

Combating the Whisperings of Shaytaan

A TALK DELIVERED

BY

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(DAAMAT BARAKAATUHUM)

AT MUSJID-E-NOOR
[ASHERVILLE]

“And say : My Lord! I seek refuge with You
from the whisperings (suggestions) of the Shayateen.
And I seek refuge with You, my Lord, lest they
may attend (or come near) me.”

(Surah Al-Mu` minoon 23 : 97/98)

Foreword

All praises are for Allah Ta'ala, the Executioner of all affairs.
Salaat and Salaam upon the Beloved of Allah,
Sayyedena Muhammad ﷺ.

In the scheme of creation, Allah Ta'ala created the earth as the battlefield between Hazrat Adam (*'Alaihis Salaam*), his children, and Shaytaan and his progeny.

The intense hatred and inbred enmity of Shaytaan for us, the progeny of Hazrat Adam (*'Alaihis Salaam*), stems from him having been rejected and cursed by Allah Ta'ala for defying and challenging Allah Ta'ala and refusing to make *sajda* to Sayyedena Adam (*'Alaihis Salaam*). In the course of Shaytaan's deadly and ruthless revenge, a relentless battle between these two forces ensues till Qiyaamah.

Living in times wherein the evil elements and influences of Shaytaan are overwhelming and abounding, we need to be all the more wary against the onslaught of the enemy, Shaytaan. Due to our ignorance and also our weakness of not been able to recognize the various ploys and conspiracies of Shaytaan, we fall prey to the same.

Whilst it may appear difficult to contend with a foe that cannot be seen, we have been informed by Allah Ta'ala and Raslulullah ﷺ as to how to recognize the enemy and how to overcome him. We have also been commanded to be on guard to his evil insinuations,

promptings and whisperings and to seek the much needed protection and assistance of Allah Ta'ala, the Creator of Shaytaan.

In one of Hazrat Maulana Yunus Patel Saheb's (*Daamat Barakaatuhum*) weekly talks at the Masjid-e-Noor (Asherville), Hazrat Maulana presented, concisely and simply, all the requirements, implements and various methods of combat against Shaytaan and his army, which are drawn from the Qur'aan and Ahadith, making it easy for us to successfully overpower our enemy, Shaytaan.

Being of tremendous help to many who were victim to Shaytaan's assaults, in various forms, I have, with the *fadh*l of Allah Ta'ala, transcribed the talk, entitled, ***Combating the Whisperings of Shaytaan***, for the benefit of the children of Adam (*'Alaihis Salaam*) in the battle against our enemy, Shaytaan.

May Allah Ta'ala make this book purely for His sake. May He accept it and may He protect us from the mischief and evil of the Shayateen. May Allah Ta'ala also grant us all a deep understanding of the knowledge acquired, accompanied with the *'taufeeq'* of practice on the commands of Allah Ta'ala and the teachings of Rasulullah ﷺ as explained by our pious and learned Ulama.

a student



**“SO WHEN YOU WANT TO RECITE THE QUR`AAN, SEEK REFUGE
WITH ALLAH FROM SHAYTAAN, THE CURSED ONE.”**

[SURAH AN-NAHL : 98]

Ulama-e-Kiraam, dear brothers and respected sisters at the
Madrasa,

As-Salaamu ‘Alaykum wa-Rahmatullah

Having received perhaps over a dozen calls this week, from people who are suffering anxiety, worry and depression due to what we term as ‘*wasaaawis*’ of the Shayateen or whisperings of the Shayateen, I have decided to explain a few matters in regard to the same.

Troublesome thoughts

A lady called, saying that whilst reading Salaah, the images of idols come in front of her and there is a whispering in her heart :
“You are not a Muslim. You are a Mushrik (one who associates partners with Allah Ta’ala), so prostrate (or make sajda) to this idol.”

Surely if an image like that comes before a person in Salaah, the person will become terribly worried. And she repeatedly hears this: *“You have become a Mushrik. You have become a Mushrik.”*

As a result she was very, very anxious and worried, saying that due to this worry, she hadn’t slept. Due to the frequency of these whisperings, she was becoming a nervous wreck. She did not

know as to whether she would die as a Muslim or not. In fact, she believed that she had lost her Imaan.

Whilst this is one incident, there are very many like this, where Shaytaan is whispering into the hearts of people, such thoughts that these people believe that they have lost their Imaan. Due to various whisperings, some of them do not want to perform Salaah anymore, some of them do not want to take a bath and obtain purification and some do not want to read the Qur`aan Sharief.

Strange things are happening. The whisperings and evil effects of these Shayateen are such, that numerous people have fallen prey to them.

...Then again, what else would one expect in homes wherein so many are watching filthy videos, television programmes or listening to pop and other music. Bad elements draw bad elements. Music, television, videos, etc. draws the Shayateen and evil Jinn who are attracted to and enjoy the same kind of filth.

The Power of Shaytaan

What should be understood is that Allah Ta'ala has given Shaytaan the power of whispering into the heart and mind of a person.

Of the many and various things from which we seek protection in Allah Ta'ala, we are taught in Surah Naas to seek protection :
“... from the mischief of the Whisperer (of evil), who withdraws (after his whisper). He who whispers into the hearts of mankind...”

Whilst these whisperings cannot be heard, its message is perceived and comprehended by the heart. As long as we do not believe and subscribe to what Shaytaan is whispering into our hearts, there's no need to become so worried and apprehensive about such whisperings.

The Sign of Imaan

Nevertheless, I asked this lady a simple question : *“Are you comfortable with this thought, that you have turned away from Islam and that you are worshipping this idol, which you see in front of you ?”*

She said : *“No, I am very worried. I am a Muslim and wish to die a Muslim.”*

To this reply, I said : *“That is the sign of Imaan. If you did not have Imaan, then you would have been extremely comfortable with that thought.”*

The person who is a Christian, Jew, Hindu or Atheist, does not find discomfort in believing what his respective faith asks him to believe. The person is not uncomfortable with these ideologies, doctrines and credences, be it of Christianity, Judaism, Hinduism, Atheism, etc.

If you were to ask a Christian : *“Are you uncomfortable with your belief in Jesus Christ as the Lord, or the son of God, or in the doctrine of Trinity : the Lord, the son of God and the Holy spirit, all in one ?”*

He would say : *“No, this is my belief and I am very comfortable with it. In fact, I'd be quite happy if you also believe in the same.”*

On the other hand, those Muslims who are tormented with such thoughts, images or whisperings are most uncomfortable with them.

Other Examples

Whilst the *fussaaq* (evildoers) and *fujjaar* (the immoral and shameless) are always attended to and accompanied by the Shayateen, the pious also become the targets of Shaytaan.

One person says that he keeps getting this thought that the Qur`aan Sharief (*Na uzu Billahi min zaalik*), is an out dated book. It cannot solve our worldly problems, in these modern times.

This is not one of those modernists who is asking for a reformation of the Qur`aan Sharief. This is a pious, young person and he says that this thought is recurring : “*The Qur`aan Sharief that you believe in, cannot solve modern day problems.*” Whereas he says that his *yaqeen* (conviction) and belief is that the teachings of the Qur`aan Sharief are the solution to the problems of all times.

Another person is troubled by the thought that the beliefs of *Jannat* (paradise), *Jahannum* (Hell), *Aakhirah* (hereafter), etc. are merely fairy tales...that there is no truth in this; whereas his deep hearted belief is that there is a hereafter, a day of judgement, paradise and hell.

These are not those people who subscribe to or uphold these beliefs. On the contrary, they are extremely uncomfortable with these thoughts. In fact, they want a solution desperately. They want to know how to overcome these thoughts and get rid of them.

I told them that this very feeling of discomfort and unhappiness is the sign of Imaan. There is therefore no need for so much of worry and concern.

The Promise

Shaytaan's endeavor is to mislead. He has asked Allah Ta'ala for life until the Day of Qiyaamah. The story of Shaytaan is mentioned in the Qur`aan Sharief :

When Shaytaan was rejected, he said : *“My Lord! Give me then respite till the day the (dead) are resurrected.”*

(Surah Sawd 38 : 79)

On being granted life till the Day of Qiyaamah, he declared his open enmity for all of mankind : *“By Your Might, then I will surely mislead them all – except Your chosen slaves amongst them, sincere and purified (by Your Grace).”*

(Surah Sawd 38 : 82/83)

In *Surah A'raaf*, Allah Ta'ala has warned and cautioned us : *“...Verily Shaytaan is an open enemy unto you.”* And again in *Surah Fatir* as well : *“Surely Shaytaan is an enemy to you, so treat him as an enemy...”*

Since Shaytaan is our open and declared enemy, he will then most definitely follow through with his promise ... and what is his promise ?

He said : *“Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).”*

(Surah A'raaf 7 : 16/17)

Allah Ta'ala in turn said : “*Certainly you shall have no authority over My slaves, except those who follow you of the ‘ghaween’ (Mushrikeen, those who are astray, criminals, polytheists and evil doers, etc.).*”

(*Surah Al-Hijr 15 : 42*)

Allah Ta'ala also says : “*Verily, he has no power over those who believe and put their trust only in their Lord (Allah).*”

(*Surah An-Nahl 16 : 99*)

Thus, Shaytaan will not have any power, any effect, any force or any control over those people who truly and sincerely believe in Allah Ta'ala and place their complete trust in Allah Ta'ala. On such faith and reliance, Allah Ta'ala will not allow Shaytaan to mislead them.

Shaytaan will only succeed in misleading those who have made him their friend, who follow and obey him. If we were to befriend Shaytaan, then he would certainly mislead and misguide us and these whisperings would then manifest their profound, yet evil and adverse effects.

Allah Ta'ala says in the Qur`aan Sharief : “*His power is only over those who obey and follow him (Shaytaan)...*”

(*Surah An-Nahl 16 : 100*)

Whisperings to the Righteous

Shaytaan, however, whispers into the hearts of the good just as he does to those who are indulging in evil. In a *Tafseer* (commentary) of Surah Naas, it is mentioned that those who are making an effort towards piety, righteousness and gaining the closeness of Allah Ta'ala and Rasulullah ﷺ should also seek protection in Allah Ta'ala from the whisperings of Shaytaan.

Shaytaan makes a greater effort to mislead the pious through pride, arrogance and *riyaa* (show). Just as pride and arrogance destroyed Shaytaan, the same could result via his whisperings.

The Existence of Shaytaan

The existence of Shaytaan is mentioned in the Qur`aan Sharief, and if a person does not believe in this, then he is not a Muslim, he is not a Mu`min (Believer). Just as Allah Ta`ala created Hazrat Adam (*‘Alaihis Salaam*), Allah Ta`ala created Shaytaan.

Just to briefly make mention : Shaytaan belongs to the species of Jinn whose origin and essential element is fire, like the origin and substance of man is sand. The Jinn were created long before man was created and had inhabited this earth. Allah Ta`ala mentions their history and many other details in the Qur`aan Sharief.

“And the Jinn, We created aforetime from the smokeless flame of fire.”

(Surah Al-Hijr 15:27)

Like mankind comprises of both the virtuous and the evil from amongst men and women, so too are there the good and the bad amongst the male and female Jinn. Whilst they can see us, we cannot see them.

Allah Ta`ala mentions : *“...Verily, he (Shaytaan) and his tribe see you from where you cannot see them...”*

(Surah Al-A`raaf 7:27)

The name of Shaytaan was initially Azazeel and he was a great *Aabid* (worshipper) of Allah Ta`ala. However, due to pride and arrogance, he rejected the order of Allah Ta`ala to prostrate to

Adam (*'Alaihis Salaam*) and was thus to become the accursed *Iblees/Shaytaan*.

“...He was one of the Jinns; he disobeyed the command of his Lord...”

(Surah Kahf 18:50)

In Ma'ariful Qur`aan, it is mentioned in the *Tafseer* (commentary) of Surah Baqarah that the name *Iblees* comes from the root '*Balas*', which means '*to be disappointed*'. This signifies "*One who has lost all hope of receiving the grace of Allah.*" '*Shaytaan*' comes from the root '*Shatn*', which means '*to be far away*' and hence signifies '*One who has been removed far away from the Mercy of Allah*'.

Mufti Muhammad Shafee Saheb (*Rahmatullah 'alaih*), the author of Ma'ariful Qur`aan, also makes mention that the root '*Shayt*' means '*the excess of anger and rage*', and may possibly be the basis of the word *Shaytaan*.

Blaming his downfall on Aadam (*'Alaihis Salaam*), Shaytaan vowed to lead the children of Aadam (*'Alaihis Salaam*) astray. Therefore his every effort is towards the path of deviation, towards the fire which is his ultimate end.

Belief in the story of Shaytaan's rejection to prostrate before Hazrat Aadam (*'Alaihis Salaam*) is an essential part of Islamic belief.

Nevertheless, in this gathering, I am not talking to those people who do not believe in the Qur`aan Sharief. I am talking to believers, who believe that just as Allah Ta'ala created us, human beings, Allah Ta'ala also created Shaytaan.

Extremes

There are two extremes : One is of those people who say that there is no such thing as Shaytaan. Their ill-considered philosophy in life is : *Seeing is believing and hearing is deceiving*. This is not something a Muslim goes by because our Imaan, in itself, is on that which we have not seen – *Jannat, Jahannum, Qiyaamah, Pulsiraat, etc.*

In this material, physical world, there are so many things which we do not see with our naked eye, but which we have accepted and believe in. For example : the very air that we breathe. What of bacteria ? Science tells us that there are millions of micro-organisms to be found everywhere, although not always visible to the naked eye and we do not refute such information.

The very fact that such people do not believe in Shaytaan indicates to them having been ensnared by Shaytaan.

The other group is of those who believe that Shaytaan, himself, is the Lord. This group is otherwise known as the Satanic cult. They believe in Shaytaan as being the Lord and the God and they worship him. ...So these are two extremes.

Nevertheless, these are not the beliefs of a Muslim.

Shaytaan's Influence

A doubt may however arise in the minds of some : How does one Shaytaan influence millions ? ...Rasulullah ﷺ has explained this simply, by informing us that each one of us has an angel that encourages us to virtue, and a Shaytaan that goads us to indulge in evil.

The chief of all these Shayateen is *Iblees*, who was rejected by Allah Ta'ala, but accompanying each person is one Shaytaan.

Then again an analogy can be cited : With the technology, satellite and speedy communication systems, we see how one person can influence the whole world. One Shaytaan in the form of a human being expresses a new ideology, scheme, etc. and the human race is introduced to Communism, Socialism, Fascism, etc. ...Since Shaytaan's work force is from amongst men and jinn, it is easy to understand how his influence can be so far-reaching.

Despite Shaytaan's apparent influence, Allah Ta'ala says in Surah Nisaa : *"Surely the plot of Shaytaan is ever feeble."* This verse relates to those who believe in Allah Ta'ala. Shaytaan has got no power, no control, no force, no authority and no domination over those who submit themselves and trust fully in Allah Ta'ala.

...What then must be done when these type of thoughts occur ?

Thoughts in Salaah

If these thoughts occur during Salaah, and the person tries fighting these thoughts, then the Salaat will come to an end but these thoughts will not. At the end of the Salaat, the person will then say that the entire Salaat went by in thinking about what was coming into his mind. This is the end result of fighting these thoughts ...the person is so occupied with thoughts that he forgets that he is supposed to be having a conversation with Allah Ta'ala.

The moment these thoughts surface and you realize that you are going on some other track in the Salaat, then immediately bring your mind back to the Salaat. Instead of fighting these thoughts,

ponder over the Surah that you are reading. It is, therefore, always preferable to read a Surah in our Sunnat or Nafl Salaat which we are not very fast at reading or which we do not normally read; much like a Hafez who is reciting his newly learnt '*sabaq*' (lesson).

For so many people, the only Surahs they read in Salaat are *Surah Kauthar* and *Surah Ikhlaas*. Because they know these and because these Surahs have a minimum number of *ayaah* (verses) required, they keep reading the same in every Salaat – *Sunnat*, *Witr* and *Nafl*, even *Fardh*. In so doing the person generally only realizes that he has completed his Salaat when he makes the final Salaam.

If he now reads *Surah Teen* in his Witr Salaat, or he recites *Wal Aadiyat* in his Sunnat Salaat, then because this is not his normal reading habit, he is going to concentrate and read.

Also, learn the meaning of at least those Surahs which are normally read in Salaah. Having learnt the meaning, reflect and ponder over the message conveyed.

Thirdly, contemplate that you are standing before Allah Ta'ala and this is how we are going to stand on the Day of Judgement, accountable and answerable for all that we have done. Bring the *Azmath* (Greatness) of Allah Ta'ala into the heart and then, *Insha-Allah*, that Salaat will improve.

Wasaawis (whisperings) will come but if we are going to fight them, then even outside our Salaah they will continue to harass, upset and disturb us. We just have to ignore them.

A National Highway

A general point to note is that whilst stray thoughts will make their way into the mind of a person (in Salaah and outside Salaah), one should not deliberately introduce such thoughts into the mind.

The mind is like a National highway and on a national highway all kinds of vehicles are to be found : cars, scooters, trucks, lorries, tractors, carts, etc. Sometimes animals too are found crossing such highways like cats, dogs, horses and even pigs.

In a similar manner, on the National highway of the mind all kinds of thoughts will cross : good thoughts, bad thoughts, good ideas, bad ideas, good intentions and bad intentions.

A person on a journey does not lose sight of his destination when travelling on a highway. He does not stop, gaze and stare at the other vehicles or animals on that highway. He focuses his mind on his destination and continues with his journey. In a similar vein, when evil thoughts come into the mind and are not purposely brought, then ignore them. Neither fight them nor entertain them.

Pure Imaan

The Sahabah-e-Kiraam (ؓ), who had been blessed with the company of Rasulullah ﷺ, complained to Nabi ﷺ of the same evil thoughts. There are different incidents mentioned in the Ahadith.

Once a person said to Nabi ﷺ : *“Sometimes such evil thoughts occur to me that I would rather be burnt to ashes than make a mention of them.”* (e.g. Who created Allah Ta’ala ?)

Nabi ﷺ replied : *“Praise and thanks be to Allah who has turned this affair into one of evil suggestions.”* In other words, it is the grace of Allah Ta’ala that He has made these thoughts remain thoughts only and that these had not then turned into doubt and evil deeds.

It is mentioned in another narration that some of the Sahabah (ؓ) presented themselves to Rasulullah ﷺ and said: *“Our condition is that sometimes we experience such evil thoughts and sentiments in our hearts that it is most painful to even mention them.”*

Rasulullah ﷺ said to them : ***“But that is pure faith.”*** ... To feel disturbed and uneasy at such thoughts and sentiments is a sign of good Imaan.

The Notorious Thief

Where does a person steal or where does a thief break in ? Where there are valuable goods.

Have you heard of a hold-up in a shack ? ... No. Even if you leave a house empty with the door and windows wide open, then what need would there be to break in when there is absolutely nothing to steal ? A thief will break into a home or some place where there’s gold, silver and a lot of cash. ...However in the new South Africa, doors, windows, roofing and tiling too will disappear, so don’t even leave empty houses accessible.

Shaytaan, who is notorious and infamous for his thieving exploits, sees the wealth of Imaan in the heart of the Mu`min. He detects that precious treasure of the *Ishq* of Allah Ta’ala.

In the realm of jealousy and malice and in the ‘skill’ of thieving none can match the likes of Shaytaan. He is the robber, swindler, mugger, looter and hijacker of the Muslim. He makes every effort and endeavour; he conspires, plots and plans; he assaults and he attacks that heart, only to snatch this invaluable commodity of Imaan. This is his mission.

Now this poor person tries to fight these thoughts and by fighting them, he gets nowhere.

The Existence of *Allah*

One person was a complete Atheist before being guided to Islam. After accepting Islam he was again being plagued with thoughts about the existence of Allah Ta’ala. These thoughts were from Shaytaan. His unhappiness and discomfort was, in itself (as has been mentioned), a clear indication of Imaan. An atheist will not be concerned by such thoughts. In fact, atheists propagate such thoughts and beliefs.

I told this person that at such times he should immediately read : “*Aamantu Billahi wa Rusulih.*” He should also read *Imaan-e-Mujmal* and *Imaan-e-Mufassal*, with an understanding of its meaning, and “*La hula wala quwata illa Billah*”.

Thereafter he should talk to Shaytaan, eventhough he does not see him. Tell him : “*The Proof that Allah Ta’ala exists is in my own person. If Allah Ta’ala was not existing, I would not have been created. I would not have these eyes, ears, etc.*” ...All of which have been created in the darkness of the womb. Or say to him : “*I do not see my intelligence but believe I am intelligent.*”

The very fact that no two person's thumbprints are the same; that each of us has our own special fingerprints, clearly alludes to a Creator and Fashioner. Everything in and around us points to the existence of our Maker, Allah Ta'ala. There is no shortage of evidence to prove the existence of Allah Ta'ala. This, however, is a different subject.

The Rejected Dog

Mullah Ali Qaari (*Rahmatullah 'alaih*), in his commentary of Mishkaat Sharief, which is entitled *Mirqaat*, states that Shaytaan is like a dog, outside at the door, having been chased out by its owner.

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*), had explained in one of his talks that some people who own palatial homes, keep huge dogs from foreign countries.

What are these dogs kept for ? ...To bark at people when they come. In doing so, these people are kept at bay and are thus unable to enter that house.

What would happen if a person, wanting to enter the house, begins to fight that dog ? When that dog barks viciously and threateningly, the person challenges the dog : "*I'm going to fight you.*". The dog barks, so he also barks at the dog ... and the bark of some dogs is like the roar of a lion.

If this person engages the dog in a barking contest, he is not going to enter that house.

All he has to simply do is ring the bell. The master of the dog will come out and he will address the dog in some code language. The dog will then drop its tail and sit down, or it will then move away. Is not this the sensible thing to do ? ...Just summon the master of the dog.

Turn towards Allah

Therefore, when this Shaytaan barks (whispers), then don't argue with him. Don't bark back. His knowledge is *extensive*. He has got the knowledge of all the Shariats. At such times, read 'Ta'awwuz'... "*A'oozu billahi minash shaytaanir rajeem.*" Seek protection in Allah Ta'ala from the mischief of this rejected dog, Shaytaan.

Allah Ta'ala did not direct us to challenge and fight Shaytaan. He did not also say that we punch, kick, boot and shoot him. Allah Ta'ala says : '*You turn towards Me.*'

It is mentioned in the Qur`aan Sharief : "*And if an evil whisper comes to you from Shaytaan then seek refuge with Allah. Verily, He is All-Hearer, All Knower.*"

(Surah Al-A'raf 7 : 200)

This Shaytaan is the dog of Allah Ta'ala that does not want the believer, in fact, all of mankind to come to Allah Ta'ala. Shaytaan knows that if a person has to establish '*nisbat*' (a connection) with Allah Ta'ala and enjoy the sweet taste of obedience to Allah Ta'ala, he will then never go towards anything sinful.

Since Shaytaan does not want any of us to receive Allah Ta'ala's Mercy and enjoy the bounties of His Eternal pleasure, he will then surely bark.

Don't waste time and energy fighting a rejected dog; turn towards Allah Ta'ala and He will grant protection.

An Attribute of the Pious

Allah Ta'ala states : *“Verily, those who are the pious, when an evil thought comes to them from Shaytaan, they remember (Allah), and (indeed) they then see (aright).”*

(Surah Al-A'raaf 7 : 201)

When those who are pious are affected by the evil, wicked promptings of Shaytaan, then their retrogression to negligence is very temporary. They recognize the influence of Shaytaan quickly and immediately remember Allah Ta'ala. In discerning the reality of these promptings, they are able to distinguish right from wrong.

Another Prescribed Remedy

There is a *Hadith* which is quoted in Mishkaat Sharief : Nabi ﷺ said that if a person is disturbed with the 'wasaawis' (whisperings) of Shaytaan then he should read : *“Aamantu billahi wa rusulih”* – I believe in Allah and His messengers.

When the person recites this, Allah Ta'ala will protect him. This is also applicable to those evil thoughts which come into the mind and encourage a person to do something that is *Haraam* (forbidden). Shaytaan whispers (the nafs too is in the forefront of this encouragement to evil) : *“Look at this beautiful woman.”*, *“Let's go to the cinema.”* , *“Let's switch on the television and watch the filthy movie.”*, *“Let's read this filthy novel.”*, *“Let's steal.”*, *“Let's go to the casino.”*, *“Let's enjoy a high on Crack, Heroin or liquor.”*, etc.

At this time read plenty of times “*Aamantu billahi wa rusulih*” with *yaqeen* (conviction) and faith in Allah Ta’ala, and occupy the mind in something else which is permissible.

Seeking guidance or misguidance

When it comes to the recitation of the Qur`aan Sharief as well, Allah Ta’ala says in the verse of the Qur`aan Sharief which I recited : “*So when you want to recite the Qur`aan, seek refuge with Allah Ta’ala from Shaytaan, the cursed one.*”

Therefore, before recitation of the Qur`aan Sharief read ‘*Ta’awwuz*’ or seek protection in Allah Ta’ala. Why ? ...Because this Qur`aan Sharief is the means of guidance. It has been revealed to guide mankind and Shaytaan does not want any of us to be guided. Therefore, whilst reciting the Qur`aan Sharief also, he is liable to introduce such thoughts in one’s mind that could even lead one astray.

There are so many people who read the Qur`aan Sharief and go astray. This is due to the pre-conceived ideas they entertain. They open the Qur`aan Sharief to find *ayaah* (verses) which would justify their evil actions. They then find some verse, give a wrong interpretation and go astray.

When a person discards obedience to Allah Ta’ala and is arrogant and scornful towards the commands of Allah Ta’ala, allowing his evil *nafs* to lead him astray then he buys humiliation and disgrace. It should be understood that a person is led astray when he, himself, chooses to go astray. Allah Ta’ala’s *Sifat* (attribute) of “*Mudhil*” (the One who Misguides) is then focussed on him.

For the person who wants *Hidayat* (Guidance), Allah Ta'ala guides him. When a person makes a concerted effort for the same, then he will experience as to how Allah Ta'ala manifests His 'Sifat' of 'Haadi' – the One who Guides.

Allah Ta'ala also states in regard to the Qur`aan Sharief : “*He misleads many by this book and guides many thereby.*”

(*Surah Baqarah 2 :26*)

Those in quest of Divine guidance will find the Qur`aan Sharief replete with guidance, whilst those corrupted by nafs and Shaytaan fall deep into transgression and misguidance.

We therefore need to seek protection in Allah Ta'ala when reciting the Qur`aan Sharief. It will be a means of being recipient to our greatest need : *Hidayat*. Allah Ta'ala will then inspire us on the *Siratul Mustaqeem* (the Straight Path).

The Revelation of *Surah Falaq and*

Surah Naas

It comes to mind that Allah Ta'ala begins the last two *Surahs* of the Qur`aan Sharief, *Surah Falaq* and *Surah Naas*, with “*A'oozu*”.

In fact, it was these same *Surahs* which were revealed when Rasulullah ﷺ was affected by *Jadu* and *Seher*.

Due to jealousy and enmity, Labeed ibn Aasim (a Jew) and his daughters had cast a spell on Rasulullah ﷺ. The effect of this *Jadu* on Rasulullah ﷺ was that sometimes he would do a thing and then forget whether he did that or not.

Since he was a Nabi of Allah Ta'ala, this had nothing to do with the *Ahkaam* (laws) of *Shariah* or with the *Wahi* or Qur`anic verses that were revealed to him. There was no question of that *Jadu* having any effect in this regard.

This effect was in relation to his worldly occupations and responsibilities. He would do something and later think he had not done so, or he would not undertake some work and think that he had completed it. The eleven *ayaah* (verses) of Surah Falaq and Surah Naas were then revealed to remove the effects of this witchcraft.

Eleven knots had been tied on a piece of gut and a needle was placed in each knot and this was buried together with the hair of Nabi ﷺ. When Nabi ﷺ recited these *Surahs*, then for each *ayat* recited, a knot opened, until finally all the knots were undone and Nabi ﷺ was cured.

Treatment

There are many people who mislead others by saying that there is black magic and there is white magic. If it's black magic then you need to go to the *Sungoma* or visit some temple, and if it's white magic then you need to go to a *Molvi Saheb* or *Taweez Wala*.

There is no such thing as 'white' magic. All *Seher* is referred to as black magic or witchcraft. The same verses of the Qur`aan Sharief are a remedy for any kind of *Seher* or *Jadu*.

Moreover, when sick then do not immediately suspect *Jadu* and rush to '*Taweez walas*', many of whom are not only frauds but are unscrupulous money makers as well. See a good doctor, make dua

and seek from Allah Ta'ala. If all fails and the symptoms are of *Seher* then see a reputable 'Aamil'.

Apart from this, Shaikhul Hadith, Hazrat Maulana Muhammad Zakariyya (*Rahmatullah 'alaih*) emphasized that we should try to remain in the state of wudhu and *taharat* (purification) for protection from the effects of Jinn and Jadu.

Benefits of the 'Quls'

In a Hadith, Rasulullah ﷺ had mentioned : “*Whoever recites Surah Ikhlaas, Falaq and Naas will be safeguarded from all difficulties.*”

Hazrat Abdullah ibn Khubaib (ؓ) mentions in one narration that one dark and rainy night, they went out in search of Nabi ﷺ and they found Nabi ﷺ. Rasulullah ﷺ said: “‘*Qul*’ (Say).”

Hazrat Abdullah ibn Khubaib (ؓ) asked Nabi ﷺ : “*What must I say ?*”

He said : “*Read Surah Ikhlaas, Surah Falaq and Surah Naas thrice every morning, it will suffice from everything.*”

This wazeefa which Nabi ﷺ taught Hazrat Abdullah ibn Khubaib (ؓ) was not only for him. It is for the *Ummat* until the Day of Qiyaamah. ...Since we cannot fight this dog of Allah Ta'ala, we will have to seek protection in Allah Ta'ala.

The complete Surahs of *Surah Ikhlaas, Surah Falaq and Surah Naas* have to be read thrice.

Why I say that each *Surah* be read thrice, is because one person was told that if he reads Yaseen Sharief 41 times, then he would,

Insha-Allah, be successful in a certain project of his, that was to be undertaken. Some *Allah waala* must have told him to read Yaseen Sharief 41 times, whereas in these days we no longer even prescribe such an amount.

In any case, after a few days, this person came back and was asked: “*Was your work accomplished?*”

He said : “*No, I read ‘Yaseen’ 41 times but nothing happened.*”

He was asked : “*How did you read it?*”

He said : “*Yaseen, Yaseen, Yaseen – 41 times.*”

So we must read these 3 Quls, **3 times each**.

Importance

Mulla Ali Qaari (*Rahmatullah ‘alaih*) states in *Mirqaat*, his commentary of Mishkaat Sharief, that these Surahs are a sufficient protection from *all* evil. In fact, he adds that if a person does not have the time, then this wazeefa will suffice for all other wazeefas that would otherwise have been read.

Wherever my Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*), goes in the world, he lays great emphasis on this ‘*wazeefa*’; that these 3 *Quls* be read daily and habitually at Fajr and Maghrib time.

He explains that this is a protection against *Jadu*, *Seher*, the mischief of Shaytaan and the mischief of one’s *nafs* and all other mischiefs, evils and *fitnahs* which are prevalent everywhere.

Therefore, these 3 Surahs should be recited for protection against external and internal elements which affect the lives of individuals. We should not forget that like the Shayateen spread evil, mischief and corruption, so too do those who have been strongly influenced by the Shayateen. They too are instrumental in the harm and evil which affects others.

Nevertheless, the pre-condition for the benefits of the recitation of the ‘Quls’ is that it be read with sincerity and faith.

A Powerful Bullet

However, we should keep in mind that Nabi ﷺ was not telling people like us who have got no Salaah, no Zakaat, no Fasting, etc. We have got all the sins in our lives and then we say that we read the wazeefa and nothing happens. ***Taweezes and wazeefas will not prevent the punishment of Allah Ta’ala which descends on disobedience.***

No doubt, the three “*Quls*” are a powerful bullet. Unfortunately this bullet is not in the gun. The ‘gun’ referred to, is the gun of Imaan and Islam – true submission.

If a person has to take just the bullet, hold it in his hand and aim at a lion in the Kruger National Park, then that lion will have him like a samoosa before the main meal. This bullet of the three “*Quls*” (in fact, all wazeefas) has to be loaded into the gun of Obedience to Allah Ta’ala, for its powerful results.

Nabi ﷺ was addressing the Sahaba (ؓ) and the Sahabah (his companions) were those who preferred to give their lives than do

anything against the *hukm* (order) of Allah Ta'ala and Nabi ﷺ. If our wazeefa is not having an effect, then it's *OUR* problem.

If there is a certain model of car and all the cars are moving very well and fast but the car that I purchased is not moving, then I will say that there's something wrong with the engine of my car. Not that all cars of this model and make are faulty.

When we read our 'wazeefas' with *yaqeen* (conviction) in Allah Ta'ala then, *Insha-Allah*, Allah Ta'ala WILL protect. If for some reason, after reading the wazeefa, still some harm befalls a person, then he must have 100% *yaqeen* that there was '*khair*'(goodness) in it.

It may be that Allah Ta'ala wants to reward this person with something much, much better, or it may be that there was one big calamity that was to befall the person. With the '*barakat*' (blessing) of this wazeefa, Allah Ta'ala removed that calamity, saved him and is going to reward him in some other way in the *Aakhirat* (Hereafter).

More often than not, these wazeefas just come like a barrier in front of the problem, disaster or difficulty.

Shaqiq Balkhi (RA) against Shaytaan

I recall in one of the *Jum'uah* talks when I was discussing Surah Falaq and Surah Naas, I mentioned Hazrat Shaqiq Balkhi (*Rahmatullah 'alaih*). Hazrat Shaqiq Balkhi (*Rahmatullah 'alaih*), who was a great *Wali*, said that not a single day passed in his life but that Shaytaan came to him from the four directions he has promised. Shaytaan's effort on the Auliya Allah is even greater.

I will relate to you, in my own words, a verbal exchange between Shaytaan and Shaqiq Balkhi ((*Rahmatullah 'alaih*)). Hazrat Shaqiq Balkhi ((*Rahmatullah 'alaih*)) explained that Shaytaan comes from the front (as he said he would) and he whispers : “*Why are you so concerned about displeasing Allah Ta’ala and why are you so wary of sins ? Why do you exert yourself in so much of Ibaadah?... Enjoy yourself. Allah Ta’ala is Ghafur-ur-Raheem.*”

Shaytaan approaches many in the same manner, whispering : Why engage yourself in *Ibaadat, Zikr, Tilawat, etc* ? Why are you so particular in performing Salaah 5 times a day, in paying Zakaat and in fasting? Why are you so rigid and strict in conforming to Shariah ? Allah Ta’ala is *Ghafur-ur-Raheem*.

Shaqiq Balkhi ((*Rahmatullah 'alaih*)) said : “*I reply : ‘Yes, indeed Allah Ta’ala is Ghafur-ur-Raheem; but for whom?’*”

“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 DEATH).”

[SURAH TA-HA 20 : 82]

Allah Ta’ala’s Forgiveness extends to those who make sincere *Taubah* and *Istighfaar*, believe in Allah Ta’ala, do *Amal-e-Sawleh* (righteous deeds and actions) and remain steadfast.

Effort

We know that in worldly matters a person always makes a concerted effort in the right direction and then waits for results. The farmer ploughs the land, plants the seeds, waters the ground and then waits for results. We haven’t heard of a farmer just

scattering the seeds on dry land and thereafter saying that he is waiting for a good crop of wheat. Nothing will grow there.

In the same way, we have to make the correct effort even when it comes to our Deen. With sincere *Taubah* and *Istighfaar* followed through with *Amal-e-Sawleh*, then we expect Allah Ta'ala to be *Ghafur-ur-Raheem* (The Most Forgiving and Most Merciful).

Deceit

The conspiracies of Shaytaan are numerous and incessant. One of his deceptions is that he encourages and leads a person to commit sins with this very thought that Allah Ta'ala is *Ghafur-ur-Raheem*. This generally leads a person to be indifferent to the *Ahkaam* (laws) of Shariah and even flagrantly and deliberately disobedient to Allah Ta'ala.

Allah Ta'ala thus warns us explicitly in the Qur`aan Sharief : “*Let not the deceiver (Shaytaan) beguile you in regard to Allah.*” ... Don't be misled by Shaytaan to commit sins because Allah Ta'ala is The Most Forgiving and Most Merciful.

Whilst Allah Ta'ala is indeed *Ghafur-ur-Raheem*, He is also *Muntaqim* – One who takes Retribution. Out of His kindness, Allah Ta'ala gives to us numerous opportunities to make amends and return to His Obedience. If we still persist and insist on sin, and we are bent on disobedience, then His Punishment is something that cannot be escaped.

In fact, the same Shaytaan who, out of absolute spite, invites us to the disobedience of Allah Ta'ala in every cunning and conniving way had, himself, said : “*... Verily! I fear Allah for Allah is severe in punishment.*”

(*Surah Anfaal 8 :48*)

...These are the words of the same one who whispers that Allah Ta'ala is *Ghafur-ur-Raheem*. Is this then not food for thought ?

Back Answering Shaytaan

When assaulted by the whisperings of Shaytaan, Hazrat Shaqiq Balkhi (*Rahmatullah 'alaih*) counters this attack by back answering him. This is what we have to learn. In some instances, this is what should be done.

Sometimes, when you are on your own (as I told this lady) then talk to Shaytaan, even though he is invisible.

When people are around, then don't, because they may doubt your sanity. They may have you admitted into an asylum. So when you are alone, then you have to sometimes talk to this Shaytaan. When he says : "*You have become a disbeliever in Allah Ta'ala.*", you must say : "***I AM A MUSLIM. I BELIEVE IN THE ONENESS OF ALLAH TA'ALA AND TESTIFY THAT SAYYEDENA MUHAMMAD ﷺ IS HIS FINAL MESSENGER.***"

Then there are some people who experience the problem of '*wasawis*' in this way : They make wudhu for so long and they're not satisfied. They wash their hands and continue washing, 24 times, 35 times but they are still not satisfied that the hand is washed properly.

If Shaytaan says, after you have washed your hand, in a proper manner, 3 times (in wudhu): "*It has not been washed properly.*" or "*Your wudhu is not complete.*"

Now you have to say (if there are people sitting next to you, then in your mind) : “*No, I am satisfied that it is complete and I am going to make my Salaat.*”

Shaytaan will then whisper : “*But your Salaat will not be valid.*”

You say : “*Never mind if it’s not valid, but I am going to make it.*”
And then see how he disappears.

But the moment you give in – it’s going to worry you.

Wudhu

Shaytaan comes in different ways. Nabi ﷺ said that to wash more than 3 times in wudhu is not permissible. Those people who remain at the taps and keep washing half a dozen times, should understand that it is *Makrooh* even if you are at the sea-shore to wash more than 3 times whilst making wudhu.

This was the great wisdom and great mercy of Nabi ﷺ for people like us. Otherwise Shaytaan would have whispered that our wudhu is not complete and we would have gone on washing and washing and the time of Salaah would have expired.

It is narrated by Imam Abu Dawood (*Rahmatullah ‘alaih*) that when Abdullah bin Mughaffal (ؓ) heard his son making dua : “*O Allah, I ask Thee a white palace on the right of paradise when I enter it.*”, he advised his son to ask Allah Ta’ala for Jannat and seek refuge in Him from Jahannum, for he said that he had heard Rasulullah ﷺ say : “*In this community there will be some people who will exceed the limits in purification as well as supplication.*”

Exceeding the limits in purification refers to washing the limbs more than the Sunnat method of three times in wudhu and ghusl, using excessive water and washing to such an extent that one reaches the limit of ‘*waswaas*’ (whisperings) and ‘*wehm*’ (doubts).

A person would exceed the limits of supplication (*dua*) by asking Allah Ta’ala for unlawful things, or asking Allah Ta’ala in a manner which is against the etiquette of asking.

Other Whisperings

Sometimes Shaytaan makes a person remain in the toilet for a long, long time, creating the doubt that *Istinja** is not complete. Sometimes, before the person can commence his Salaah, Shaytaan whispers : “*You haven’t made the niyyat right.*” and the person is taking his own time. The Imam is gone in *ruku* and he is still making his *niyyat* (intention).

Similarly, there are people who are washing their clothes, dozens of times and they are not satisfied. In the case of young couples, who are plagued by the same whisperings, they are put off from taking a Fardh bath. This keeps them in a state of impurity most of the time.

Just wash properly as directed by Shariah and ignore doubts.

[* Purifying oneself after answering the call of nature by using clean water, etc.]

Doubts

Once some Sahabah (*er*) were passing through a jungle and they came across a large pond. A Sahabi (*er*) said that animals could have come, drunk that water or urinated therein. Hazrat Umar (*er*) asked: “*Has anyone seen any animal ?*”

They replied : “No.”

He then said : “*So make wudhu.*”

Again, simply ignore the doubts that Shaytaan whispers into the mind.

The Second Attack

Then Shaqiq Balkhi (*Rahmatullah ‘alaih*) says : “*Shaytaan comes from my right hand side and attacks. He attacks me by whispering into my mind : ‘How long are you going to be tied down to Halaal and Haraam in earning a living ? What of your concern for your wife, children and grand-children ? It must not be that you leave them poverty stricken and in such dire straits that they suffer starvation.’”*

This is another manner in which Shaytaan whispers to us : *How long are you going to restrain yourself from all this Haraam ? You should go out of your way : accumulate, earn and make a packet for yourself in whichever way, adopting any means – Halaal or Haraam – for your livelihood. And why worry about closing shop every day come Zuhr and Asr ? As it is business is bad; you will only run at a greater loss.*

He continues with his evil counsel : *You need not be so cautious and scrupulous in holding back from interest, gambling money, stolen money or anything Haraam ? Nor should you be so careful in not buying and selling stolen goods, or in taking someone else’s share of the inheritance ?...*

If the merchandise, properties, monies, etc. do not rightfully belong to the person, then no matter how much his heart desires,

he says : *“No, if it is not due to me in accordance with the Qur`aan and the Ahadith of Nabi ﷺ, then it will never bring barkat in my life. It will make my life miserable and Allah Ta’ala will make sure that money goes out some way or the other.”*

Shaqiq Balkhi (*Rahmatullah ‘alaih*) says: *“I reply to Shaytaan at that time :*

“AND THERE IS NO LIVING BEING THAT MOVES ON EARTH, BUT HIS SUSTENANCE DEPENDS ON ALLAH ...”

[SURAH HOOD 11 : 6]

It is Allah Ta’ala that controls sustenance. He has taken it upon Himself to provide the sustenance of every creature He has created on this earth. Whosoever and whatsoever Allah Ta’ala has given life, Allah Ta’ala has also destined what he is going to receive as sustenance. His sustenance will not fail to reach him.

All one has to do is make use of the Halaal means that Allah Ta’ala has created to earn a living and Allah Ta’ala will provide.

Rizq

If you take two persons of equal intelligence, give both of them an equal amount of money and then give both of them prime spots in the bazaar or marketplace. Provide for both of them the same stock, of the same quality. They are of equal standing. At the end of the month, ask them both : *“How much business did you make?”*

Even if both of them worked equally hard, there will definitely be a difference. It could even be that the sales or profits of one are 75% less than that of the other.

In India, Pakistan and many other places you will find 24 stalls, all in a line, selling the same thing - combs, handkerchiefs, knives, buttons, etc. Who is sending sustenance to the different stalls ? – Allah Ta’ala.

What then is the need to be envious and jealous?

Jealousy

There are so many who become jealous when a person opens his business next door to theirs, stacking the same lines. They think their business will be affected.

Jealousy, hatred and enmity build up, and in turn sometimes leads to fights and arguments; sometimes even shootings, Sehr and Jadu, etc.

When Shaytaan comes and whispers these fears, regarding one’s sustenance, then tell him : *“Allah Ta’ala has destined my sustenance. My responsibility is to make the correct effort. Allah Ta’ala has provided me hands, feet and intelligence. I must go to the bazaar and marketplace, make an effort to earn an honest living, and Allah Ta’ala will provide for me whatever He has destined.”*

Rasulullah ﷺ has said : *“Allah has revealed to me that no one dies until he has received the sustenance destined for him even though it may reach him late. As such guard yourself from disobedience to Allah, and do not outstep the limits of moderation in seeking your livelihood and in case of delay do not try to seek it by unlawful means, for the sustenance that Allah provides can only be got by obedience.”*

Insurance

If Shaytaan cannot ensnare us in theft, interest, gambling and fraud then he will deceitfully tender more advice : *'You need to take out some insurance policies as a safety measure, security and protection.'*

The insurance scheme has covered everything : car, house, life, death, etc. We get so carried away by these schemes that we fall for the trap. Worse is that we indulge in this Haraam, believing that these policies are in our best interest.

After taking out so many policies, there's still no peace and satisfaction. In fact, the fear increases. How many people fear being killed by their own family members because of some insurance policy ? ...There are incidents of even Muslim children taking the lives of their parents because of insurance.

The Third Attack

Hazrat Shaqiq Balkhi (*Rahmatullah 'alaih*) says : *"Shaytaan comes from the left-hand side and whispers again into my heart, and this time he whispers : 'How long are you going to deprive yourself of all these sins that others are so enjoying ?'"*

Shaytaan comes to many who restrain themselves, or many who have changed their lives and whispers : *"People are going to the cinemas, theatres, clubs, concerts, etc and enjoying their lives. Why are you staying away ?"*

They are listening to all kinds of filthy music, enjoying their youth, health and strength in sinful, haraam pleasures. This person decides that he will not conform to the madness of everyone

indulging in various vices ...vices which have become accepted as the norms of society and which are encouraged and promoted as if virtuous.

No matter what the temptation, he restrains and refrains and abstains from all these Haraam entertainments. Shaytaan whispers: *“Here you are like a Sufi saheb – lowering your gaze and closing your ears and saying : “No, no I can’t be there.”, missing out on all the excitement. You are leading a miserable, boring, pathetic life. Get into action and enjoy life.”*

At that time, Shaqiq Balkhi (*Rahmatullah ‘alaih*) says : *“I reply to Shaytaan :*

“BUT AS FOR HIM WHO FEARED (IN THIS WORLD) TO STAND BEFORE HIS LORD (IN THE HEREAFTER) AND RESTRAINED HIMSELF FROM (UNLAWFUL INDULGENCE IN) LUST, LO! JANNAT WILL BE HIS HOME.”

[SURAH AN-NAAZI’ AAT 79 : 40/41]

This person restrains himself from the evil desires that come. He is a human being. He also has desires. It’s not that he is made of iron or steel. It’s not that he is made of wood or coal. This person also has a heart.

The Hearts of the Ushaaq

In fact, the *Aashiqs* (lovers) of Allah Ta’ala have hearts filled with *Ishq* and *Muhabbat*. They are thus, far more sensitive - to beauty and anything that would appeal to their hearts. Despite this, they still restrain themselves. They don’t displease their Beloved *Maula* (master) for a moment. In return, Allah Ta’ala blesses them with the sweetness of Imaan and an ocean of Noor in their hearts.

They keep restraining themselves and continuously wound their hearts by sacrificing those evil desires for the pleasure of Allah Ta'ala. The sword of Divine Love is perpetually struck at the necks of their evil desires. In fact, this Love of Allah has made sacrifice and martyrdom the pleasure of their lives.

*The road of Love lurks with dangers.
The heart and soul turns to blood in this path.
Very costly is this commodity of Love.
The Love of Allah is obtained with
great sacrifice and many tears.
In the ocean of Love, there are waves of blood.*

Until we do not turn our hearts red with the blood of our evil desires, there is no way that we can gain the closeness of Allah Ta'ala. There is no Wali who has become a Wali by fulfilling the evil desires of his heart.

Sweetness on Sacrifice

Allah Ta'ala has not promised the *halawat* (sweetness) of Imaan on anything else like He has promised on sacrifice. A person is tempted to look at a pretty woman, or a woman is tempted to look at a handsome man – there is a demand from the *nafs* but the person sacrifices this desire.

It may be a film actor, a sports star, or that woman can be the one who was crowned Miss World but the person says : “**My Allah is going to be displeased with me.**” and lowers his gaze. Allah Ta'ala seeing this wounded heart so appreciates such a sacrifice that He reciprocates generously by causing that heart to be imbued with sweetness. This is His promise.

It is mentioned in a Hadith-e-Qudsi : *“Verily evil glancing is an arrow from the poisonous arrows of Shaytaan. Whosoever fears Me (Allah) and refrains from it will receive from Me such Imaan, the sweetness of which he will taste (feel) in his heart.”*

This *halawat* of Imaan is a reality, and the *Ahl-e-Dil*, those who have sacrificed their hearts for Allah Ta’ala, are recipient to this. It is a short and direct route to Allah Ta’ala, especially in these times of *fitnah*.

In business or any other profession, **if** there is a **need** sometimes to look, then make plenty of *Taubah* and *Istighfaar*. Where there is no need at all, then to lower our gaze, be it at the schools, universities, airports, shopping centers and other places, we too will enjoy that sweetness of Imaan. Of course, there will be that grief and pain which the heart will have to endure in rendering sacrifice... but then this is the way of Love.

*We have eclipsed a myriad suns and moons of Beauty.
On experiencing the pain and sorrow of giving up sin
Then only did we find Allah.*

The person restrains himself because he fears standing before Allah Ta’ala on the Day of Judgement and accounting for his actions. If Allah Ta’ala punishes, then no one can save him. On this self-restraint, Allah Ta’ala will grant this person Jannat, and Jannat is the place for all pleasures.

Jannat

Allah Ta'ala has said that He has prepared for His righteous servants, that which no eye has seen, no ear has heard and the thought of such has not passed through the mind.

Those who restrict themselves here, in this worldly life, will enjoy the unrestricted bounties and pleasures of Jannat.

Our folly is that we are swept away by the glitter and glamour of the material things of the world. We see beautiful mansions, different models of cars, exquisite jewelry, designer clothes, all kinds of furniture and so many other luxuries to be found on the market that as a result, we have even forgotten that there is something like Jannat.

We consider the things of this world to be exotic and beautiful, yet in describing Jannat, the Qur`aan Sharief and the Ahadith make mention that Jannat is made of bricks of gold and silver, and its gravels are made of pearls and rubies. Its clay is that of saffron; the garments of Jannat will be of rare, fine silk; the homes will be lofty mansions. The chattels will be of gold and silver and the couches will be encrusted with gold and precious stones.... The bounties of Jannat are innumerable and far beyond our imagination.

This world and all that it contains is absolutely nothing in comparison to Jannat and what it has to offer us. Unfortunately we do not have true *yaqeen* (conviction) in the *Aakhirah* (Hereafter) and in the promises of Allah Ta'ala. As a result of this weakness, we make this world the be all and end all of our lives. Allah Ta'ala states in the Qur`aan Sharief: ***“You prefer the worldly life (to the Aakhirah) whereas the Hereafter is best and everlasting.”***

In our brief stay here in this world, we should make use of all the *ne'mats* (bounties) which Allah Ta'ala has created and blessed us with, but we should not let these bounties make us forget that there is Jannat and that is our goal.

How long are we going to live in this world ? Who has lived here forever ? After acquiring everything of the best also, the person has to leave and go. We need to understand that this world is the journey and Jannat is the destination...

... And Jannat is a place where there is no pain, no difficulty, no hardship, no sorrow, no grief, no jealousy, no envy, no malice, no hatred, no pride, no anger, no fights and no quarrels – only wonderful peace; a place where *all* wishes and desires are fulfilled; a place to enjoy ourselves.

The Ultimate Bounty

After being granted the bounties of Jannat, the Jannati will then be blessed with the ultimate bounty of Jannat - the vision of Allah Ta'ala.

In a beautiful poem, a poet says that despite the indescribable beauty of the bounties of Jannat, the greatest *ne'mat* of Jannat is when the *Jannatis* will be blessed with the *deedar* (vision) of their Beloved Allah Ta'ala.

*That veil
which was covering
Allah Ta'ala's countenance
will be removed.
Now will be the time to smile
For those who took that grief
on their hearts,*

*and restrained themselves
from all evil .*

In fact, even in this worldly life, when a person keeps restraining himself, Allah Ta'ala keeps giving him that sweetness. The person enjoys the fragrance of Jannat within his heart.

Many of the *Ahlullah* have mentioned that even their saliva becomes sweet on taking the name of their Beloved Allah, and their hearts experience such tranquility, peace and happiness that sins become absolutely filthy to them.

Sins

To us, sins are something enjoyable and something which gives us pleasure, but to the lovers of Allah Ta'ala, sins are filthy and dirty, just as urine and stool is to us ... They do not want to go anywhere near the gutters of sin.

It is far easier for them to stand on the *musallah*, to read the Qur`aan Sharief, to make *Zikr*, to serve mankind and to pray and ask of Allah Ta'ala, than to go to the cinemas, theatres, dancing halls, casinos and various other vice dens.

In fact, the enjoyment, ecstasy and pleasure which they experience in their *khalwat* (solitude) with Allah Ta'ala and in their obedience to Allah Ta'ala is such that they would not exchange it for anything of the world, let alone the fleeting, temporary pleasures of sin. Unfortunately, we have been deceived into thinking that there is pleasure in sins and as such we have been deprived of the sweetness of Obedience to Allah Ta'ala.

The Final Attack

Shaytaan comes yet again and once more he whispers : “*Why are you so worried ? All your Ibaadat has been accepted. You’ve made more than enough now. How long are you going to carry on?*” ...The *musallahs* too are torn, so therefore, it’s enough.

Hazrat Shaqiq Balkhi (*Rahmatullah ‘alaih*) said at that time : “*I tell Shaytaan :*

“ ... AND THE (BLESSED) END IS ONLY FOR THE MUTTAQEEEN.”

[SURAH A’RAAF 7 : 128]

Since we do not know the end result, how then can we give up ? The end result will be at the time of death, and Shaytaan whispers even at this time. Due to this final assault from Shaytaan some have even lost their Imaan at the time of death.

The End Result

Sheikh Abdul Qader Jailani (*Rahmatullah ‘alaih*) related that once a person told him : “*O Sheikh Abdul Qader Jailani (Rahmatullah ‘alaih). You have done so much of Ibaadat and you are a Wali-e-Kaamil and you are so close to Allah Ta’ala. You should have no fear of any kind. We are the ones who are sinful and we should have a lot of fear.*”

Hazrat Sheikh Abdul Qader Jailani (*Rahmatullah ‘alaih*) replied : “*Abdul Qader is like that person who is on board a ship at sea, which is caught in the midst of a storm. Strong wind and torrents of water are lashing it. The passengers do not know as to whether there are any chances of survival. There is a tremendous fear of drowning. It is only when they reach the safety of the shore will they realize that they have been saved. Abdul Qader is, at present, like that passenger who is on board that ship which is being*

lashed by storm.” ... This is a Wali of Allah Ta’ala. ...Who then are we?

Prescriptions

To return to the subject matter of the whisperings of Shaytaan : When these thoughts plague anyone, then read : *Ta’awwuz*, “*Aamantu billahi wa rusulih*”, “*La hula wa la quwata illa billah*”, or Nabi ﷺ has also said that the person should make dua : “*O Allah, make these wasaawis (whisperings) which are coming into my heart a means of Your khauf (fear) and Your zikr (remembrance).*”

Shaytaan will then say : “*I was trying to mislead him and he is saying : ‘O Allah make these wasaawis into Your khashiyyat (fear) and zikr.’*” ... How does one make such thoughts into the Zikr of Allah Ta’ala ?

Say : “*O Allah, what a heart and mind You have created that a person can picture the mountains, the heavens and the earths, the wonderful forests, the magnificent oceans and everything.... The whole world can come into the heart of a person ... and now Shaytaan is also whispering into this kind of heart.*” ...This person is turning towards Allah Ta’ala. He is making these ‘wasaawis’ into “*...His fear and His zikr.*” On doing so, Shaytaan will disappear.

It is mentioned in the *Tafseer* of Surah Naas that Shaytaan withdraws or flees when a person remembers Allah Ta’ala. Rasulullah ﷺ has said : “*Verily Shaytaan sits resolutely on the heart of man. When he engages in Zikr, Shaytaan flees. When he (man) is ‘ghaafil’ (negligent), Shaytaan whispers (into his heart).*”

These are simple and successful ways of combating evil thoughts.

Bad Dreams

I will conclude with a brief explanation of bad dreams. People get very worried about such dreams, and especially in these days when many people are dreaming of hold-ups, hijackings, murders and killings.

Such dreams are either '*al-hulm*' or bad dreams, which result because of Shaytaan's interference, or the dreams could be '*hadith-un-nafs*' - a replay of the thoughts and events of the day. We listen to and read about these happenings, therefore we dream of the same.

Although, sometimes, it could very well mean that nafs and Shaytaan are hijacking us. In fact, whenever we dream of hijacking then we should believe that it's nafs and Shaytaan who are hijacking us and taking us off track, in a very wrong direction.

Nevertheless, our dreams are generally the talk, thoughts and activities of the day. If a barber dreams that he is giving a haircut – what does that dream mean ? ... Nothing.

Ibn Sereen, who was famous for his interpretations of dreams, has written that sometimes when a person sleeps on a full stomach or is constipated then this also results in bad dreams.

The person who is interpreting the dream discerns that this person's dream is for what reason. Sometimes I tell the person that the '*tabeer*' (interpretation) of his dream is that he must take laxative.

What to do

If a person has a bad or frightening dream, then Nabi ﷺ has said that the person must get up and make “*thu, thu, thu*” to his left. “*Thu, thu, thu*” does not mean that he must start spitting ... just make a spitting sound, then read *Ta’awwuz*, turn his side and sleep.

Insha-Allah, if this is done then that dream will not cause any harm, and after all, whatever is going to happen, will happen. Sometimes, in a dream, a person is only given some sort of indication as to what may occur. This too, not always. In fact, a person who has a bad dream should not make a mention of it to just anyone.

Of course, sometimes a dream is a glad tiding and sometimes a warning to the person to give up sins or prepare for the ‘*azaab*’ (punishment) of Allah Ta’ala.

Dua

We must make dua to Allah Ta’ala that He protect us from the mischief of nafs and Shaytaan, and that He grants to us such *Imaan* (faith) and *Tawakkul* (trust) in Him that we do not fall prey to the temptations of Shaytaan. May that Imaan be such that we restrain ourselves, no matter how difficult it is on our nafs, from everything Haraam and try and make a concerted and sincere effort, to gain within our hearts, the sweetness of Imaan.

When we will develop that Imaan and gain that sweetness within our hearts then the world and all that it contains will be considered as negligible in value as the wing of a misquito, as has been

mentioned by Nabi ﷺ : *“If the world had the value of even the wing of a misquito by Allah, He would not have given any Kaafir even a drink of water.”*

We are not going to reject the world._We are not going to say: *“I’m not going to use a car anymore.”*, *“I’m not going to enjoy the comfort of my home.”*, *“I’m not going to sleep on a good bed now.”*, *“I’m not going to wear good clothes.”* ...

Rasulullah ﷺ said : *“Verily, the world has been created for you and you have been created for the Aakhirah.”*... We will therefore use everything; even more so, but we will not give our hearts to the perishable things of a perishable world. Our hearts will be reserved for Allah Ta’ala, the Giver of these Bounties.

Hazrat Mufti Muhammad Shafee (*Rahmatullah ‘alaih*) had said : *“It is permissible to keep the Dunya (material world) in one’s hand, and even in one’s pocket, but not in one’s heart. The heart is Allah’s house.”*

May Allah Ta’ala bless us all with the ‘taufeeq’ of practising on His Laws and the beautiful teachings of Rasulullah ﷺ.

May Allah Ta’ala also protect us all from the mischief of nafs and of Shaytaan.

SURAH FALAQ

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

*Say : I seek refuge with the Lord of the Dawn,
From the mischief of created things,
From the mischief of darkness as it overspreads
From the mischief of those who practise Secret Arts,
And from the mischief of the envious one
as he practises envy.*

SURAH NAAS

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL.

*Say : I seek refuge with the Lord of and Cherisher of mankind,
The King (or Ruler) of mankind,
The God (or Judge) of mankind,
From the mischief of the whisperer (of evil),
(The same) who whispers into the hearts of mankind
Among Jinns and among men.*

OTHER PUBLICATIONS

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