
111 http://www.youtube.com/watch?v=-J7cIsSu29c&NR=1
Satan – The Unseen Enemy – by Aboo Hakeem Bilaal Davis

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The Battle Between Shaitan and Mankind –
by Hasan As-Somaalee [Youtube]
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The Battle Between Shaitan and Mankind – Part 01\(^{113}\) - 02\(^{114}\) - 03\(^{115}\) -
by Hasan As-Somaalee\(^{116}\)

Part 01:

Part 02:

Part 03:

\(^{113}\)http://www.youtube.com/watch?v=aGcy7hqLyQo&feature=related
\(^{114}\)http://www.youtube.com/watch?v=IHvi2xzQ-1u&feature=related
\(^{115}\)http://www.youtube.com/watch?v=dC7_FVUPSnk&feature=related
\(^{116}\)http://abdurrahman.org/audio/HasanAs-Somaalee/
Iblees Rebels and Deceives117 - Al Baqarah – 033 – 036 – Dr. Saleh As-Saleh
Ibn al-Qayyim describes a deadly plot of shaytaan

Thursday, August 25, 2011

AbdurRahman.org

The following is an extremely important lesson from Ibn al-Qayyim (d.751H). How many people have been and will be misguided just by neglecting the following piece of advice ....? And with Allaah is the refuge.

Posted by Abu Tasneem (hafidhullaah) on salafitalk.net…

Shaikhul Islaam ath-Thaanee Ibnul Qayyim, may Allaah have mercy on him said:

"And from among his repertoire of schemes and ploys – Iblees – is that he invites the slave (of Allaah) with his good character, cheerfulness and joyfulness to types of sin and wickedness.

As a result, he will meet and greet him (the sunnee) with that which will not enable him to rescue himself from his evil except his display of displeasure, giving an angry look and turning away from him.

So, the enemy will act kindly towards him, greeting him with joyfulness, a glowing face and beautiful speech.

Then, he will attach himself to him, and have a strong desire to save himself from his clutches, however will be unable to.

As a result, the enemy (Iblees) will continue to move among them (the deviant, innovator that works for Shaitaan and the Sunnee slave) until he achieves his desired goal.

Finally, he enters upon the slave with his plots by way of good character and a shining face.
It is for this reason, the ‘Doctors of the Heart’ have advised (us) with turning away from the People of Innovations, not extending to them the greetings of salaams and happy, glowing faces or even meeting them (at all) unless it is with gloominess and sternness!”

Taken from Ighaathatul Lahfaan 1/140

From at www.sahab.net via westlondondawah archive# 501
Index

A
Aadam, 1
Abd al-Aziz ibn Abd Allah ibn Baaz, 38
Abu Hakeem Bilal Davis, 7
Adam, 1
Ahmad ibn Hanbal, 109
Ahmadiya, 104
Albaanee, 104
Al-Baqara, 83, 98
al-Bukhaaree, 79
Al-Falaq, 61
Al-Fawzaan, 23
Al-Jinn, 76, 102
Allaah, 61, 79, 96
Allah, 3, 5, 11, 24, 38, 43, 45, 79, 90, 98, 102, 107, 109
Al-Nas, 61
amulets, 20
angel, 3
angels, 28, 40
B
Bad Dream, 45
Bones, 23
C
Control, 30
Cure, 28
D
Devil, 1, 6, 11, 24, 30, 43, 59, 76, 79, 90, 96, 105, 118
Devil (Islam), 98
Devils, 7, 20, 105, 107
Diana Princess of Wales, 43
Diseases, 28
Dreams, 35
E
ever eye, 19
H
Hampton Court Palace, 43
harut, 40
hell, 24
Home, 3
Hujub, 20
Hypnosis, 108
hypnotist, 108
I
Iblis, 1, 11
Ibn Qayyim Al-Jawziyya, 6, 105, 118
Ibn Taymiyyah, 83
invitation, 24
Islam, 5–7, 43, 79, 83, 90, 96, 109
<table>
<thead>
<tr>
<th>Letter</th>
<th>Word(s)</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>J</td>
<td>Jahannam, 107</td>
<td>107</td>
</tr>
<tr>
<td></td>
<td>Jami‘at, 20</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Jannah, 107</td>
<td>107</td>
</tr>
<tr>
<td></td>
<td>Jinn, 1, 5, 6, 18, 20, 23, 28, 30, 38, 40, 43, 59, 76, 85, 105, 108</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jinn Possession, 105</td>
<td>105</td>
</tr>
<tr>
<td>K</td>
<td>Kafir, 102</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td>Knock on wood, 19</td>
<td>19</td>
</tr>
<tr>
<td>L</td>
<td>Leaving home, 3</td>
<td>3</td>
</tr>
<tr>
<td>M</td>
<td>magic, 40</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>marut, 40</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>Mirza Ghulam Ahmad, 104</td>
<td>104</td>
</tr>
<tr>
<td></td>
<td>Muhammad, 102</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td>Muhammad ibn al Uthaymeen, 98</td>
<td>98</td>
</tr>
<tr>
<td></td>
<td>Muslim, 35, 38, 61, 83, 90, 109</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Muslim Jinn, 23</td>
<td>23</td>
</tr>
<tr>
<td>N</td>
<td>Nightmare, 45</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>Noah, 79</td>
<td>79</td>
</tr>
<tr>
<td>P</td>
<td>Paradise, 1, 24</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>Prophet, 61</td>
<td>61</td>
</tr>
<tr>
<td></td>
<td>Psychology, 35</td>
<td>35</td>
</tr>
<tr>
<td>Q</td>
<td>Qadiyani, 104</td>
<td>104</td>
</tr>
<tr>
<td></td>
<td>Qur’an, 20, 59, 96, 102, 109</td>
<td></td>
</tr>
<tr>
<td>R</td>
<td>Ramadan, 107</td>
<td>107</td>
</tr>
<tr>
<td></td>
<td>Resurrection, 11</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Ruqyah, 20</td>
<td>20</td>
</tr>
<tr>
<td>S</td>
<td>Satan, 1, 6, 35, 36, 45, 59, 76, 83, 105, 108</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shade, 18</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>Shaytaan, 1, 6, 18, 59, 76, 105, 107</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shaytan, 1, 3, 6, 7, 11, 18, 36, 45, 59, 76, 90, 105, 108</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shirk, 20</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Sins, 76</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>Solomon, 30, 40, 102</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td>soothsayer, 108</td>
<td>108</td>
</tr>
<tr>
<td></td>
<td>Sorcerer, 28</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>Story, 1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>sulaiman, 40</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>Sunlight, 18</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>Sunnah, 20</td>
<td>20</td>
</tr>
<tr>
<td>T</td>
<td>Tama’im, 20</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Tawbah, 76</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>Tawhid, 38</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>Tirmidhi, 90</td>
<td>90</td>
</tr>
<tr>
<td>V</td>
<td>Visions of Jesus and Mary, 43</td>
<td>43</td>
</tr>
<tr>
<td>W</td>
<td>waswasa, 36</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td>whispers, 36</td>
<td>36</td>
</tr>
</tbody>
</table>