

The Divine Protection

In Surah Al-Ikhlās and Muawwidhatain

Dr. Fatimah bint Umar bin Muhammad Nasif

Translated by:

Ubaidur Rahman

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Preface

In the name of Allah, the Most Gracious, the Most Merciful. All praise is [due] to Allah, Lord of the worlds, Who sent down the Quran upon His noble Prophet who is the mercy for worlds, and peace and blessings be upon him, his family, and all his Companions.

To recite three Surah (Al-Ikhlās, Al-Falaq, and Al-Nas) is one of the necessities of life and an indispensable daily routine to be followed to be safe from mischiefs and harms. We should recite each of them three times, as did the Prophet (PBUH). They help us seek refuge in Allah with His words and verses and enter His shielding fort and His Divine Protection. We especially need them in present-day when people are subjected to great mischiefs such as spell and jealousy caused by the weak belief and inadequate knowledge about religion.

Some malicious people consult magicians and wizards to harm others or to separate husband and wife without thinking of the grave sin and the punishment from Allah. The spell is of major sins and one of the branches of Kufr (disbelief).

The recital of these Surah can protect our children and us from many hidden and open harms such as violence, all types of evils, intoxicants, road accidents, and other mischiefs that only Allah can remove from our children and us.

After we start from Surah Ikhlas declaring that Tawhid is sincerely dedicated only to Allah, the Lord of worlds, we seek refuge in the Lord of daybreak, in the Lord of mankind, the

Sovereign of mankind, and the God of mankind from the harm of Satan, the great enemy.

This Divine Reward and Prophetic Guidance is one of the heavenly blessings for earth inhabitants. It is like a healing elixir to safeguard people and their children and better than all potions.

It is unwise to wait until we get harmed, then we look for the cure, for prevention is better than cure.

All praise be to Allah, Who blessed us with this great reward. We ask Him to enhance our knowledge.

Surah Al-Ikhlās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

[Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."] (112:1-4)

The benefits of Surah Al-Ikhlās:

Imam Ahmad narrated that Ibn Masud reported: The Prophet (PBUH) said: "Qul Huwa Allahu Ahad [Say: He is Allah, (the) One] is equivalent to one-third of the Quran." ¹

Imam Bukhari narrated from Abu Said Al-Khudri (May Allah be pleased with him): (A man heard another man reciting (Surah-Al-Ikhlās) 'Say He is Allah, (the) One.' (112. 1) repeatedly. The next morning he came to Allah's Messenger (ﷺ) and informed him about it as if he thought that it was not enough to recite. On that Allah's Messenger (ﷺ) said, "By Him in Whose Hand my life is, this Surah is equal to one-third of the Qur'an!") ²

Imam Bukhari narrated from Aisha (May Allah be pleased with her): (Whenever the Prophet (ﷺ) went to bed every night, he used to cup his hands together and blow over it after reciting Surat Al-Ikhlās, Surat Al-Falaq, and Surat An-Nas, and then rub his hands over whatever parts of his body he was able to rub,

¹ Sahi Muslim 1/556, Kitabus Salat, Babu Fadhli Qaira'ati Qul Huwa Allahu Ahad, no: 811

² Sahi Al-Bukhari, 6/2685, Kitabut Tawhid, no: 6939

starting with his head, face, and front of his body. He used to do that three times.)³

Imam Bukhari narrated from Aisha (May Allah be pleased with her): (Messenger of Allah, (ﷺ)) appointed a man in charge of an army unit who led them in Salat (prayer); he always concluded his recitation with Surat Al-Ikhlās: "Say (O Muhammad (ﷺ)): 'He is Allah, (the) One. Allah-us-Samad (Allah - the Self-Sufficient). He begets not, nor was He begotten. And there is none equal or comparable to Him.'" (112:1-4) Upon their return to Al-Madinah, they mentioned this to Messenger of Allah (ﷺ), who said, "Ask him why he does so?" He was asked, and he said, "This Surah contains the Attributes of Allah, the Gracious, and I love to recite it. Messenger of Allah (ﷺ) then told them, "Tell him that Allah loves him.")⁴

One of the benefits of this Surah is that (one of the Ansar used to lead the Ansar in Salat in the Quba mosque, and it was his habit to recite Qul Huwal-Lahu Ahad whenever he wanted to recite something in Salat. When he finished that Surah, he would recite another one with it. He followed the same procedure in each Rak'a. His companions discussed this with him and said, "You recite this Surah and do not consider it sufficient, and then you recite another. So would you recite it alone or leave it and recite some other." He said, "I will never leave it, and if you want me to be your Imam on this condition, then it is all right; otherwise, I will leave you." They knew that he was the best amongst them, and they did not like someone

³ Sahi Al-Bukhari 4/571, Kitabu Fadha'il Al-Quran, no: 4175

⁴ Sahi Al-Bukhari 2/951, Kitabut Tawhid, No: 741

else to lead them in Salat. When the Prophet (ﷺ) went to them as usual, they informed him about it. The Prophet (ﷺ) addressed him and said, "O so-and-so, what forbids you from doing what your companions ask you to do? Why do you read this Surah particularly in every Rak'a ?" He replied, "I love this Surah." The Prophet (ﷺ) said, "Your love for this Surah will make you enter Paradise." ⁵

⁵ Sahi Al-Bukhari 1/208, Kitabu Sifatis Salat, no: 6940

The importance of Surah Al-Ikhlās:

Surah Al-Ikhlās is crucial because it contains the significant pillars of belief such as Tawhid (monotheism), to describe Allah with Perfect Attributes, and to negate the partners. It rejects the belief of Christian and Mushrik (Polytheist); that's why sometimes this Surah is called "Surah Al-Tawhid."

With Two Muawwidhat (Al-Falaq and Al-Nas), which were revealed to protect us from the harm of Satans of mankind and Jinn and the evil of Waswas Al-Khannas (Retreating Whisperer), Allah gave us Surah Al-Ikhlās that carry the attributes of Uluhiyyah (Divinity) and Rubibiyyah (Lordship). When we seek refuge in Allah, we start with this Surah to revere Him by describing the great attributes of Lord of Worlds and seeking help from Allah, the Almighty, the Eternal, the Self-Sufficient, and the Exalted One.

The reason for its name:

This Surah is named Al-Ikhlās because whoever reads it subscribes to the Oneness of Allah and gets rid of polytheism, disbelief, and hypocrisy. Arabs took pride in their lineage, as per their custom, they asked the Prophet (PBUH) to describe the lineage of His Lord. Out of their pride and disbelief, they forgot that Allah had created them from a disdained liquid, as Allah said:

{أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ}

[Did We not create you from a liquid disdained?] ⁶

But the Prophet (PBUH) at the behest of his Lord responded to them with this Surah (Qul Huwa Allahu Ahad) as to make us understand that it has been decreed from Allah, not from the Prophet (PBUH). Hence, it is an essential order from Allah to the Prophet and his followers.

⁶ 77:20

The reason for its revelation:

Abul Aliya narrated from Ubay Bin kab that disbelievers said to the Prophet (PBUH): "O Muhammad, describe the lineage of your Lord." Then Allah revealed: (Qul Huwa Allahu Ahad.....)⁷

It has also been narrated that the Jews came to the Prophet (PBUH) and said: "Describe to us the attributes of the Lord you worship." Then Allah revealed: (Qul Huwa Allahu Ahad.....the complete Surah)⁸, and the Prophet said to them: "These are the attributes of my Lord."⁹

⁷ Musnad Al-Imam Ahmad 5/199, Sunan Al-Tirmidhi 5/452, Kitabu Fadha'il Al-Quran, no: 3364

⁸ Musnad Al-Imam Ahmad 5/199, Sunan Al-Tirmidhi 5/452, Kitabu Fadha'il Al-Quran, no: 3364

⁹ Al-Asma Was-Sifat by Baihaqi 2/148. Hafiz said in Fathul Bari that the chain of this Hadith is Hasan (Good), 13/369

The Oneness of Allah:

{قُلْ هُوَ اللَّهُ أَحَدٌ}

[Say, "He is Allah, [who is] One."]¹⁰

The word Ahad means the One to Him there is no equal, partner, counterpart, and substitute.

The word "Ahad" is more eloquent than "Wahid." The word "Wahid" may be followed by "Ithnan" (two) "thalath" (three) and "Arba" (four), but the word "Ahad" means that there is nothing with Him, He is Alone, and nothing is equal unto Him.

When these meanings of Tawhid get embedded in our hearts, we get benefitted by Two Muawwidhat (Al-Falaq, Al-Nas). We seek refuge in the One Who is Alone, Self-Sufficient, Owner of Majesty and Honour, Lord of mankind, Sovereign of mankind, God of mankind, and the Lord of all creatures. Thus, our belief and trust in Allah do not become weak and unsteady. We take refuge in His protection and safeguard ourselves with Muawwidhat with hearts replete with trust and faith that Allah will never let any creature touch us with harm. So, when we start reciting Surah Al-Ikhlâs, we should recite it with sincere devotion and faith to make it effective. Our hearts get satisfied and contented when we recite Surah Al-Ikhlâs and become aware of the Lord, the Lord of mankind, and their Creator.

¹⁰ 112:1

Why does the Majestic word "Allah" frequently appear in this Surah?

We return to Allah, the Alone, the Self-Sufficient, in happiness and misfortune, and every circumstance of our life, and we ask Him everything we need. That's why Allah repeats His Name two times in this Surah:

{قُلْ هُوَ اللَّهُ أَحَدٌ} {اللَّهُ الصَّمَدُ}

[Say, "He is Allah, [who is] One, Allah, the Eternal Refuge."]

The word Allah is Ismul Azam (the Great Name). This Majestic word has no equivalent. We must start everything saying "Bismillah" (In the name of Allah). This name has been repeated in most of the Quranic verses.¹¹

We cannot see Allah, but we can know Him through His attributes, His signs in the cosmos, His description of Himself in His Noble Book, and His Prophet's (PBUH) account. He is Allah, Who created all living and non-living things, knows the secrets, aware of the intentions and motives, encompasses everything in knowledge and mercy, and everything with Him is by due measure. He is Allah, there is no god except Him, with His love souls get satisfied, with His remembrance hearts get contented, with his knowledge minds get peace, and all things happen with his order.

¹¹ The word Allah appears in the Quran 2153 times.

To invoke Allah Who is Autonomous in His decision:

{اللَّهُ الصَّمَدُ}

As-Samad: It refers to the Great Master, All-Knowing, Wise, Autonomous in His decision, and the One to Whom all creatures return and need Him in all their affairs.

It also refers to the One Who is Master, Great, and Perfect in His knowledge and wisdom. Hence, He is All-Wise, All-Aware, and All-Knowing. It also means that He is the Operator of everything, nothing is done without His directive, and He is the One Who commands. He created this universe and what it contains, to Him belongs whatever is in the heavens and earth, and whoever is in them.

Whoever is in the heavens and earth obey the order of Allah. He is the Master and Autonomous in His decision, and all are subordinate to Him. All creatures need Him and take refuge in Him. He fulfills their needs and relieves them of their sorrows. All beings, even atheists and disbelievers, seek refuge in Him when the trouble hits them or when they face difficulty. Allah says about them in His Noble Book:

{فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ} ¹²

¹² 29:65

[And when they board a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him.]

Imam Abul Qasim Abdur Rahman Bin Abdullah As-Suhaiali said in his poem:

O the One Who sees and hears what lies in the heart, You alone fulfill the wishes.

O the One Who is invoked in the hard times, and the frightened and complainants return to Him, O the One whose provision stores are hidden in His saying "Kun" (Be), bless me with your favor, for You own all good.

My need is only mean to reach you. That's why I get my need fulfilled by reaching you.

I have no option except for knockin your door, which door will I knock if you ousted me?

Who will be there for me to invoke and call if you deprive me of your blessing?

It is not suitable for your generosity to despair a sinner, for your blessing is abundant, and your rewards are limitless.

To negate the birth of a son to Allah:

To beget a son is a kind of flaw in the essence of the Divine Entity. Allah is Self-Subsisted and Eternal, free from temporal change, and His Attributes are not similar to those of men. Hence, Allah has neither a son nor a daughter. To have son means to have share in the Attributes of Allah, and it is unworthy. That's why Allah says:

{لَمْ يَلِدْ وَلَمْ يُولَدْ}

[He neither begets nor is born.] ¹³

Around one-third of the world population is Christian. They attribute the son to Allah and consider Prophet Jesus (PBUH) the son of Allah. The Prophet (ﷺ) said, ("None is more patient than Allah against the harmful and annoying words He hears (from the people): They ascribe children to Him, yet He bestows upon them health and provision.")¹⁴

The Prophet said in Hadith Al-Qudsi (Divine Hadith): ("Allah said: 'The son of Adam tells a lie against Me, though he hasn't the right to do so. He abuses me though he hasn't the right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, the first creation was not easier for Me than a new creation. As for his abusing Me, it is his saying that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom

¹³ 112:3

¹⁴ Sahi Al-Bukhari 4/1903, Kitabut Tafsir, no: 6943

all creatures need, I beget not, nor was I begotten, and there is none like unto Me.")¹⁵

Allah says in His Book:

19:88 {وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا}

[And they say, "The Most Merciful has taken [for Himself] a son."]

19:89 {لَقَدْ جِئْتُمْ شَيْئًا إِدًّا}

[You have done an atrocious thing.]

19:90 {تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا}

[The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation]

19:91 {أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا}

[That they attribute to the Most Merciful a son.]

19:92 {وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا}

[And it is not appropriate for the Most Merciful that He should take a son.]

19:93 {إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا}

[There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.]

19:94 {لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا}

[He has enumerated them and counted them a [full] counting.]

¹⁵ Sahi Al-Bukhari 4/1903, Kitabut Tafsir, no: 4691

{وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا} 19:95

[And all of them are coming to Him on the Day of Resurrection alone.]

To say that Allah has a son is highly contemptible and full of disrespect to Allah. Allah clearly explains it in another verse of the Quran:

{مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ} 23:91

[Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe (concerning Him)].

Evidence to prove the Oneness of Allah:

The best evidence to prove the Oneness of Allah is that the entire universe and whatever and whoever lies in it have been in continuous motion for millions of years on the same pattern and the same manner and system.

- The sun rises in the east and sets in the west.
- Planets revolve in their orbits in a precise and well-planned manner.
- The floating property of water observes no change.
- Earth's gravity shows no unusual thing.
- The shining and warming property of the sun is constant forever.

Moreover, many things and properties have been constant and continual for millions of years with no change, fluctuation, and unevenness. It also testifies that Allah is One, Alone, and Self-Sufficient. Allah says:

{وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ} 21:26

[And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants.]

{وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَانَهُ ۚ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلٌّ لَّهُ قَانِتُونَ} 2:116

[They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him,]

{بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ} 2:117

[Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.]

Although it is an extremely grave sin to attribute a son to Allah, it is not more precarious than Kufr (Denial of Allah), as it is said: "No sin is as vicious as Kufr." Christians do not know the truth, but in the present time, we are facing the problem. Our children hang out with Christians, and they end up with doubts and suspicions in Allah and repeating their beliefs and claims, especially when societies opened up with the advent of satellites and telecast programs, and they changed the world into a small village.

Muslims must invite Christians to the true religion, explain to them the reality of Wahdaniyyah (Oneness of Allah), and tell them that Allah is One, Alone, and Self-Sufficient. He neither begets nor is born, Nor is there to Him any equivalent.

The poet said: Allah is the One Who cleaves the grain and date seeds, and He is Exalted. He disperses the darkness and gives light to travelers. He narrows His blessings from one and extends them to another, gives honor and disgrace, humiliates rebels, accepts intercession, and He is Omni Present, All-Wise, All-Knowing of intentions, unseen, and what lies in the hearts, The Abaser, The Exalter, All-Hearing, and All-Seeing. He hears even the foot strokes of ants on the pebbles. ¹⁶

Glorified is He! There is no god but He.

¹⁶ Taken from the Poem "Ahlus Sana Wal Majd", by Dr. Nasir Az-Zahrani. Professor at the Ummul Qura University, Mecca.

The disapproval of similarity to Allah:

{وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} 112:4

[Nor is there to Him any equivalent.]

We see that this short Surah perfectly contains Ikhlas (Sincere devotion to Allah) in actions, words, and worships. It bears evidence that divinity and worship are dedicated only to Allah Who is Alone and has no partner, as it negates the likeliness and similarity from Allah and clearly says:

{وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} 112:4

[Nor is there to Him any equivalent.]

It means that there is nobody who resembles Him or shares any of His Quality. Allah says:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} 42:11

[There is nothing like unto Him, and He is the Hearing, the Seeing.]

Hence, there is no equivalent or counterpart to Allah, neither in real existence nor in potential one or any Divine Attribute. The word Ahad refers to all these meanings, and other words in the Surah emphasize and further consolidate these meanings.

The Prophet (PBUH) usually started his day reciting Surah Al-Kafirun and Al-Ikhlas in Sunnah of Fajr Salaat. Surah Al-Ikhlas and Surah Al-Kafirun are interconnected in terms of evidence, clarification, explanation of Tawhid, denial of resemblance to

Allah, and the rejection of the combination of Tawhid with Shirk.¹⁷

¹⁷ Fi Dhilalil Qur'an by Sayyad Qutub 6/4005

Surah Al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

[Say, "I seek refuge in the Lord of daybreak, from the evil of that which He created, and from the evil of darkness when it settles, and from the evil of the blowers in knots, and from the evil of an envier when he envies."] 113:1-5

The role of Surah Al-Falaq in spoiling the spell and evil eyes:

Two Muawwidhat (Al-Falaq and Al-Nas) are great Surah and indispensable for every Muslim. They are exceptionally effective in spoiling the spell, evil eyes, and all kinds of harm.

Nowadays, people are exposed to many kinds of harms; the spread of witches and magicians is one of them. Many people contact them to seek the cure and sometimes to inflict harm on their Muslim brothers or to separate the spouses from each other without looking at the gravity of the sin they commit and the punishment they will have bear because the spell is a kind of Kufr, as Allah said about the two angels Harut and Marut:

{وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ}

[But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."] ¹⁸

Abu Huraira (PBUH) narrated that the Prophet said: (Who goes to a fortuneteller and believes what he says, he has disbelieved in that which was revealed to Muhammad.) ¹⁹

Allah said:

{إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا} 4:48

¹⁸ 2:102

¹⁹ Sunan Abu Dawud 4/15, Kitabut Tib, no: 3904. Munad Imam Ahmad, no: 9532. This hadith is Sahi. Refer to Ghayatul Maram by Albani, Page: 173, no: 285.

[Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.]

Sometimes magicians visit the foreign countries to practice the magic or Nashrah. According to magicians, Nashrah is a practice to counter the magic with magic.

The newspaper reports say that when the Red Sea was cleaned, the divers brought out many veils and amulets that were thrown in the inaccessible depth of water. It tells us how extensively the magic and spell were prevalent among people. On the other hand, it reflects the instability of faith in people and the spread of ignorance to such an extent that they started practicing magic and consulting magicians. They do not know what the Prophet said in this regard. Imran Ibn Husain reported that the Prophet (PBUH) said: (The person who practices Tatayyur (ill-omen) or the person for whom it is practiced, or the person who practices Kahanah (Soothsaying) or the person for whom it is practiced, or the person who practices magic or the person for whom it is practiced, or the person who ties a knot is not of us. Who goes to a fortuneteller and believes what he says, he has disbelieved in that which was revealed to Muhammad.)²⁰

²⁰ Musnad Al-Bazar 9/52, no: 3578. Haithami said in Majma'uz Zawa'id (Volume 5/ page: 201) that this Hadith has been narrated by Bazar and its narrators are same as the narrators of Sahi except for Ishaq Bin Al-Rabi who is Thiqah (Trustworthy) and it has been classified as Hasan by Albani. Refer to: Ghayatul Maram by Albani: Page: 183, no: 300

Some people give excuses for this practice. For instance, they say that we do not hurt anybody by such practice rather we do it to bind the person in love, and the Book of Aqidah has named it as Tiwala, or they say that we want to spoil the spell or we want to trace the thief when the thievery takes place. All such practices are of the major sins prohibited by the Prophet (PBUH).

Many people do not know that practicing magic and consulting magicians are of major sins and seven destructive things described by the Prophet (PBUH). Abu Huraira reported that the Messenger of Allah said: ("Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practicing sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." ²¹

Such practices end up with destructive repercussions and lead to the everlasting torment in Hell.

Allah said:

{إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ} وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
افْتَرَىٰ إِثْمًا عَظِيمًا {4:48}

[Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who

²¹ Sahi Al-Bukhari, 1/767, no: 2615

associates others with Allah has certainly fabricated a tremendous sin.]

I wonder why people expose themselves to such a terrible danger merely for the sake of worldly benefits, which they may achieve, and sometimes they might fail to achieve.

Reason for the prevalence of magic and magicians among people:

The ill-belief is the prime source of deviation caused by the prevalence of magic and magicians in people, and this frailty in belief culminates in jealousy and dissatisfaction with things destined by Allah.

The inadequate knowledge about Shariah Provisions and unstable religious ethos lead to the serious contradictions in Shariah that result in the spread of such practices detrimental to the belief and religion and favorable for the spread of vices and evils.

What is the cure?

It is an obligation for all to recite Muawidhatain (Al-Falaq and Al-Nas) to make them a shield to face the mischiefs and safeguard the soul. It is disappointing that not only the ignorant and ordinary people but some educated and literate individuals have also been exposed to such deviation. Hence, it is imperative to awaken people about the adverse effect of such practices on the belief, fight those who carry out such practices, and figure them out to save the religion and society.

People's need for protection:

Ibn Qayyim mentioned that people need these two Surahs more than they need food, drink, and even breath.

Hence, it is necessary to adhere to the Divine Protection rewarded by Allah to this Ummah and get shielded by these Surah. The benefits of these Surah have been described in a Hadith of Sahih Muslim. Narrated by Uqba bin Amir (May Allah be pleased with him) from the Prophet (PBUH): "Do you not know that last night certain Ayat were revealed the like of which there is no precedence. They are: 'Say: I seek refuge with (Allah) the Rubb of the daybreak' (113:1), and 'Say: I seek refuge with (Allah) the Rubb of mankind' (Surah 114:1)." ²²

Uqbah bin Amir (May Allah be pleased with him) reported: (While I was traveling with the Messenger of Allah (ﷺ) between al-Juhfah and al-Abwa', a wind and intense darkness enveloped us, whereupon the Messenger of Allah (ﷺ) began to seek refuge in Allah, reciting:

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} {قُلْ أَعُوذُ بِرَبِّ النَّاسِ}

"Say, I seek refuge in the Lord of the dawn," and "Say, I seek refuge in the Lord of men."

He then said: Uqbah, use them when seeking refuge in Allah, for no one can use anything to compare with them for the

²² Sahih Muslim 1/388, no:814

purpose. Uqbah added: I heard him reciting them when he led the people in prayer.)²³

These two Surahs work as an antidote to combat the diseases and protect the person, his family, and his children. So, it is unwise to wait until the misfortune strikes us, then we look for the solution and cure. Prevention is better than cure, for the cure is not always effective. Hence, they are the Divine Prevention bestowed by Allah to make us firmly hold them in all circumstances. To spread the benefits, we should also teach others these two Surahs.

²³ Sunan Abu Dawud 1/263, no:1463. Refer to: Sahih Abu Dawud by Albani 1/275, no: 1299

The respectful manner of the Prophet (PBUH) towards Surah Al-Falaq and Al-Nas:

It was a respectful manner of the Prophet (PBUH) to recite these two Surahs coupled with Surah Al-Ikhlās, for it contains the glory and the praise of the Creator. Uqbah bin 'Amir narrated that: (The Messenger of Allah [SAW] said to me: 'Say.' I said: 'What should I say?' He said: 'Say:

{ قُلْ هُوَ اللَّهُ أَحَدٌ } { قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ } { قُلْ أَعُوذُ بِرَبِّ النَّاسِ }

'Say: He is Allah (the) One,' 'Say: I seek refuge with (Allah) the Lord of the daybreak,' 'Say: I seek refuge with (Allah) the Lord of mankind.' The Messenger of Allah [SAW] recited them; then he said: 'The people have never recited anything like them, or the people have never sought refuge (with Allah) through anything like them.'" ²⁴

The Prophet (PBUH) was keen to recite these three Surahs regularly until he passed away. (Peace and blessings be upon him).

The Prophet (PBUH) was so keen to recite them despite the assurance given by Allah to him about his safety. Allah says:

5:67 {وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ}

[And Allah will protect you from the people.]

Hence, we should be keener to recite them regularly and teach them our children. When a child comes to know that these Surahs ensure safety to him and do not let anything hurt him,

²⁴ Sunan An-Nasa'i 4/386, no: 7852. This Hadith is Sahih. Refer to: : Sahih Abu Dawud by Albani, no: 1463

he develops the faith in Allah and psychological confidence to overcome the evil and fear of unknown things that cause psychological disorders to some people.

They ensure safety not only from the magic and magicians but from all evils and detrimental things such as evil eye, disease, bad companions, and the persons who promote obscenity and drug consumption. We cannot spend the whole day with our children to protect them from the evils prevalent at large scale in the present time and attacked man from every corner, but with these Surahs, they will enter the Protection of Rahman and His Safeguard. Thus, we will not have to be worried about them, and their protection and care will be handed over the Lord of mankind, God of mankind, the Alive One Who does not die, Neither drowsiness overtakes Him nor sleep. (Glorified and Majestic be He). Hence, we must comprehend the significant meanings adopted by Allah to describe Himself.

To seek refuge in the Rabbul Falaq (Lord of daybreak):

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} 113:1

[Say, "I seek refuge in the Lord of daybreak."]

The word A'udhu (أَعُوذُ) is derived from the verbal noun Al-ayadhu (العياذ) which literally means to flee from something you are scared of to something that can save you. That's why the person who is sought for safety is called Ma'az (معاذ), i.e., the place where you seek refuge. Al-Musta'iedh (The refugee) takes refuge in His Lord, and He saves him from everything he is afraid of.

Hence, A'udhu (أَعُوذُ) means: I seek refuge. Al-Aaidh (the refugee) runs away from his enemy to his Lord, Creator, Master, the One Who regulates this universe with His Will, and Competent over everything.

Why does this Surah open with "Qul" instead of "A'udhu" directly?

An important point must be noted here that the Surah opens with the verb "Qul" to declare that it has been revealed from Allah to guide His slaves, and it is a revelation from the One Who is All-Knowing, All-Aware, and All-Wise. He knows about His creatures and the evils in the universe. The Prophet (PBUH) was only to convey the words of his Lord, as it is clear from his saying: "These two Surats have been recited to me, and I have recited them." ²⁵

It means that I (the Prophet) am not the inventor, I am only to utter and convey what has been revealed to me from the words of my Lord. With these words, the slave seeks the protection and refuge in the Lord of the daybreak. ²⁶

²⁵ Narrated Zirr bin Hubaish:

I asked Ubai bin Ka'b regarding the two Muwwidhat (Surats of taking refuge with Allah). He said, "I asked the Prophet (ﷺ) about them, He said, 'These two Surats have been recited to me and I have recited them (and are present in the Qur'an).' So, we say as Allah's Messenger (ﷺ) said (i.e., they are part of the Qur'an)." Sahih Al-Bukhari, Kitabut Tafsir, No: 4692

²⁶ Refer to: Tafsirul Muawwidhatain, page: 16

The meaning of "Falaq":

Falaq refers to dawn, for it is the source of light and joy. By this source, Allah disperses the darkness and evils, as if the light comes to cover the darkness that is the source of hidden evils.

It is said that "Falaq" also refers to split and cleavage. It refers to things brought forth by Allah through the split. For instance, the plants come out through the split of earth, the fountains spring forth through the split of mountains, the raindrops fall through the split of clouds, the child is born through the split of the womb, and the same is true with seeds and grains.²⁷ All living and non-living beings come into existence through the process of split and division of cells as it happens when the sperm fertilizes the egg. All creatures go through the process of split and division, as Allah said:

{إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۚ ذَٰلِكُمْ
اللَّهُ ۖ فَآتَىٰ تُوفَكُونُ} 6:95

[Indeed, Allah is the cleaver of grain and date seeds. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?

{فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا} 6:96

[(He is) the cleaver of daybreak and has made the night for rest.]

²⁷ At-Tashil li-Ulumit Tanzil by Ibn Jazi, volume: 1, page: 2658

The verse tells us how life comes into existence through the process of cleavage and split.

Seeking refuge in the Lord of "Falaq" means to seek refuge in Allah from all creatures created by Him. Hence, don't be afraid of anything, for all the living and non-living things are controlled by the Lord of "Falaq."

The problem faced by many people when they recite Al-Muawwidhat:

The problem faced by people is that they recite Al-Muawwidhat when they are afraid without trust in Allah and understanding the meaning. They house a lot of fears in their hearts triggered by society or the environment, such as the fear of evil eyes, fear of spell, and fear of disease. When they are taught this Divine Cure, they recite it in times of fear and worry. They continue to believe that the evils have far-reaching impacts, and this belief gets firmly instilled in their hearts when they grow old and results in the recital of Muawwidhat with no comprehensive benefit. If they had profoundly reflected on Al-Muawwidhat with the hearts satisfied with Iman, they surely would have known that nothing is more powerful than the light of Iman and Quran, and the guidance of the Lord of heavens and earth and the Creator of all living and non-living things. To have the firm belief, we must put our faith in the Lord of worlds and the words of Creator of all things. When you have the faith that you have taken the refuge in the Lord of mankind, the Lord of daybreak, the Lord of all creatures, the Al-Mighty, All-Powerful, the Irresistible, and the One Who owns the realm of all things and the keys of heavens and earth, you do not need to worry, for you have taken the refuge in Allah Who is Al-Mighty and All-Powerful.

How can we get the full benefit?

To get the full benefit, the firm faith in Allah is necessary when we recite Al-Muawwidhat. The man, no matter how powerful he is, is weak, and he always needs the protection of his Lord. Allah did not leave us with no aim, but He sent to us His Messenger (PBUH) and revealed a Book to him to teach us the religion and what benefits us in our life and Hereafter. Is it appropriate for us to neglect this Divine Guidance and wander in search of cure and solution?

I noticed that mothers are often keen to inject their children with vaccines to immunize them against the physical diseases that attack children, such as the quarterly vaccine, and the vaccine to prevent some epidemic such as spine fever, etc. Mothers are careless about the psychological diseases that often strike people, and we see that medical science is unable to find the cure for the lethal effects of such diseases. With His mercy, Allah has guided us to a remedy that saves us from the physical and psychological disorders and all kinds of harms and evils. Listen carefully! It is Muawwidhat that is indispensable and of more crucial significance than all sorts of vaccines and medicines.

Along with Muawwidhat, our Prophet (PBUH) has taught us many concise and comprehensive supplications to safeguard ourselves. For example:

1. "اللهم عالم الغيب والشهادة فاطر السماوات والأرض ، رب كل شيء
ومليكه أشهد أن لا إله إلا أنت، أعوذ بك من شر نفسي ومن شر
الشیطان وشركه وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ" ²⁸

(O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord of everything and its Owner, I bear the witness that none has the right to be worshipped but You, I seek refuge in You from the evil of my soul and from the evil of Shaitan and his Shirk, or that I should do some evil to myself or bring it upon a Muslim.)

It is a comprehensive supplication to save from all kinds of evils.

Through this supplication, Allah, the Exalted One, has taught us how to save ourselves from the evils with the brief words. It teaches us how to seek refuge shortly and concisely in the Lord of daybreak, and in the Lord of dawn, that is the source of light that disperses the darkness from everything. Here we come to know the secret of seeking refuge in the Lord of daybreak and in the Lord of dawn that expels the armies of darkness and the harms of miscreants and wicked ones who contrive and frame their evils in the darkness of the night. Here we learn how to seek refuge in the Lord of creatures Who saves His slaves from the evils of His creatures.

Here are other supplications by the Prophet (PBUH):

²⁸ Sunan At-Tirmizi 5/277, Kitabud Dawaat, no: 3529.

"أعوذ بنور وجهك الكريم الذي أضاءت له السماوات والأرض و أشرقت له الظلمات و صلح عليه أمر الدنيا والآخرة أن تحل علي غضبك أو تنزل علي سخطك و لك العتبي حتى ترضى، ولا حول ولا قوة إلا بك." ²⁹

(I seek refuge in the light of Your Noble Countenance, which illumines the heavens, earth, and all darkness and by which the affairs of this world and Hereafter have been rightly ordered, lest Your wrath alight upon me or Your indignation descend upon me. I expect Your forgiveness until You are pleased. There is no resource or power but in You.)

"أعوذ بكلمات الله التامات من شر ما خلق" ³⁰

(I seek refuge with the Perfect Words of Allah from the evil of what He has created.)

²⁹ Haithami said in Majmauz-Zawa'id that in the narration chain of this Hadith there is a narrator named Ibn Ishaq who is Mudallis (Deceitful) and Thiqah (trustworthy), and the rest of the narrators are Thiqah (trustworthy). 6/37

³⁰ Sahih Muslim 2/872, no: 2708

Refuge from the evil of darkness when it settles:

{وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ} 113:3

[And from the evil of darkness when it settles.]

Al-Ghasiq refers to the night with extreme gloom and darkness. "When it settles" means when it penetrates everything and shrouds it. The verse describes here the night and its darkness.

The spread of evil in the night:

The night is the time when darkness spreads, and the Satans of men and Jinn become dominant and active to do what they cannot do in the day. The evil often takes place in the darkness. The night is the source to intensify the evils and sins. They say: (فلان بيت شرا بليل): "He devised the conspiracy in the night."

Jinn and Satans spread in the night, especially shortly after Maghrib, when the darkness starts to descend.

The Prophetic instructions to save us from the evils of the night:

The Prophet (PBUH) guided us to a crucial thing and said:

(Do not let your animals and children go out when the sun sets until the first and the darkest part of the night is over, for the Satan is let loose with the sinking of the sun until the darkest part of the night is over.) ³¹

Another Hadith says: (When night falls, keep your children close to you, for the devil spread out then. An hour later you can let them free, and close the gates of your house (at night), and mention Allah's Name thereupon, and cover your utensils, and mention Allah's Name thereupon, (and if you don't have something to cover your utensil) you may put across it something.)³²

The Prophet (PBUH) also said: (Let your children stay (home) until the dark part of the night is over.) ³³

Such instructions have been given by the Prophet (PBUH) in the interest of the safety of our children. It is disappointing that people in our society let their children play on the roads, streets, and open fields in the prohibited time, and they do not pay attention to the instructions of the Prophet (PBUH). When their children get struck by harms and mischiefs, they try to know the reasons. Sometimes, they are unable to find out any logical reason from their perspective. Allah, the Exalted One,

³¹ Sahih Muslim 2/276, no: 2013

³² Sahih Al-Bukhari, 1/607, no: 3106

³³ Musnad Imam Ahmad 3/543. This Hadith is Sahih. Refer to: Sahih Hadith Series by Albani: 2/607, no: 905

Who has created the Jinn and Satans, knows the time when they are out. The daytime is bright and clear, and Satans prevail in the night and predominate the dark places.

In Surah Al-Falaq, Allah has taught us how to protect ourselves from the Satans of men and Jinn when He says:

114:6 {مِنَ الْجِنَّةِ وَالنَّاسِ}

[From among the Jinn and mankind.]

Satans of men afflict the harms and plot their conspiracies in the night. All the evils and vices take place in the night all over the world, such as wine drinking, entertainment, concerts, and night clubs.

That's why we seek refuge saying:

113:3 {وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ}

[And from the evil of darkness when it settles.]

Thus, we protect ourselves from the night and the mischiefs that take place only in the night.

In another instruction, the Prophet (PBUH) guides us to the measures to be taken when the darkness descends. Narrated Jabir: Allah's Messenger (ﷺ) said, (Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks.)³⁴

Jabir ibn 'Abdullah said that the Messenger of Allah, may Allah bless him and grant him peace, said, (Beware of conversing

³⁴ Sahih Al-Bukhari 5/2132, no: 5301

after the night is still. None of you knows what creatures Allah will send, so lock your doors, tie up the water-skins, cover vessels, and put out the lamps).³⁵

All these instructions are meant to protect us. When we do not care them, we face mischiefs and harms. In the Hadith, four measures have been described to be taken to avoid the Satans: closing the door at the time of sleep, not to leave the fire burning, even it is dim, to be safe from the conflagration, as many people leave the food on slight fire to be cooked; it is highly dangerous, people rarely care it, then to cover all the open utensils be it a glass or cup.

³⁵ Al'Adab Al-Mufrad by Bukhari, 1/422, no:521, classified as Hasan by Albani.

Answer to those who have an objection to the instructions of the Prophet (PBUH):

If anybody raises this objection that his house is clean and free from insects and harmful organisms, so we do not need to take precautions, we would answer that Allah has hidden, even in the light, some creatures from us such as Jinn and Satans, secondly, we cannot see all things in the night. Some micro-organisms like bacteria and viruses cannot be seen with naked eyes. Hence, we are not sure whether utensils and vessels have been exposed to Satans, insects, and bacteria. That's why we take refuge in Allah saying:

{وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ} 113:3

[And from the evil of darkness when it settles.]

Mischief may descend from heaven, and viruses may spread in the space of which we do not know.

Apart from that, the Prophetic instruction applies to all irrespective of economic standards. Not every person lives in a clean and well-furnished house. Many people live in huts, open fields, and forests. When we do not have anything to cover the vessels, the Prophet (PBUH) has instructed us to say “Bismillah” and put a piece of wood on them. It is enough to protect us.

To seek refuge from the evils of blowers in knots:

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ 113:4

[And from the evil of the blowers in knots.]

Naffathaat are the female witches.

Some may ask: Are Witches only females or males are also witches?

It may be answered that the evil here has been ascribed to female witches. It does not indicate the gender, rather it indicates human nature.

Nafth means to blow with some spit coming out from the mouth. Magicians murmur some words, then blow and knot.

We have discussed enough in the previous pages about the consequences of magic and Shari'ah preventions about it.

After seeking refuge from the evils of all creatures and the evil of the night and all of its misfortunes, we especially seek refuge from the evil of all kinds of magic and magicians.

Then we seek refuge from the evil of envy.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ 113:5

[And from the evil of an envier when he envies.]

Envy is a psychological reaction towards the blessing of Allah upon anybody with the wish to end the blessing.

Such reaction comes under envy no matter it leads to any action to end the blessing or not out of wrath and grudge, or

it remains as a mere psychological reaction. Such a reaction may be followed by an evil action, and this is what the refuge has been sought from.

The prevention from envy:

The Prophet (PBUH) has prevented us from envy and said: (Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days). ³⁶

We seek refuge in Allah from envy, envious, and all kinds of evil.

The reality of envy and its consequences:

Imam Al-Ghazali says about the reality of envy: “The envy is to dislike the blessing upon somebody and to wish the end to it. If you neither dislike the blessing nor wish the end to it and you wish the same blessing for you, it is called Ghibtah (the positive envy). Sometimes Hasad is called Munafasah (Competition) and vice versa. They are used interchangeably. When the meanings are clear, they can be used interchangeably.” ³⁷

Mawurdi says: “It had been sufficient for the envy to be avoided if it was only malicious enough to harm the relatives and friends, then what about its destructive effect on the

³⁶ Sahih Al-Bukhari 2/610, no: 4849

³⁷ Ihya’u Ulumid Din, (volume:1/ page:189)

envious himself that sometimes results in his death without inflicting any harm on his enemy and the envied.”³⁸

Some contemporary scholars have also pointed to the meaning elucidated by Mawurdi. Dr. Fectur Yushiah says: “The envy, rivalry, and jealousy are the three dimensions of the same object. They are the evils that release the poisons lethal to human health, and energy and spirit necessary for intellectual growth.”

Moreover, envy destroys the good deeds of man. That’s why the Prophet has warned saying: (Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass.")³⁹

One of the predecessors said: “Envy is the first evil to be a tool to disobey Allah in heaven, i.e., Envy of Iblis for Adam, and it is the first evil to be a tool to disobey Allah on the earth, i.e., the envy of son of Adam for his brother.

The poet has truly said:

O you who envies the blessing upon me, do you know to whom you are showing disrespect? It is Allah to whose decision you are disrespectful. It is unpleasant for you to see the blessing of Allah upon me. So, to punish you, Allah covered me with His blessings and shut the doors upon you.

³⁸ Adabud Dunya Waddin, page: 334

³⁹ Sunan Abu Dawud 2/596, no: 3903. In the chain of this Hadith there is a Majhul (unknown) narrator.

The protection of Allah for His slaves:

When we took refuge in Allah from Satans, magicians, evil eyes, envy, the night and its calamities, and the evil of all creatures created by Allah, there remains nothing to be scared of. Hence, there is no reason to be afraid and worried.

When we fear Allah and fear His creatures as well, it carries some similarity to Shirk. It is a kind of disrespect to Allah. The problem lies in the unstable belief in Allah and not giving Him the respect fit to His Majesty and Great Authority. Allah said:

{وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ} 6:91

[And they did not appraise Allah with true appraisal.]

When we have the knowledge about Allah that is worthy of His Majesty, Honour, and Authority, we would never be careless about His reverence and adoration. We have an excellent example in our Prophet (PBUH). When Quraish conspired for his assassination, they selected from every tribe the most wicked persons to attack him as to make all tribes responsible for his blood so the Banu Hashim cannot avenge. They stood on the door, waiting for the Prophet (PBUH) to come out. The prophet (PBUH) came out before them with all belief and contentment. Here we can see Allah's power and might in protecting His allies and friends when He immersed the enemies in sleep. The Prophet (PBUH) came and scattered the dust upon their heads while they were asleep. Thus, we can see how Allah weakened the strength of all Quraish with the weakest thing, and it is sleep. When Allah wants to destroy

the enemies of the religion, He does not need any equipment or preparation, but He sends His tiny and the weakest creature, and it terminates them, as He destroyed Namrud with a mosquito and destroyed Abu Lahab with a disease called “Adsah” caused by a lethal microbe. It tells us that nothing in heaven and earth can overpower Allah and shows us His ultimate Power and Might. He is All-Able to save you o, weak slave and protect you from the evil of magic, creatures, and evil eyes, as He saved His messengers, allies, and His virtuous slaves. This knowledge can be acquired by knowing Allah’s Names and His Attributes and reflecting on His signs in the universe and the verses of the Quran. It will bring about in our hearts the firm belief in Allah and the trust in Him.

Refute of those who argue that the Prophet (PBUH) was attacked by magician:

Some people are anxious and afraid, and they sometimes say that the magician attacked the Prophet (PBUH) despite the assurance of Allah to him in this verse:

{وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ} 5:67

[And Allah will protect you from the people.]

They discuss this topic a lot without knowing the reason for the revelation of Muawwidhat, the circumstances of their revelation, and the logic behind them.

The revelation of Muawwidhat was a blessing from Allah upon His slaves. The Prophet (PBUH) said about them that no verses had ever been revealed better than those of Muawwidhat.

'Uqbah bin 'Amir (May Allah be pleased with him) reported: [The Messenger of Allah (ﷺ) said: "Do you not know that last night certain Ayat were revealed the like of which there is no precedence. They are:

قل أعوذ برب الفلق، وقل أعوذ برب الناس

'Say: I seek refuge with (Allah) the Lord of the daybreak' (Surah 113), and 'Say: I seek refuge with (Allah) the Lord of mankind' (Surah 114)."]⁴⁰

In another Hadith Ibn Abbas Al-Juhani reported that the Prophet (PBUH) said to him: O Ibn Abbas, won't I tell you the

⁴⁰ Sahih Muslim 1/288, no: 814

best verses recited by those who seek refuge. He said: Why not o, the Prophet of Allah. He replied:

قل أعوذ برب الفلق، وقل أعوذ برب الناس

These two Surahs. ⁴¹

The story of the magic on the Prophet (PBUH) is as follows:

Narrated `Aisha (May Allah be pleased with her) : (A man called Labid bin al-A'sam from the tribe of Bani Zaraq worked magic on Allah's Messenger (ﷺ) till Allah's Messenger (ﷺ) started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allah and invoked for a long period, and then said, "O `Aisha! Do you know that Allah has instructed me concerning the matter I have asked him about? Two men came to me, and one of them sat near my head and the other near my feet. One of them said to his companion, "What is the disease of this man?" The other replied, "He is under the effect of magic.' The first one asked, 'Who has worked the magic on him?' The other replied, "Labid bin Al-A'sam.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the skin of pollen of a male date palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwan;' " So Allah's Messenger (ﷺ) along with some of his companions went there and came back saying, "O `Aisha, the color of its water is like the infusion of Henna leaves. The tops of the date-palm trees near it are like the heads of the devils." I asked. "O Allah's Messenger (ﷺ)? Why

⁴¹ Sunan An-Nasai 4/384, no: 8741. This a Sahih Hadith. Refer to Sahih Hadith series by Albani 3/94, no:1104

did you not show it (to the people)?" He said, "Since Allah cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth.) ⁴²

⁴² Sahih Al-Bukhari 2/535, no: 3004

The wisdom behind the revelation of Surah Al-Falaq:

Allah shows us how the effects of magic appeared on the Prophet (PBUH), and people also saw it. Allah revealed these two Surahs to let people know that nobody can harm them as long as they safeguard themselves by these verses and supplications. The Divine Safeguard against magic and all evils brought to us by our Prophet (PBUH) 1400 years ago is preserved to this day.

Through the incident that our Prophet (PBUH) faced, Allah teaches us that the Quran can make magic ineffective and dismantled. It is not right to believe that the Messenger of Allah (PBUH) was exposed to spell. Hence, it may affect us also. We say: yes, it may affect but the Prophet (PBUH) has taught us some verses and supplications to protect us from magic and other harms. These Surahs were revealed to teach us how to safeguard ourselves as nobody can harm us, and no evil eye can affect us.

These verses were revealed after the Prophet (PBUH) was exposed to the spell. These verses were mercy for people, so they recite them as a precaution. If they do not stick to them, they may be exposed to harm, and then they look for the cure, as it usually happens today when they do not pay attention to these Surahs that are prevention from the harms and mischiefs as they say: "Prevention is better than cure." After getting exposed to magic, it becomes difficult to get healed, and sometimes it takes a couple of months and years. Hence, we should not await the arrival of evil, but we should hasten to seek refuge in Allah and protect ourselves with His verses

and Surahs that are the mercy for us and a shield against all afflictions and evils.

How to recite Muawwidhat:

The Messenger of Allah (PBUH) has taught us when to recite these Surahs and how many times, and it is as follows:

To recite Surah Al-Ikhlās and Muawwidhatian three times in the morning and evening. Narrated Abdullah ibn Khubayb: (We went out one rainy and intensely dark night to look for the Messenger of Allah (ﷺ) to lead us in prayer, and when we found him, he asked: Have you prayed?, but I did not say anything. So he said: Say, but I did not say anything. He again said: Say, but I did not say anything. He then said: Say. So I said: What am I to say? He said: Say:

{ قُلْ هُوَ اللَّهُ أَحَدٌ }

"Say, He is Allah, One," and al-Mu'awwadhatian three times in the morning and evening; they will serve you for every purpose.)⁴³ The Prophet used to recite them three times. Narrated 'Aisha (May Allah be pleased with her): (Whenever the Prophet (ﷺ) went to bed every night, he used to cup his hands together and blow over it after reciting Surat Al-Ikhlās, Surat Al-Falaq, and Surat An-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face, and front of his body. He used to do that three times.)⁴⁴

To recite Aayatul Kursi in the morning and evening that is named by the Messenger of Allah Al-Hafidha (The Guard). Narrated Abu Huraira: (Allah's Messenger (ﷺ) deputed me to

⁴³ Sunan Abu Dawud 2/635, no:5082. This Hadith is Sahih, refer to: Sahih Sunan Abu Dawud by Albani 3/957, no:4246

⁴⁴ Sahih Al-Bukhari 2/342, no: 4175

keep Sadaqat (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Messenger (ﷺ)." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Messenger (ﷺ) asked me, "What did your prisoner do yesterday?" I said, "O Allah's Messenger (ﷺ)! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Messenger (ﷺ) 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 (ﷺ) 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 (ﷺ). 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 (ﷺ) asked me, "What did your prisoner do." I replied, "O Allah's Messenger (ﷺ)! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allah's Apostle 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 (ﷺ) 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-

al-Kursi"-- 'Allahu la ilaha illa huwa-l-Haiy-ul Qaiyum' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no satan will come near you till morning. " So, I released him. In the morning, Allah's Apostle asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go." Allah's Messenger (ﷺ) asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end ---- Allahu la ilaha illa huwa-l-Haiy-ul-Qaiyum----.' He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no satan will come near you till morning.' (Abu Huraira or another sub-narrator) added that they (the companions) were very keen to do good deeds. The Prophet (ﷺ) 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 Huraira?" Abu Huraira said, "No." He said, "It was Satan.")⁴⁵

Along with that, we also should adhere to the supplications recommended by the Prophet (PBUH) to read in the morning, evening, and when we enter somewhere and come out, when we sleep and wake up, and when we put on and put off the cloths. Do not forget to teach your children Al-Muawwidhat, and strictly order them to read them in the morning and evening and when they need them because, especially, children are often exposed to the evil eyes.

⁴⁵ Sahih Al-Bukhari 1/622, no: 3101

The Prophet (PBUH) said -to Asma' daughter of 'Umais: (What is this that I see the children of my brother lean? Are they not fed properly? She said: No, but they fall under the influence of an evil eve. He said: Use incantation She recited (the words of incantation before him), whereupon he (by approving them) said: Yes, use this incantation for them.)⁴⁶

The most important thing in this respect is to recite them with a true heart filled with faith, firm belief, and high trust in Allah, and to be mindful of the meaning of every verse and supplication while reading, and after that not to be afraid of anything.

⁴⁶ Sahih Muslim 2/358, no: 2198

Surah An-Nas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

[Say, "I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind, From the evil of the retreating whisperer - Who whispers [evil] into the breasts of mankind - From among the jinn and mankind."] 114:1-6

In Surah Al-Falaq we sought refuge in Allah from four evils, and Surah An-Nas provides us protection against another evil that is the evil of the retreating whisperer (شر الوسواس الخناس), the evil of Satan and what he whispers to the son of Adam of sins and vices.

The hostility of Iblis (the devil) for the sons of Adam:

The hostility of Iblis for the sons of Adam is proved and authenticated by the Quran in several verses. Allah says:

{قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ} 12:5

[He said, "O my son, do not relate your vision to your brothers, or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.]

{إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ} 35:6 -

[Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.]

There are several verses like these in the Quran that describe the hostility of Iblis through which Allah shows us that our deadliest enemy is Iblis. That's why Surah An-Nas was revealed to teach us how to seek refuge from Iblis:

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

[Say, "I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind, From the evil of the retreating whisperer - Who whispers [evil] into the breasts of mankind - From among the jinn and mankind."] 114:1-6

To seek refuge in three Attributes of Allah:

We seek refuge in three Attributes of Allah: Ar-Rububiyyah (The Lordship), Al-Uluhiyyah (The Divinity), and Al-Malak (The Sovereignty). All theses Attributes are combined with the word An-Nas (Mankind) in the possessive form to make us feel the presence of Allah and solely trust in the One Who is the Lord of everything and Lord of mankind.

This Lord is Creator, the Operator of this gigantic universe, the Most Powerful, All-Knowing, Almighty, and Sustainer. Ibn Qayyi says: “All these attributes are the foundations of faith and contain all the meanings of Asmaul-Husna (Good Names of Allah).”⁴⁷ Rabbun Nas (the Lord of mankind) refers to the Creator and Sustainer. Malikun Nas (the Sovereign of mankind) is the One Who is Autonomous in His kingdom and issuance of ordinances. Ilahun Nas (the God of mankind) means that there is no deity but Allah. That’s why we invoke Him with theses Attributes and seek refuge from the evil of the retreating whisperer who is “Satan.”

Allah named Satan Al-Waswas because he fills the breasts with evil and malicious thoughts and incites people to commit sins and vices. Then it is followed by another vicious trait of Satan that is Al-Khannas. It is derived from the verb (خنس), which means to disappear and vanish because Satan disappears when we remember Allah, as the Prophet (PBUH), said: (Satan is seated in the heart of the son of Adam when he is careless,

⁴⁷ Commentary on Muawwadhatayn by Ibn Qayyim Al-Jawziyah, Page: 81

Satan whispers (evil) into it, and when remembers Allah, Satan disappears.)⁴⁸

The Prophet (PBUH) said to Muadh (May Allah be pleased with him):

(Always keep your tongue moist with the remembrance of Allah).⁴⁹

It is easy to drive Satan away with the remembrance of Allah, although he is a retreating whisperer.

Breast is the place of whisper and where all the sins, envy, arrogance, and grudge stem from. Allah has made Satan able to enter the heart of man and run through his blood. When we seek refuge saying:

114:6 - {مِنَ الْجِنَّةِ وَالنَّاسِ}

we seek refuge and protection in Allah from the evil of Satans of Jinn and mankind who are invisible to our eyes. Satans of Jinn mislead with the whisper, and Satans of mankind have thousands of clues and tricks to mislead the son of Adam and take him to sins. They insist and consistently persuade the son of Adam disguised as a well-wisher, benefactor, and a champion of good.

⁴⁸ Narrated by Bukari with a discontinued chain while Tabari narrated it with a connected chain. This Hadith is discontinued (Mawquf) to Ibn Abbas with an authentic chain. Refer to: Miskatul Masabih with the research of Albani. No: 2221

⁴⁹ Sunan Ibn Maja 2/308, no: 3793. This hadith is Sahih. Refer to: Sahih Ibn Maja by Albani 2/317, no: 3060

To seek refuge from Iblis and his assistants:

We do not seek refuge from Satan only as our first and real enemy but also from his assistants, wicked fellows, and the agents of lusts. The Prophet (PBUH) has informed us about the importance of good and bad companion saying: (The similitude of good company and that of bad company is that of the owner of the musk and of the one blowing the bellows. The owner of the musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell).⁵⁰

The greatest gift you offer to your children is to help them select good friends. It would open up their eyes and let them grow in a clean environment and good company. We should not give our children freedom in selecting their friends because the bad company has serious repercussions. It has many wicked methods to make the vices seem attractive to the child and persuade him to get involved in evils, and it also affects the adults.

The tale-bearers are also of Satans of mankind, although they appear as well-wishers and sincere.

The miscreants and sinister forces strike the man with many tricks and tactics. Hence, a man has no option except for seeking refuge in Allah and getting shielded by His verses. Satan is the most dangerous and deadliest enemy of man, and

⁵⁰ Sahih Muslim 2/544, no: 2627

he always looks for an opportunity to assault him, as Allah explains it in the Quran:

{ثُمَّ لَا تَأْتِيهِمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ} - 7:17

[Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You].]

Satan's techniques to trap the man:

Satan has various techniques to trap the man:

- Satan targets man through the lust, and sometimes through the greed and love for the material world.
- Here is a point I want to emphasize on: The root of every sin and evil is Satan's temptation. An evil thought comes to the mind of man, and Satan continuously tempts him until it becomes a desire, then he reveals it into action. Hence, we must be keen to seek refuge from his temptation to block the way before Satan. The Prophet said: (Satan appears at everything done by you; he appears even at one's dinner). ⁵¹ He (PBUH) also said: (Satan considers that food lawful for himself on which the Name of Allah is not mentioned). ⁵²
- If we look at the Islamic world, we find many Muslims who eat with their left hands, so does Satan, and from their viewpoint, it is one of the principles of etiquette. Thus, Satan eats with them to become powerful enough to attack the weak man. Satan awaits the sleeping time to attack man. Abdullah Ibn Mas'ud said, "Going to sleep during dhikr comes from Shaytan. If you like, you can put it to the test. When one of you goes to bed and wants to go to sleep. he should mention Allah Almighty."
- Satan not only attacks the son of Adam while he eats, drinks, and sleeps, but he continues to chase him till the last moment of his life and strikes him at the time of his

⁵¹ Sahih Muslim 2/284, no: 2033

⁵² Sahih Muslim 2/287, no: 2017

death to make him die on disbelief (May Allah save us).
Allah said:

23:97 - {وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ}

23:98 - {وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ}

[And say, "My Lord, I seek refuge in You from the incitements of the devils, And I seek refuge in You, my Lord, lest they be present with me."]

Satan swore and threatened before Allah:

38:82 - {قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ}

[Iblees] said, "By your might, I will surely mislead them all.]

That's why Allah not only ordered us to seek refuge but also He added the quality of Khannas (retreating) to Satan to give us hope that Satan can only whisper and can easily be driven away with the remembrance of Allah. When we remember Allah, he hides and retreats.

- Hence, we must seek forgiveness of Allah as much as possible, as our Prophet (PBUH) instructed us. Narrated Abu Huraira: (I heard Allah's Messenger (ﷺ) saying." By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day.")⁵³ He (PBUH)

⁵³ Sahih Al-Bukhari 2/671, no: 5948

also said: (O people, seek repentance from Allah. Verily, I seek repentance from Him a hundred times a day.)⁵⁴

The Hadith in which the Prophet (PBUH) said: (Satan appears at everything done by you; he appears even at one's dinner)⁵⁵ and this Hadith tell us that Satan strikes the son of Adam in all his affairs, in Wudhu (Ablution), Taharah (Purification), and even in dining.

⁵⁴ Sahih Muslim 2/576, no: 22702

⁵⁵ The reference has previously been mentioned

Satan's gradual steps to temptation:

Satan misleads man with gradual steps and various tactics.

- He first tries to make him deny Allah or associate the partner with him.
- When it becomes difficult for him, he takes him to Bid'ah (heresy) because it makes the deed worthless.
- If the man still does not respond to him, he tries to make him commit major sins. The major sins (kaba'ir) are tremendously grave, but many people are heedless of them. Many people think that major sins are only murder, theft, adultery, and drinking wine. They do not care about other major sins that are committed unconsciously, such as lie, backbiting, tale-bearing, and false witness. People commit these sins inadvertently, and Satan gives them many reasons and excuses to commit them.
- There are many minor sins people underestimate them, and they clearly say that what they are committing is just a minor sin, but the Prophet (PBUH) has warned us about the consequences of such sins and said: (Beware of the minor sins, for they become enormous enough to destroy man.)⁵⁶ The poet said:
Refrain from all major and minor sins if you fear Allah. Be cautious as if you are walking on a thorny track. Do not

⁵⁶ Musnad Imam Ahmad 1/617. This Hadith is Sahih. Refer to: Sahih At-Targhib bu Albani, no: 2470

underestimate any minor sin, for the mountain is made of pebbles and small stones.

- When the son of Adam refuses to comply with Satan in minor sins, he strikes him with the lawful things (Al-Mubahat), and he makes man indulge in Al-Mubahat (lawful things) extravagantly until he gets stuck in unlawful things. The exaggeration in lawful things takes to extravagancy that is prohibited by Allah. He said:

{يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ} - 7:31

[O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.]

The Prophet (PBUH) said: (No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing.)

⁵⁷ He (PBUH) also said: (It is sufficient for a human being to eat a few mouthfuls to keep his spine straight.) ⁵⁸

Hence, a man should not be extravagant in lawful things to avoid the involvement in unlawful things.

⁵⁷ Sunan At-Tirmizi 4/121, no: 2380. This Hadith is Sahih. Refer to: Sahih Hadith Series by Albani 5/336, no: 2265

⁵⁸ Sunan Ibn Maja 2/231, no: 3349. This Hadith is Sahih. Refer to: Sahih Sunan Ibn Maja by Albani 2/237, no: 2704

Satan resorts to another ploy when he is unable to mislead man through lawful things. He diverts man from more important things to the least important ones. For instance, a man enters Masjid, and he comes to know that he missed Isha-Salat, and Tarawih has been started, so he performs Isha that is Fardh (Obligatory) in a hurry to join Tarawih that is Sunnah Mu'akkadah. Or a mother calls her daughter to help her accomplish a task, and her daughter is invited by her friend to attend a party, so the daughter refuses to help her mother with the excuse that her friend has invited her, and in her opinion, it is necessary to attend the party. Sometimes the man does not intend it, but Iblis diverts him from the more important to the least important. Satan can always distract us from valuable things to the trivial ones. Satan takes all these steps through whisper or temptation that is his prime weapon against the son of Adam.

Satanic suspicion in Taharah and Salat:

Suspicion in Taharah (Purification), Salat, and many worships is a widespread disease faced by many people. Some suspicions in Salat and Taharah are caused by disease, while some of them are from Satan that can be cured. Suspicions caused by the disease can also be cured by consulting a doctor who can detect the type of suspicion.

The person with suspicion spends a lot of time getting purified until he is about to miss out the obligatory prayers, and sometimes he completely misses them due to his doubt and suspicion. The suspicion makes a man overuse the water in ablution or bath with the excuse that he is still to get purified.

Sometimes Satan makes him confused whether he had the intention or not before Wudhu (ablution). Sometimes the man begins his Salat, and Satan comes to confuse him by asking whether you had the intention or not, which makes him reoffer Wudhu and Salat.

Sometimes Satan injects suspicion about the number of Rakat and Wudhu, which leads the man to offer Salat and Wudhu again.

The moderate way in Shariah:

The Shariah provisions have chosen a moderate way in everything, in Taharah, wudhu, and Salat, as Allah said:

{وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۖ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ} 2:143

[And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.]

The exaggeration in worships is not acceptable. It is the first step where Satan begins his plot against the son of Adam until he takes him away from the right path.

- We all know the story of those Companions (May Allah be pleased with them) who pressurized themselves in terms of worship because they thought that their worships are so less as compared to those of the Prophet (PBUH). The story is as follows:

Anas (May Allah be pleased with him) reported: (Three men came to the houses of the wives of the Prophet (ﷺ) to inquire about the worship of the Prophet (ﷺ). When they were informed, they considered their worship insignificant and said:

"Where are we in comparison with the Prophet (ﷺ) while Allah has forgiven his past sins and future sins". One of them said: "As for me, I shall offer Salat all night long." Another said: "I shall observe Saum (fasting) continuously and shall not break it". Another said: "I shall abstain from women and shall never marry". The Prophet (ﷺ) came to them and said, "Are you the people who said such and such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; perform Salat and sleep at night and take wives. So whoever turns away from my Sunnah does not belong to me".⁵⁹ Here the Prophet (PBUH) has prevented the Companions from exaggeration. Hence, exaggeration in doing good is not allowed. Allah said:

{قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ} 5:77

[Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."]

When Allah revealed the verse about Wudhu and Tayammum in Surah Al-Maidah and said:

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ}

[O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows.]

He concluded the verse saying:

⁵⁹ Sahih Al-Bukhari 2/354, no: 4776

{مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ}

5:6

[Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.]

And the Prophet (PBUH) said: (Religion is very easy, and whoever overburdens himself in his religion, it will overpower him.)⁶⁰

He (PBUH) warns about exaggeration saying: (The extremists perished.)⁶¹ They are those who are extremists in the religious affairs such as Salat, Taharah, and enjoining the good and preventing the evil. He (PBUH) also said: (The most loved religion to Allah is the simple and Hanifiyyah (straight) one.)⁶² In Islam, everything is moderate and simple.

- One of the objectives of Islamic Shariah is to ease things for people. Narrated Abdullah Ibn Abbas: (The sister of Uqbah ibn Amir took a vow that she would perform hajj on foot, and she was unable to do so. The Prophet (ﷺ) said: Allah is not in need of the walking of your sister. She must ride and offer a sacrificial camel.)⁶³ The Prophet (PBUH) did not order her to complete her vow because it is not good for a man to afflict pain on himself.

⁶⁰ Sahih Al-Bukhari 1/14, no: 39

⁶¹ Sahih Muslim 2/563, no: 2670

⁶² Sahih Al-Bukhari 1/15, no: 39

⁶³ Sunan Abu Dawud 2/253, no: 3303. This Hadith is Sahih. Refer to: Sahih Sunan Abu Dawud by Albani 2/635, no: 2825

- The Prophet (PBUH) has made easy all the Shariah provisions for us. He said: (Pray standing, and if you are unable, pray sitting, and if you cannot, pray lying on your side.)⁶⁴
- Allah has ordered us to make Wudhu (Ablution), but He also said:

{فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا} 4:43

[And you find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.]

When we are unable to fix the exact direction of Qibla after attempts and efforts, Allah has allowed us to turn to any direction. The Almighty says:

{وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ} 2:115

[And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.]

- If we look into the situations of those who are in suspicion to figure out how Satan was able to overpower them, we will come to know that Satan takes him to the stage of suspicion through obedience. He pushes a man from obedience to his Lord to the extra concern about worship that finally ushers in exaggeration and excess, which culminates in suspicion.

⁶⁴ Sahih Al-Bukhari 1/298, no: 1064

- The Prophet (PBUH) and his wife, Ayesha (May Allah be pleased with her) used to take water for the bath from a tub in which there were remains of bread dough. Today we see many people use waters in excess while taking a bath, and they finish their bath after spending a lot of time and water. Such acts are of Satanic techniques.
- Some people argue that some scholars have said to wash the entire cloth when it gets impure, and you are unable to find out the exact point of filth on your dress. But, people cross the limit in this respect, and despite knowing the exact spot, they wash the whole cloth on the pretext of precaution. Ibn Qayyim (May Allah have mercy on him) has refuted such arguments saying: (As for their pretext that what we do is just a precaution, not a suspicion, we say: call it whatever you want, but we ask you is it in accordance with the action and the instruction of the Prophet (PBUH) and his Companions? If you think that it is, you are false and liars.)⁶⁵ So, the compliance with Sunnah is of crucial importance.
- Some of them argue with the Hadith: (He who guards against doubtful things keeps his religion and his honor blameless.)⁶⁶

This Hadith is about the doubts in lawful and unlawful things, and it is not about purity and impurity. Some people get surrendered to their suspicions and consider themselves an excused ill. To such people, Ibn Qayyim says: (If anybody says that suspicion is a disease he is

⁶⁵ Ighathatul Lahfan 1/162

⁶⁶ Sahih Al-Bukhari 1/19, no: 1946

suffering from, we will say: It is because you responded to Satan. Allah does not excuse anybody for such a reason. Don't you see when Satan whispered to Adam and Hawwa (Peace be upon them), and they responded to him, then they had to leave Paradise.") ⁶⁷

⁶⁷ Ighathatul Lahfan: 1/138

How to get rid of Satanic Suspicions:

When suspicion is due to a psychological disorder, and an expert Muslim psychiatrist confirms it through diagnosis, then it must be cured immediately.

- When suspicion is from Satan, we must not care at all and take refuge in Allah from Accursed Satan. To oppose Satan and strictly refuse to get surrendered to his suspicions is the best remedy. The slave (of Allah) should know that to follow the Satanic Suspicion can take him to Kufr (disbelief) and deviation. May Allah save us. He also should look at the consequence of going against the Sunnah of the Messenger of Allah (PBUH). Allama Alish Al-Maliki said: "The suspicion has no cure except for quitting it completely."⁶⁸
- The person with suspicion may ask somebody to observe his Wudhu or Salat in order to help him get rid of the suspicion until he gets healed from this disease with the permission of Allah. Since the creation of Adam, satan has been injecting the suspicion into the veins of the son of Adam. Muhammad Bin Ajlan said: (It is of wisdom in religion to perform Wudhu perfectly and avoid the overuse of water.)⁶⁹
- Apart from the suspicion, here is another problem, and it is the overuse of water, especially in Wudhu and bath despite the fact that water is the greatest blessing of

⁶⁸ Fathul Ali Al-Malik Fil Fatawa Ala Mazhabi Malik by Muhammad bin Ahmad Alish Al-Maliki 2/20.

⁶⁹ Ighathatul Lahfan 1/141

Allah. The excessive use of water is an act of Satan. Imam Ahmad said: "It is the lack of wisdom to overuse water."

⁷⁰ Going against Satan and taking refuge in Allah are the primary steps to eliminate the suspicion, as Allah said:

41:36 {وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ}

[And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.]

- Whenever we are in suspicion and in need to take refuge in Allah, we should read Al-Mauawwidhat, all the supplications of evening and morning, Ayatul Kursi, Surah Al-Baqarah and its ending verses, and other supplications that our Prophet (PBUH) taught us. Satan disappears when we remember Allah. Allah has bestowed upon us many wonderful blessings, but we are heedless of them. That's why we often face such evils and afflictions.
- One of the antidotes to counter the Satanic Suspicions is to be keen always to stay purified, in other words, to be on Wudhu regularly. That's why Bilal (May Allah be pleased with him) used to say: (Every time I call Azan, I pray two Rakat, and every time I get impure, I make Wudhu.)⁷¹ That's why the Prophet (PBUH) heard the sound of the footwear of Bilal when he was ascended to Paradise in Meraj. How higher the position was, occupied by Bilal!
- The person should avoid crossing limits in talking, looking, eating, and social mingling, for they help combat

⁷⁰ Ighathatul Lahfan 1/141

⁷¹ Al-Mustadrik by Hakim 1/457

Satan and his suspicions. That's why the Prophet (PBUH) said to Ali: (Do not give a second look, O Ali, (because) while you are not to be blamed for the first, you have no right to the latter.)⁷² This instruction is for both the men and women, as Allah said:

24:30 {قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ}

[Tell the believing men to reduce [some] of their vision.]

24:31 {وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ}

[And tell the believing women to reduce [some] of their vision.]

Some of the preceding scholars said: "The look is a poisonous arrow to the heart."⁷³

- The overtalk without the remembrance of Allah takes a man to the major sins, such as lie, backbiting, and false witness. It is worthless to overtalk even if it does not take to the major sins. That's why when Allah praised the believers who achieved success in the world and Hereafter, He described that they avoid ill-speech and nonsense. Allah the Exalted One said:

23:1 {قَدْ أَفْلَحَ الْمُؤْمِنُونَ}

23:2 {الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ}

⁷² Sunan Abu Dawud 1/385, no: 2149, and Mustadrik 2/212.

⁷³ Tafsir Ibn kathir 3/283

{وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ} 23:3

[Certainly, will the believers have succeeded: They who are during their prayer humbly submissive. And they who turn away from ill speech.]

Arabs, in ancient times, said: “Whoever talks more, makes more mistake.” Cautioning Muadh Bin Jabal, the Prophet (PBUH) said: (“Restrain this.” I said, “O Prophet of Allah, will we be taken to account for what we say with it?” He (peace and blessings of Allah be upon him) said, “May your mother be bereaved of you, O Muadh! Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?”)⁷⁴

- Then comes overeating. It makes a man unable to perform worships. That’s why the Prophet (PBUH) said: (No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing.)⁷⁵
- There is no harm in maintaining social attachment to people in a moderate way, and it is something encouraged by Shariah. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, (The believer who mixes with people and endures their injury is better than the person who does not mix with

⁷⁴ Sunan At-Tirmidhi 5/5, no: 2616. This Hadith is Sahih. Refer to: Sahih Sunan At-Tirmidhi by Albani 2/359, no: 3209

⁷⁵ Sunan At-Tirmizi 4/121, no: 2380. This Hadith is Sahih. Refer to: Sahih Hadith Series by Albani 5/336, no: 2265

people nor endure their injury.)⁷⁶ When the social mingling crosses the limit, it causes involvement in worthless activities or carelessness or hurting people's honor. Ibne Qayyim says: "Social mingling is of four types: The first type is like food which is indispensable in the day and night (and it is about spending times with scholars and righteous people who utter the finest and selected words). The second type is like necessary medicine, and it is about maintaining the social attachment to people for financial and economic affairs. The third type is like a disease, and it is about getting mingled with those who harm you in your religion. The fourth type is like destruction, and it is about hanging out with heretics and those who went astray."⁷⁷

⁷⁶ Al-Adab Al-Mufrad by Imam Al-Bukhari, no: 388. Sakhawi and Albani said that this Hadith is Sahih.

⁷⁷ Refer to: Bada'iul Fawaid by Ibn Qayyim 2/499