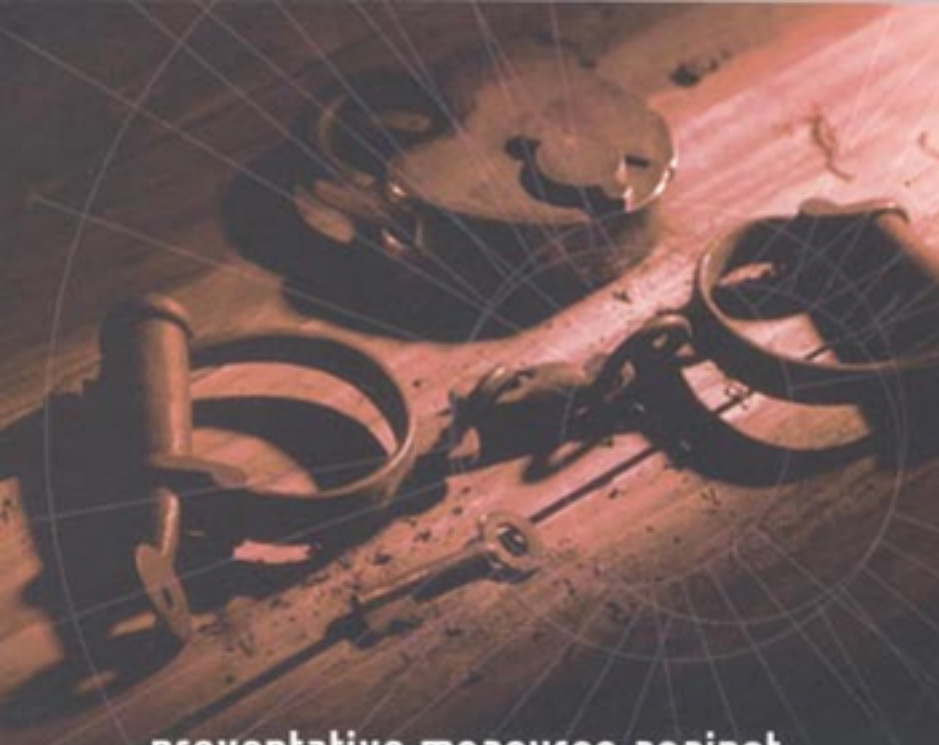
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Preventative Measures Against Shaytan And Authentic Ruqyah According to the Shari’ ah

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preventative measures against shaytān

and authentic ruqyah according to the shariah

MUṢṬAFĀ IBN AL-ʿADAWĪ

Preventative Measures Against Shayṭān

and Authentic *ruqyah* according to the *sharīʿah*

كلام الله
Kalamullah.Com

by Muṣṭafā ibn al-ʿAdawī

Translated by Bint Manzur Elahi Bhatti

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Transliteration Table

Consonants. Arabic

initial: unexpressed medial and final:

ء ʾ	د d	ض ḍ	ك k
ب b	ذ dh	ط ṭ	ل l
ت t	ر r	ظ ẓ	م m
ث th	ز z	ع ʿ	ن n
ج j	س s	غ gh	هـ h
ح ḥ	ش sh	ف f	و w
خ kh	ص ṣ	ق q	ي y

Vowels, diphthongs, etc.

Short: ـَ a ـِ i ـُ u

long: ـَا ā ـُو ū ـِي ī

diphthongs: ـَوْ aw

ـَيْ ay

Introduction

INDEED ALL PRAISE BELONGS TO ALLĀH, we praise Him, seek His aid, ask His forgiveness and seek His guidance. We take refuge with Him from the evil of our souls and the evils of our actions. Whoever Allāh guides, there is none to misguide him; and whoever Allāh misguides, there is none to guide him. I bear witness that none has the right to be worshipped except Allāh alone, without any partners, and I bear witness that Muḥammad (ﷺ) is His servant and Messenger.

To proceed

The best speech is the Book of Allāh and the best of guidance is the guidance of Muḥammad (ﷺ). The worst of affairs are the newly invented matters, every newly invented matter being an innovation, and every innovation is misguidance, and every misguidance is in the Fire.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ﴿١٠٢﴾

O you who believe, Fear Allāh as He should be feared and die not except as Muslims.

[*Sūrah Āl-'Imrān* (3): 102]

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ﴿١﴾

O mankind, fear your Lord who created you from a single person and from that created his pair and from them created countless men and women. Fear Allāh from whom you demand your mutual rights and do not cut the ties of the wombs. Indeed, Allāh is an Ever-Watcher over you.

[*Sūrah An-Nisā'* (4): 1]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا ﴿٧٠﴾ يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا ﴿٧١﴾

O you who believe, Fear Allāh and speak only good. He will rectify your deeds and forgive your sins. Whoever obeys Allāh and His Messenger has already achieved the greatest success.

[*Sūrah al-Aḥzāb* (33): 70-71]

Shayṭān will not spare any effort nor stop in his pursuit of

misguiding the son of Ādam: prodding him towards the Fire and taking him out of the light into the darkness. He will never desist from this intimidating and terrorising them. Allāh, praised be He, says

إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ
يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾

Indeed it is only *Shayṭān* that suggests to you the fear of his helpers, so fear them not, but fear Me if you are (true) believers.

[*Sūrah Āl-'Imrān* (3): 175]

Allāh granted *Shayṭān* certain qualities,

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ

Indeed, he and his tribe see you from where you cannot see them.

[*Sūrah Al-A'rāf* (7): 27]

And he, cursed be he!, employs these to assault man from all directions; he beautifies *kufr*, disobedience and *shirk* to them, be they outer or inner. He does this out of jealousy of the believers and his desire to push them towards the Fire.

But Allāh the Mighty and Majestic, through His favour and grace, has not left the believer as prey for *Iblīs*, the Cursed. Allāh says,

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

Allāh is the *Walī* of those who believe, He brings them out of the darkness into the light, and as for those who disbelieve their friends and helpers are false deities. They bring them out from the light into darkness.

[*Sūrah al-Baqarah* (2): 257]

Thus Allāh protects the believer with His protection and rescues him through His munificence. He says about the situation of *Shaytān* with regards to the believers,

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ

Indeed, he has no power over those who believe and put their trust only in their Lord. His power is only over those who obey and follow him, and those who join partners with Him.

[*Sūrah al-Naḥl* (16): 99-100]

Allāh says,

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

Ever feeble indeed is the plot of *Shayṭān*

[*Sūrah An-Nisā'* (4): 76]

Allāh mentions in the Qur'ān that which will give the believers tranquillity of soul,

وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ

And whoever puts his trust in Allāh then He will suffice him.

[*Sūrah Al-Ṭalāq* (65): 3]

And,

أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾

Those who believe and whose hearts find rest in remembrance of Allāh. Indeed, in the remembrance of Allāh do hearts find rest.

[*Sūrah Ar-Ra'd* (13): 28]

Allāh brought forth on the tongue of His Messenger statements through which He would protect us from *Shayṭān*. Thus we have collected in this book some of the authentic transmissions of ḥadīth of the Prophet (ﷺ) for the protection of the Muslims from *Shayṭān* and his evil. We have striven in recording only that which is authentic from him (ﷺ).

We should bear in mind that the one who will benefit the most from this kind of protection is the believer according to the saying of Allāh-Exalted is mention of Him,

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

And We sent down from the Qur'ān that which is a healing and a mercy to those who believe, and it increases the wrongdoers in nothing but loss.

[*Sūrah al-Isrā'* (17): 82]

The believer ought to give priority to these supplications and remembrances, being certain that it is the most beneficial cure and the best form of fortification since it is a collection of verses from the Qur'ān and authentic traditions of the *Sunnah* of *al-Muṣṭafā* (ﷺ).

So do not abandon them even if the servant sees that the cure is delayed. This is because this is the correct treatment even if the matter is prolonged, this is the cure by Allāh's Permission. The Prophet (ﷺ) was bewitched and he made supplication upon supplication. Supplication, itself, is worship for which the servant is rewarded. Every person who desires protection and preservation, here, in the Book of Allah and the authentic Sunnah of the Messenger of Allāh (ﷺ) will he find the solution.

So get rid of the superstition, tricks, and the efforts of people not based on proof and do away with the fabrications that have no basis at all.

O servants of Allāh, man and woman, pay heed to the Book of Allāh and the Sunnah of His Chosen One (ﷺ).

We ask Allāh to bring benefit to His believing slaves through these supplications and remembrances. May the prayer of Allāh

and peace be upon our leader Muḥammad (ﷺ) and upon his family and Companions.

Abū ʿAbdullāh Muṣṭafā ibn al-ʿAdawī Shilbayah

Preventative Measures Against *Shayṭān*

Remembrance of Allāh, the Mighty and Exalted

FROM al-Ḥārith al-Ash'arī (*raḍiyAllāhu 'anhu*) who said that Allāh's Messenger said, 'Indeed Allah, The Mighty and Exalted ordered Yaḥya ibn Zakariyah (*'alayhis-salām*) with five words - that he should act upon them and order the Children of Isrā'īl to act upon them.' So the *ḥadīth* states,

> "...and I order you to make a lot of remembrance of Allāh, The Mighty and Exalted. The like of that is a man being chased by the enemy who are hastening after him until he comes to a protected fortress so he protects himself in it. Likewise is the servant who protects himself from *Shayṭān* when he makes remem-

brance of Allāh, The Mighty and Exalted."[1]

Faith in Allāh and Reliance upon Him

Allāh may He be praised, says

إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ
عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا
سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ

Indeed, he has no power over those who believe and put their trust only in their Lord. His power is only over those who obey and follow him, and those who join partners with Him.

[*Sūrah al-Naḥl* (16): 99-100] [2]

He says;

وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ

And whoever puts his trust [and reliance] in Allāh then He will suffice him.

[*Sūrah Al-Ṭalāq* (65): 3]

Whoever puts his trust in Allāh, then Allāh will suffice him

[1] Reported by Aḥmad in his *Musnad, Ṣaḥīḥ.*

[2] Some scholars say it means that he has no authority over them to make them sin and not repent; rather whenever they sin they repent. It can also mean that *Shayṭān* does not have the authority to make them sin thus he will not have an excuse against them.

from the evil of everything even if the heavens and the earth were to plot against him his Lord will provide a way out for him from every difficulty and relief from every distress.

Concerning this is the ḥadīth of 'Abdullāh Ibn 'Abbās (*raḍiyAllāhu 'anhuma*) said, 'One day I was riding behind the Messenger of Allāh (ﷺ) and he said,

> "O young man shall I teach you some words of advice. Be mindful of Allāh and He will protect you, be mindful of Allāh and you will find Him in front of you. If you ask, ask of Allāh, if you seek help, seek help from Allāh. Know that if the nations were to gather together to benefit you with something, they would not benefit you with anything except that which Allāh has already recorded for you. If they gather together to harm you with something, they would not be able to harm you by anything except what Allāh has already recorded against you. The pens have been lifted and the pages have dried." [3, 4]

---

[3] In some narrations the ḥadīth reads,

"And know that patience is that which you really hate and victory comes with patience, relief comes with affliction and ease with difficulty. Also, Get to know Allāh in times of prosperity and He will know you in difficulty.."

Both narrations are in need of further insight into their chains.

[4] Reported by *Sunan* at-Tirmidhī, *Musnad* of Imām Aḥmad, *Sunan* of Ibn Abī Āsim

What to say and do to Untie the Knots of *Shayṭān*

From Abū Hurayrah (*raḍiyAllāhu 'anhu*) who said, 'Allāh's Messenger (ﷺ) said,

> "*Shayṭān* ties three knots at the back of the head of any of you while he is asleep.[5] On every knot he reads and exhales the following words, the night is long so stay asleep. When a person wakes up and remembers Allāh, one knot is undone, and when he performs ablution, the second knot is undone, and when he prays the third knot is undone and he gets up energetic with a good heart in the morning otherwise a person gets up lazy with a mischievous heart." [6,7]

[5] Some people of knowledge make the exception to this when *Ayat-ul Kursī* is read before sleeping. They say when its read, *Shayṭān* does not come near you because *Shayṭān* told Abū Hurayrah, when you lie down to sleep read *Ayat ul-kursī* from its beginning to end and you will remain protected by Allāh, nor will *Shayṭān* come near you until the morning. Allāh's Messenger (ﷺ) said, to Abū Hurayrah (when he told him this) He told you the truth even though he is a liar. While some people of knowledge reject this majority go with what Allāh's Messenger (ﷺ) said "...at the back of your head", and they respond to the ḥadīth on *Ayat ul-Kursī* by saying that the knots of *Shayṭān*; refer to the abstract meaning as opposed to the tangible or actual meaning.

Some scholars make an exception to this by saying about the one who prays the *ishā* prayer in congregation (taken from Muslim and others in a ḥadīth of 'Uthmān ibn 'Affān (*raḍiyAllāhu 'anhu*) that, I heard Allāh's Messenger (ﷺ) saying, "Whoever prays the *ishā* prayer in congregation then it is like he has stood half the night and whoever prays the *subḥ* (*fajr*) prayer in congregation it is as if he has prayed the whole night through."

Allāh knows best.

[6] This is apparent from the faces of many who stay awake at night at nightclubs, =

al-Istinthār[8] upon Awakening

From Abū Hurayrah (*raḍiyAllāhu 'anhu*) who said that Allāh's Messenger (ﷺ) said,

> "If anyone of you awakens from sleep and performs ablution he should wash his nose by putting water in it and then blowing it out thrice because *Shayṭān* has stayed in the upper part of his nose all night." [9]

Abandoning Sleep till the Morning

From 'Abdullāh ibn Mas'ūd (*raḍiyAllāhu 'anhu*) who said, it was mentioned before the Prophet (ﷺ) that there was a man who slept the night[10] till the morning (after sunrise). The Prophet (ﷺ) said,

> "He is a man in whose ears (or ear) *Shayṭān* had

=

cinemas and theatres and on the Television. They wake up not remembering Allāh at all. It includes those who do not remember Allāh at all, we ask Allāh for forgiveness.

[7] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[8] Inhaling water from the nose then expelling it.

[9] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[10] Some scholars say that it means that he forgot to pray the night prayer. An-Nawawī uses this as a chapter heading in his book, "The chapter of what is narrated about the one who sleeps the whole night till the morning." Others say it means that he overlooks his duty to pray.

urinated." [11]

Seeking Refuge when Entering the Bathroom

From Anas ibn Mālik (*raḍiyAllāhu 'anhu*) that whenever the Prophet (ﷺ) wanted to enter the bathroom he said,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

Allāhumā innī a'ūdhu bika min al-khubuthī wa-l-khabā'ith

"O Allāh, I seek refuge with you from *khubth*[12] and *khabā'ith*." [13]

---

[11] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

Some people of knowledge say that *Shayṭān* actually urinates so when he eats and drinks and has intercourse then that is him urinating. Others say rather the intention is for *Shayṭān* to frighten them and use the man like a toilet to deposit his urine. Its also understood to mean that *Shayṭān* fills his hearing with falsehoods and covers up his hearing from the remembrance of Allāh. Yet others say, only Allāh knows best.

[12] *Al-Khubuth* (الخُبُث) with either a *ḍamma* on the *ba* or a *sukun* [*khubth*] both mean wickedness. Both meanings entail *Shayṭān*. The meaning of *al- khabā'ith* (الخبائث) is said by many people of knowledge to mean the female devils.

First: If someone goes to the toilet in an open space for example, when is he to say this *du'ā*? The majority of scholars say that he does so while wearing his clothes.

Second: What should the one who forgot the *du'ā* until he entered the toilet say? That which is apparent - and Allāh knows best is that he should say it when he remembers. If he enters an open space and hasn't sat down to see to his need then he could seek refuge in his heart but not by his tongue. This is from Ṣaḥīḥ

=

The *Adhān* Repels the *Shayṭān*

From Abū Hurayrah (*raḍiyAllāhu 'anhu*) who said that Allāh's Messenger (ﷺ) said,

> "When the *adhān* is made, *Shayṭān* runs away and breaks wind to drown it out[14] so that he cannot hear the *adhān*. When it passes he approaches again until the *iqāmah* is pronounced. He flees again and returns after it has ended until he comes to distract a person saying, Remember such and such, and remember so and so, whereas prior to that he did not remember. As a result he causes man to forget how much he has prayed." [15, 16]

From Jābir (*raḍiyAllāhu 'anhu*) who said, I heard Allāh's prophet

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Muslim that a man passed by the Messenger of Allāh (ﷺ) while he (ﷺ) was urinating, and the man greeted him (ﷺ) with the salām but he (ﷺ) did not reply.

This is from the chapter of things disliked but not forbidden, as the ḥadīth of 'Ā'ishah (*raḍiyAllāhu 'anhā*) states that the Messenger of Allāh (ﷺ) was always making remembrance of Allāh.

[13] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[14] In a narration of Ṣaḥīḥ Muslim - Indeed *Shayṭān* when he hears the call to prayer he turns back and breaks wind until he cannot hear its sound, then when it stops he returns and distracts that person, and then when he hears the iqamah he goes away until he cannot hear its sound. When it stops he returns and whispers.

[15] In some narrations with Ṣaḥīḥ Muslim (there are additions); He greets him, tests him and makes him remember things that he needed to do such that he forgets what he has prayed.

[16] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

(ﷺ) say,

> "Indeed *Shayṭān* when he hears the *adhān* runs away to a distance like that of *Rawhā'*." [17]

Seeking Refuge from the Insinuations of the Devils and their Presence

Allāh the Most High says,

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾

> **And say, My Lord, I seek refuge with You from the whisperings of the devils. I seek refuge with you My Lord lest they may attend (or come near) me...**
>
> [*Sūrah Al-Mu'minūn* (23): 97-98]

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[17] *Rawhā'* is about 37 miles from Madīnah.

Ibn Jawzīyyah said upon hearing the *adhān Shayṭān* becomes extremely fearful and agitated because he has no power to show off or cause distractions while the *adhān* is being articulated.

If it was not the time of *adhān* and someone called the *adhān* does *Shayṭān* still turn away? The understanding of some people of knowledge about this is mentioned it in the Ṣaḥīḥ Muslim with the chain from Abū Ṣāliḥ. "My father sent me to Banu Ḥaritha. He sent a servant (or young boy) with us (or we had a companion). A caller called out his name from behind a wall. The one who was with me looked over the wall but did not see anything so I told my father this. He said, had I known this would have happened I would never have sent you but when I heard a voice calling to prayer then indeed I heard Abū Hurayrah (*raḍiyAllāhu 'anhu*) narrate that the Prophet (ﷺ) said, Indeed *Shayṭān* calls to prayer then turns away for he is the worst enemy.."

Reported by Ṣaḥīḥ Muslim.

From al-Walīd bin al-Walīd (*raḍiyAllāhu ʿanhu*) who said, 'O Messenger of Allāh, I experience a strange feeling. He (ﷺ) said, "When you lie down to sleep then say,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ
وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ

A'ūdhu bi kalimātillāllhi at-tāma min ghaḍabihi wa sharri 'ibādihi wa min hamazāti ash-shayāṭīn wa an yaḥḍurūn.

"I seek refuge in the perfect words of Allāh and from His Anger and Punishment and from the evil of His servants, and the madness and the appearance of the *shayāṭīn,* for they cannot harm you rather they cannot even draw near to you."' [18]

Seeking Protection from the Insinuations of *Shaytān* and from his Conceit and Poetry

From 'Abdullāh ibn Mas'ūd (*raḍiyAllāhu ʿanhu*) that the Prophet (ﷺ) used to seek refuge from the *Shaytān*, from his *hamz*, his *nafth*,

[18] Reported by Aḥmad in his *Musnad*, and by others, Ṣaḥīḥ.

Aḥmad has taken it with a *mursal* chain but it has a witness from a ḥadīth of 'Āmr bin Shu'ayb, on the authority of his father on the authority of his grandfather who said, The Messenger of Allāh (ﷺ) Taught us some words to protect us from fright when sleeping. In the name of Allāh, I seek refuge in the perfect words of Allāh from His Anger, His Punishment and from the evil of His slaves and from the insinuations and appearance of the devils. Aḥmad also took it from here, as did al-Tirmidhī and said it was *ḥaṣān gharīb*.

and his *nafkh*. He said: '*hamz* means death, *nafth* means poetry, and *nafkh* means pride and arrogance.' [19]

Seeking Refuge with Allāh when Reciting the Qur'ān

Allāh says,

فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ
فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾

So when you recite the Qur'ān, [first] seek refuge in Allāh from *Shayṭān*, the expelled [fromHis mercy].

[*Sūrah al-Naḥl* (16): 98]

Ibn Kathīr said,

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[19] Reported by Aḥmad in his *Musnad*, and Abū Dāwūd took it from a ḥadīth of Jubair bin Mat'im (*raḍiy Allāhu 'anhu*) that he saw the Messenger of Allāh performing the Ṣalāḥ, and said, "Allāh is the Greatest (three times), All praise is for Allāh (three times), and Praise be to Allāh in the morning and the evening (three times), and I seek refuge with Allāh from *Shayṭān*, and from his *nafth*, and his *hamz*. He said, His *nafth* is poetry, his *nafkh* is pride and his *hamz* is death."

And in some narrations in Aḥmad, "O Allāh I seek refuge with you from *Shayṭān* the Accursed and from his *hamz*, *nafkh* and *nafth*."

I say, as for his *hamz* it is explained in the ḥadīth as death. Abū 'Ubaid said- its like the tongue-death is madness, He said he is only proud and stands tall through trying to appear intimidating. Abū 'Ubaid also said the *nafṯ* really does sound like poetry because it's like something that a person spits, a bit like a *ruqya*.

Its apparent that it is not from Muslim but in fact, came before him with a connected narration.

> 'The meaning of seeking refuge when before recitation is so that the reciter is not deceived by his own recitation becoming mixed up and being prevented from contemplation and reflection of the Qur'ān.'

How *Shayṭān* Affects a Person During Prayer

From Abū'l A'lā that 'Uthmān bin Abī Al-'Āṣ came to the Prophet (ﷺ) and said, 'O Messenger of Allāh, indeed *Shayṭān* interferes between my prayer and me[20] and my recitation becomes confused.' So the Messenger of Allāh (ﷺ) said,

> "That is a *Shayṭān* called *Khanzab*. When you feel his presence seek refuge with Allāh from him and spittle over your left three times. He said, so I did that and Allāh caused him to go away from me." [21]

Leaving Looking about in the Prayer

From the Mother of Believers 'Ā'ishah (*raḍiyAllāhu 'anhā*) who said, 'I asked the Prophet (ﷺ) about a person looking around in the prayer and he replied, "That is the embezzlement[22] of *Shayṭān*

[20] Imām al-Nawawwī said the meaning of interferes between me and my prayer is that it becomes difficult for me, meaning he takes away the pleasure of prayer until it becomes devoid of submissiveness.

[21] Reported by Ṣaḥīḥ Muslim.

[22] In one narration He is swiped. As for embezzlement it is to forcibly seize.

in your prayer.'" [23]

Preventing someone from Passing in Front of the one Praying

From Abū Sa'īd al-Khudrī (*raḍiyAllāhu 'anhu*), 'The Prophet (ﷺ) said,

> "If someone passes in front of you while he is praying then prevent him and if he refuses then prevent him again and if he refuses again then he should be fought for indeed he is a *Shayṭān*.'" [24, 25]

The Prostration is Repelling for *Shayṭān*

From Abū Hurayrah (*raḍiyAllāhu 'anhu*) who said, 'The Messenger of Allāh (ﷺ) said,

> "When the son of Ādam reads a verse of prostra-

[23] Reported by Ṣaḥīḥ Muslim.

[24] In some narrations of Ṣaḥīḥ Muslim from a ḥadīth of Ibn 'Umar. For indeed he has with him the *qarīn*.

al-Nawawwī said the Prophet's (ﷺ) saying that he is indeed a *Shayṭān*. Al-Qāḍī said it means he is surrendering to *Shayṭān* whilst passing and being prevented. It is said; it means he does as *Shayṭān* did because *Shayṭān* is far from any good and acceptance of the Sunnah. Its also said *Shayṭān* wants (to get the *qarīn*) as it says in the ḥadīth quoted that indeed he has with him a *qarīn*. Allāh knows best.

[25] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

> tion then prostrates *Shayṭān* departs from him and cries saying: Woe to him (in one narration, Woe to me) the son of Ādam was ordered to prostrate so he did and he will be granted paradise and I was ordered to prostrate and I refused so I will have the Fire.'" [26]

The Two Prostration of Forgetfulness are a Humiliation for *Shayṭān*

From Abū Sa'īd al-Khudrī (*raḍiyAllāhu 'anhu*) who said, 'The Messenger of Allāh (ﷺ) said,

> "If any of you doubts in his prayer how many (*rakats*) he has prayed- whether it's three or four- he should cast away the doubt and build upon what he is certain of. Then he should perform two prostrations before giving the salutation. So if he has prayed five then they will make his prayer even for him, and if he has prayed the full four then they will be a humiliation[27]

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[26] Reported by Ṣaḥīḥ Muslim.

[27] Imām al-Nawawwi said the saying a humiliation for *Shayṭān* is any annoyance or infuriation and degradation for him is derived from the soil such as may Allāh humiliate his nose, meaning that *Shayṭān* deceives his prayer undermining it and trying to make it imperfect. So Allāh the Most High makes a way for the praying person to restore his prayer and take precautions against what he has been deceived with. The humiliation of *Shayṭān* and repelling him is a form of vulgarity and distance from his intention. He completes the prayer of the son of Ādam imitating Allāh's command, which he disobeyed by refusing to prostrate. Allāh knows best.

for *Shayṭān*.'" [28]

A Form of Protection[29] is to leave the Prayer when the Sun is Rising and Setting for it Rises between the Two Horns of *Shayṭān*

From Ibn 'Umar (*raḍiyAllāhu 'anhuma*), 'The Messenger of Allāh (ﷺ) said,

> "Do not seek to pray when the sun is rising or setting for verily it rises and sets between the two horns of *Shayṭān*." [30]

Protecting Oneself in the Morning and the Evening

From 'Uthmān bin 'Affān (*raḍiyAllāhu 'anhu*), 'I heard the Mes-

[28] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[29] The point here is clear about what al-Nawawwī mentions when he says, it's said; 'The meaning of the two horns of *Shayṭān* is his party and his followers and it's said his strength, overpowering and his spreading of corruption, and it's said the two horns are situated at the top (ends) of the head thus they are visible and this is the strongest. They says, its meaning is that he lowers his head to the sun at these times to be of those disbelievers who prostrate to it like the ones mentioned in the *Sūrah*. Then at that time he and his tribe will have a clear authority and he will be capable of deceiving the praying people making them hate the prayer. Then a guardian angel will protect them in those places where *Shayṭān* likes to take refuge.'

[30] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

senger of Allāh (ﷺ) saying, whoever says,

بِسْمِ اللَّهِ الَّذِي لا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ ولا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Bismillāhi Alladhī lā-yaḍurru ma'ismihi shayun fi'l-ardi wa-lā-fis-samāi' wa-huwa as-Samī' ul-'Alīm

In the name of Allah, the One by whose name nothing is harmed on the earth or in the heaven, and he is the All-Hearing, the All-Knowing

Three times, no unexpected trial will come to him[31] until the early morning. And whoever says it in the morning no unexpected trial will come to him until the evening.[32]

From Abū Hurayrah (*raḍiyAllāhu 'anhu*) who said, 'The Messenger of Allāh (ﷺ) said, whoever says

لا إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā-ilāha-illā-Allāh, waḥdahu la sharīka lahu, wa-lahul ḥamdu wa-huwa 'alā-kullishai'in-Qadīr.

There is none worthy of worship but Allāh alone, having no partner with Him. Sovereignty belongs to

[31] In some narrations "Nothing will harm him."

[32] Reported by Sunan Abū Dāwūd, al-Tirmidhī, ibn Mājah, an-Nasa'ī, and Aḥmad, the chain is ḥasan.

Him and all praise and thanks are due to Him, and he is Capable over everything,

In a day hundred times there is a reward for him equal to the freeing of ten slaves, hundred good actions are recorded for him and hundred bad actions are removed from his record. That is a safeguard for him against *Shaytān* on that day until evening and no one brings anything more excellent than this except the one who has done more than this (that is, one who recites these words more than hundred times).[33]

On the authority of 'Abdullāh ibn Mas'ūd (*raḍiyAllāhu 'anhu*), When the Messenger of Allāh (ﷺ) entered upon the evening he would say,

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لا إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

'Amsaina wa 'amsa al-mulku lilāhi wa al-ḥamdulillāh, wa Lā-ilāha-illā-Allāh, waḥdahu la sharīka lahu, wa-lahul ḥamdu wa-huwa 'alā-kullishai'in-Qadīr. Rabbī asaluka khaira ma fī hadhihi-llailah[34] wa khaira mā-ba'dahā wa-a'ūdhu bika min sharri ma fī hadhihi-llailah

[33] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[34] In a narration, *Rabbi asaluka khaira ma ma hadhihi-llaila wa khaira mā-ba'dahā wa-a'ūdhu bika min sharri ma fī hadhihi-llailah wa-sharri mā-ba'dahā*.

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wa-sharri mā-ba'dahā rabbī a'ūdhu bika min al-kasali wal sū il-kibar. Rabbī a'ūdhu bika min 'adhabun fi-nāri wa 'adhabun fi'l-qabari.

We have entered upon night, the Kingdom has passed unto Allāh this night, and all praise and thanks are due to Allāh. There is none worthy of worship except Allāh, the One, alone is He having no partner. His is the Kingdom and to Him is all praise and thanks, and He is Capable over all things. My Lord, I ask You for the good of this night and the good of what follows it, and I seek refuge (and protection) with You from the evil of what follows it. My Lord, I seek refuge in You from laziness and the wretchedness of old age. My Lord, I seek refuge (and protection) in You from the punishment of the Fire and the punishment of the grave.[35]

From Abū Hurayrah (*radiyAllāhu 'anhu*), Abū Bakr asked, O Messenger of Allāh, command me something to say in the morning and the evening. He (ﷺ) said, say,

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوْءً أَوْ أَجُرَّهُ إِلَى مُسْلِم

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In the same narration, when he (ﷺ) would enter upon the morning, he would say, *asbaḥna wa asbaḥul-mulk lill-āhi...* (We have entered upon the morning; the Kingdom has passed unto Allāh...).

[35] Reported by Ṣaḥīḥ Muslim.

> Allāhumā fāṭir-is-samāwa ti wa-l-ardi ʿālima-l-ghaybi wa-shahādati, rabbī kulli shayin wa malīkahu ash-ḥadu an lā-ilāha illā anta, ʿaūdhu bika min sharri mafsī wa sharri shayṭāni wa shirkihi. wā aqtarifa ʿalā nafsī ʾaw ajurhu ʾilā muslim
>
> O Allāh, Creator of the heavens and the earth, knower of the unseen and the seen, Lord of everything and its Sovereign, I bear witness that there is none worthy of worship except Allāh, I seek refuge (and protection) in You from the evil in my soul and from the evil of *Shayṭān* and his ascribing partners to you.

Then the Prophet (ﷺ) said: "Say this in the early morning, evening, and when you take to your bed."[36]

The Superiority of the *Muʿawwithatāt*[37] and Protection through Them

From ʿAbdullāh ibn Khubayb (*raḍiyAllāhu ʿanhu*) once on a dark wet night we were waiting for the Messenger of Allāh (ﷺ) to come and lead the prayer with us, so when he came he said,

> "Speak!" I didn't say anything. Then he said again, "Speak", so again I didn't say anything. He said, "Speak", so I said what should I say? He said, say, Qul huwa-Allāhu aḥad... Plus the two other sūrah's with

[36] Reported by Sunan Abū Dāwūd, al-Tirmidhī

[37] This refers to the three supplications for seeking refuge, (Sūrah al-Nās, al-Falāq and al-Ikhlās).

> which refuge is sought in the morning and evening three times and it will be sufficient for you from everything." [38, 39]

From 'Uqba ibn 'Āmir (*raḍiyAllāhu 'anhu*) While I was leading the way with the Messenger of Allāh (ﷺ) on a journey for a *ghazwa*[40] he said,

> "O 'Uqba, speak. I listened then he said again, O 'Uqba, speak (until he had asked three times). When I said, what shall I say? He replied, Say, He is the One... He read the Sūrah till the end then he read Sūrah Al-Falāq and I read it with him till the end. Then he read Sūrah An-Nās I read it with him till the end, then he said, None has sought refuge with the likes of these." [41]

In a narration, "No questioner has asked with the likes of these two and no refuge seeker sought protection with their likes." [42]

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[38] Reported by Sunan Abū Dāwūd, al-Tirmidhī, ibn Mājah, and an-Nasa'ī, the chain is ḥasan.

[39] This ḥadīth has been mentioned from another angle on the authority of 'Uqba ibn 'Āmir (*raḍiyAllāhu 'anhu*) on the authority of the Prophet (ﷺ) Al-Ḥāfiẓ ibn Ḥajr said in it is not unlikely to be a ḥadīth preserved from both sides.

[40] Military raid.

[41] Reported by Sunan an-Nasa'ī.

[42] Reported by Aḥmad in his *Musnad*, the chain is ḥasan.

Seeking Refuge at the Start of the Day

On the authority of Nu'aym bin Humār al-Ghaṭfānī (*raḍiyAllāhu 'anhu*), 'The Messenger of Allāh (ﷺ) said,

> "Your Lord-Blessed and Exalted is He says, "Son of Ādam! Pray four *rakāt* for Me in the morning" and I will suffice him till the end (of the day)."

Seeking Refuge from Poison and Magic

On the authority of Abū Waqqās (*raḍiyAllāhu 'anhu*) The Messenger of Allāh (ﷺ) said,

> "Whoever starts his day with seven *'Ajwa* dates will not be affected by poison nor will he be harmed from magic that day till the night..."

In some narrations,

> "Whoever eats seven *'Ajwa* dates (from the land) situated between these two lava plains." [43, 44]

[43] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[44] Or of the two plains of Madīnah, it means between the two stony areas. The dates have a certain description and number. As for the description of these dates then the *'Ajwa'*, the superior type, and the number are seven.

Placing Children under Allāh's Protection

When the wife of 'Imrān delivered Maryam she said,

وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾

Indeed I seek refuge with You for her and her offspring from *Shayṭān*, the outcast.

[*Sūrah Āl-'Imrān* (3): 36]

On the authority of Ibn 'Abbāss (*raḍiyAllāhu 'anhuma*) The Prophet (ﷺ) used to seek refuge for Ḥāṣan and Ḥusayn saying, Your father used to seek refuge for Ismā'īl and Isḥāq saying,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لامَّةٍ

A'ūdhu bi kalimā til-Allāhi -tamāti min kulli Shayṭānin wa hāmati[45] wa min kulli aynin lāmati[46]

"I seek refuge in the perfect words of Allāh from every *Shayṭān* and every venomous reptile, and every evil eye" [47]

[45] One of the reptiles there are poisonous ones and everything that contains poison, and those poisons that don't kill their venom is called toxins. The meaning is that every creature has some bad in it, according to al-Ḥāfiẓ.

[46] Al-Khātabī said, it means every disease and epidemic that can affect man with regards to being possessed and mental insanity.

[47] Reported by Ṣaḥīḥ Bukhārī.

Restraining your Young Children (from going out at *Maghrib*)

On the authority of Jābir ibn 'Abdullāh (*raḍiyAllāhu 'anhu*), 'The Messenger of Allāh (ﷺ) said,

> "When night falls (*junhu*)[48] (or when you approach the evening) then restrain your young children (from going out) because at that time *Shayṭān* disperses. Then when an hour of the night has passed let them go[49] lock your doors, and mention Allāh's name. Cover your dishes,[50] and mention Allāh's Name, and put out your lights." [51, 52]

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[48] The approach of night when darkness begins to fall.

[49] '*Fa khaluhum*' with a *fatḥah* on the *fa* and *kha*.

[50] Or "cover."

[51] Reported by Ṣaḥīḥ Bukhārī.

[52] This ḥadīth is from those that are ignored and not done by most of the good Muslims, in fact by the majority. If they were to take a proper look at it and pay attention to it then surely they would be safe from a lot of danger, as would their children and their wealth. Allah will pardon them with regards to their bodies, hearing and sight, nor would *Shayṭān* be able to gain access to them or their children.

In some narrations of the ḥadīth, do not be leisurely in bringing in your cattle and your young children when the sun has set.

Imām al-Nawawwī said, this ḥadīth has many sentences encouraging good and comprehensive mannerisms pertaining to the Hereafter and this world. The Prophet (ﷺ) ordered us to observe these mannerisms which are the cause of peace from the harm of *Shayṭān*, and Allāh - Mighty and Exalted is He - will make such action a cause for peace and protection from *Shayṭān*'s harm who has no =

In some narrations of Muslim,

> "For indeed *Shayṭān* does not take a drink (openly) nor open a closed door or uncover a vessel."

Avoiding Doubts of your Friends and Compatriots

On the authority of the Mother of Believers Safiyyah bint Ḥuyay (*raḍiyAllāhu 'anhā*), Allāh's Messenger (ﷺ) was doing the *i'tikaf* in the *masjid* and I brought him his loincloth during the night. We talked then I stood to leave.[53] He (ﷺ) also stood with me and walked with me[54] - I was living in the house of Usāma bin Zayd.

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ability to uncover containers nor can he cure the sick or open any door. There is no harm to a young child or others if they adopt these precautionary measures. Ibn Al-Jawziyyah said, You fear for your young children at that particular time because the filth that the devils are stained with and which they carry around is overbearing. They are on their guard against the remembrance of Allāh but this is something that very young children do not have, rather it is completely absent and so thus the devils can use this to overcome them. So when the devils disperse they cling onto whichever children they can posses and this is why one there is a genuine fear for young children at that time. The wisdom in their dispersion is that for them movement during the night is more influential and beneficial than during the day because in the darkness all of the satanic strengths are combined. That's why everything is black (In this last part note that women commonly wore black clothes at the time of Allāh's Messenger (ﷺ)), as in a ḥadīth of Abū Dhar when he asked, what breaks the prayer? And the Prophet (ﷺ) replied the black dog is *Shayṭān*. Reported by Ṣaḥīḥ Muslim.

[53] Or to return.

[54] Or to take me back/return me to my house.

Two Anṣārī men walked passed us and when the Prophet (ﷺ) saw them he quickly went to them and said,

> "Don't worry, that's Safiyyah bint Huyay (my wife). They replied, Glory be to Allāh O Messenger of Allāh and he (ﷺ) said, Indeed *Shayṭān* flows in the human like the flowing of blood, I feared that he would cast some evil allegation (or something)[55] in your souls." [56]

Abandoning Secret Talk

Allāh the most Glorified says,

إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟

Secret councils are only from *Shayṭān* in order that he may cause grief to the believers.

[*Sūrah Mujādilah* 58; 10][57]

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[55] This is from the completeness of the Prophet's (ﷺ) compassion for his ummah so the Muslim shouldn't let himself doubt and have suspicions because this will become an easy route for *Shayṭān* to whisper doubts and give a person bad thoughts and opinions about his brothers. That will have been the harmful result if *Shayṭān* catches anyone in this state. We ask Allāh for forgiveness and guidance to the guided path.

[56] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[57] The meaning - and Allāh knows best - is that this secret talking stems from *Shayṭān*'s adorning secret counselling and making it appear enticing for them so that it upsets other Muslims and they presume that the secret talk is only about them. This ḥadīth concerns this matter so if anyone feels something like that =

On the authority of 'Abdullāh ibn Mas'ūd, 'When there are three of you sitting together then no two of you should hold secret council excluding the third person until you are with some other people too, for that would grieve him.' [58]

Not Helping *Shaytān* to Overpower your Brother

On the authority of Abū Hurayrah (*radiyAllāhu 'anhu*) a man was brought to the Prophet (ﷺ) who had drank[59] so he (ﷺ) said "Beat him." Abū Hurayrah (*radiyAllāhu 'anhu*) said so some of us beat him with our hands, shoes and clothes. When we finished some one said may Allāh disgrace you whereupon the Prophet (ﷺ) said,

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about to happen then he should seek refuge with Allāh and trust in Him and no harm will come to him-by Allāh's Permission.

[58] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[59] That is, he had drank wine. In some narrations, He was brought to the Prophet (ﷺ) drunk.

[60] Ḥāfiẓ ibn Ḥajr said, 'their help directs *Shaytān* so that he achieves in adorning disobedience to them to become disgraced, so when people say to someone that may he be disgraced it is as if they have done what *Shaytān* wanted. I said, Abū Hurayrah (*radiyAllāhu 'anhu*) has an extra bit to this, but say instead, O Allāh, forgive him and have mercy on him.'

Therefore every believer should try his best not to serve as a source of assistance for *Shaytān* against his believing brothers. If one of them slips then they must help and strengthen him as much as they can to the correct way. *Nasīḥah* (good advice) is a right of every Muslim and a shield of goodness and the believer is a brother of the believer.

"Do not say that for you are helping *Shayṭān*[60] to overpower him." [61]

Not saying *'if only'* and Objecting to Decree

From Abū Hurayrah (*raḍiyAllāhu 'anhu*), 'the Messenger of Allāh (ﷺ) said,

"The strong believer is more beloved to Allāh than the weak believe and in both of them there is good. Be desirous and seek after that which would benefit you and ask the help of Allāh and do not despair. If you are afflicted with something then do not say *'if only'* I had done this then such and such would have happened. Rather say,

قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ

"Qadarullāhi wa mā shā'a fa'ala"

"It is the decree of Allāh and He does whatever He Wills." [62, 63]

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[61] Reported by Ṣaḥīḥ Bukhārī.

[62] Imām al-Nawawwī said, 'Al-Qāḍī 'Āyād said that some scholars said, 'this negation applies to when someone actually believes that had he done a certain action then he would not have been affected (by what actually did happen) As for the one who resigns to Allāh's Will he believes that nothing will afflict him unless Allāh wills for it to happen.' Consider what Abū Bakr (*raḍiyAllāhu 'anhu*).

[Translators note] i.e., Abū Bakr was saying If you were to raise your head... Here he was referring to the incident in the cave with the Prophet (ﷺ) When Quraish were searching for them. See biography of the Prophet (ﷺ).

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Seeking Refuge with Allāh from the Whisperings of *Shayṭān* and the Heretics

From Abū Hurayrah (*raḍiyAllāhu 'anhu*), 'the Messenger of Allāh (ﷺ) said,

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al-Qāḍī said, there is no (*hujjah*) proof for this; such a person is not more knowledgeable or aware about what the future would have held. Thus he is not rejecting the Decree after it has happened. He said,

Thus most of what Al-Bukhārī mentions in his chapter (*what is permitted in saying 'if'*) is like a hadith which reads, "Were your people not close to the period of kufr I would have completed it (the Ka'bah) according to the foundations laid by Ibrahīm." Reported by Ṣaḥīḥ Bukhārī.

And; "If I were to stone to death without witnesses I would have stoned this lady." Reported by Ṣaḥīḥ Bukhārī.

And; "Were it not for placing hardship upon my ummah, I would have ordered you to use the siwak." Reported by Ṣaḥīḥ Bukhārī.

Such ḥadīth which do not shun the Decree nor have a dislike for it because they inform us of our belief while that thing is happening. Were this forbidding not about what is in a persons decree it would not leave him and not be part of his decree.

Al-Qāḍī says my meaning of the ḥadīth is you can prohibit what is apparent and general but not prohibit beyond measure, this is indicated by the saying of the prophet (ﷺ) when you say "if only" it opens a way for shaytanṛs work. This is the saying of Al-Qāḍī.

I said: The word "*law*" may be used in the past tense. Eg. The Prophet's (ﷺ) saying, if I had formerly come to know what I know lately, I would not have driven the (*Hady*) animal for sacrifice with me.... So its clear that the prohibition of saying "*law*" is only unrestricted to that while if there is no benefit in it then it is a type of glorification (*as if to say....*) not a prohibition. As for the one who is regretful about what has passed from obedience to Allāh or that something was impossible or unfeasible to do then such thoughts are not wrong There are many more current uses of this word in other ḥadiīh, and Allāh knows best.

[63] Reported by Ṣaḥīḥ Muslim.

> "*Shayṭān* will come to one of you and say who created this and that until he asks, who created your Lord? When it comes to that one should seek refuge in Allāh and stop[64] (such idle thoughts)." [65]

And in some narrations,

> "Whoever finds himself like that then let him say, I have believed in Allāh, and in some others, then Let him say, I have believed in Allāh and His Messengers."

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[64] This is compulsory for the Muslim. It's absolutely essential not to persist in such contemplation and he must not give way to *Shayṭān* by invoking him against his own self. He must try to reflect on the creation of Allāh as He Praise to Him-has described it for people of understanding, **"They think deeply about the creation of the heavens and the earth (saying) Our Lord, You have not created all this without purpose, glory to You. Give us salvation from the torment of the Fire."** [*Sūrah Āl-'Imrān*: 191]

al-Ḥāfiẓ says about (such idle thoughts), means, not to elaborate on that but seek refuge in Allāh to repel it. He knows that he wants to undermine a Muslim's *din* and mind through these whisperings so the Muslim should strive to repel it and become occupied with other things.

al-Khaṭṭābī said, this ḥadīth shows that if *Shayṭān* whispers such thoughts then that person must seek refuge with Allāh from *Shayṭān* and refrain from prolonging these impulses. He said, this is contrary to the situation he is in is limited. This is not the same as when a person who wants to delve into such matters with the purpose of achieving proof for himself. The difference between both people is that one is sincere in his search for knowledge whilst the other seeks arguments and explanations to understand and conclude. Through his persistence he does not obtain proof because of his limitations as a human being. *Shayṭān* however continues to whisper and whatever argument he can force a person to accept he will strive to do. He hopes that the person will feel helpless and will deviate from the truth. We seek Allāh's Refuge from that.

[65] Reported by Ṣaḥīḥ Muslim.

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Seeking Refuge[66] with Allāh when Angry

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[66] The explanation of seeking refuge: Ibn Kathīr said seeking refuge is resorting to Allāh and clinging to His side from every evil and everything that is associated with evil. Taking refuge will become his rejection of evil and the shelter will become his desire for bringing about good.

He said before from the beauty of the *isti'adah* are that it is cleanliness of the mouth from the speech and obscenities that it is engaged in. The mouth is scented by it because it is the recitation from the Words of Allāh. It is asking Allāh for help - the mighty and Majestic - and acknowledging His ability. The servant acknowledges his modesty in front of Allāh and his inability to resist this open enemy who no one can prevent or avert except Allāh the one who created him. No form of deceit or bribe has the ability to grant or answer the supplications; no person can hide his good deeds apart from this enemy of the human race as the verses of the Qur'ān indicate. The meaning of *A'ūdhu billāhi min as-Shayṭāni- rajīm* - is that you seek protection, close to Allāh from *Shayṭān* the outcast that he doesn't harm you in your religion and in your lifes affairs or that he doesn't stop you from doing what you have been commanded to do or make you fear doing something you should do, for *Shayṭān* will never stop preventing man, it is only Allāh that can stop Him. This is why Allāh ordered man to beware of the deceit of *Shayṭān*, and his affability to doing good in order to turn him and his characteristics far away from the harm he causes. Allāh also ordered us to seek protection from the jinn amongst *Shayṭān* because he shouldn't be tempted to accept bribery from them nor become affected or impressed by their charm because they are naturally evil. Nothing can stop them from trying to reach you except the One who created them. This is the meaning in three verses of the Qur'ān, the fourth of which I do not know. Allāh-praise be to Him- says in *Sūrah Al-A'rāf*, **"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)."**

This is concerning our conduct with the enemies of man. Then He says, **"And if an evil whisper comes to you from Shayṭān then seek refuge with Allāh. Verily he is All-Hearer, All-Knower."** [*Sūrah Al-A'rāf* (7): 199-200]

Allāh says in *Surah Mu'minūn*, **"Repel evil with that which is better. We are best acquainted with the things they utter. And say, My lord I seek refuge with you with the whisperings of the devils."** [*Sūrah Mu'minūn* (23): 96-97]

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Allāh says,

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Also, in *Sūrah Fuṣṣilat*, **"The good deed and the evil deed cannot be equal. Repel the evil with one, which is better, then verily! He, between whom and you there was enmity (will become) as though he was a close friend. But none is granted it except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter) and if an evil whisper from shaytan tries to turn you away (O Muḥammad, from doing good) then seek refuge in Allāh. Verily, He is the All-Hearer, The All-Knower."** [*Sūrah Fuṣṣilat* (41): 34-36]

Ibn al-Qayyim said in an explanation about the slave preserving himself from *Shayṭān*, warding off his evil and protecting himself - in his *tafsir* - that Allāh says about the *istia'dha* with Allāh from the *Shayṭān*:

In another place Allāh says, **"Indeed He is All-hearer, All-Knower."** It was stated earlier that the meaning of *As-Samī'* here is that He hears the *du'ā*'s and responds to them and this hearing is not free from His Hearing in general. Upon reflecting on these wonderful meanings of the Qurān one sees that Allah confirms the description of *As-Samī'* and *Al-'Alīm* with mention of the form "*huwa*" (He is The All-Hearing, The All-Knowing). This confirms the attribution of hearing.

In both *āyāt* Allāh is saying that He hears and Sees. The Arabic language however permits an interchangeable structure by use or omission of the Al. Allāh is both *As-Samī'* and *Samī'* and *Al-'Alīm* and *'Alīm*. (The All-Hearer, An All-Hearer, The All-Knower, An All-Knower) In both cases this position is restricted to Allāh for nothing else can share such an attribute and such a characteristic - *SubhanAllāh*.

In *Sūrah Fuṣṣilat* there is further advice when the order to seek refuge occurs. It does so after stating a difficult situation that only the patient ones can bear. An evil deed should be exchanged for something good and better and such can be achieved by patient people who will own a great portion (of happiness in the Hereafter), as Allāh says.

Shayṭān does not call people to do this rather he shows them that this is degrading thing and a failure. He enemies exert pressure on the person encouraging him to retaliate and making it seem as if it is a normal thing to do. If he is weak but prays and asks Allāh to keep it away from him it will not be bad for him but neither will it be good? Such a persons good deeds will not be affected by his

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وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ
فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾

And if an evil whisper from *Shayṭān* tries to turn you away then seek refuge in Allāh. Verily He is the All-Hearer, the All-Knower.

[*Sūrah Fuṣṣilat*: 36]

From Sulaymān bin Surd (*raḍiyAllāhu 'anhu*) I was sitting with the Prophet (ﷺ) when two men were insulting one another. The face of one of them had become red and his jugular veins had puffed up (out of anger) so the Prophet (ﷺ) said,

> "I surely know a word if he who had become angry had said it that which he is experiencing would have left him. If he had said,
>
> أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم
>
> "I seek refuge in Allah from the accursed *Shayṭān*." [67]

So they said to him Verily the Prophet (ﷺ) said,

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bad until he begins to contradict this, or unless Allāh wills. In this case he will lose his share of good in this world and place himself in a vulnerable position susceptible to *Shayṭān*'s provocations.

As for *Sūrah Al-A'rāf*, then its verse orders us to turn away from the ignorant people, but it doesnṛt command us to change. Since it's easier on the soul not to be too involved with them. *Shayṭān*'s greed and evil in this type of repulsion are not like his desire to stop man from doing good deeds as Allāh says in *Sūrah Fuṣṣilat*: 34-36.

[67] In one narration: I seek refuge from the *Shayṭān*

> "Seek refuge with Allāh from *Shayṭān*, he said: Do you think me possessed!." [68]

Seeking Refuge from *Shayṭān* upon Hearing the Barking of a Dog

From Jābir bin 'Abdullāh (*raḍiyAllāhu 'anhu*), 'The Messenger of Allāh (ﷺ) said,

> "When you hear the barking of dogs and the braying of a donkey at night then seek refuge with Allāh for indeed they see what you don't.'" [69]

Seeking Refuge from *Shayṭān* upon Hearing the Braying of a Donkey

From Abū Hurayrah (*raḍiyAllāhu 'anhu*), 'The Prophet (ﷺ) said,

> "When you hear the crowing of the rooster then ask for Allāh's Blessing for it has seen an angel, and when you hear the braying of a donkey seek Allāh's Protection from *Shayṭān* for it has seen a *Shayṭān*." [70, 71]

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[68] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[69] Reported by Aḥmad in his *Musnad*, the chain is *ḥaṣan*.

[70] Al-Qāḍī 'Āyād said, 'The benefit of this command to seek protection is that when you fear the evil of *Shayṭān* and his whisperings then you will resort to Allāh to turn it away from you.'

Driving *Shaytān* away from the House

From Abū Hurayrah (*radiyAllāhu 'anhu*), 'the Messenger of Allāh (ﷺ) said,

> "Do not make your homes like the graveyards, indeed *Shaytān* flees from the house in which *Sūrah Al-Baqarah* has been read." [72]

Protection that Safeguards the House and Food from *Shaytān*

From Jābir bin 'Abdullāh (*radiyAllāhu 'anhu*), 'He heard the Prophet (ﷺ) saying,

> "If a man enters his house and remembers Allāh whilst entering and eating *Shaytān* says (to his companion) there is no place to pass the night and no dinner. But if he enters without remembering Allāh, *Shaytān* says, you have caught a place to pass the night. And if he does not mention Allāh's Name before eating he says, you have caught both a place for the night and dinner." [73]

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[71] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[72] Reported by Ṣaḥīḥ Muslim.

[73] Reported by Ṣaḥīḥ Muslim.

Protecting the Food from *Shayṭān*

From Hudayfah (*raḍiyAllāhu 'anhu*) who said, 'We attended a dinner with the Prophet (ﷺ) we did not lay our hands on the food until Allāh's Messenger (ﷺ) had laid his hand and commenced eating. Once we went with him to a dinner when a girl came rushing in as if someone had been pursuing her.[74] She was about to lay her hand on the food when Allāh's Messenger (ﷺ) caught her hand. Then a desert Arab entered (in a hurry) as if someone had been pursuing him. He (ﷺ) caught his hand and said; "*Shayṭān* considers that food lawful on which Allāh's name is not mentioned. He had brought this girl so that the food might be made lawful for him and I caught her hand. And he had brought this desert Arab so that (the food) might be lawful to him, so I caught his hand. By Him in who's Hand is my soul, it was *Shayṭān*'s hand that was in my hand along with her hand."' [75, 76]

[74] In one narration, As if she was being chased, meaning very hurriedly according to al-Nawawwī. A narration with Muslim from a *marfū'* ḥadīth of Jābir, 'Indeed *Shaytān* attends to you whenever you so something even when you eat so if you drop a morsel of food then pick it up and blow away the harmful part then eat it for it will prompt *Shayṭān* to eat it. When you have finished then lick your fingers for you do not know in which part of the food the blessing will be.'

Imām al-Nawwawī said, 'Here there is a warning to remain cautious of *Shayṭān* for he clings to man so he should be prepared and protect himself from *Shayṭān* and not be affected by whatever he tries to beautify for him.'

[75] i.e., The Prophet (ﷺ) felt *Shayṭān*'s hand when he grabbed the girl's hand.

[76] Reported by Ṣaḥīḥ Muslim.

Protection said by the one who Stops to Rest at a Place

From Khawla bint Ḥakīm as-Salāmiyyah (*raḍiyAllāhu ʿanhā*), I heard Allāh's Messenger (ﷺ) saying,

> "When any of you stops to rest somewhere then say,
>
> أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ
>
> A'ūdhu bi-kalimātillahi tammāti min sharri ma khalaq
>
> "I seek refuge in Allāh's complete and perfect word from the evil He has created."
>
> Then nothing can harm you[77] until you move on.[78]

Protection said by the One who Stumbles from his Riding Beast

From a man[79] who said, I was riding behind the Prophet (ﷺ) and his animal jolted and the man said, May *Shayṭān* be disgraced!

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[77] He (ﷺ) said; 'nothing would harm you.' In general, when he enters a place, he will not be harmed by the evil of mankind, jinn, vermin and predators, etc.

[78] Reported by Ṣaḥīḥ Muslim.

[79] This man was a companion of the Prophet (ﷺ) who said, I was riding behind the Prophet (ﷺ), there is no danger of ignorance through not stating his name so all of the companions from doing so.

He (ﷺ) said,

> "Do not say May *Shayṭān* be disgraced[80] for surely when you say that he will grow until he becomes the size of a house and he will say, by my power (this happened). Rather say instead, *Bismillāh* for when you say that he shrinks until he becomes the size of a fly." [81]

Restraining Ones Yawning

From Abū Hurayrah (*raḍiyAllāhu 'anhu*), 'who said that the Prophet (ﷺ) said,

> "Indeed Allāh likes sneezing and dislikes yawning, so if someone sneezes then praises Allāh then it is obligatory on every Muslim who heard him to say, *Yarhamukāllah* May Allāh be merciful to you." But as regards yawning it is from *Shayṭān* so one must try ones best to restrain the yawn as much as possible for when you yawn *Shayṭān* laughs at you.[82]

In another narration of Muslim, "When you yawn in prayer then try to suppress[83] it as much as you can for *Shayṭān* enters (into

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[80] *Ta-'i-sa* (to perish, become wretched) or *ha-la-ka* (to be wiped out, annihilated) these words are given as examples of how *Shayṭān* meddles with speech and misconstrues words in this manner to cause interference.

[81] Reported by Aḥmad in his *Musnad* and Sunan Abū Dāwūd.

[82] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[83] Imām al-Nawawī says about *then let him clasp it* Clasping is seizing or restraining.

your mouth)."

In one narration,

> "Then he should clasp it (his mouth) with his hand."

Being Alone with a Woman[84] (Other than those who are Forbidden to you in Marriage)

From 'Umar ibn al-Khaṭṭāb (*raḍiyAllāhu 'anhu*) who said, 'The Messenger of Allāh (ﷺ) said,

> "...And there is no man alone with a woman except that *Shayṭān* makes is the third..." [85]

Protection Through Speech Upon Intercourse

From Ibn 'Abbās (*raḍiyAllāhu 'anhuma*), 'The Messenger of Allāh (ﷺ) said, "When anyone of you when intending to have sexual

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The scholars say, The command to suppress and try to stop the yawn by placing the hand over the mouth is so that *Shayṭān* does not reach his goal of entering the mouth by disfiguring himself and laughing at the yawner.

[84] Or being with those who are forbidden to you (cannot be your *mahrams*), this does not include all those mentioned in the Islāmic *Sharī'ah* as *mahrams*.

[85] Reported by Aḥmad in his *Musnad* and ibn Ḥamīd.

relations with his wife says,

بِاسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Bismillāhi Allāhummā jannibna ash-Shayṭān wa jannibnā ash-Shayṭān mā razaqtanā.

O Allāh keep *Shayṭān* away from us; and keep *Shayṭān* away from what you grant us." [86]

Then *Shayṭān* would never harm[87] that child should it be ordained that they will have a child.

[86] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[87] Its said, the meaning here is that the child will not be exposed to trials in his religion and return to disbelief. It doesn't mean that he will be completely safe-guarded from disobedience because all of the sons of Ādam commit sin. He will not harmed by the actual participation of the act of intercourse between his parents.

It means he is not stung in his waist during childbirth. I say, with reference to the last part, the saying of Allāh's Messenger (ﷺ) No-one is born without the sting of *Shayṭān*.... except for Maryam and her son.

In the ḥadīth that indicates mention of Allāh and making supplication to Him from *Shayṭān* and asking for His blessing In the Name of Allāh and the "*A'ūdhubillāh*" apply to refuge from all the evils, and this is being aware because this is achieved by doing good deeds and being determined in them. There is an indication that *Shayṭān* closely accompanies man and is not deterred from him except when the person makes remembrance of Allāh.

The Last Two *Ayāt* of Surah al-Baqarah are Protection from *Shaytān*

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ
إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ
وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا
وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ
ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ
رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا
تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ
أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

"'āmana ar- rasūl bi- mā unzila 'ilay -hi min rabb -hi wa- al- mu'minūn kull 'āmana bi- 'allāh wa- malā'ikah -hi wa- kutub -hi wa- rusul -hi lā nufarriq bayna 'aḥad min rusūl -hi wa- qālū sami'nā wa- aṭa'nā ghufrān -ka rabb -nā wa- 'ilay -ka al- maṣer. lā yukallif 'allāh nafs(an) 'illā wus' -hā la- -hā mā kasabat wa- 'alay -hā mā iktasabat rabb -nā lā tu'ākhidh -nā 'in nasenā 'aw akhṭa'naa rabb -nā wa- lā taḥmil calay -nā 'iṣr(an) ka- mā ḥamalta -hu 'alā 'alladhena min qabli -nā rabb -nā wa- lā tuḥammil -nā mā lā ṭāqah la- -nā bi- -hi wa- u'fu can -nā wa- ighfir la- -nā wa- irḥam -nā 'anta mawlā -nā fa- unṣur -nā 'alā al- qawm al- kāfirīn."

"The Messenger has believed in the Guidance which has been revealed to him from his Lord

and so do the Believers. They all believe in Allāh, His angels, His books and His Messengers. They say we do not discriminate against anyone of His Messengers. And they say: 'We hear and we obey. Grant us Your forgiveness, O Lord; to You we shall all return. Allāh does not burden any human being with more than he can bear. Everyone will enjoy the credit of his deeds and suffer the debits of his evil-doings. ' The believers say: 'Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place on us a burden as You placed on those before us. Our Lord! Lay not on us the kind of burden that we have no strength to bear. Pardon us, Forgive us, Have mercy on us. You are our Protector, help us against the unbelievers.'"

[*Sūrah Al-Baqarah* (2) : 285-286]

From Abū Mas'ūd al-Anṣārī (*raḍiyAllāhu 'anhu*), 'The Prophet (ﷺ) said,

> "Whoever recites the last two verses of *Sūrah Al-Baqarah* at night, it will be sufficient for him." [88, 89]

From Numān ibn Bashīr (*raḍiyAllāhu 'anhu*), 'that the Messenger of Allāh (ﷺ) said,

> "Indeed Lord-Blessed and Exalted wrote in a book

[88] About the meaning of the ḥadīth that the sentence with these utterances are sufficient against the protection against *Shayṭān*.

[89] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

before He created the heavens and the earth with thousand years, and revealed in it, two verses and (placed them both) at the end of *Sūrah al-Baqarah*, and no one recites them in a house except it distances *Shayṭān* three nights." [90]

Protection When Sleeping

From 'Ā'ishah (*raḍiyAllāhu 'anhā*), 'when the Prophet (ﷺ) went to bed he would spittle in his hand and read the three refuge seeking supplication[91] then wipe his hands over his body.[92]

Protection when Sleeping through *Ayāt ul-Kursī*

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا
فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا
شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ
وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

[90] Reported by Ḥākim in his *mustadrak*.

[91] Meaning Sūrah Ikhlāṣ, Sūrah An-Nās and Sūrah Al-Falāq.

[92] Reported by Ṣaḥīḥ Bukhārī.

Allāhu lā ilāha illā Huwal-Ḥayyul Qayyūm,lā ta'khuthuhu ainatun wā lā nawm, lahu mā fis-samāwāti wa mā fil-ardh, man thal-lathī yashfa'u 'indahu illa bi ithnihi, ya 'lamu mā baina aidīhlm wa mā khalfahum, wa lā yuḥītūna bishay'im-min 'ilmihi illa bimā shā'a, wasi'a kursiyyuhus-samā-wāti wal-ardh, wa Lā ya'ūdirhu ḥifẓuhuma, wa Huwal- 'Aliyyul- 'Aẓīm.

Allāh! There is none worthy of worship but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[*Sūrah Al-Baqarah* (2) : 255]

From Abū Hurayrah (*raḍiyAllāhu 'anhu*), 'that Allāh's Messenger (ﷺ) put me in charge of the *zakāt* of Ramaḍān. While I was doing so, someone came and began to rummage around in the food, so I caught hold of him and said, By Allāh, I am going to take you to Allāh's Messenger! But the man implored verily I am poor and I have dependents, I am in great need. So I let him go. The next morning the Prophet (ﷺ) said, Abū Hurayrah what did your captive do last night? I replied, O Messenger of Allāh, he complained of being in great need so I had mercy on him and let him go. He (ﷺ) then said, surely he lied to you and will return.

Since I knew he was going to return because of what Allāh's Messenger (ﷺ) had said I laid in wait for him. When he returned and began to dig around in the food I grabbed him and said, I am definitely going to take you to Allāh's Messenger (ﷺ). Again he pleaded Let me go! Verily I am poor and I have a family. I will not return. So I had mercy on him and let him go. The next morning Allāh's Messenger (ﷺ) said, Abū Hurayrah, what did your captive do last night?

I replied, he complained of being in great need and having a family so I let him go. He (ﷺ) said, Surely he lied to you and will return. So again I waited for him and when he came and started to scatter around for food I grabbed him and said, By Allāh, I will take you to Allāh's Messenger (ﷺ). This is the third time and you had promised that you would not return; yet you come back anyway! He said, let me give you some words by which Allah will benefit you. I said, what are they and he replied, whenever you go to bed recite *Ayāt ul-Kursī*,

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ

"Allāh! There is none worthy of worship but He, (*al-Ḥayy*) the Ever Living, (*al-Qayyṭ m*) the One Who sustains and protects all that exists."

[*Sūrah Al-Baqarah* (2) : 255]

From beginning to end, if you do so *Shayṭān* will not come near you until morning. I then let him go. The next morning Allāh's Messenger (ﷺ) said, what did your captive do last night? I said that he claimed that he would teach me some words by which Allāh would benefit me so I let him go. When the Prophet (ﷺ) asked what they were I told him they were to recite *Ayāt ul-Kursī* before going to bed from beginning to end. I also told him (ﷺ)

that he said that a guardian would remain with me and *Shayṭān* would not come near me until I awoke in the morning. The Prophet (ﷺ) said, indeed he has told you the truth although he is a compulsive liar. Do you know whom you have been speaking to these past three nights? I replied No and so he said, that was *Shayṭān*.[93]

Dreams

From Abū Qatādah (*raḍiyAllāhu ʿanhu*), 'the Prophet (ﷺ) said,

> "A good dream is from Allāh and a bad dream is from *Shayṭān* so if anyone of you has a bad dream which makes him afraid, then he should spit on his left side and seek refuge with Allāh from its evil for then it will not harm that person." [94]

In another narration by way of Abū Salāma (*raḍiyAllāhu ʿanhu*), 'I used to have a dream which would make me sick till I heard Abū Qatādah (*raḍiyAllāhu ʿanhu*) saying I too, used to have a dream which would make me sick till I heard the Prophet (ﷺ) saying, A good dream is from Allāh so if anyone of you saw a dream which he liked he should only tell it to one he loves, and if he saw a dream which he disliked, he should seek refuge with Allāh from its evil and from the evil of *Shayṭān*. He should spit three times on his left and not tell it to anyone for it will not harm it.

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[93] Reported by Ṣaḥīḥ Bukhārī and Sunan al-Tirmidhī.

[94] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

From Abū Sa'īd Al-Khudrī (*raḍiyAllāhu 'anhu*), 'that he heard Allāh's Prophet (ﷺ) saying,

> "If any of you see a dream which he likes then it is from Allāh, so you should praise Allāh for it and narrate it to others, and if you see something else (i.e. a dream that you dislike) then it is from *Shayṭān* so you should seek refuge from its evil and not mention it to anyone for it will not harm you." [95]

From Jābir ibn 'Abdullāh (*raḍiyAllāhu 'anhu*), 'that the Messenger of Allāh (ﷺ) said,

> "If any of you sees something he dislikes in a dream the he should spit to his left three times and seek refuge with Allāh from *Shayṭān* three times and change the side on which he is lying." [96]

From Abū Hurayrah (*raḍiyAllāhu 'anhu*), 'that the Prophet (ﷺ) said,

> "When the time draws near (the Resurrection) a believer's dream can hardly be false. The truest vision will be of the one who is himself the most truthful in speech for the vision of the Muslim is the forty-fifth part of prophet hood. Dreams are of three types. The first is a good dream, which is a good tiding from Allāh, a bad dream, which causes grief, is from *Shayṭān* and the third is a suggestion of one's own mind. So if any of you see a dream that he dislikes

[95] Reported by Ṣaḥīḥ Bukhārī.

[96] Reported by Ṣaḥīḥ Muslim.

he should stand to pray and not relate it to anyone." [97]

Seeking Refuge from being led Astray by *Shayṭān* at Time of Death

From Abū al-Yasr (*raḍiyAllāhu 'anhu*) who said, 'Allāh's Messenger (ﷺ) used to say,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ التَّرَدِّي، وَالْهَدْمِ ،
وَالْغَرَقِ، وَالْحَرِيقِ، وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ
الْمَوْتِ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا،
وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا»

"Allāhumma innī a'ūdhu bika min-l-tarrrdi wa-I-hadami wa-I-gharki wal ḥarīki wa a'ūdhu bika an yatakhabaṭania ash-Shayṭānu 'indal mawt wa a'ūdhubika an amwata fi sabilika mudabaran wa a'ūdhu bika an amwata ladayghan."

"O Allāh I seek refuge in You from death through falling into a ditch, drowning, burning and decrepitude. O Allāh I seek refuge in You from *Shayṭān* causing me to fumble at the time of death. And O Allāh I seek refuge in You from dying while fleeing from the enemy. I seek refuge in You from dying from a

[97] Reported by Ṣaḥīḥ Muslim.

poisonous sting." [98]

Following the Sunnah of the Messenger of Allāh (ﷺ)[99]

From Ibn Mas'ūd (*raḍiyAllāhu 'anhu*),who said, 'You should not give away a part of your Ṣalāh to *Shayṭān* by thinking that it is necessary to turning around from one's right side only (after finishing the prayer). I have seen the Prophet (ﷺ) often turning around from his left side.' [100]

[98] Reported by Sunan Abū Dāwūd and Sunan an-Nasa'ī.

[99] Allāh says, **"So whoever follows My guidance shall neither go astray nor fall into distress and misery."** [*Sūrah Ṭāḥā* (20): 123].

[100] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

Authentic *Ruqyah* according to the *Sharīʿah*

THE PURPOSE OF *Ruqyah* - the harm it repels and the protection sought by it. What preceded was an outline of the method in which to repel *Shaytān*'s evil work and harm followed by the means of protection. This was a combination of having *taqwā* in Allāh, a strong reliance in Him and making abundant remembrance of Him. A person should turn to Him completely and seek refuge from *Shaytān* in Him alone. He should be mindful of actions like *wuḍū'*, and of the compulsory and optional prayers, he should try his best to make supplication at the specific times throughout the day such as in the morning, the evening, whilst entering or leaving a place, with the verses of the Qur'ān and he should observe the other types of supplications too. For this is the best type of cure, even if it is delayed in coming.

We will now mention additional narrations concerning *Ruqyah*

from authentic sources and precise verses of the Qur'ān.

Seeking a Cure through Invoking Allāh the Exalted

Indeed the whole matter of being cured lies in His Hands completely, as Ibrāhīm (*'alayhis-salām*) said,

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

And when I am ill it is He Who cures me.

[*Sūrah ash-Shūrā* : 80]

Whenever Allāh's Prophet paid a visit to a patient, or a patient was brought to him, he used to invoke Allāh, saying,

اللَّهُمَّ ربَّ النَّـاس، مُـذْهبَ البـاس، اشْفِ أنْتَ الشـافي،
لا شـافي إلا أنْتَ، شِفَـاءً لا يُغَادرُ سَقَمًا»

"Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease."

In one narration,

«وأَنْتَ الشَّافي»

"You are the One Who cures." [1]

[1] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

And Allāh the Most High and Exalted said;

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن
يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ

Allāh do touch thee with hurt there is none can remove it but He.

[*Sūrah Yūnus* : 107]

And Allāh the Most High and Exalted said;

قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ
مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ
أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ
ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾

ṇIf indeed thou ask them who it is that created the heavens and the earth they would be sure to say "Allāh." Say: "See ye then? The things that ye invoke besides Allah can they if Allāh wills some Penalty for me remove His Penalty? Or if He wills some Grace for me can they keep back His Grace?" Say: "Sufficient is Allāh for me! In Him trust those who put their trust."

[*Sūrah Zumar* : 38]

And Allāh the Exalted said;

وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ

And your Lord says: "Call on Me; I will answer your (Prayer)." [*Sūrah Ghāfir* : 60]

And Allāh the Exalted said;

وَإِذَا سَأَلَكَ
عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he calls on Me; let them also with a will listen to My call and believe in Me; that they may walk in the right way.

[*Sūrah al-Baqarah* : 186]

Aṭā bin Abī Rabah said; 'Ibn 'Abbās said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet (ﷺ) and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allāh for me.' The Prophet (ﷺ) said (to her),

> 'If you wish, be patient and you will have (enter) Paradise;[2] and if you wish, I will invoke Allāh to cure you.'[3] She said, 'I will remain patient, and added, 'but I become uncovered, so please invoke Allāh for me that I

[2] This is a consolation for the affected person whose illness is prolonged. If he has been patient with it then Allāh has reserved a beautiful reward for him.

[3] Al-Ḥāfiẓ Ibn Ḥajr said in *Fath Al-Bari*; - 'This shows that the complete curing of a disease lies in supplication and turning to Allāh. It has a better effect and is more beneficial than using drugs, especially when considering their effects on the body. They are worse than the medicinal benefits brought to the body in the first place. This type of curing does however depend on two things. First that the sick person has a sincere intention, and the other that the doctor or the one curing has the willpower and *taqwā* to rely upon Allāh for a cure. Allāh knows best.'

> may not become uncovered.' So he invoked Allāh for her."' [4]

The Enchantment and Bewitchment of the Prophet (ﷺ) was dealt with Increased and Continuous Supplication

From 'Ā'ishah who said; 'A man called Labid bin al-A'sam from the tribe of Bani Zaraiq worked magic on Allāh's Prophet (ﷺ) till the Prophet 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 Allāh and invoked for a long period, and then said,

> "O 'Ā'ishah! Do you know that Allāh 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.'[5] The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwān.'[6] 'So Allāh's Messenger along with

[4] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[5] *Al-Mashata* - fallen hair from the head and beard.

[6] *Dharwān* - A well in Madīnah in the garden of Banu Zurayq.

> some of his companions went there and came back saying, 'O 'Ā'ishah, 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.ī I asked. 'O Allāh's Prophet? Why did you not show it (to the people)?" He said, "Since Allāh cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth." [7]

The Use of *Ruqyah* and Repelling *Shayṭān* through Verses of the Qur'ān

First of all, the whole Qur'ān is a cure. And Allāh the Most High and Exalted said;

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ
مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts and for those who believe a Guidance and a Mercy.

[*Sūrah Yūnus* : 57]

And Allāh the Most High said;

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

[7] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

We send down (stage by stage) in the Qur'ān that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.

[*Sūrah al-Isrā'* : 82]

With the exception of some *Sūrāt*, the ones included in this chapter will proceed.

Reciting of Sūrah al-Baqarah

The Messenger of Allāh (ﷺ) said:

> "Do not make your house as graveyards. Satan runs away from the house in which *Sūrah al-Baqarah* is recited." [8]

From Abū Umāmah who said;

> "I heard Allāh's Messenger (ﷺ) say: Recite the Qur'ān, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones,[9] *al-Baqarah* and *Sūrah al-'Imrān*, for on the Day of Resurrection they will come as two clouds or two shades[10], or two flocks of birds in ranks[11], pleading

[8] Reported by Ṣaḥīḥ Muslim.

[9] *al-Zahirawyn* (The two bright ones) - They are called this because of their light, guidance and great reward.

[10] linguist say that the cloud and shade shade man from everything above his =

> for those who recite them.[12] Recite *Sūrah al-Baqarah*, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it." [13]

Mu'awiyah said: It has been conveyed to me that here *Batala* means magicians.

Mention of the excellence of *Ayāt-ul Kursī* and the last two *ayāt* of *Sūrah al Baqarah* and how these are a defence against *Shayṭān* has already preceded.

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head such as clouds, dust etc. The ulema say that it refers to the reward that will come to them like two clouds.

[11] In some narrations, "like two flights of birds in ranks." The meaning of two flocks or two flights is the same that they are both two groups or herds, "Birds in ranks." The singular is *safa*, plural *sawaf*, these are birds that spread their wings in the air.

[12] Hell and the angels* will be driven forth and it will be as if they'll be excessive in their intercession. * *al-Zabaniyyah* - See Sūrah al-'Alaq : 18

[13] Reported by Ṣaḥīḥ Muslim.

Ruqyah using Sūrah al-Falaq and Sūrah al-Nās

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

"Qul a'ūdhu bi- rabb al- falaq. min sharr mākhalaqa. wa- min sharr ghāsiq 'idhā waqaba. wa- min sharr an- naffāthāt fe al-'uqad. wa- min sharr ḥāsid 'idhāḥasada."

"Say: I seek refuge with the Lord of the dawn. from the mischief of all that He has created; and from the mischief of darkness when it overspreads; from the mischief of those who blow on knots (black magic); and from the mischief of the envier when he envies."

[*Sūrah al-Falaq* (113) 1-5]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

"Qul a'ūdhu bi- rabb an- nās. mālik an- nās. 'ilāh an-

nās. min sharr al- waswās al- khannās. 'alladhe yuwaswis fesudor an- nās. min al- jinnah wa- an- nās."

"Say: I seek refuge in the Rabb of the mankind, the King of mankind, the real God of mankind, from the mischief of the slinking whisperers (*Shaytān* and his workers). who whisper into the hearts of people, whether he be from among the jinn or from the mankind."

[*Sūrah an-Nās* (114) 1-6]

Theses two *Sūrah*'s are of tremendous consequence. No one should refrain from using them; rather we should adhere to use them abundantly. When they precede something it will be good.

From 'Ā'ishah who said;

> "Whenever Allāh's Prophet became sick, he would recite *Mu'awwidhāt* (*Sūrah al-Falaq* and *Sūrah an-Nās*) and then blow his breath over his body. When he became seriously ill, I used to recite (these two *Sūrah*'s) and rub his hands over his body hoping for its blessings." [14]

'Ā'ishah reported that when any of the members of the household of Allāh's Messenger fell ill, he (ﷺ) used to blow over them by reciting the *Mu'awwidhāt* (*Sūrah al-Falaq* and *Sūrah an-Nās*) and when he suffered from the illness of which he died, I used to blow over him and rubbed his body with his hand for his hand had greater healing power than my hand.[15]

[14] Reported by Ṣaḥīḥ Bukhārī.

[15] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

From 'Uqbah ibn 'Āmir who said; 'Allah's Messenger (ﷺ) said:

> "What wonderful verses have been sent down today, the like of which has never been seen! They are: 'Say: I seek refuge with the Lord of the dawn,' and 'Say: I seek refuge with the Lord of men.'" [16]

Ruqyah using Sūrah al-Fātiḥah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾
ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا
ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ
وَلَا ٱلضَّآلِّينَ ﴿٧﴾

"Bi- ism 'allāh ar- raḥmān ar- raḥīm. al- ḥamd li- 'allāh rabb al- 'ālamīn. ar- raḥmān ar- raḥīm. mālik yawm ad- den. 'eyā -ka na'bud wa- 'eyā -ka nasta'īn. ihdi -nā aṣ- ṣirāt. al- mustaqīm. ṣirāt. 'alladhena an'amta calay -him ghayr al- maghḍob 'alay -him wa- lā aḍ- ḍāllīn."

"In the name of Allāh, the Compassionate, the Merciful. All praise is for Allāh, the 'Lord' of the

[16] Reported by Ṣaḥīḥ Muslim.

Worlds. The Compassionate, the Merciful. Master of the Day of Judgment. O'Allāh! You Alone we worship and You Alone we call on for help. O'Allāh! Guide us to The Right Way. The Way of those whom You have favored; not of those who have earned Your wrath, or of those who have lost The Way."

From Abū Sa'īd al Khudrī who said; 'Some of the Companions of the Prophet came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them, while they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the companions of the Prophet), "Have you got any medicine with you or anybody who can treat with *Ruqyah*?" The Prophet's companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep.[17] One of them (the Prophet's companions) started reciting *Sūrah al-Fātiḥah* and gathering his saliva and spitting it (at the snake-bite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet (whether it is lawful)." When they asked him, he smiled and said,[18] "How do you know that *Sūrah al-Fātiḥah* is a *Ruqya*? Take it (flock of sheep) and assign a share for me." [19]

[17] In one narration, So they gave him flock and milk to drink.

[18] In one narration Divide it and assign for me a share.

[19] Reported by Ṣaḥīḥ Bukhārī.

Other Sūrah's used as *Ruqyah*

From 'Ā'ishah who said, 'Allah's Prophet used to treat with a *Ruqyah* saying,

«أذْهِبِ الْبَـاسَ، رَبَّ النَّاسِ،
بِيَدِكَ الشِّفَـاءُ لا كَاشِفَ لَهُ إلاأَنْت»

"O the Lord of the people! Remove the trouble. The cure is in Your Hands, and there is none except You who can remove it (the disease)." [20]

'Ā'ishah reported, when any person amongst us fell ill Allah's Messenger used to rub him with his right hand and then say;

«أذْهِبِ الْبَـاسَ، رَبَّ النَّاسِ،واشْفِ أَنْتَ الشَّافِي،
لا شِفَـاءَ إلا شِفَاؤُكَ،شِفَـاءً لا يُغَادِرُ سَقَـمًا»

"O lord of the people, grant him health, heal him for You are a Great Healer. There is no healer, but with Your Healing Power one is healed and the illness is removed."

So further added, when Allah's Messenger (ﷺ) fell ill and his illness took a severe turn. I took hold of his hand so that I should do with it what he used to do with it (i.e., I would rub his body with his sacred hand). But he (ﷺ) withdrew his hand from mine and said;

[20] Reported by Ṣaḥīḥ Bukhārī.

«اللَّهُمَّ! اغْفِرْ لِي واجْعَلْنِي مَعَ الرَّفِيقِ الأَعْلَى»

"O Allāh Pardon me and make me join the Highest Companionship."

She said; 'I was gazing at him constantly whereas he had passed away.' [21]

From'Abdul-'Azīz who said; 'Thābit and I went to Anas bin Mālik. Thābit said, "O Abū Ḥamzah! I am sick." On that Anas said, "Shall I treat you with the *Ruqyah* of Allāh's Prophet (ﷺ)?" Thabit said, "Yes." Anas recited,

اللَّهُمَّ ربَّ النَّاسِ، مُذْهِبَ البَاسِ، اشْفِ أَنْتَ الشَافِي،
لا شَافِي إلا أَنْتَ، شِفَاءً لا يُغَادِرُ سَقَمًا»

"O Allāh! The Lord of the people, the Remover of trouble! (Please) cure (Heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment." [22]

'Ā'ishah reported that when any one fell ill or had any ailment or injury he (ﷺ) would place his fore finger upon the ground and then lift it by reciting with the Name of Allāh and said;

«باسْمِ اللهِ ، تُرْبَةُ أَرْضِنا.
بِرِيقَةِ بَعْضِنَا، لِيُشْفَى بِهِ سَقِيمُنَا، بِإِذْنِ رَبِّنَا»

[21] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[22] Reported by Ṣaḥīḥ Bukhārī.

"The dust of our ground with the saliva of one of us[23], it would serve as a means whereby our illness would be cured with the sanction of Allāh."

And in one narration,

«لِيُشْفَى سَقِيمُنَا»

"As a means to cure our illness." [24]

From'Uthmān ibn Abu'l-'Ās ath-Thaqāfī 'Uthmān made a complaint of pain to Allāh's Messenger (ﷺ) which he felt in his body at the time he had become Muslim. Thereupon Allāh's Messenger (ﷺ) said:

"Place your hand at the place where you feel pain in your body and say

بِسْمِ اللّٰهِ. (ثلاثاً)

Bismillāh (in the name of Allāh) three times,

and seven times:

[23] The majority of scholars say that the ground means by the beauty of the earth. The earth of Madīnah is specially known for its blessing.

Spittle (*Riqatī*) is smaller in quantity than *riq* (spitting out saliva). So the meaning of the ḥadīth is that he (ﷺ) would blow spittle onto his forefinger and then place it on the ground (dust). Then whatever would cling to it he'd rub on the person's affected place of pain or wound. Then he (ﷺ) would say the supplication whilst his hand was on the wound.

[24] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

أَعُوْذُ بِاللّٰهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وأُحَاذِرُ

I seek refuge with Allāh and with His Power from the evil that I find and that I fear." [25]

Ruqyah of Jibrā'īl

From 'Ā'ishah wife of the Prophet (ﷺ) who said; 'When Allāh's Messenger (ﷺ) fell ill, Jibrā'īl used to recite these verses:

بِاسْمِ اللهِ يُبْرِيكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ،
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ كُلِّ ذِي عَيْنٍ»

"In the name of Allāh, He may cure you from all kinds of illness and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye." [26]

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[25] Reported by Ṣaḥīḥ Bukhārī.

From Ibn Mājah with an authentic chain. 'Uthmān ibn Abu'l-'Ās said when Allāh's Messenger (ﷺ) sent me in charge of At-Taif something came to me in my prayer (and confused me until) I couldnt remember what I had prayed. When I experienced this I traveled back to Allāh's Messenger (ﷺ) He asked Is that you 'Uthmān ibn Abu'l-'Ās? I replied Yes O Messenger of Allāh. He said What has brought you here?. I replied O Allāh's Messenger I came across something in my prayer that confused me until I could not remember what I had read. He (ﷺ) said That is a *Shaytān* who stays near you. It drew close and sat at the bottom of my chest. ('Uthmān said) He (ﷺ) hit my chest with his hand and spat in my mouth saying Leave! Enemy of Allāh! He did this three times. Then 'Uthmān said Your action was right (true). And then 'Uthmān said I never felt that interference again in my life.

[26] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

From Abū Sa'īd al Khudrī who said; 'Jibrā'īl came to Allāh's Messenger (ﷺ) and said: 'Muḥammad, have you fallen ill?' Thereupon he said: 'Yes.' He (ﷺ) said:

بِاسْمِ اللهِ أَرْقِيكَ. مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ
شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اللهُ يَشْفِيكَ، بِاسْمِ اللهِ أَرْقِيكَ

"In the name of Allāh I exorcise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allāh would cure you and I invoke the name of Allāh for you." [27]

Ruqyah for the Evil Eye

From 'Ā'ishah who said; "The Prophet (ﷺ) ordered me or somebody else to do *Ruqya* (if there was danger) from an evil eye." [28]

From 'Abdullāh ibn 'Abbās who said; 'Allāh's Messenger (ﷺ) said:

"The influence of an evil eyes is a fact; if anything would precede the destiny it would be the influence of an evil eye,[29] and when you are asked to take bath

[27] Reported by Ṣaḥīḥ Muslim.

[28] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[29] This is proof of *Qadr* (Decree) and it is true from the texts of the Qur'ān and the sunnah and by consensus of *Ahl-as-Sunnah*. It means that all things happen =

(as a cure) from the influence of an evil eye, you should take bath." [30]

From Jābir ibn 'Abdullāh who said; "Allāh's Prophet (ﷺ) granted sanction to the family of Hazm for incantation (in mitigating the effect of the poison of) the snake, and, he said to Asmā' daughter of Umays: What is this that I see the children of my brother[31] lean?[32] Are they not fed properly? She said: No, but they fall under the influence of an evil eye. He said: Use incantation she recited (the words of incantation before him), whereupon he (by approving them) said: Yes, use this incantation for them." [33]

From Umm Salamah, the wife of the Prophet; 'that the Prophet (ﷺ) in her house a girl whose face had a black spot.[34] He said. "She is under the effect of an evil eye;[35] so treat her with a

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by Allāh's Decree. Nothing happens except according to whatever Allāh has destined for it to happen and Allāh already has knowledge of it. The Eye can neither bring harm nor good or evil unless and until it is Allāh's Decree. This is the correct and most valid position on the matter of the evil eye for it is indeed a potentially powerful detriment.

[30] Reported by Ṣaḥīḥ Muslim.

[31] i.e., the children of Jā'far bin Abī Ṭālib (*raḍiyAllāhu 'anhu*).

[32] i.e., thin, fragile and slender.

[33] Reported by Ṣaḥīḥ Muslim.

[34] *Sūrah* has been explained in the ḥadīth as paleness. As for black, Ibn Qutayba says it is a colour that is different from the colour of the face.

[35] She has been affected by the eye, this is the harm caused by *Shayṭān*.

Ruqyah."' [36]

Performing *Ghusl* because of the Evil Eye and Pouring Water over the One Affected

The preceded ḥadiīh 'Abdullāh ibn 'Abbās related from the Prophet (ﷺ);

> "When you are asked to take bath (as a cure) from the influence of an evil eye, you should take bath."

Umāmah ibn Saḥl ibn Ḥanif. 'Āmir bin Rabi'ah saw Saḥl bin Ḥanif performing *ghusl* and said to himself; 'I have never seen what I have seen today, such beautiful skin! (No sooner had he said this than) Saḥl fell to the ground. I went to Allāh's Messenger (ﷺ) and said,

> "O Messenger of Allāh do you know Saḥl ibn Ḥanif, By Allāh he didn't even lift his head.[37] He (ﷺ) asked, Do any of you suspect anyone? They replied, We suspect that it was 'Āmir bin Rabi'ah. Umāmah said Allāh's Messenger (ﷺ) called 'Āmir bin Rabi'ah and became angry with him saying, Do you people knowingly kill your brother without asking for Allāh's blessings?[38] Go and make *ghusl* for him. So 'Āmir per-

[36] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

[37] In one narration, By Allāh he didn't even lifts up his head nor gain consciousness. In another narration, You know Saḥl, he fell to the ground.

[38] In one narration, If any of you sees something in his brother that amazes him he should seek blessings for him.

formed *ghusl* of his face, hands, elbows, shoulders, limbs and legs, and inside of his *izār*. Then the water over Saḥl and he immediately recovered as if never afflicted." [39]

In one narration,

'Āmir bin Rabi'ah said, 'I never saw the like of, what I did today, nor a body like a virgin. He (continued to say) suddenly Saḥl became unwell on the spot and severely ill, so I went to Allāh's Messenger (ﷺ) and told him that Sahl was very ill and he was unable to walk to you O Messenger of Allāh (ﷺ)...

Ruqyah from Venomous Reptiles

Anas ibn Mālik reported that he had been granted sanction (to use incantation as a remedy) by the Prophet (ﷺ) for the sting of the scorpion and for curing small pustules and dispelling the influence of an evil eye.[40]

From 'Abdur-Raḥmān ibn al-Aswad who related from his father, 'I asked 'Ā'ishah about treating poisonous stings (a snakebite or a scorpion sting) with a *Ruqyah*. She said, "The Prophet (ﷺ) allowed the treatment of poisonous sting with *Ruqyah*." [41]

Awf ibn Mālik Ashjah who related that; "We practised incanta-

[39] Reported by Aḥmad, Ibn Mājah, and Sunan an-Nasa'ī.

[40] Reported by Ṣaḥīḥ Muslim.

[41] Reported by Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

tion in the pre-Islāmic days and we said: Allāh's Messenger, what is your opinion about it? He said:

> "Let me know your incantation and said: There is no harm in the incantation, which does not contain shirk in it." [42]

Jābir ibn 'Abdullāh reported that Allāh's Messenger (ﷺ) prohibited incantation. Then the people of 'Āmir bin Hazm came to Allāh's Messenger (ﷺ) and said; 'We know an incantation which we use for curing the sting of the scorpion but you have prohibited it.' They recited (the words of it) to him, so he (ﷺ) said;

> "I do not see any harm in it, so he who is competent amongst you to do good to his brother should do that." [43]

Jābir ibn 'Abdullāh reported that Allāh's Prophet (ﷺ) granted a special sanction for incantation in case of the snake poison to a tribe of Amr. Abū Zubayr said: 'I heard Jābir ibn 'Abdullāh as saying that the scorpion stung one of us as we were sitting with Allāh's Messenger (ﷺ). A person said: 'Allāh's Messenger, I use incantation (for curing the effect of sting), whereupon he (ﷺ) said:

> "He who is competent amongst you to benefit his brother should do so." [44]

[42] Reported by Ṣaḥīḥ Muslim.

[43] Reported by Ṣaḥīḥ Muslim.

[44] Reported by Ṣaḥīḥ Muslim.

In another narration,

Jābir ibn 'Abdullāh; 'I had a maternal uncle who (with the help of the incantation/*ruqyah*) treated the sting of the scorpion. Allāh's Messenger (ﷺ) forbade *ruqyah*. He went to him and said O Messenger of Allāh, you forbade to practice the *ruqyah* whereas I use it for curing the sting of the scorpion. Then he (ﷺ) said;

> "He who is capable amongst you of employing it as a means to do good should do that." [45]

Warning Against Performing Magic, Soothsaying and Revealing their Falsehood

Allāh The Most High says,

وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ

but the devils disbelieved, teaching mankind magic.

[*Sūrah al-Baqarah* : 102]

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allāh).

[*Sūrah al-Baqarah* : 102]

[45] Reported by Ṣaḥīḥ Muslim.

Safiyyah reported from some of the wives of Allāh's Prophet (ﷺ) that Allāh's Prophet (ﷺ) said:

> "He who visits a diviner (*Arraf*) and asks him about anything, his prayers extending to forty nights will not be accepted." [46]

From 'Ā'ishah who said; 'I heard Allāh's Prophet (ﷺ) saying,

> "The angels descend to the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, come down to inspire the soothsayers with it, and the latter would add to it one-hundred lies of their own." [47]

Increasing in Seeking Forgiveness

All calamities and misfortunes occur and are resolved with an increase in a person's request for forgiveness. Allāh says,

وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا
كَسَبَتْ أَيْدِيكُمْ وَيَعْفُواْ عَن كَثِيرٍ ﴿٣٠﴾

Whatever misfortune happens to you is because of the things your hands have wrought and for many (of them) He grants forgiveness.

[*Sūrah ash-Shūrā* : 30]

[46] Reported by Ṣaḥīḥ Muslim.

[47] Reported by Ṣaḥīḥ Bukhārī.

Seeking Allāh's forgiveness drives away misfortunes and calamities. Allāh says,

وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

And Allāh would not punished them while you are amongst them, nor will He punish them while they seek forgiveness.

[*Sūrah al-Anfāl* : 33]

Hūd (*'alayhis-salām*) said to his people,

وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ ﴿٥٢﴾

O my people! Ask forgiveness of your Lord and then repent to him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimṭ n* (criminals and disbelievers).

[*Sūrah Hūd* : 52]

Seeking forgiveness holds back trial and tribulation. Allāh, the Most High says

فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟

When Our Torment reached them, why then did they not humble themselves (believe with humility)?

[*Sūrah an-Anām* : 43]

So the oppressed person should direct himself asking

for forgiveness and humility. If he has misappropriated property, he should return it, for the supplication of the oppressed is answered.

Allāh is Sufficient for us and He is the Best Disposer of Affair

ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ
فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾
فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟
رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ
يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾

Men said to them: 'A great army is gathering against you:' and frightened them: but it (only) increased their faith. They said: 'For us Allāh sufficient and He is the best disposer of affairs. And they returned with Grace and Bounty from Allāh: no harm ever touched them; for they followed the good pleasure of Allāh: and Allāh is the Lord of bounties unbounded. It is only the Evil One that suggests to you the fear of his votaries: be ye not afraid of them but fear Me if you have faith.'

[*Sūrah Āl-'Imrān* : 173-175]

Reported in Bukhari upon the authority of Ibn 'Abbāss who said; 'Allāh is Sufficient for us and He Is the Best Disposer of affairs,' was said by Ibrāhīm when he was thrown into the fire;

and it was said by Muḥammad when they (i.e. hypocrites) said, 'A great army is gathering against you, therefore, fear them,' but it only increased their faith and they said:

إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ
فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾

Men said to them: 'A great army is gathering against you:' and frightened them: but it (only) increased their faith. They said: 'For us Allāh sufficient and He is the best disposer of affairs.

[*Sūrah Āl-'Imrān* : 173]

Indeed Allāh suffices us and is the best trustier for all our affairs: open harm, a hidden enemy, the evil of the envier, or the misguiding of a devil.

Final Word

A persons seeking refuge with Allāh and turning to Him is through remembrance of Him, and through the recitation of His Book the Qur'ān. It is also by obedience of His orders and abstinence of the prohibitions that He has laid down for us, and following His Messenger. This is the peak of all good and the best protection from every evil,

وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

Whoever holds firmly to Allāh will be shown a way that is straight.

[*Sūrah Āl-'Imrān* : 101]

قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ
مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ
أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ
ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾

If indeed thou ask them who it is that created the heavens and the earth they would be sure to say 'Allāh.' Say: 'See ye then? The things that ye invoke besides Allāh can they if Allāh wills some Penalty for me remove His Penalty? Or if He wills some Grace for me can they keep back His Grace?' Say: 'Sufficient is Allāh for me! In Him trust those who put their trust.'

[*Sūrah Zumar* : 38]

May Allāh protect us and all the Muslims from every evil and detestable matter, and may our Lord protect and preserve our religion and faith. And we ask Allāh to gather us with our Prophet and Beloved, Muḥammad (ﷺ) in the Highest Eternal Paradise that has been prepared for the *muttaqīn*.

May Allāh send His Prayer and Peace upon our Prophet Muḥammad and upon his family and Companions.

Index of Arabic Words

AWLIYĀ': plural of *walī*; friend, ally, loyal companion. From the word *wilāyah* meaning loyalty and closeness, the opposite of enmity.

BARZAKH: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

BIDʿAH: innovation, that which is newly introduced into the religion of Allāh.

ḌAʿĪF: weak; the ḥadīth that is neither ṣaḥīḥ nor ḥasan because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being mauḍūʿ, fabricated.

DHIKR: remembrance, recollection, technically referring the remembrance of Allāh.

DUʿĀ: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (*duʿā ʿibādah*) and supplication of request (*duʿā masʾalah*). The first type of *duʿā* can be understood when one understands that every act of worship is done with the

unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allāh. The second type of *du'ā* is whereby one explicitly asks his Lord of something such as 'O Allāh! Grant me good in this world and the Hereafter.' The second type includes the first type and the first type necessitates the second type.

ḤADĪTH: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnād*. Rarely the term is also used to refer to a text attributed to a Companion or a *Tābi'ī*.

ḤĀFIẒ: pl. *Ḥuffāẓ*. Ḥadīth Master, commonly referred to one who has memorised at least 100000 ḥadīths.

ḤASAN: good, fair. A ḥadīth whose *isnād* is continuously linked of just, morally upright narrators but whose precision (*ḍabṭ*) falls short of the requirements of the ṣaḥīḥ ḥadīth; containing no irregularity (*shādh*) and no hidden defect (*'illah*). A ḥadīth can be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

ĪMĀN: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

ISLĀM: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

ISNĀD: support. The chain of authorities on which a narration is based, linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

JĀHILIYYAH: Pre-Islāmic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

KHALAF: successors. A reference to those who followed a path other than the path of the Salaf.

KHALĪFAH: pl. *khulafā'*. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islāmic state. Also called *Amīr al-Mu'minīn* or Leader of the Believers.

KUFR: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

MUDALLIS: one who does *tadlīs*

MURSAL: disconnected. A ḥadīth whereby a *Tābi'ī* narrates directly from the Prophet (ﷺ) without mentioning the Companion. In the view of the majority of Scholars it is a subcategory of ḍa'īf.

QADR: Divine Decree and Destiny.

QUR'ĀN: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātiḥah and ending with an-Nās.

ṢAḤĀBAH: The Companions of the Prophet (ﷺ), those who saw him, believed in him and died upon that belief.

ṢĀḤĪḤ: correct, authentic. A ḥadith which has a continuously linked *isnād*, of just, morally upright and precise narrators; containing no irregularity (*shādh*) or hidden defect (*'illah*). Hence five conditions have to be met: the *isnād* being continuously linked; the justice (*'adl*) of the narrator; the precision (*ḍabṭ*) of the narrator; its not being *shādh*; and its not containing an *'illah*. The ḥadĪth can be ṣaḥīḥ in and of itself, or it can contain a defect but still be ruled to be ṣaḥīḥ due to supporting evidences.

SALAF: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the *Ṣaḥābah*, the *Tābi'ūn* and the *Tab' Tābi'ūn* due to the ḥadīth, 'The best of people are my generation, then the one that follows, then the one that follows.'

ṢIDQ: truthfulness, the conformity of the inner to the outer such that the deeds and statements of the person do not belie his beliefs and vice-versa. *Ṣidq* is the foundation of faith and results in peace of mind, lying is the foundation of hypocrisy and results in doubt and suspicion, and this is why the two can never co-exist without being at odds with each other. al-Junayd was asked as to whether *ṣidq* and *ikhlāṣ* were the same or different and he replied, 'They are different, *ṣidq* is the root and *ikhlāṣ* is the branch. *Ṣidq* is the foundation of everything and *ikhlāṣ* only comes into play once one commences an action. Actions are only acceptable when they combine both.' The one who has true *ṣidq* will be free of self-conceit.

SHĀDH: irregular, odd. A ḥadīth narrated by a trustworthy and precise narrator that contradicts the narrative of other narrators or the narration of one more trustworthy and precise than him, provided that a reconciliation is not possible.

SHIRK: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

SUNNAH: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

TĀBIʿŪN: The generation following that of the Companions.

TABʿ TĀBIʿŪN: The generation following that of the *Tābiʿūn.*

TAQWĀ: the basic meaning of which is setting a barrier between two things. This is why it is said that one *ittaqā* with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has taqwa (*muttaqī*) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

TAWḤĪD: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.