



# **SATAN**

## **THE ACCURSED**

**COURSE FOR CHILDREN**

**JAMEEL KERMALLI**

Salaamun 'Alaykum

Welcome to the Course – by **ZAHRA FOUNDATION**, Florida, USA - in SATAN – The Accursed.

The Course is divided into an Introductory Part, THIRTEEN parts (lectures, discussions, a brief commentary on the verses (in al-Qur'an) that contain Shaytan, Shayateen and Iblis. Commentaries and Discussions by great scholars on Chapter an-Nas and al-Falaq. Seeking protection from Shaytan, by different Shia Scholars.

Introduction, Goals and Objectives, Acknowledgments, AND Introductory files to the Course on SATAN – The Accursed Course is attached in MSWORD format. Please read carefully.

The Introductory Materials contain:

*Prophet Yahya and Shaytan*

*Iblis, Shaytan - a General Outlook*

*Army of Shaytan*

*al-Taba Tabai on Shaytan*

*Dr. Bahmanpour on SHAYTAN*

*How Shaytan Nullifies Our Good Actions*

*Admonition from Iblis*

1) The FIRST part contains details and text on the following:

Seeking Protection from Shaytan – Imam Ali (AS), Imam Sajjad (AS), al-Shirazi, al-Haeri, al-Majlisi and al-Khumeni.

2) The LAST part contains details and text on the following:

Lectures on SHAYTAN – *Mujahid Ali Sherrif*

**INTRODUCTION**

The Religion al-Islam emphasizes all Muslims, men and women, to learn about Shaytan as much as one can, and in the process, to increase faith about the Unity, Power and Dominance of The One Allah. There are many views on The Satan and and this course will take you through almost everything that is out there, and many texts have been translated from Arabic.

**GOALS AND OBJECTIVES**

The course is designed to please the Imam al-Mahdi (AS) of The Time, and so we can understand and appreciate the methods in which Shaytan misleads us and his trickeries.

**ACKNOWLEDGMENTS**

This entire course was developed, and is a result of reading and researching many books, and lectures by Dr. Bahmanpour, Mujahid Ali Sheriff. Zahra Foundation takes no credit towards the development of this course. The works of al-Majlisi, al-Haeri, Faqih Imani, al-Taba Tabai, al-Kashani, al-Tabarsi, Mir Ahmed Ali, and so forth, have all been instrumental towards the development of this course.

Together with the above, and as per the scholars of Islam, this kind of direct knowledge of Allah was only available through The Aimmah and may Allah bless all of them, and include us in these blessings.

**IBLIS: THE ARCH-DECEIVER JINN**

*Being familiar with your enemy is the very first step in fighting him. How Iblis works, who works for him or with him, how he approaches humans, how to deal with his temptations and insinuations..., are all topics which should be on the top of everyone's list of priorities.*

- Let us, first of all, explain the meaning of the word "Iblis". Like "Satan", it is an Arabic word. Consulting the famous lexicon Lisan al-Arab by Abu al-Fadl Jamal al-Din Muhammad ibn Mukarram ibn Manzour, we find the following on P. 29, Vol. 6 (Dar Sadir, Beirut, Lebanon, 1300 A.H./1883 A.D.):
- Root word: *balasa* or *ablasa* (both past tense verbs) from the mercy of Allah: he lost all hope for the mercy of Allah, and he regretted, hence Iblis, a name attached to Azazel (his original name).
- Azazel is the name of Iblis in the Old Testament. "Iblis" is a noun used as a descriptive adjective. Consulting a good English-English dictionary such as The Random House College Dictionary (Random House, Inc., New York, 1975) Azazel is described as "the scapegoat released on the [Jewish] Day of Atonement, or its destination, hell, "and as one of the "fallen angels."

*"Satan" is an adjective used as a noun. Its Arabic origin is shaytan, someone irate, enraged, angry, furious, burning with the fire of wrath; shiyat means burning.*

*In Greek, his name is Phosphorus.*

*In Latin mythology, he is referred to as Lucifer, "the light-bearing." This same Latin word also describes planet Venus, the morning star.*

*In Isaiah 14:12, Lucifer is said to be king of Babylon. This must have been used metaphorically, for certainly most of Babylon's kings were devilish, very evil, proud and arrogant.*

- Moreover, there is no such name among all those who ruled not only the city capital Babylon but all of the kingdom of Babylonia. Like the Pharaohs of Egypt, for many centuries contemporaries of the kings of Babylon, these kings demanded their subjects to worship them as their gods. The story of Prophet Abraham and Nemrud is an example.
- Azazel is mentioned in traditions transmitted by renown traditionalist such as Tawus al-Yamani (d. about 106 A.H./724 A.D.) and Mujahid ibn Jabr, Abu al-Hajjaj who both say that:

Before committing his sin, Iblis used to be one of the angels named Azazel. He was one of the residents of the earth, and he belonged to a group of angels known as the jinns. None among the angels was more diligent or more knowledgeable than him. When he disobeyed Allah, He caused him and made him a Satan and named him Iblis.

- According to Ibn Abbas and al-Masudi, before his fall, Iblis was beautiful, ennobled and honored, a ruler over the lower heavens and the earth, and one of the keepers of the janna, the earthly Paradise, temporary home of Adam and Eve.
- When he fell from grace, the Almighty cursed him, deformed him, and cast him away from His mercy. All of this is documented in al-Tabari's tafsir. All Iblis's offspring, therefore, are deformed and ugly, as a matter of fact, the ugliest of all jins. Had humans only seen them, they would have wondered how they ever listened to them and obeyed them.
- There is another theory as to how Iblis came to be mixed with the angels. It is recorded by Sayyid Ali ibn Tawus on p.33 of his book Sa'd al-Su'ood. He says that in the Tablets of prophet Enoch (Idris), there is a record of how the jinns were multiplying and how corrupt they were; so, Iblis pleaded to Allah to save him from them and to let him be in the company of the angels instead, and that Allah granted him his wish.
- Iblis's kunya is "Abu Murra."
- When the Meccans wanted to assassinate the Messenger of Allah in a plot very well documented in history books, a man named al-Shaykh al-Najdi appeared to them. He, in fact, was none other than Iblis. Iblis had simply taken the form of that man and came to the plotters with the suggestion to select one man from each of the Meccan tribes for the execution of their scheme so that Muhammad's blood would be lost among them and Banu Hashim, his clan, would simply be unable on its own to face all the other tribes combined. The kunya of that Najdi was "Abu Murra." Iblis, therefore, was named likewise.

- The jinns eat and drink, marry, and have their own social system. Some of them live for thousands of years, but there is no term set for Iblis and his offspring; he and they shall live till the Day of Judgment. Such respite granted to Iblis is referred to in verses such as these:

He (Iblis) said: *Lord! Grant me a respite till the time when they are raised (for judgment). He (Allah) said: So surely you are of the respited ones, till the period of the time made known. (Qur'an, 15:36-38)*

- This respite means an exemption from having to die, one that lasts till Israfil blows his trumpet for the second, not the first, time, with a time period of forty years between both blows.
- Some scholars, however, are of the view that this respite will terminate at the "minor qiyama", that is when Imam Mahdi (AS), the Awaited Savior, will reappear to put an end to all tyranny and mischief and to start a period of peace and tranquility never enjoyed before in the entire history of mankind.
- Naturally, such an enjoyment can never be complete without first putting an end to Iblis's mischief-making, and Allah knows best.

*What did Iblis do before committing his disobedience?*

Here is a tradition transmitted by Ibn Abbas that sheds light on this subject:

- The first to dwell on earth were the jinns.
- They caused corruption on it and shed blood, killing each other.
- Allah then sent Iblis to them with an army of angels to annihilate them.
- They were a tribal group called jinns.
- Iblis and the angels with him caused a bloodbath among them and eventually banished them to the islands in the oceans and to the mountains.
- His success caused him to be proud and haughty.
- He said, *I have done something nobody has ever done before.*
- Allah was aware of how Iblis felt, but the other angels who were in his company were not.

Jameel ibn Durraj once asked Imam Abu Abdillah al-Sadiq (AS) about Iblis, whether or not he was an angel. "He was not an angel," said the Imam (AS), " ... *he was from the jinns, and he was in the company of the angels. The angels regarded him as one of them, but Allah knew that he was not; so when He ordered him to bow down to Adam, he did what he did.*

- Iblis knew exactly what he was made of; he knew that unlike the angels who were created from light (noor), he, being a jinn, was created from fire; in the following Qur'anic verse, he admits this fact:

He (Allah) said: *What inspired you from making obeisance when I commanded you to? He (Iblis) said: I am better than him: You have created me of fire, while him have You created of dust. (Qur'an 7:12)*

The Almighty Himself, Creator of everyone and everything, tells us that Iblis was one of the jinns in many verses; here is one of them:

*And when We said to the angels: Make obeisance to Adam, they made obeisance but Iblis (did not). He was of the jinns, so he transgressed the commandments of his Lord. (Qur'an, 18:50)*

- This verse has confused some people: On one hand, the Almighty says that He addressed the angels, and Iblis was amongst those addressed; so, will that not make him one of them? Not necessarily according to the way Arabs use their language. On the other hand, the very same verse very clearly states that "he (Iblis) was of the jinns."

Ali ibn Ibrahim narrates a tradition traced to Imam Muhammad al-Baqir (AS) who quotes the Commander of the Faithful Imam Ali ibn Abu Talib (AS) stating the following:

- Seven thousand years passed since two species, the jinns and the nisnas, were on earth when Allah the Exalted wanted to create a new creation.
- He unveiled the curtains of the heavens and said to the angels: Look at the residents of the earth from among My creation; look at the jinns and the nisnas.
- When they saw all the sins they were doing, they deemed them monstrous and said: *Lord! You are the Exalted One, the Omnipotent, and there are Your weakling creatures being sustained by Your sustenance, yet they live in disobedience to you while You do not seek revenge for Yourself.*
- When He heard the angels say so, He said to them, *I am going to create a successor to them on earth who will be the hujja (argument or proof) on earth.*
- The angels then said, *Glory to You! Are you going to permit to live on it one who will cause corruption just as the jinns have done? Make a successor one of us, for we do not disobey You; rather, we always Praise, Glorify, and Sanctify You.*
- The most Exalted One said, *I know what you do not; I wish to create a creation Myself and to bring out of his offspring prophets and righteous servants as well as guided Imams who I shall appoint as successors (of one another) over My creation and on My earth, and I shall purge My earth from the nisnas and exile the tyrant ones from among the disobedient jinns and let them reside in the air and throughout the earth, and I shall create a curtain between the jinns and My creations.*
- The angels then said, *Lord! Do whatever You please.*
- Allah then distanced them from the Arsh (Throne) as far as the distance of five hundred years.
- They gathered around it and pointed at it with their fingers, whereupon the Lord looked mercifully at them and set up for them the ma'moor House and said to them: *Circle around it, leave the Throne alone, so they circled it, and it is the House entered every day by seventy thousand angels who never return to it.*
- Allah, therefore, made the ma'moor House for the repentance of the residents of the heavens, then He made the Ka'ba for the repentance of the residents of the earth.

Imam Ali (AS) has also said the following about Iblis as recorded in [Nahjul-Balagha](#):

Conceit overcame him, so he boasted of the superiority of his origin over Adam, and he became fanatical in his bias to his own. The enemy of Allah, therefore, is the leader of fanatics, the ancestor of the proud, the one who set the foundations of fanaticism. He argued with Allah with regard to His destiny, wearing outfit of arrogance, taking off the robe of humility. Do you not see how Allah, because of his pride, humiliated him and because of his arrogance abased him? He made him in the life of this world condemned, and

He prepared for him in the hereafter the fire. Had Allah desired to create Adam of light that snatches the eye-sight and dazzle the minds, and had He made his fragrance breathtaking, He would have just done that. And had He done so, all would have submitted to him, and it would have been easier for the angels to tolerate him.

But Allah, the most Exalted One, tries His creation with a little of what they do not know in order to thus test them, in order to rid them of pride, in order to distance them from conceit; so, you should learn a moral lesson from what Allah did to Iblis! He nullified all the good things he had done for such a very long time and all his endeavor, for he had adored Allah for six thousand years, whether they were years of this life's calculation or of that of the hereafter, all because of a moment's touch of pride!

Ali ibn Ibrahim, the renown mufassir, has said,

- Pride is the very first transgression whereby Allah was disobeyed by Iblis.
- Iblis said, *Lord! Exempt me from having to prostrate to Adam, and I (in return) shall worship You in such a way no angel near to You nor a sent messenger ever will.*
- Allah said, *I have no need for your worship. I wish to be adored as I wish, not as you.*
- But he refused to prostrate, whereupon Allah said to him, *Get out of it, for you are accursed.*
- Iblis said, *How so, Lord, while You are the Just One Who never oppresses? This means You will not reward me for all the good deeds I have done.*
- Allah said, *No, I will not, but ask me whatever you wish of the affairs of the life as rewards for your good deeds, and I shall grant it to you.*
- The first thing Iblis asked for was to remain alive till the Day of Judgment, and Allah, the most Exalted One, granted him his request.
- Then he asked Him to give authority over Adam's offspring, and He granted him this one too.
- Then he said, *Let me be as close to them as the blood in their veins,* and Allah said, *I grant you this one, too.*
- Then Iblis said, *No son is born for them except that two are born for my service, and I shall see them while they cannot see me, and I shall appear to them in any form I wish.* Allah said, *I grant it to you.*
- Then he said, *Lord! Grant me an increase!* Allah said, *I have made for you and your offspring a home in their [humans'] chests.*
- Iblis then said, *Lord! You have given me enough!*
- It was then that Iblis said, as verse 82 of Surat Saad (Qur'an, 38:82) and verse 17 of Surat al-A'raaf (Qur'an 7:17) tell us, *By Your Might, I will surely make them live an evil life, all of them, except Your servants among them, the purified ones, (Qur'an 38:82-82), and, As you have caused me to remain disappointed, I will certainly lie in ambush for them on Your Straight Path, then will I certainly come to them from before them, from behind them, from their right side, and from their left, and You shall not find most of them thankful. (Qur'an, 7:16-17).*

On rare occasions, however, Iblis offered sound advice to a select few, knowing that he by no means could fool them. He offered advice to Noah and Moses:

- When Nuh invoked his Lord to condemn his people and to inflict retribution upon them, Iblis came to him and said, *O Nuh! Remember me in three situations, for I am closer during them to any of the servants of Allah: Remember me when you are angry, and remember me when you have to arbitrate between two contenders, and remember me when you sit with a woman and nobody else is present with you.*
- When Nuh landed from the ark after the flood was over, Iblis came to him and said, *Nobody on the face of earth has done me a bigger favor than you! You invoked Allah against these sinners, so you relieved me from having to deal with them. Shall I, then, teach you two merits? Beware of envy, for it did to me what it did. And beware of avarice, for it did to Adam what it did.*
- One of the pieces of advice Iblis offered Prophet Musa was the following: *Whenever you contemplate upon offering charity, do it immediately, for whenever a servant of Allah contemplates upon paying something by way of charity, I, rather than any of my fellows, will keep him company in order to desist him from doing it.*

Who makes Iblis's job easier? As we have learned from the above, anger is on the top of the list, for when anger overtakes someone, the latter will be too weak to use common-sense, let alone wisdom. He will be rash and erratic. The Commander of the Faithful Imam Ali (AS) wrote a letter once to al-Harith al-Hamadani in which he said, *Beware of anger, for it is a great host of Iblis.*

Besides anger, women play a major role in assisting Iblis in carrying out his schemes, I mean when people are overcome by their carnal desires for women who are not lawful for them.

Iblis once said to Moses, *O Musa! You should never be in the company of a woman who is not permissible for you, for no man does so except that I, rather than any of my fellows, will keep him company.*

#### Definition of Iblis

In the Qur'an, the Devil has 2 names. Iblis, probably derived from the Greek diabolos & used always in the singular & as a personal name, usually in the context of his fall from grace.

Some scholars have argued that Shaytan, his other name which is Arabic & possibly derived from the roots 'to be far from' or 'born with anger,' may have been acquired as a result of his rebellion, while others argue that Iblis is used in context of the Devil's relationship to God, while Shaytan is used in relation to humans. Shaytan occurs much more frequently in the Qur'an than Iblis, usually in connection with the temptation & seduction of humans.

The Qur'an mentions the account of the fall of Iblis several times. When Allah created man, he told all spirits to bow before him. Iblis refused claiming he was better than humans because he was created out of fire instead of mud. Allah then cast him down for his pride. Allah then agrees to let Iblis tempt humanity until the last day when the dead are raised, but tells Iblis he will have no power over Allah, Himself, or any of Allah's servants.

#### Tricks of Satan

As for the tricks of Shaytan against you they are seven.

1. *He obstructs you from doing acts of obedience.* Repel him, if Allah protects you, by realizing that you are in need of these acts of obedience in order to gather provision from this life for the next life which will have no ending.
2. *He commands you to procrastinate in acts of obedience.* Repel him, if Allah protects you, by realizing that your appointed time is not in your hands and that you could die at any moment.
3. *He commands you to rush in acts of obedience by suggesting to you, "Hurry! In order that you can do so and so!"* Repel him, if Allah protects you, by realizing that few acts of obedience done with perfection is better than many done incompletely.
4. *He commands you to perfect your worship in order to be seen of men.* Repel him, if Allah protects you, by realizing that the sight of Allah is enough for you over the sight of men.
5. *He whispers arrogance and pride in your heart by saying, "Who is greater and more precise than your obedience?"* Repel him, if Allah protects you, by realizing that your acts of obedience to Allah is a blessing from Allah, not from yourself. If it were not for the bounty of Allah, you would not be able to establish any act of obedience, which are nothing next to the blessing of Allah Ta`ala.
6. This is the greatest of his tricks, he says to you, *Make strenuous effort in keeping your obedience of Allah secret. Soon He will make your acts manifest before the world!* Repel him, if Allah protects you, that you are a slave of Allah and that He alone is your Master. If He wills, He will manifest you and if He wills He will keep you concealed. If He wills, He will make you important and if He wills He will make you insignificant. That is for Him to decide, and you should not care whether He manifests your good deeds to people or not, because there is nothing in their hands worth seeking after.
7. He suggests in your heart, *There is no need for you to perform acts of obedience to Allah. Truly, if you were created and destined to be among the people of bliss, then there is no danger in you neglecting the acts of worship. And if you were created and destined to be among the people of wretchedness, then there is no benefit in doing them.* Repel him, if Allah protects you, that realizing that you are a slave. And that it is the duty of a slave to obey the commands as is the rights to slaveness (‘ubuudiyya).

LECTURE ON  
**SHAITAN**  
Shaykh Bahmanpour

- We were talking about Shaitan and how it is possible that we worship him.
- It was mentioned in the verse in Surah Yasin.
- If you remember last week we mentioned that Shaitan is a general term - an attribute for an absolutely vicious creature, Insaan or Jinn or whatever.
- And of course there is the big Shaitan, Iblis who was ungrateful to Allah and was expelled and then he works in this world.

*Now, how does Shaitan work in this world in our hearts how does he work?  
How he spreads among us?*

- If you remember, Shaitan is a very busy person and does not have the time to come to all of us and allocate a lot of time for every one us so he should spread his words through some means and this means is his army.
- He has an army certainly.
- The army is mentioned in Surah Isra 62.

There is a conversation between Allah and Shaitan in this Surah and he says,

*What do you say about this creature that you have honored above me, if you give me respite to the Day of resurrection, I will surely seize and mislead his offspring, all but a few.*

The few that he knew he had no power over.

*What do you say about this creature,* was a suggestion to Allah by Shaitan, saying that you are wrong and if you give me respite till the Day of Resurrection you will see how I mislead them but a few.

Allah said, *Go, and whoever follows you, surely, will be recompensed in Hell an ample recompense.*

- *Any one of them that you can with your shirk, you can take them out of the right path and attack them with your foot soldiers; and your cavalry; and become their partner in their children and property; and give them promises.*
- And of course, he cannot promise humans but in deception.
- There are many concepts that if put here and if we ponder about them we will find out how Shaitan works and what are his capabilities.

First of all, it's only his voice.

- Only with your voice, not your hands or other means - and this is very important.
- He has no power over anyone but the power of deception.
- The voice in our hearts and our minds.
- And, that voice if heard, then of course he wins; if not heard, we defeat him.

Therefore this is why Allah says, *the deception of Shaitan is very weak*, he cannot do much work in your hearts; it is just a voice. If you listen to his voice, he is happy and you are waylaid, but if you do not he is defeated.

- He cannot use his hands and other means.

- He has foot soldiers and he has cavalry.
- He does not come to us himself - he sends his foot soldiers and they are us.
- We are his people who go to each other.
- And what he can do is that, he just suggests things in our hearts.
- Now, this is very important, and this is mentioned in many parts of the Qura'n that Shaitan works in our hearts - this way giving us promises.

In Surah Nisa 120 the type of work that Shaitan does is mentioned, *"He gives them false promises and stirs vain desires in them, but Shaitan promises nothing other than sheer desires."*

- Now what does this mean?
- Of course, you cannot be Shaitan in your hearts or soul but imagine if you ponder carefully.
- You cannot be Shaitan, because he is of the other kind, and that other kind is such that they can see us but we don't see him.

Surah A'raf says, *"They see us but we do not see them."*

- So, they come to our minds and give us ideas.
- We have the power of contemplation; but they use our contemplation to create desire.

E.g. If you contemplate that "If I was a chief? Then the idea comes "what could I do?" I could have any car and woman for wife, etc. This becomes the origin for our decisions. They cannot command us but only create desire and this is how we join them. But, if we just think for a second that "I am going to die soon," then all the work of the Shaitan will unravel.

- The reason the intellect becomes ineffective is because we listen to his suggestion.
- There are many things like the desire of becoming powerful over others.
- Why?
- These are the types of deception that he creates and are a part of his suggestion.
- These are desires spread by us too when we admonish our children about values or when we advise our friends of how to go about their business and life.
- It is very much like the work of Shaitan.
- It is all based on the idea that worldly things are very important and one has to make all the efforts to achieve them.

*Like a friend may come and say, of course there is the hereafter - by God - but the present too is very important. You have to get subsistence for your children and it is a most important thing.*

- Now this is an evil suggestion given by the likes of us who are his foot soldiers.
- The realization of what Allah says, you will see that some people are never attracted by these idle ideas and they are more inclined towards the hereafter.
- His success is make you forget the hereafter and then you become defenseless and then these aspirations will come to your minds.

*What are his promises?*

Again, from Quran in Surah Baqarah, *Shaitan promises you and induces you indecent acts but God promises you forgiveness of your sins and a good hereafter.*

It is not only Shaitan, but also Allah is working in our minds. And it depends to whom we submit - we join that party. So not only Shaitan who has this power but Allah too enters our hearts.

Now, how does Shaitan come into your hearts?

- He comes to us to tell us that we have to work hard to attain our desires, and so he tells us about the dos and the don'ts.
- He stops us from charity by saying that we should look after our children and then give charity - so he stops us from charity.
- If he sees you worshipping, he will tell you to pray, but first get sustenance for your children. He talks about your children and you.

*Muaviya really annihilated himself to give the rule to the Banu Umayya in a heredity fashion. But why did he do that? Because Shaitan convinced him that he must first think of his children and how they could rule after him. So he followed him.*

In Surah Ibrahim verse 22 is the confession of the Shaitan and he says, *Verily God promised you the promise of truth and I promised but failed to keep them. I had no authority over you except that I called you and you responded to me, so do not blame but blame yourselves. I cannot be your helper nor can you be mine. Verily I disbelieved you making me partner of God. Surely for the unjust ones there is painful chastisement.*

This is, after the life of everything had ended and human beings accused Shaitan of betrayal.

- He knows that the punishment cannot be increased.
- He did not use his hands to force anyone physically.
- He just called and humans followed and it is entirely their fault.
- We have resigned ourselves.
- We have aspirations but he comes and embellishes and decorates our desires.
- This makes us think that what he suggests is the only goal of human life and we do not think of the values of Qura'n like the value that every individual should realize what he wants and this is what the modern society today is striving for.

Thinkers say that today's society should help the aspiration of the socio-political and others. We should have the freedom to achieve our sexual desires, our desires of power and money etc. People are now fighting that every individual should get what he wants so long as it does not interfere with other people. This is the declaration in the charters of human rights.

Isn't the modern society working for Shaitan?

- But you may say that all desires do not come from Shaitan and yes, some desires are lawful and some are not but this gives access to unbridled desires.
- Yes, it curbs the society's interference into the human desires.
- In this way it gives fuel to the fire that Shaitan has lit about human desires.

- It is inherent in the declaration of human rights.

*If we work in this way - I don't know whether you agree with or not – but human beings become the soldiers of Shaitan and some religious people are inadvertently drawn in to this. Shaitan appoints one Shaitan to a person. Many different species of these desires are suggested by Shaitan and these people who are there to guide us fail to realize this.*

Once he finds that you work well for him, then you are a very valuable foot soldier. Then Allah will appoint a guard for you and place a barrier between you, and the Shaitan can come and join your company in every moment of your life.

*In Surah Fussilat 25, And we have appointed for them intimate companions who have made fair seeming to them, what was before them and what was behind them. And the Word is justified against those who were among the previous generations of the Jinns and men that had passed away before them. Indeed they were the losers.*

These intimate companions have been explained better in Surah Zukhruf verse 36 that says, *And whosoever turns away from the remembrance of the Most Beneficent, we appoint for him Shaitan to be a Qarin, an intimate companion for him.*

Now as I said, they have no physical power to do anything but whatever we comply, they decorate it to tell us that this is the only path to follow.

They think they are guided, the intellectual who knows and not others and find themselves superior, and they do not know that whatever comes from Shaitan is like a virus.

We are somehow captured by Shaitan or Jinn who tell us what to do all the time - this is of course are true. Ibrahim, said, *I feel that punishment from Allah will come to you if you worship the idols, and Shaitan will come and overwhelm you and be with you always. You will then become a party of the Shaitan and you will among the losers on the Day of Judgment.*

Surah Maryam says, *they drive them, they force them forward towards evil.* Allah too will drive them like He says in verse 84 of Surah Maryam, *And We shall drive the Mujrimin, disbelievers in the Oneness of Allah to Hell, in a thirsty state.*

Shaitan drives them like one drives a horse with a whip. The only thing Shaitan does is contemplation, desires and instigation - *and whenever we want to start something we start with cursing him.* He is persistent, and we are at his mercy all the time. If we believe in all the times he has mislead us, then appoints one from his cavalry to be our leader, and then receive the punishment to go to Hell.

*Of course, Shaitan and the sinners will quarrel in front of God. And when Allah asks them why did you sin, Shaitan will answer that the human has done every thing of his own accord. And then God tells them not to quarrel in front of him when the human tries to answer and says they were both given the promises but now they will not be repeated and they will be dealt according to the punishment already foretold. They will go Hell as promised. This is one of the most severe punishments that any one can receive.*

Shaitan can never inspire a good cause and if some one comes with a good cause you may be assured that it is not from Shaitan.

The Surah Shura verse 210 says, *It is not the Shaitan that has revealed the Qura'n. Neither will it suit them nor can they produce it. Verily they have been removed far from hearing it.*

*But whatever comes from Shaitan is indecent.*

This was to refute the claim that the disbelieving Arabs had put after hearing the verses of the book. Since it is not written by man, then it is the work of a Jinn or Shaitan. The disbelievers and Shaitan are two people who hate each other but will have to dwell together. We will be accused of having made the Shaitan powerful.

We should note that if we hear and follow the words of God that have been brought by the angels, we can never be tempted and misled, and we can remain safe from Hell.

Shaitan homes in when he finds some evil intentions in our hearts. If some one sees a ten-pound note on the pavement and then hesitates to pick it up it is the Shaitan who makes him take it by driving him to do this. The evil intention comes from us and Shaitan only cements it.

The story of Adam and Eve also tells us that the origin of foul deeds come from us. If you remember Shaitan told Adam that the tree was the tree of knowledge and he could eat from it. But the desire to eat from that tree was already there in Adam.

In our day to day life we can be guided by the verses at the end of Surah A'raf that say,

If an enticement comes to you, seek refuge with God; indeed He is all hearing, all knowing.

Verily those who guard when afflicted with an evil thought from Shaitan, become mindful, then lo they see aright.

Their brethren drag them deeper into error, so they do not halt their efforts.

When Qura'n is recited to you, listen to it and be attentive, perchance you may receive His mercy.

Allamah Tabatabai on  
**SHAYTAN**

Ali bin Ibrahim has been quoted by al-Kafi narrating about Imam Jafar Sadiq having said,

Jibril came to Adam when he had left Paradise and said,

*O Adam, did not God create you with His very hands and did He not instill in you the special soul? Did He not ask the angels to prostrate before you? Did He not give you the hand of His chosen maid in Marriage and did He not permit you both to stay in Paradise allowing you to eat all that there was - but personally asked you not to eat or go near that particular tree - but you did eat and disobeyed God?*

Adam answered, *O Jibril, Satan swore on God that he was my well wisher and I could never ever dream that someone could swear falsely in the name of God.*

Tafsir Qummi has quoted Imam Jafar Sadiq as saying,

- Satan said, O Lord You are never unjust so how will the rewards for my good deeds be obliterated?
- God answered, No for you will be granted your wish that you may desire on this earth.

The first desire of Satan was to live up to the Judgment Day and God said, "granted".

Satan's next wish was to have complete power over the sons of Adam and God said, " I grant you the power to overwhelm."

Satan asked that he be allowed to infiltrate the blood veins in mankind and God said, " I allow you to infiltrate."

- Satan said that he should be granted two children for every child born to mankind and that he may have the power to see mankind but not vice versa.
- And that he may take any form to manifest himself before them; God said, " Granted".
- Satan then asked God for further grants and God said, " I have let their hearts be your abode."
- Satan then said, *It is sufficient. By your glory I will lure them all away excepting those who are pious and sincere.*

The meaning of this tradition has been discussed earlier and Satan's words, " that I may take the form of any creation I please" means nothing more than that he can influence the thoughts of mankind. He can manifest himself in any form he pleases for the humans but he has no power to change his own form of existence.

Some scholars have concurred that Satan and his progeny are from amongst the Jinns and Jinns have a non-material existence. They can shape their appearance in any material form like dogs, etc. The angels too are non-material beings and can change their form of appearance but cannot appear as dogs and pigs. According to the scholars the existence of these two creations are specific and cannot be proven through intelligence. The concurrence of the scholars is no proof of their statement.

There is problem of numbers about the progeny of Satan though they have multiplied through his existence. How? Has he multiplied in the natural form that we humans do or does he resort to some other method? We do not have information hence we cannot be certain about his method of reproduction.

There are a few traditions that say that Satan copulates with his own soul, lays eggs, and hatches them or that his genital organ is between his two thighs just as in the humans and so they are able to copulate. He has ten children every day and they are males or they may be of both sexes whose intercourse produces further children. But these are conjectures that cannot be proven. There are some unconvincing traditions. There may be more information in the verse that are yet to be explained or deciphered but till date nothing so concrete has been explained and nothing is complimented by the verses of the Qur'an.

al-Kafi has recorded the words of Imam Jafar Sadiq as narrated by Ali bin Ibrahim, Ibn Abi Umair, and Hammad, that the Imam said,

Every heart has two sections out of which is one is for purity and piety and the other is for Satan and his allurements. He orders them to evil while the angel stops them from obeying (Satan). This is the meaning of God's words. Satan had said, " I will lure them from the right and from the left and from above and below and from in front and from the back."

Biharul-Anwar records a traditions of the Messenger in which he has said,

Surely the Satan flows freely with the blood in mankind.

Sahih Muslim records it this way,

The Messenger said, *Every man has a Jinn for companion*, so someone asked *what about you O Messenger?* and he answered, *And for me, but God helped me by making the Jinn a Muslim and he advises me nothing but goodness.*

Tafsir Ayyashi quotes Jameel bin Daraj narrating the words of Imam Jafar Sadiq when he was asked about Satan whether he was one among the angels or used to receive the orders from heaven, *He was not from among the angels but the angels considered him as one of their own. God knew that he was not from among them, nor does he get his orders from the heavens, nor did he attain any prominence.*

Then Tabari came and said that how come Satan was not from among the angels though God has said about the angels, *They all prostrated before Adam excepting Satan.*

Hazrat then recited the words of God *O you believers, believe!* and this was said when the Muminin were not present so the Imam asked, *Does this include the hypocrites who accept Islam superfluously?*

The tradition itself denies that Satan was from among the angels though he lived on the 5<sup>th</sup> heaven and was one its keepers. We should also remember that there are various accounts from both the Sunni and Shia sects about the powers of Satan. They are of two kinds.

One in which the powers and deeds of Satan have been explained and secondly some in which commentaries have been added.

In the first kind, we have the tradition from Hazrat Ali saying.

Do not keep meat cloth in the house because it is the center for Satan, and do not keep mud or filth behind doors. That is the refuge of Satan.

Usul Kafi has quoted Hazrat Ali as saying,

The cobwebs in your house are the abodes of Satan.

The Books further quotes him as saying,

Do not drink water while standing and do not dirty the drinking water with your saliva. Do not sit on graves nor stay alone in the house. Do not wear just one shoe and walk because in such conditions Satan comes very close to you.

Imam Jafar Sadiq has been quoted by the same book

Satan flees when you speak about God. If a person does not take the name of God before copulation then Satan inserts his own phallus too and both the person and Satan do the copulation, though the semen belongs to the man.

A tradition says,

He who sleeps intoxicated is akin to the wife of Satan and spends the night like her.

The Compiler's words: Verse 90 of Surah Maidah clearly defines this subject by saying, *Intoxicants, gambling, divination by seeking a decision through arrows are an abomination of Satan's handiwork.*

In another instance recorded in al-Kafi Imam Baqir is reported to have said,

Surely anger is the oven of Satan that flares in the breasts of Adam's progeny.

The Holy Messenger is reported to have said,

Indeed Satan circulates in the blood of Adam's progeny, so restrict his passage with frugality and hunger.

In the book al Mahasin Imam Ridha has been recorded to quote Hazrat Ali,

His (Satan's) antimony is sleep, his powder is anger and taste is Lies.

**Admonition from Iblis**

The Prophet, peace be upon him and his progeny said:

Once, when Musa b. Imran, peace be upon him, was seated, Iblis approached him, with a hooded cloak of motley colours. As he came nearer, he removed the cloak and greeted Musa. Musa said - Who are you? He said:

I am Iblis. Musa said - May Allah not bring your abode closer (to anyone)! Why have you come? He said: I have come to greet you for the status that you have before Allah, Most High. So Musa said -

*And what about this cloak? He said: With that, I hijack the hearts of the people!*

Then Musa asked him - *Tell me about the sin which when Adam's son commits it, you overpower him and get the better of him? He said: When he becomes conceited, and regards his good deeds as too many; and when his own sins seem small to him.*

Then he told Musa: *I give you three advices:*

- Musa, never be alone with a stranger woman, or allow her to be with you in privacy, for either of you do not meet the other without me being in your company, without my other colleagues!
- And be careful when you give a covenant or pledge to Allah! (Fulfil it immediately). For whenever a man pledges a vow or a covenant with Allah, I intervene between him and its fulfillment - without my colleagues!
- And when you intend giving a charity, give it soon, for when a servant of Allah intends giving alms, I alone, without my colleagues, sit in between his intention and the charity, preventing it!

Then Iblis turned away saying: *O, what a shame, what a grief! I have taught Musa (a secret) which he will impart to the sons of Adam!*

ARMY OF SHAYTAN

O Ali . . . your enemies are the army of Satan

The Prophet, peace be upon him and his progeny said:

- Ali! With you (all) has Allah begun this matter (i.e. Imamate) and with you (all) shall He end it.
- So remain patient, for the good end is for those who guard against evil, fearing Allah.
- You are the army of Allah, and
- your enemies are the army of Satan.
- Blessed is he who obeys you and
- woe unto those who oppose you.
- You are the divine authority over His creation and
- the strong rope (of Allah).
- Whoever adheres to it finds true guidance, and
- whoever discards it, goes astray.
- I beseech Allah to grant you Paradise;
- no one precedes you in your absolute obedience to Allah, and therefore, you are worthier for it.

**Prophet YAHYA (AS)**  
**AND SHAYTAN**

In Majalis Ibn Sheikh Imam Ridha is recorded as quoting his ancestors by saying,

- Satan used to approach the Prophets after Adam till God ordained Hazrat Isa.
- He used to talk to and question them.
- He liked Hazrat Yahya bin Zakaria the most who asked him, O Satan I need you for something.
- Satan replied, Your station is so prominent that you are oblivious of needs. You may ask whatever you want because I will never oppose your wish.
- Hazrat Yahya said, O Satan you tell me how you trap Adam's progeny
- Satan answered, Through love and friendship.
- He then promised to return the next day.
- The next day Hazrat Yahya waited for him after securing the doors tightly.
- *When Satan arrived his face was like that of a monkey, his body was that of a pig and his eyes were vertical in structure. His teeth and mouth were joined together; he had no chin and no beard. He had four hands two on the chest and two on the shoulders and his fingers were reversed. He was wearing a robe and his loin was tightly girdled with a cloth that was multi colored. He had a large bell in his hands and an egg on his head crowned with a metal dog.*
- Hazrat Yahya hesitated but asked him, *What is this that is tied to your midriff?* Satan replied: *This is sorcery that I have beautified for them.*
- Hazrat Yahya asked him about the multi colored threads and he said, *These are the fashion of women that will always be popularized among them, though ultimately it will put them to trial.*
- Hazrat Yahya asked him about the bell and he said, *This contains all kinds of musical instruments, which impassion men drink and make merry. I use them. Hearing these sounds, some refrain from dancing while others dance wildly and tear their clothes.*
- Hazrat Yahya asked him, *What soothes your eyes?* He answered, *Women are my instruments in trapping men, for they gather in the assemblies of righteous people and I approach them, for they gladden my heart.*
- Hazrat Yahya asked him about the egg on his head and he said, *I refrain from going to the assemblies of the righteous because of it.*
- Hazrat Yahya asked him, *Why this iron inside the egg?* He answered, *I perturb the believers' hearts through it.*
- Yahya asked him if he ever was successful against him and Satan answered, *No, but you have a virtue, and that is you eat healthily after a day's fasting and this prevents you from saying your prayer immediately after eating.*

Hazrat Yahya then swore that he would never satiate himself till he meets God. Satan left him and never returned.

**HOW SHAYTAN NULLIFIES OUR GOOD ACTIONS****IKHLAS - Al-Khumeini (AR)**

With my isnad reaching back to the venerable and trustworthy shaykh Muhammad ibn Ya'qub al-Kulayni - may God sanctify his spirit - from Ali ibn Ibrahim, from his father, from al-Qasim ibn Muhammad, from al-Minqari, from Sufyan ibn Uyaynah, from Abu Abd Allah (A), who, explaining the utterance of God Almighty, "That He might try you (to see) which of you is fairest in works." (67:2) said:

It does not mean one of you whose deeds are more numerous, but one who is more rightful in his conduct, and this rightness is nothing but the fear of God and sincerity of intention (*niyyah*) and fear.

Then he (A) added:

To persevere in an action until it becomes sincere is more difficult than (performing) the action itself, and sincerity of action lies in this that you should not desire anyone to praise you for it except God Almighty, and intention supersedes **action**. Lo, verily, intention is action itself.

Then he recited the Qur'anic verse, "Say, everyone acts in accordance with his character (*shakilatih*)"(17:84) adding,

That (*shakilah*) means *niyyah*. [1]

**Ayatullah Ruhullah al-Khumeini on**

## SEEKING THE PROTECTION OF ALLAH FROM SHAYTAN

Through my continuous chain of transmitters reaching up to the shaykh of the traditionists and the best of them, Muhammad ibn Ya'qub al-Kulayni-may God, the Exalted, have mercy upon him-who reports from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Mahbub, from Abd Allah ibn Sinan, who said: "I mentioned to Abu Abd Allah-may peace be upon him-a man who was troubled by *waswas* in his wudhu, and salat, adding that he is a man of intelligence. Thereupon Abu Abd Allah-may peace be upon him-said:

*What kind of intelligence has he, when he obeys Satan?*

I said; *How does he obey Satan?* The Imam replied:

*Ask him regarding its cause and he will tell you that it is a work of Satan.*

- You should know that *waswasah* (or *waswas*, pl. *wasawis*; means satanic insinuations, obsessions and suggestions), doubt, lapse of faith, shirk and the like pertain to satanic insinuation and devilish promptings, which Satan puts into the hearts of people.
- (After Satan has over-powered a person) All one's spiritual and bodily conduct becomes satanic in character, as is the case with *waswas*, doubt, uncertainty, unfounded thoughts and hallucinations. As the will in its bodily activity becomes attuned to them, bodily actions too assume the character of the inward forms; for one's acts are the image of one's will, which in turn is the image of one's thoughts. which are a reflection of the heart's orientation. Hence, when the heart be oriented toward the satanic realm, the suggestions it receives are of a satanic character, involving compound ignorance. As a result, *waswas*, doubt and ambiguities emerge from the inner core of one's being and pervade to the domain of the body.

Al-Ayyashi reports with his chain of transmission from Aban ibn Taghlib from Ja'far ibn Muhammad-may peace be upon the two of them-that he said:

The Messenger of Allah-may Allah's benedictions be upon him and his family-said; There is no believer whose heart does not have two ears: an angel whispers into one of them and into the other the Slinking Whisperer (*al-waswas al-khannas*). God confirms the believer with the means of the angel and that is what is meant by this statement of His, Subhanahu: And He confirms them with a spirit from Him. (58:22)

This is another tradition from Majma al-Bahrayn; He (i.e. the Prophet) said:

Satan lays his snout, which is like the snout of a pig, on the heart of the son of Adam, and instigates him to turn towards the world (*dunya*) and that which God has not made lawful. But when he remembers God, Satan slinks away.

For instance, it has been mentioned in mutawatir traditions of the Ahl al-Bayt-may peace be upon them-that the wudhu of the Messenger of God-may God's benedictions be upon him and his Household-consisted of single washings (of the face and the forearms). It is an established fact in fiqh that it is sufficient to wash the face, the right and the left hand each with-a single ghurfah (handful) of water. There is however disagreement among the legists concerning the permissibility of using a second ghurfah.

In this case, the ignorant man afflicted with waswas washes the parts ten times during wudhu, every time drawing water over the whole part washed most meticulously, or rather he first wets the whole part so well that water spreads thoroughly and a valid washing is achieved, and then repeats this action again and again.

On what criterion is his action based? To which tradition and to what fatwa of a jurist does it conform?

Such a wretch may offer invalid salat with such a wudhu for twenty years and consider himself to have appeared to be most pious and pure in the eyes of the people. While Satan goes on playing with him and his carnal self goes on deceiving him, he finds fault with others and considers himself to be in the right.

- Should something that is opposed to mutawatir explicit dicta (nass) and consensus of the ulama be considered as perfect personal purity and piety or a work of Satan?
- If it is something that is inspired by utmost God-fearing and caution in religion, why is it that most of those obsessed by waswas and given to ignorant sanctimony do not exercise caution in matters where caution is necessary or preferable? Have you seen any waswasi who has waswas in dubious matters of a financial character? Has anyone ever come across someone affected with waswas who pays khums five times instead of once, or goes to Hajj several times instead of once? Or one who refrains from food of a doubtful character? Why is it that the rule of asalat al-hilliyyah applies in such cases whereas the rule of asalat al-taharah does not hold good even in a matter related to taharah itself? That, although in regard to things that are lawful there is greater reason to exercise abstinence in a doubtful matter as indicated by some noble traditions, like the hadith al- tathlih whereas the case is quite the opposite in matters of taharah.
- One of the Infallible Imams (AS) used to sprinkle water with his blessed hand on his blessed thighs at the time of answering the call of nature so that any trace of splashing that might occur would not be visible. Yet this poor fellow, who considers himself a follower of this Infallible Imam and follows him in the precepts of his religion, does not abstain from anything in matters involving wealth and its consumption. He eats his food (without any qualms about its lawfulness) by relying on the principle of asalat al-taharah and having eaten cleanses his mouth and hands. While eating, his justification is asalat al-taharah, but after eating he declares that everything is ritually unclean (najis).
- Should he, in his fancy; count himself among the learned, he would say that I want to offer salat with real taharah, whereas the advantage of salat with real taharah is something that remains unknown and the fuqaha-may God be pleased with them-do not know of it. Such a person should be asked, if you are so keen about real taharah, then why aren't you as keen about real hilliyyah (lawfulness)?

- Even if, supposedly, he were keen to achieve real taharah, what purpose is served by his washing ten times with kurr or jari water? (Although to obtain taharah it is sufficient to wash once with jari water and once with kurr water when the contamination is due to urine and certain other impurities. Even when it is due to urine, it is sufficient, in accordance with the mashhur opinion, to wash once with kurr water, and washing twice is considered sufficient by consensus.
- These several washings are inspired by none other than the deceptive Satan and the tricky self which make an inconsequential matter appear as an asset to the sanctimonious.
- Should this matter be regarded as a result of Satanic insinuation and the work of the accursed Iblis who has put his reins on this wretch and concealed an obvious necessity from him, involving him in many muharramat such as breaking the salat, neglecting it, and allowing its time to elapse, or as something that is inspired by inner purity, sanctity and God-fearing?
- Worse and more shameful than this is the waswasah of some in regard to niyyah and takbirat al-ihram, for therein they commit several muharramat while they consider themselves to be among the pious and this act as bringing them some kind of merit. Niyyah (intention) in something without which man cannot perform any of his voluntary acts and it is something which necessarily accompanies all voluntary actions.
- Another kind of waswas has to do with the refusal to join the congregation prayer led by someone who is just in accordance with nass and fatwa due to the righteousness of his outward conduct and his dutifulness in regard to the Shari`ah, whereas only God knows his inner character, regarding which it is neither necessary nor permissible to investigate. Notwithstanding it, since the person afflicted with waswas has his reins controlled by Satan, he draws himself away from the jama'at of Muslims and prays individually in a corner of the mosque. He offers such justifications as, 'I have qualms' and 'It does not satisfy me' and so on, while he himself has no qualms about leading others in prayer, despite the fact that the job of imamate is more difficult and is more open to qualms. However, he does not have any doubts or qualms here because that is in agreement with his self-seeking motives.
- Of the forms of waswas that is more prevalent is the one that relates to qira'ah in prayer, wherein due to repetitive and excessive effort in gutturalization the sounds of letters often violates the rules of correct recitation or the shape of the word is totally changed. For instance, the word, dallin is pronounced by some in such a way that the dal sounds like qaf. The guttural ha' of rahman, rahim and other words is turned around in the throat in such a manner that a strange sound is produced and the letters of a word are so separated from one another that the very form, and root of the word is totally altered and distorted out of its original shape.
- Ultimately, all the spiritual aspects and divine secrets of salat, which is the spiritual ascension (me'raj) of the faithful, the agent of nearness (to God) for the pious, and the pillar of the faith, are neglected, with all attention given to the 'niceties' of recitation.
- And yet despite it all, the pronunciation of words is so corrupted that the recitation fails to meet the literal dicta of the Shari'ah. In view of this, should this (perverse obsession with qira'ah) be considered as satanic waswas or as a divine inspiration on the part of the sanctimonious person afflicted with waswas?

- Despite all these traditions relating to the presence of attention and attentiveness of the heart during worship, all that this poor fellow has understood concerning the theory and practice of the presence of heart is either to be obsessed with waswas concerning niyyah or and to twist to extend inordinately the long vowel (madd) of his mouth, eyes and other facial features while vocalizing words.
- At times waswasah is originated or heightened in one because other ignorant persons like himself consider it as one of his virtues.
- For instance, they extol his piety, religiosity and sacred character by remarking that, this person is so religious and pious that he is given to waswas, although waswas has not only no relation to religiosity but is contrary to it and is due to ignorance and absence of understanding. But since they do not tell him the truth and do not regard him with repulsion and disapprobation, but on the contrary praise and extol him, he pursues this vicious conduct to its extreme, making himself a plaything in the hands of Satan and his task force and banishing himself from the sacred company of those near to God.

And therefore, my dear, now that it is known through reason and tradition that these are satanic waswas and that these obsessions are a handiwork of Iblis that invalidate our works and turn our hearts away from God, the Exalted. Beware of them, for this waswas may not remain confined to your acts and may affect your belief and creed and thus expel you from the religion of God.

By making you uncertain in your faith in God and Resurrection it may lead you into everlasting wretchedness. Since Satan cannot mislead the like of you into immoral and profane conduct, he approaches you by the way of worship and rites.

First he makes your works and deeds, which should be a means of attaining divine nearness and of ascending into the proximity of God, the Exalted, to go waste and become invalid, and turns them into a means of remoteness from the proximity of the Sacred Lord, the All-Glorious, and of nearness to Iblis and his troops. Ultimately, it is feared, he may make a plaything of your beliefs. Hence, take steps for its remedy by all means and through any kind of exercise that may be necessary.

- You should know that this malady of the heart, which like other diseases of the heart can lead man to everlasting perdition and endless wretchedness, can be cured very easily and simply by the means of beneficial knowledge and action. But first one must know himself to be sick, for only then can he take a step to cure his illness. But the difficulty is that Satan has so driven home his arguments that he does not consider himself to be sick. Rather, he considers others to be wayward and negligent of their religion.
- As to the theory of remedy, it lies in contemplating about these matters as mentioned. It is good for a human being that his acts and deeds be based on reflection and thought. He should think about an action that he wishes to perform for the pleasure of God, the Exalted, as to from where and from whom he has derived its details. It is known that the common people learn them from the fuqaha and their maraji taqlid (authorities on Law), who derive the manner of performing an act from the Book and the Sunnah by the means of ijtiḥad.

- Now when we refer to the works of the fuqaha, we find that they repudiate the conduct of one obsessed with waswas and consider some of his acts as invalid. When we refer to the noble traditions and the Book of God, we see that his conduct is ascribed to Satan and the perpetrator is considered to be devoid of intelligence. Hence when the case is such, an intelligent person should reflect and think for a while if Satan has not taken control of his mind. Then he must commit himself to setting aside this kind of conduct and correct it, for therein lies God's good pleasure.
- Whenever someone finds a trace of this obsession in himself, he should turn to other ordinary people or question the `ulama and fuqaha about his own conduct to see whether he is suffering from waswas or not. That is because most of the time the one suffering from waswas is unaware of his own condition and considers himself as quite balanced and others as negligent.
- But if he should do some reflection he would find that this belief too is a satanic suggestion, for when he sees that the practice of the ulama and the great scholars in whose knowledge and practice he has faith, or rather that of the legal authorities (maraji' taqlid) from whom all Muslims derive the issues of halal and haram, is contrary to his own practice - he cannot say that the entire class of ulama, the leaders of the faith and its adherents are not committed to the religion of God and it is only the waswasi person who is committed to piety.
- After that he has come to know in theory that he is ill, it is necessary to take remedial action. The main point that relates to action is that he should not pay attention to the satanic waswasa and the whims that it insinuates.
- For instance, if he is suffering from waswas in the matter of wudhu, he should make use of a single handful of water despite Satan's protestation. His Satan may say that this act is not valid. To this he should reply by saying that - If my act is not valid, then the practice of the Messenger of God (S) and the Pure Imams (AS), as well as that of all the fuqaha was invalid too. The Messenger of God (S) and the Imams (A) performed wudhu for nearly three hundred years and the manner in which they performed it was like this according to mutawatir traditions. So if their wudhu was invalid, let mine also be such.
- If you are muqallid of a mujtahid, you may tell Satan - I am acting in accordance with the ruling of a mujtahid. If my wudhu is invalid, God shall not consider me responsible, and He has no incriminating grounds (hujjah) against me.
- Should the accursed one cast doubt concerning the ruling of the mujtahid, saying that he did not give such a ruling, fetch his book, which is accessible, open it and show it to him. If you ignore his insinuations several times and act contrary to his suggestions, he would take his hands off you in desperation, and it is hoped that you will obtain a definite cure of your illness, as mentioned in some noble traditions:

In al-Kafi (al-Kulayni reports) with his isnad from Zurarah and Abu Basir that they said:

We asked him (i.e. al-Imam al-Baqir or al-Imam al-Sadiq-may peace be upon them) about a man who had frequent doubts in his salat, to the extent that he wouldn't know how much he has offered and how much remain to be offered.

He said; *He should repeat (the salat). We said to him; That happens to him a lot and wherever he repeats his doubt also recur. The Imam said; (In that case) he should ignore his doubt.*

Then he added; *Don't let the Evil One get accustomed to haunting you by tempting him by breaking the salat. For Satan is wicked and gets accustomed to that which he is allowed to get used to. So when one of you does not pay attention to his doubt and does not break his salat frequently, and this is done a number of times, the doubt will not recur to him.*

Zurarah says; Then the Imam added; *The Evil One wants to be obeyed, and when he is disobeyed he will not return to any of you.*

(Al-Kulayni) reports with his isnad from Abu Ja'far-may peace be upon him-that he said - *When sahw (i.e. forgetfulness, absent-mindedness, lapse of attention) occurs often to you during salat, disregard it, for that will make Satan leave you. Indeed sahw is due to Satan.*

- Certainly, when you oppose his insinuations and do not pay attention to them, Satan will give up his hopes and the state of steadiness and certitude will return to your soul. But while you oppose him you must tearfully beseech God, the Exalted, and seek the refuge of His Sacred Essence from the evil of the Accursed One and from the evil of the carnal self. Of course, He shall help you. In the following tradition of al-Kafi too, we have been commanded to seek God's help against the evil of Satan:

Al-Imam al-Sadiq-may peace be upon him-said:

*A man came to the Messenger of Allah (S) and said; O Messenger of Allah, I complain to you concerning the waswasah that so troubles me during salat that I don't know how much of my prayer I have offered. The Prophet said to him,*

*When you enter your salat, strike your left thigh with the forefinger of your right hand, then say: In the Name of God and by God, I put my trust in God, I seek refuge in God, the All-hearing, the All-knowing from Satan, the Stoned One.*

You will exorcize him and drive him away.

And all praise is God's, firstly and lastly, outwardly and inwardly, and may benedictions and peace be upon Muhammad and the Pure Ones of his progeny.

Allamah Majlisi on

**SEEKING THE PROTECTION OF ALLAH FROM SHAYTAN**

- According to an authentic tradition of Imam al-Sadiq, there are three fathers; the first is Adam the progenitor of the believers, second is Jaan the progenitor of Jinn and third is Satan the progenitor of infidels. The progeny of Satan is not created through pregnancy. It multiplies through eggs and chicks that are hatched. All of them are males. They have no females.
- It is narrated from the Holy Prophet that the following five are the worst of the creatures: Satan, Qabil, the Pharaoh, the man who deviated the Israelites from their religion and a person from this Ummah to whom the people will pledge allegiance in his Kufr (disbelief) – that is Muawiyah.
- Another narration mentions the king of Rome inquiring from Imam al-Hasan ibn Ali about the seven creatures who were not delivered from womb. He replied:

They are Adam, Hawwa, the ram of Ibrahim, the she-camel of Hili, the serpent that invited Satan to misguide Adam in the Garden, the two crows that Allah sent to teach the method of burial of Habil (Abel) after he had been murdered by his brother Qabil (Cain), and finally Satan, may Allah curse him.

You should take a lesson from what Allah did with Satan; namely, He nullified his great acts and extensive efforts on account of the vanity of one moment, although Satan had worshipped Allah for six thousand years—whether by the reckoning of this world or of the next world is not known.

Who now can remain safe from Allah after Satan by committing a similar disobedience? None at all. Allah, the Glorified, cannot let a human being enter Paradise if he does the same thing for which Allah turned out from it an angel. His command for the inhabitants in the sky and of the earth is the same. There is no friendship between Allah and any individual out of His creation so as to give him license for an undesirable thing, which He has held unlawful for all the worlds.

Therefore, you should fear lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his horsemen and footmen, because, by my life, he has put the arrow in the bow for you, has stretched the bow strongly, and has aimed at you from a nearby position.

- Imam Ja'far al-Sadiq says:

When Allah informed that He was about to appoint a Caliph on the earth, the Angels were distraught. They implored Him to take one of them as His Caliph on the earth. But Allah did not heed their advice. The Angels thought that they were being subjected to some Divine punishment. So they took refuge toward the Holy Throne and began to encircle it. The Almighty ordered them to circumambulate around the al-Bayt al-Ma'mur whose roof is of Crimson Ruby and pillars of Emeralds.

Every day 70,000 Angels enter this house and shall not enter it (again) until the appointed day and hour. The appointed hour is the blowing of the trumpet and the Satan would die between the two trumpets.

- According to reliable sources Imam Ja'far al-Sadiq said that Satan became worried and agitated in four ways:

When Allah cursed him, when he was expelled from the heavens, when Prophet Muhammad was commissioned by Allah and when the Holy Qur'an was revealed. He cried out loudly on all these occasions. But he became very happy when Adam tasted the fruit from that special tree and was driven out from heaven.

- It is narrated from the Holy Prophet that Satan was the inventor of singing and musical instruments. When Adam ate from the prohibited tree, Satan started singing. When Allah sent Adam from heaven to earth, he started singing songs of the camel driver. When he was himself expelled to the Earth, he remembered the bounties of heaven and sang dirges.
- Prophet Nuh (AS) asked him in what way he wished to repay the favor. Satan said:

Remember there are three situations when I find it very easy to gain control over a person, one: when he is angry, secondly, when there is arbitration between two parties and thirdly when a servant is alone with a woman.

- It is quoted from Imam Ja'far al-Sadiq that the first catapult to be constructed was that for Ibrahim. It was built in al-Kufah on the bank of river Kusaar, in the village of Qantana. Satan was the architect of the said catapult. And when Ibrahim was put upon it Archangel Gabriel came to him said: Peace be upon you and the Mercy of Allah, O Ibrahim. Do you have any wishes? Ibrahim declined and the Almighty ordered the fire to cool down.

Ayatullah Sayyid Dastghaib al-Shirazi on  
**SEEKING THE PROTECTION OF ALLAH FROM SHAYTAN**

- The topic that has received the maximum attention in the Holy Qur'an and the traditions of the Prophet (S) and his Vicegerents (AS) is Ista-aaza or seeking Allah's help to protect one against the maneuverings of the Satan.
- This is done by saying the words *AUDHU BILLAHI MINASSH SHAYTANIR RAJIM*. But it is necessary that one should seek this protection from the depths of one's heart. That is true Ista-aaza.
- To highlight the importance of Ista-aaza, Allah says in the Holy Book:

When you commence reciting the Qur'an, seek protection from Allah against the accursed Satan.

- In any prayer, Ista-aaza after Takbiratul Ihram is recommended. Therefore, Ista-aaza is one of the most important aspects of prayer that has to be performed in the truest sense, and implicitly, that Allah's protection from the accursed Satan is assured.
- In every situation, however lowly and futile, or elevated and likeable, one should seek protection from the Satan – before entering the mosque, before wearing clothes and before eating.

One pious person said that he noticed Satan, in apocalyptic revelation, standing at the threshold of the mosque. He asked him; *O accursed one! What are you doing here?* The Satan replied; *Some of my associates have been missed in these environs and I am waiting for them!*

The pious person understood that they must be intelligent persons who have gone into the mosque and the accursed Satan was unable to follow them inside. They must have taken care to say the Ista-aaza before entering the mosque.

- Ista-aaza is absolutely essential when one is going out of the residence. At that time Satan awaits for the person outside.

In the Holy Qur'an it is said with great emphasis that:

Shaytan and his group watch your actions intently and you remain oblivious of their activity. You must consider him (the Satan) your enemy because We have made the satans the friend of the faithless.)

Allah has ordered the Prophet (S):

Say O Prophet! O Allah! I seek your protection from the fears of the satans and their dominance on my heart and spirit.

- Therefore when the enemy is so powerful and strong, we should not be complacent and unmindful of him.

- We should gather all our faculties and plan to save ourselves by seeking the Protection of Allah. Otherwise, one would find to his surprise that the place where he was prostrating himself for long was, in fact, the Satan's abode and in his ignorance he thought that he was prostrating to god.
- When, in such a situation, he uttered: O god! In actual fact he had been submitting himself to Satan!
- When a person is alone with a strange and young woman, it is imperative that he seeks Allah's protection from Satan (Ista-aaza) because in such a situation the accursed Satan makes his utmost effort to lead the person astray.
- When a person is in a frenzy of anger, his blood boils and the Satan dominates him with full force.
- The Satan says; *The frenzy of anger in a man for me is like a ball in a child's hand!* You must have seen that a child throws the ball whichever way he wants, wherever he wants! In the same Satan overpowers men in the frenzy of anger and makes them commit taboo (haram) acts. There is no wonder if Satan makes persons commit acts of kufr (infidelity) in a frenzy of anger! Only those lucky persons escape from such situations who have Allah's particular Blessing because they say the Ista-aaza in such situations.
- In certain circumstances the efforts of the satanic forces are redoubled. These situations are when one delivers justice, when one is alone with a young strange woman and at the moment when a person is in a rage of anger. As illustrated in the previous talk, Satan tries all the subterfuges to destroy the human being.

Satan makes the best efforts to nullify three actions. They are:

- Ahad : Promises or resolutions,
  - Nazr : Or offerings,
  - Sadaqa : Or charity.
- When a person resolves to Allah for performing a certain act and to give a nazr (offering) after its fulfillment in accordance with the norms of fiqh, the Satan tries all the subterfuges at his command to prevent him from offering the promised nazr!
  - Similarly when one wants to give a sadaqa in Allah's way, Satan tries his level best to prevent the person from giving it. It has been oft recorded that when a person puts his hand in his pocket then Satan, and his numerous retainers, cling to the person's hand and put all sorts of fears in his mind. As the Holy Qur'an warns:

The Satan threatens you with poverty and enjoins on you sordidness.

- Reward for the good turn. To achieve this end, Satan would use all his skills to persuade the person to publicly brag about his charitable act. For example, Satan will put in the mind of the person to tell to the beneficiary of the charity; *It was I who came to your rescue in time of need! None else would have helped you!* Or Satan would make him belittle the receiver of the charity by saying; *Take this money now. But please don't come to me for help again!* Therefore, Allah categorically says in the Holy Quran:

Render not your charities worthless by obligation and injuries (laid on them).

- In all commentaries, and particularly in Majma al Bayan, it is narrated from the Holy Prophet (S) that Satan always has an eye on the heart of a mumin (believer). When he finds the person busy in prayer, he flees. The Prophet (S) has said:

Satan has put a halter on the hearts of men. But when man remembers Allah, Satan escapes from him. When a person ignores remembrance of Allah, Satan would swallow his heart. Satan plans to swallow the heart of a mumin. But when the mumin remembers Allah, Satan runs away from him.

- Although man is mad of the four elements---- fire, water, soil and air---- but the content of soil is prominent in his make-up. This gives volume and weight to the human body. Therefore the power of comprehension and action in a human being are limited.
- Contrary to this, Satan is made of fire, with the fire and air being predominant components in his make-up. Therefore, Satan is absolutely rare (lateef) and light and, therefore, has a very wide range of actions and mobility in his control.
- Man thinks that he has great faculties at his command, but Satan has such incredible capabilities that he can become so small as to easily pass through a tiny crevice. He can also become so huge as to entirely encompass a vast place!
- The distances that a man can travel over a month with difficulty, Satan can traverse in the time taken to blink the eyes once! The heavy weights that man is incapable of lifting, Satan can lift effortlessly!
- There is an objection that if Satan exists, then why men are unable to see him? This is an invalid objection. Human eyes cannot see rare things. They can only visualize things that have volume. Can we see the air that is absolutely rare. Can we see the waves of the wind, although we feel them blowing. The human eye is made of soil and it can only see the voluminous things. Therefore the Holy Qur'an says:

He and his troops look at you from such a place where you cannot see them.

- Yes! At certain times the satans can make themselves visible to people. Many prophets such as Hazrat Nuh (AS), Hazrat Yahya (AS), Hazrat Muammad (S) and many men of high piety have seen Satan and even now some pious persons must be there who have this experience.
- The creation of Satan (and his ilk) is to test the felicity of the human beings. When men ward away the subterfuges of Satan, they ear a place in the Heaven and those who are misled by him, will be Hell bound!
- Allah has ordered men to do charity. Satan asked people not to do charity lest their horde of wealth diminishes! Those who have wisdom and strong faith snub Satan and tell him, Allah says:

Whatever you spend, We shall replenish. We are the Best of Providers.

- If you are steadfast in determination and patience like a mountain, then wisdom and knowledge will take you to such a place that it becomes evident if you were irresolute, the Satanic fears would sway your feet! It is the existence of Satan that proves the felicity of men of piety and wisdom who are steadfast despite all the stratagems of the accursed one!

- Definitely, the purpose of the creation of Satan is to test the human beings as to their determination to be steadfast on the right path. Those who are fickle minded and susceptible to be led astray by Satan are also tested by Satan! Thus Allah gets a proof of who is mumin (pious) and who is fajir (hypocrite.)
- Satan can never force anyone to do misdeeds. He has no such faculties. He can only operate through creating doubts in the minds of persons and tempting them to go astray with his subterfuges. Satan says (in al-Qur'an):

I have no suzerainty over you!

- The Satan's job is only to create doubts and fears in the human mind. If a person goes to the mosque, it is with his own conviction and decision. When he goes to the cinema theatre, it is his own choice and decision. It is the fault of the man who is tempted by Satan to make decisions that make him a sinner. On the Day of Judgement when people surround Satan and blame him for leading them astray, he will give a simple and clear reply that he did not drag them into the Hell. They had themselves decided to act the way they did! Satan would then ask men to curse themselves rather than cursing him!

I had no authority over you except I called you and you responded unto me: so blame me not, but (rather) blame yourselves.

And you say ` O my Lord! I seek refuge unto You from the (evil) prompting of the satans' ` I seek refuge unto You O my Lord! From their access to Me.'

- The human being wishes to achieve nearness to the Creator through prayer. But Satan tries with all his faculties and stratagems to create hurdles in the way of the person's progress towards the goal. This he does to satisfy his instinct of jealousy.
- Satan is such an accursed creature that if he is unable to cause major impediments to the efforts of the person, he will satisfy himself even with small disturbances to the man. For example, if Satan is unable to turn a person into an infidel or hypocrite, he will satisfy himself with making the person commit lesser sins.

It is narrated that when Satan was ordered out of the Heaven, he submitted to Allah in the following manner:

O Allah! What has happened to my supplications offered over a long span of seven thousand years?

Allah replied:

We shall reward you what you ask for as a compensation for your prayers.

Satan said:

O Allah! Give me respite till the Day of Judgement.

Allah replied:

You are given the respite!

Satan said:

My second wish is that I am given the faculty to create doubts and fears in the hearts of the human beings.

This wish of Satan too was also granted. In granting this wish Allah had a strategy in view. Hazrat Adam (AS) beseeched Allah thus:

O Creator! You have not only provided respite to this formidable enemy of my progeny till the Day of Judgement, you have also given him faculty to cause fears and temptations in the hearts of poor progeny! They will be helpless at the mercy of Satan!

Allah said:

O Adam (AS)! Don't be disturbed! With every Satan there will be an angel created by us. These angels will help your progeny to guard against the trap set by Satan.

- Whenever Satan creates doubts in the hearts of men, the angels inspire virtue in their heart. Satan says; *Don't go to the mosque!* The angel encourages the person to go there. Satan encourages the person to commit certain sins that he can make reparation later on. The angel says that the person might die before he expresses his repentance for the sins. And even if he expresses repentance there is no guarantee of acceptance by Allah.
- Give attention to your own hearts! Whether there are thoughts of good or of evil in your heart, you will always have doubts about these thoughts! When Satan upbraids you to commit a sinful act, the angels guide you against it. If Satan tries to prevent you from doing a good turn, the angels encourage you to go ahead with it.
- Allah has categorically said in the Holy Quran:

Allah is never unjust with men. It is the men who do injustice to themselves.

Allah has further said:

*If We had imposed Iblees over your progeny and have given him respite till the Day of Reckoning, we have kept the doors of repentance open for you progeny too. If men are caught in the web of the accursed Satan, they can express repentance like their ancestor, Adam (AS) and seek forgiveness from Allah. Remember that Adam (AS) after doing repentance reached the august status of Prophet-hood and was one of the choicest of Allah.* Allah says:

Repentant men too can achieve the status of tawwabeen (penitents) and become the dear ones of Allah.

Allah, as such says:

Allah likes the penitents

- All the people of the previous epochs had the doors of repentance open for them. But the conditions for acceptance of their penitence were very severe. It is the felicity of the presence of the Last of Prophet (S) that his people, who are called the *Ummat-e-Marhua*, have a very wide door for repentance available to them. This concession is because their Prophet (AS) is *Rahmat-lil-Aalameen* (the Blessing for All the Worlds) and Tauba, and its acceptance, too is one of the aspects of blessing.

Bihar al-Anwar, volume three, quotes a tradition of the Prophet of Islam (S):

Every person who repents for his past sins one year before his death, will be pardoned.

Then said:

One year is too long a period. If a person repents for his sins a month before his death, he may be pardoned.

The Prophet (S) further added:

One month too is rather a long period. If the person repents a day prior to his death, his sins might be pardoned.

The Prophet (S) then said:

A day too is a long time. If the person repents at the moment of death, in the Barzakh (the interregnum) or before Izrail (Angel of Death (AS) looks into his eyes, the person might be pardoned by Allah.

There are three ways the Ista-aaza is done:

1. There are persons who neither have the right spirit of doing Ista-aaza nor are they aware of the meaning of the words of Ista-aaza. But, all the same, as a force of habit, they utter the words: *AUDHU BILLAHI MINASSH SHAYTANIR RAJIM*. Unless the Ista-aaza comes with feelings, understanding and from the heart, it becomes a satanic joke!
2. There are persons who know the meanings and purport of the words of Ista-aaza and are capable of saying them properly, but they haven't the right feelings in their heart and also their actions are in obedience of Satan. Such Ista-aaza will be for Satan rather than a submission to Allah for His protection against Satan!
3. There is a third group of persons who say the words of Ista-aaza from the depths of their hearts and are fully aware of their meaning, purport and spirit. These persons will be fully aware of the Greatness and Omnipotence of Allah. The Ista-aaza of these persons will always be accepted by Allah.

A disciple of Sheikh Ansari has said that when he was studying under him, one night he saw the accursed Satan in a dream. Satan was carrying some bridles in his hand. He asked Satan; *Why are you holding these bridles in your hand?* He replied; *I put them in the necks of people and drag them!*

Yesterday I put a bridle around the neck of one Sheikh Murtada Ansari and dragged him out of his house into the lane. But he escaped from me from the middle of the lane and returned home!

When he awoke in the morning, he went to the Sheikh and related to him the dream. The Sheikh said:

Satan has told you the truth. The accursed one did try to tempt me with his glib talk. In fact, at home we needed certain things and I had no money handy at the time. I thought that from the Sahm-e-Imam I had with me a copy of the Holy Qur'an. I thought that I would sell it and use the money for my need as a loan to be reimbursed later. I took the copy of the Qur'an and went into the lane. While buying my needs a thought came to me why I was doing such a thing. I felt penitent, returned home and put back the copy of the Qur'an in its original place.

This incidence is quoted from the biography of the Sheikh – Seerat-wa-Shaqsiat Sheikh Ansari - pages 88-89). Qur'an:

Verily those who guard (themselves against evil) when an evil thought from the Satan afflicteth them, they become mindful (of God and get awakened) then lo! They are forthright.

When we consider carefully the spirit of Ista-aaza, we find that it has five welldefined aspects:

1. Taqwa or piety.
2. Tadhakkar or remembrance of Allah.
3. Tawakkal or trust in Allah.
4. Ikhlas or sincerity.
5. Aajizi or humility towards Allah.

- When all these five aspects are practiced by a person, his Ista-aaza will be accepted by Allah. Then, the accursed Satan will remain a long distance away from the person whether he says: *AUDHU BILLAHI MINASSH SHAYTANIR RAJIM* or not. In other words, when Satan comes to a mumin he becomes scared of man as an ordinary human being gets scared of the company of Jinns.

Qur'an:

When the men of piety have any fear from Satan, then they busy themselves in prayer and they instantaneously get enlightened.

- Therefore, the very first condition for keeping oneself safe from form Satan is to become pious. Those who adopted piety, busy themselves in prayer whenever they fear Satan in their hearts. They get enlightened that Satan created the fears. They also realize that because of their prayer Satan had fled and that they are in the protection of Allah. The ayat mentioned above is a pointer to the believers towards adoption of piety and remembrance of Allah.

Qur'an:

While reciting the Qur'an seek Allah's protection from the accursed Satan. O believers! On those who trust (tawakkal) in Allah, Satan has no influence or control.

- One who has trust in Allah , Shaitan will have no control on him. Satan can influence only those who who don't trust on Allah and all their confidence is on material and worldly aspects of their lives. If the same person has trust on Allah, then Satan becomes helpless in his maneuvers.
- When a person doesn't trust Allah from the depths of his heart, then all his pleadings for protection will be of no avail. According to the verse quoted above, Satan would gain ascendance over him. In the later verse of the Qur'an there is a reference towards this aspect:

Verily, his authority is only over those who befriend him and those who associate others with Him.

- One who has forgotten the Munificent Allah and befriended Satan, he has no concern for Ista-aaza or seeking protection from Satan.
- Another important aspect of Ista-aaza is sincerity. This saying of Satan is recorded in the Holy Qur'an:

By Your Honor O Sustainer! Excepting your sincere creatures, I shall tempt (lead astray) everyone else.

- A woman who can come to the bazaar wearing indecent dress is satanic from head to toe! And the man who chaperons such a woman in public can never escape from the attention of Satan. It goes to prove that one who doesn't save himself from the illegitimate (Haram) can never prevent himself from the influence of Satan. If a person dwells in a usurped house, he cannot escape from the Satan unless he quits the occupation of that house. If a person is in habit of doing taboo things, he cannot do Ista-aaza.
- As long as even one morsel of haram (unlawful) food is in the body of a person, he is himself like the Satan. Beating drums seeking protection from Satan is his hypocrisy. As long as he is not able to shake away the influence of Satan from his person, all his prayers are mere pretences.
- About *Rizq-e-Halal* (legitimate food) there are several traditions of Ahlul-Bayt (AS). *Rizq-e-Halal* is like a seed on which the quality of the plant will depend. Care must be exercised and good seed to ensure the health and sturdiness of the tree.

Allah says in the Holy Qur'an:

O people! Eat pure and halal food and don't tread the footprints of Satan.

- When one has doubt about the food being halal, he should rather abstain from eating it. Avoid using haram food and clothes. The use of these will have such deleterious effect on the person that he becomes the victim of fears and doubts.
- The foods we consume take us to darkness. There is no light in them that can give nourishment to our spirits. Our tongues too are influenced by these foods that we utter falsehoods and abusive language. We indulge in misguiding games and play. Backbiting has become our habit. All our limbs and organs have been exposed to the effects of haram and unsavory (makrooh) foods. The body has therefore become insensitive to the instinct of remembrance of Allah. The limbs and organs have thus turned into the playthings of Satan.
- One type of haram food is najis (impure) food. If impure food goes down the throat, Satan will transmit his effect throughout the body.
- Even babes in arms should not be fed with najis food. One should not think that a child is innocent and free from the incidence of the rules of Shariah.
- Remember, the adults are bound with the requirements of the Shariah and it is their duty to take care to nourish their children with pure food. When a child is brought up on najis food, he will develop negative and un-Islamic tendencies as he grows up. It is to be borne in minds that only animals can take Najis food.
- The occasion when one is required to abstain even from Halal food is when he is fully satiated and can eat no more at that moment. Over-eating is a taboo and a satanic trait.
- Syed Taoos has recommended application of this verse to all foods, although the verse pertains only to animal foods. Syed Taoos says; *All the edibles that are prepared without taking the name of Allah before commencing the preparation, I don't partake of! How can a mumin eat the bread that has been cooked by the baker without taking the name of Allah.*

Qur'an:

Verily those who guard (themselves against evil) when an evil thought from the Satan afflicts them, they become mindful (of God and get awakened) then lo! They see (aright).

- The people who are in the process of escaping from sinful acts, and Satan tries to overwhelm them, they instantaneously busy themselves in the remembrance of Allah. With the felicity (baraka) of this act, the curtains of thoughtlessness are raised from their eyes and they comprehend the evil schemes of Satan very clearly. Thus they are able to save themselves from the evil bait of Satan.

- We have mentioned that piety is a very important tool concerning our food habits. Our food, or nutrition, is like the seed of plants. The type of food one takes nourishes good or satanic tendencies in a person. If the seed is satanic, then the body acquires evil tendencies. If a haram morsel goes down the throat, then the control over the body will come into the hands of Satan. Till the time that morsel remains in the body, Satan too will occupy it.
- He is your enemy from the beginning. You too should reciprocate with enmity. Don't befriend him. But if you commit sins, it will be obedience to your enemy, the Satan. And obedience is a component of friendship. Always beware that your treacherous enemy is keeping an eye on you. No man is safe from him for a single moment. If you think that you are safe from him, it is nothing but complaisance.
- Someone asked a pious scholar whether it is mentioned in any traditions about Satan sleeping and taking rest. The learned scholar smiled and gave a very interesting reply; *If that accursed creature ever slept, I would have some respite!*
- When you sleep, the accursed Satan is fully awake. He never sleeps. He always guards over men and looks for opportunities to bring harm them.

He, and his retainers, watch over you from such a place that they can see you and you can't see them.

When the enemy is so powerful and stealthy and can attack through hidden means, it becomes our duty to become fully armed and fortified against Satan. When the enemy is looking for your slightest fault or negligence, then you too must guard against him fully armed. The ammunition for men against Satan is taqwa or piety. Adopt piety to meet the onslaughts of Iblis!

- Offering non-obligatory prayers, to the best of one's physical capabilities, is very effective for warding off the enemy, Satan. Similarly, abstaining from doing or using things, although permissible but not desirable, is very useful. *Tark-e-Ghaflat* or avoidance of carelessness too might help.
- The initial attempts of Satan will be to tempt the mumin to commit unsavory things (makruhat). Then he will open the way of the minor sins (Gunahan-e -Saghira) to the person. He puts into the mind of the person that the sins he was committing were very trivial and thus encourages him to inadvertently commit major sins (Gunahan-e-Kabira).
- He attacks the mumin's faith and puts him in severe doubts and fears. Thus Satan makes him his helpless prey. He doesn't keep the person capable of comprehending that he is the victim of Satan's plot. Only the people of taqwa (piety), with their effective defences, can save themselves from the maneuvers of Satan. The poor ignorant person cannot meet the onslaught of Satan.
- Of several non-obligatory things that can come to the aid of a mumin is to always maintain the state of wudhu. The Prophet of Islam (AS) says; *Wudhu is the weapon of a mumin!* It is the duty of a mumin to confront the satans that he is in mortal combat with them. Therefore, he must always be clean and with valid wudhu.

- A person should always be with wudhu, and if some time has passed after performing the ablution, he should renew it as a measure of carefulness that it might have gone void without the person noticing it. It is said; *Wudhu is a noor or light and performing a wudhu over another is a bigger light.* This is the light that dispels the darkness created by Satan in the hearts of the persons.
- In the armory of a mumin there are certain arms about which the Prophet (S) has made a particular mention. The Prophet (S) said; *Fasts of a mumin blacken the face of Satan. Sadaqa or charity breaks the backbone of Satan. Istaghfar—entreaty with Allah for mercy—will cut the Satan’s vein of life, and love of Allah and good deeds of the person uproot Satan.* Safinat al-Bihar, vol 2, page 62
- When you fast the face of Satan, your enemy, will be blackened. If the curtains are raised from your eyes, you will notice that Satan’s face has turned black on account of your fasts. But Satan is not so weak and emaciated that only by fasting you get his face blackened and with a strike of charity you shatter his backbone.
- You have to perform every action with absolute sincerity that they pass through the seven curtains and break Satan’s backbone and destroy him. Now let us talk about Sadaqa or charity. According to what the Prophet (S) has said, it does break the backbone of Satan. But there is a condition that your charity should be acceptable to Allah.

It is narrated in Anwar Jazairi that once during an acute famine a preacher was speaking from the pulpit in a mosque. He said; *If someone wants to give sadaqa, seventy satans cling to his hand and try to prevent him from doing the good turn.*

One believer who was seated very near the foot of the pulpit told to his friends with surprise; *What has Satan to do with sadaqa? I have some wheat at home. I shall go home just now and bring it to the mosque to give away in charity. I shall see how the satans prevent me from doing it!*

The man got up and went home. On reaching home, when his wife became aware of his intention, she shouted at him; *In these days of acute famine you have no care of your wife and children! Perhaps the famine conditions might prolong and we might all die of starvation because of shortage of wheat.* Therefore, getting engulfed with doubts the mumin returned to the mosque empty handed.

The friends asked him; What has happened. You have returned from home without the wheat? Alas! The seventy satans had clung to your hands and prevented you from doing the sadaqa. The man said; *I didn’t see the satans, but definitely I have seen their mother who came in the way of my doing the good deed!*

- Two more weapons that, according to the Prophet of Allah (S), are most effective in defeating Satan are: Sincere obedience of Allah and steadfastness in doing good deeds.
- Al-Sajjad (AS) says in one of his supplications:

O Allah! I seek you protection from my enemy! O Master of the House! The ferocious dog is attacking me. Come to my rescue and save me from the harm that it can cause to me!

In Madinat al-Muajiz it is said that the fourth Imam al-Sajjad (AS) was busy one day in his prayer. Iblis wanted to cause disturbance to the Imam's concentration. He ordered one of his retainers to disrupt the Imam's concentration by causing him bodily harm. The narrator says that the accursed satan came to the Imam in the shape of a big python. We have already mentioned earlier that satans have the faculty to appear in any shape and form they wish to.

Anyway, he went near the Imam (AS) who was fully absorbed in his prayer. The accursed creature bit one of the toes of the Imam (AS). But the pain of the bite was not felt by the Imam (AS) nor was his concentration disturbed an iota. At that moment a loud sound of Allah's anger was heard and the accursed creature was punished. Then the Herald said; *Anta Zain al-Aabedeen-verity you are the adornment of the pious ones and the source of pride for them.*

It is narrated from the Prophet of Allah that the bazaar is the play ground of Satan:

The worst part of the earth is the bazaar. This is the play ground of Satan where he hosts his standard in the mornings and places his chair, and spreads his chess-board. He cheats in the weighing and measuring of things. He sells away adulterated things.

(Safinat al-Bihar, Vol 1, Page 8)

This is the reason that the Infallible Imams have exhorted people not to linger for long in the bazaars. They say that bazaar is a place only for negotiations and making deals. It is not proper for people with learning to associate themselves with the bazaar.

Being the first to enter a bazaar and emerging from it the last of all is an undesirable act because in this period Satan will be the companion of the person.

It has been narrated in the traditions that Hazrat Amir al-Mu'mineen (AS) found Abdur Rahman Ibn-e-Muljim, the accursed, gallivanting in the bazar on 18th Ramadan. The Imam (AS) inquired as to what he was doing there? He said; *I am going round the bazaar!* The Imam (AS) said:

The bazaar is the place for Satan.

Aimlessly loitering in the bazaar motivates a person to indulge in undesirable activities. Even today loafing in the bazaar is not considered a good activity. If you wish to be a man of piety you have to tread carefully in the bazaar, as does a person on a road full of thorns.

- One person quotes from Imam Ja'far as-Sadiq (AS). He says; I asked the Imam (AS) that I have business transactions with a woman and I have to, perforce, negotiate with her face to face. Is my looking at her face legitimate or not? The Imam replied; *Attiq Allah! Keep Allah's fear in your heart and exercise care!*
- Women are the most formidable traps of Satan. The only exceptions are those women who have confronted and fought with Satan all their lives. It takes some time for Satan to snare men out of the right path. But women are more vulnerable and aid and abet the involvement of men too.

Have you not heard that Satan was not able to tempt Adam (AS) with all his stratagems. Then he turned his attention towards Hazrat Hawwa (AS) and succeeded in making both of them to do the forbidden. It is narrated that Satan said to Hazrat Yahya (AS):

Whenever I fail in trapping anyone, I use women to fulfill my plans!

- This doesn't mean that men should totally shun the company of women. But care must be exercised because nearness to women is one of the traps that are used by Satan. You must have observed that a single word from a woman can drastically change the thinking of a man! Can render the person emotional and turn him inadvertently towards many sinful acts.

One imposter, whose name was Bars-isa, always used to make the pretense of prayer and lived in seclusion. People used to say that his prayers would help in the fulfillment of their wishes.

The daughter of the king of the time once fell seriously ill. All treatments proved futile. In the end it was thought that the only way for curing her of the illness was the prayer of Bars-isa. But the hermit refused to come out of his seclusion to the city or the palace of the king. In the end they reluctantly took the sick princess to his hermitage. They left her alone with the hermit. If this unfortunate hermit was a true man of piety he would have objected to the leaving of the young princess alone with him. But he fell in the trap of Satan.

He looked at the girl and was attracted by her beauty. He had not experienced such a situation throughout his life. He could not control his base instinct and raped the girl. But Satan didn't stop at this. He put doubts in the heart of Bars-isa that when people learn of his foul act they would lynch him. To save himself from death he thought of killing the girl and burying her. He also thought that if inquiries are made about the girl, he would say that he didn't know where she had gone.

With these doubts and fears in his mind, Bars-isa killed the princess while she was asleep. Then he dug up a trench and buried her. It is narrated that Satan came in human form to the persons who were searching for the princess and said; *I know where the girl is!* He then guided them to the place where the grave was. The angry team demolished Bars-isa's hermitage and dragged him to the court of the king. People started spitting on his face.

The king ordered him to be hanged. In the olden days the hanging of criminals was not such an easy and fast process as it is now. It was a prolonged and torturous procedure. When Bars-isa was about to die Satan came to him and said; *Even now if you prostrate to me, I shall save you!* To save himself from death, Bars-isa agreed to prostrate to Satan. In his last breaths Satan tempted Bars-isa to commit a major sin and earn a place for himself in the fiery Hell.

- A heart that has not experienced piety, believe me, is the abode of Satan. Satan doesn't relinquish such a heart easily.
- A heart without piety is the heart that doesn't remember Allah. It is in fact crowded with worldly desires like greed, selfishness and Satanic fears. Such hearts are the repositories of wishes for the worldly glitter and show. These hearts are also the shelter for Satan and the sources of his evil designs. Unless the heart cures itself of these satanic instincts and withdraws from supporting and advancing Satan's foul schemes, it is impossible that the environment for Ista-aaza takes shape in it.

You might have experienced that a hungry dog will not leave your side if you are having with you some tasty food. However much you try to chase away the dog, it will return to you. Even if you pick up a stick to chase it away, it will stubbornly stay on. If you don't have any food with you, and a dog chances to come near you, then it will run away if you chase but once. The reason for this lack of interest is that the dogs have a very strong sense of smell and they would know where there is a bone for them!

- Your heart is under the observation of Satan. If he feels that there is food for him in your heart that it has craving for worldly riches and pomp, then certainly it is the ideal place for him to entrench himself in. If he notices that your heart is having so much avarice that even after acquiring a lot it has craving for more and is envious of others, then he is very pleased to dwell therein.

It is narrated that once Satan came to the presence of Hazrat Yahya (AS). Prophet Yahya (AS) asked him about his treatment of Adam (AS)'s progeny. He replied that men are divided into three groups.

The first group consists of the revered persons who are always out of his reach. These are the Prophets (AS) and the Infallible.

Then Satan said that the second group consists of the people over whom he can have his sway. But with penitence they nullify his maneuvers.

The third group of people is of those in whose hearts he, Satan, lives. These form the vast majority of people. O believers! Do such acts that Satan is unable to find an entry into your hearts! Otherwise, mere utterance of the words of Ista-aaza will not be of any use.

- There are four things that prevent the light entering the heart and as long as we don't guard against these four things, darkness will prevail on our hearts. *The very first thing that must be avoided is impurity of the body. The second important thing is that we should refrain from disobedience to Allah. The third is to guard against the fears and doubts created by Satan. The last, but not the least, is abstaining from bad manners that can turn a man into animal.* As long as a heart remains under the spell of bad manners, it will not understand the spirit of Ista-aaza.

It is narrated that when the following verse was revealed:

Allah forgives those who repent after committing sins.

Satan cried out and his retainer assembled around him and asked; What has happened? Why are you shouting? The accursed one said:

Why shouldn't I shout and cry! We work so hard to make a man commit sins. And he expresses penitence that renders our efforts null and void!

- Satan strives hard to find a place in the heart of a believer. It is narrated that even if a believer escapes unscathed from the trap of Satan because of his good deeds ninety nine times, he might become the victim on the hundredth attempt!
- It is quite possible that the instigation for the good deeds ninety nine times too was by Satan only to make the person complacent that he fell into the trap on the hundredth attempt! Thus Satan derives satisfaction from destroying in one stroke the effects of the good actions of the person spread over long period. The dividing line between the good and the evil is very narrow and one must take great care not to falter towards evil. Therefore the Imams (AS) supplicate to Allah thus; *O sustainer, give me vision in the matter of Faith! That during performance of good deeds Satan doesn't involve me in fears and misapprehensions and thus push me into the morass of evil.*

It is mentioned in Bihar al-Anwar from Usul al-Kafi that Imam Ja'far as-Sadiq (AS) narrated about a person, in the olden times, who kept himself busy in prayer and supplication to Allah. He was so deeply engrossed in prayer that Satan, despite all the efforts, was unable to disrupt this activity. Upset at his failure, Satan called a meeting of his retainers to devise ways and means of achieving his desire. He said:

I have not succeeded tempting the pious person  
despite all my efforts. Can you think of a stratagem  
to unnerve him!

One of his disciples said; *By creating evil desires in his mind I shall motivate him to commit adultery.* Satan replied; *There is no use. The desire for women has been extinguished from his heart.*

Another disciple said; *I shall tempt him with delicacies and drinks that he gets destroyed consuming haram food and alcohol.* Satan said; *No use! After years of penance he has lost palate for good food.*

A third retainer said; *Perhaps he can be tricked through the way of prayer which is his favorite activity!* Satan said; *Yes. We might succeed this way.*

Anyway, the result of this confabulation was that Satan himself took the responsibility to do the job. He adopted the garb of a human being, suspended himself in the atmosphere sitting on a prayer mat and pretended to be busy in prayer.

When the pious person saw this, he went to inquire of Satan about the prayer that he performed to get the faculty of suspending himself in the atmosphere. But Satan appeared so intently engrossed in prayer that even after repeated calls he did not give any attention to the pious person. Fed up of waiting, the person asked Satan to respond to him under an oath. Satan took a respite from his pretended prayer. The pious person asked; *What great task you have performed that you are at such an elevated place?*

He replied:

I have achieved this status through commitment of a sin. After committing the sin I have repented and done penance. Even now I continue to be penitent. With my worship I am growing stronger by day. If you desire to achieve the same status you too must commit adultery and then busy yourself in penitence.

The pious man said; *Neither do I know the way of doing adultery nor have I money for the purpose.* Satan gave him two Dirhams and explained the way to the house of a woman of ill repute.

The pious person entered the town and inquired from the people about the exact location of the woman's house. People thought that he was intending to visit her to sermon the woman to give up her foul ways. The man went to the woman and gave her the money and demanded to do adultery with her. At this point Allah's help came to his rescue that the woman thought of preventing him from committing the sinful act. The woman saw piety written large on the face of the person and that he was not habituated of going to such houses of ill repute.

She asked him; *How have you come here?* The man replied; *This is not your concern. I have given you the money and you must comply.* The woman said; *As long as I don't know the real reason of your coming here, I shall not submit to you.*

Alas, the pious man yielded and told the entire story to her.

The woman said; *I might be losing custom by dissuading you from your resolve, but I am sure it was only Satan who has sent you here.* The man said; *You are wrong because he has assured me that I shall be able to get the same status as enjoyed by him if I commit the sin of adultery.* The woman said; *Don't be foolish! How are you sure that after committing adultery you will ever get a chance to be penitent and your penitence will get accepted? Believe me! You are under the spell of Satan's temptation.*

When the pious person was persistent, the woman said; *I am ready to yield to you. But go back to the place once and see if the person is still busy in prayer suspended in the atmosphere. If you find him there, then you can come back to me. But if he is not there, then you must believe that it was Satan who wants to deter you from the path of piety.*

When the pious person reached the place, he found no trace of Satan there. Then it dawned on him that the woman had saved him from falling into the abyss of sin. He offered a sincere prayer for the fallen woman.

It has been said in the tradition that when the woman died, a revelation came to the Prophet (S) of the time that he should join her funeral procession. The Prophet (S) protested to Allah that she was a fallen woman. The reply was; *Yes! But she was responsible for sending back to Us a pious person who was running away from piety under the deceit of Satan!*

- Sermons and moralizing are very valuable. Every effort must be made to dissuade persons from committing sins. Motivate them to be penitent. Allah will reward them as well as those who make effort to reform such persons. It is a matter of great surprise that when we look at the temptations of Satan and our moral weaknesses, we fail to understand what will be our end! Will we be able to reach Him? We only need Allah's Mercy and Munificence for our deliverance.

It is narrated that Satan came to Hazrat Isa (AS) when he was standing on the peak of a hill. He addressed The Prophet (AS) saying; *O Spirit of Allah! If you fall from this peak, can Allah save your life!* He replied; *I can tell you with my vision and Understanding that Allah would most certainly save me.* Satan added; *If you are so certain, dive down from here that He saves you!*

Hazrat Isa (AS) understood that Satan was up to his tricks. Therefore he said; *O accursed one! Do you intend to put Allah to test! My Faith is strong. Allah is Omnipotent and has control over every thing. You have come here with the purpose of testing whether saving me is possible or not.*

Hazrat also added;

My Creator has commanded me not to do such things. Purposely falling from the top of the hill will be an attempt at suicide that is haram. If one falls from the hill accidentally, and Allah wishes him to live on, then He will save him!

It is narrated that once Satan came to Hazrat Isa (AS) and said; *O Spirit of Allah! You are yourself the Omnipotent and Omniscient God.* Hazrat Isa (AS) reprimanded him for this talk and said; *I am Allah's creation and slave on whose prayer He brings back the dead to life!*

When Hazrat Isa (AS) tried to remove doubts of Satan in this manner, he ran away from there crying. Satan puts such doubts and fears in the minds of the pious persons. But they understand his tricks with the light of piety that they are only satanic doubts.

- For example; sometimes he puts a doubt in the heart of a believer that a particular person, despite being young and strong, has resorted to begging. Why has he turned a beggar? Satan's purpose of creating such doubts is to create apprehensions in the minds of believers about the will of Allah. But if the person is a believer aware of Allah's Greatness he will say; *Asthasfirullah! How can I dare to question the Will of Allah? My Faith is that His acts are all replete with wisdom beyond our comprehension.*
- Every pious person strives to perform good deeds and Satan tries his best to dissuade him from doing so. If a person performs a good deed, Satan tries to neutralize its good effects through his tricks. For example; he will encourage the person to express pride after doing some good turn. Satan is thus the sworn enemy of all good deeds.
- When a believer suddenly gets the thought of crime in his mind, the Satan and his retainers make their maximum efforts to make the person put his thought to action. But in that moment the pious person remembers Allah and he abandons the thought of committing the sin. The second aspect of Ista-aaza is Tadhakkar, the remembrance and talk about Allah. A person who acquires Taqwa or piety becomes free of the domination of Satan. As long as the influence of Satan on the person persists, he remains incapable of effective Ista-aaza.

Qur'an:

Did I not enjoin on you O' children of Adam! That you should not worship Satan for he is your open enemy. And yet he has led astray a great multitude of you. Did you not then understand.

- At another place in the Holy Qur'an it is said that Allah has decided that those who follow Satan, Satan will push them into the abyss of darkness and take them into the blistering Fires of Hell. When a person adopts satanic thoughts and considers the temptations of Iblees worth pursuing, then Allah closes all the avenues of salvation for him and consigns him to the Hell.
- It is very necessary that one's own conscience becomes his warner. In the Islamic Shariah it has been very strongly prescribed to visit the graves, particularly those of one's parents. Why this exhortation? This is because one recitation al-Fateha at the graveside of his parents will result in rewards for them. He should give sadaqa (alms) for the propitiation of their souls. The Prophet of Islam (S) has asked people to visit the grave of their parents that it is the place from where prayers made by them will be answered.
- The biggest benefit of visiting the graves of the parents is that it will make the person aware of the fact if the parent is not there with him, he too will have to follow suit some time in the future. This will give him the realization that he should not be attracted much to the transient world. He will then learn to dispel the satanic fears and apprehensions. He will start remembering Allah and think of the Day of Judgement!
- The topic of Tawakkal is one of the most important of the aspects of the Religion of Islam because the essential part of monotheism is absolute trust in Allah. In other words a Muslim is one who seeks succor only from Allah for deriving benefits and warding off of losses. In fact this is the meaning and purport of *la ilaha illa Allah wa la haula wa la quwwata illa billa al ali al adheem*.
- *Hauqala* or saying *la haula wa la quwatta illa billah* is the key to the Heaven and the practical expression of monotheism by the believer. Thus it is the expression by the person that he is not an independent entity who has to depend on Allah's Wish in all matters. It is his duty to believe in the *musab a bab asbaab* (the doer of things), that is Allah, the Creator of the Existence.
- He should realize and believe in the fact that with the utterance of a single word, "Kun", became the cause of creation of the creatures in the Universe. He should also have belief in the fact that the very existence of the universe is the miraculous phenomenon of the *Musab ba bab Haqeeqi* or the real doer of things and the absolute Creator, that is Allah and not something that evolved by itself.
- Man must strive to achieve objectives but he must leave the success or failure of his efforts to *Musab ba bab Asbaab*. The source of strength for the worldly gains or losses and the Rewards in the Hereafter for the person should be the absolute trust in Allah. His faith about the worldly affairs should be that if Allah Wished he would certainly be successful in his efforts. About the Rewards of the Hereafter, he should always remember that he has to abide by Allah's Commands implicitly and trust in His beneficence.

- It has been narrated that when a person stirs out of his house in the morning, the satans will be waiting for him at the threshold. But when he steps out of the house and says, "Aamantu billahi tawakkaltu al Allah— have faith only on You and only on Your trust I go to transact my worldly affairs." Then the satans will slink away.
- These words can be said in any language, it doesn't matter. The words are a support for the heart and surety for the life of the person. It is a fact that if you trust your Wakil, He is Omnipotent and can keep away from you all difficulties and hardships. He will help you get all the profits that He deems are legitimate. There is none more generous and powerful than Allah.

Shaikh Fadhlullah Haeri on

**SEEKING THE PROTECTION OF ALLAH FROM SHAYTAN**

There is a great deal written about the word *waswas* which are subtle whisperings in one's innermost that incite one to evil. In one reference ten meanings are given for *al-waswasah*, denoting ten different attributes of the whisperer. If we overcome them we will understand the shirk of *waswas*, and we will be able to truly take refuge from it.

*Waswas* is an onomatopoeic word imitative of the sound of whispering. Whispering is one of the actions which, in our *din* and in our *adab*, is very much repudiated, because something worth saying should be shared by saying it out loud.

*Khannas* is an epithet of *shaytan*, and means "slinking away," specifically, when the Name of Allah is mentioned.

There are sources or rivers which feed the *waswas*. Just as the Garden has underground rivers which feed it, so too has the *waswas*.

- One of these rivers is *hirs* (greed or covetousness). That river can be fought, blocked, and dammed by *tawakkul wa qana* (trustful dependence (on Allah) and contentment).
- Another river is *amal*, which means "expectation." This river, too, can be dammed by constant remembrance, *dhikr*. Our hope for things of this world can be stopped by remembering that each breath may be our last. This remembrance will cut the flow of that river which feeds the whisperer who pours distracting suggestions into our ears.
- The third river is *shahawat ad-dunya* or "worldly desires." These desires can be killed by remembering that the *ni'am* (favours, bounties) will all eventually leave us, and that the *hisab* (account) will have to be made by us. We will have to account for the way in which we spent the bounty and goodness that was given to us. It will be a lengthy account - we are told 50 thousand years - in which every minute detail will be reviewed and examined, and in which even something as seemingly minor as a twitch can be a witness for or against us.
- The fourth river, or source, of *waswas* is *tahsil*, meaning "acquisition." This river can be stopped by seeing the justice of each person's situation. What a person reaps arises from the justice of his own situation, and we cannot alter it.
- The fifth river is *bala'*, "affliction." The flow of this can be stemmed by not looking at the affliction in a situation, but rather by seeing the bestowal of the good in it.
- The sixth river is *kibr*, or "pride," which can be fought by humility. Whenever *kibr* rises up in us, we should immediately call upon the humility within ourselves, so that we break its effect on us.
- The seventh river is *tahqir*, that which entices us to belittle the honorable position of the believers, as well as anything that the believer possesses, anything that is in his domain, and that which is *halal* (permitted) for him and *haram* (forbidden) for others. This river can be stopped by considering their honor to be great and by respecting it.
- The eighth source of *waswas* is the love of *dunya* (this world), including the desire to be acknowledged and admired by others. This love and desire can be undone by bringing oneself to the state of abasement.

- The ninth source of waswas which encourages shaytan is separation and stinginess (*bukhl*). This can be fought by generosity. *Sakha'* means "giving according to what the occasion demands;" *jud* means "giving without being asked;" and *karam* is "giving whatever has been asked." These three are attributes of Allah. The fourth is *ithar*, "giving what one needs oneself," and this is an attribute which only man can have. Allah cannot have this attribute, for Allah has no need whatsoever of anything. Thus, we can take on this final attribute, which is a great aid for our inner, upward mobility toward that noble state which befits the *khalifah*, or viceregent, of Allah.

Imam Ali (AS) on  
**SEEKING THE PROTECTION OF ALLAH FROM SHAYTAN**

Hazrat Ali (AS) says in the Sermon of Qazea in the Nahjul-Balagha:

O people! Satan has rendered himself accursed because of his jealousy. Beware, you too might get involved in jealousy meet the same fate as Satan. Allah banished Satan from the Heaven because of his jealousy. He earned the displeasure and ire of Allah because of his pride and jealousy. How will you expect to achieve Heaven if you too are proud and jealous! When the mentor of the angels, Iblis, was sent out of the Heaven because of his pride and jealousy, how can ordinary mortals like you dream of entering the Heaven if they practice these undesirable traits.

Satan was busy supplicating to Allah for long years but for one act of pride he earned the displeasure of Allah to be banished from the Heaven for all time. It must be remembered, therefore, that pride and greatness is only for Allah! Allah says, 'Magnificence and Greatness only suit Me! You humans! What use your bragging? Conceit and pride are not your raiment. Talking big doesn't suit you. All men in the eyes of Allah are beggars and needy. Allah says,

Worship Me that there is no god other than Me!

If man becomes proud and conceited, he will become a partner of Satan!

I enjoin upon you fear of Alláh Who has left no excuse against what He has warned, has exhausted argument (of guidance) about the (right) path He has shown. He has warned you of the enemy that steals into hearts and stealthily speaks into ears, and thereby misguides and brings about destruction, makes (false) promises and keeps under wrong impression, he represents evil sins in attractive shape, and shows as light even serious crimes. When he has deceived his comrades and exhausted the pledge he begins to find fault with what he presented as good, and considers serious what he had shown as light, and threatens from what he had shown as safe.

Therefore, you should fear lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his horsemen and footmen, because, by my life, he has put the arrow in the bow for you, has stretched the bow strongly, and has aimed at you from a nearby position, and:

He (Satan) said:

My Lord! because Thou hast left me to stray, certainly will I adorn unto them the path of error, and certainly will I cause them all to go astray. (Qur'an, 15:39)

Although he (Satan) had said so only by guessing about the unknown future and by wrong conjecturing, yet the sons of vanity, the brothers of haughtiness and the horsemen of pride and intolerance proved him to be true, so much so that when disobedient persons from among you bowed before him, and his greed about you gained strength; and what was a hidden secret turned into a clear fact, he spread his full control over you and marched with his forces towards you.

Then they pushed you into the hollows of disgrace, threw you into the whirlpools of slaughter, and trampled you, wounding you by striking your eyes with spears, cutting your throats, tearing your nostrils, breaking your limbs and taking you in ropes of control towards the fire already prepared. In this way he became more harmful to your religion and a greater kindler of flames (of mischief) about your worldly matters than the enemies against whom you showed open opposition and against whom you marched your forces.

You should therefore spend all your force against him, and all your efforts against him, because, by Allah, he boasted over your (i.e., Adam's) origin, questioned your position and spoke lightly of your lineage. He advanced on you with his army, and brought his footmen towards your path. They are chasing you from every place, and they are hitting you at every finger joint. You are not able to defend by any means, nor can you repulse them by any determination. You are in the thick of disgrace, the ring of straitness, the field of death and the way of distress.

You should therefore put out the fires of haughtiness and the flames of intolerance that are hidden in your hearts. This vanity can exist in a Muslim only by the machinations of Satan, his haughtiness, mischief and whisperings. Make up your mind to have humility over your heads, to trample self-pride under your feet and to cast off vanity from your necks. Adopt humility as the weapon between you and your enemy, Satan and his forces. He certainly has, from every people, fighters, helpers, footmen and horsemen. Do not be like him who feigned superiority over the son of his own mother without any distinction given to him by Allah except the feeling of envy which his feeling of greatness created in him and the fire of anger that vanity kindled in his heart. Satan blew into his nose his own vanity, after which Allah gave him remorse and made him responsible for the sins of all killers up to the Day of Judgement.

**Imam Zainul 'Aabidin (AS) on**  
SEEKING THE PROTECTION OF ALLAH FROM SHAYTAN

**His Supplication Against Satan**

*His Supplication when he Mentioned Satan and Sought Refuge from him and from his Enmity and Trickery*

1 O God,  
we seek refuge in Thee  
from the instigations of the accursed Satan,  
his trickery, and his traps,  
from trust in his false hopes, his promises,  
his delusions, and his snares,

2 And lest he should make himself crave  
to lead us away from Thy obedience  
and to degrade us through our disobeying Thee,  
and lest what he has shown us as beautiful be beautiful for us  
and what he has shown us as detestable weigh down upon us.

3 O God,  
drive him away from us through Thy worship,  
throw him down through our perseverance in Thy love,  
and place between him and us a covering  
that he cannot tear away  
and a solid barrier  
that he cannot cut through!

4 O God,  
bless Muhammad and his Household,  
distract Satan from us with some of Thy enemies,  
preserve us from him through Thy good guarding,  
spare us his treachery,  
turn his back toward us,  
and cut off from us his trace!

5 O God,  
bless Muhammad and his Household,  
give us to enjoy guidance  
the like of his misguidance,  
increase us in piety  
against his seduction,  
and make us walk in reverential fear  
contrary to his path of ruin!

6 O God,  
assign him no place of entrance into our hearts  
and do not allow him to make his home in that which is with us!

7 O God,  
cause us to recognize the falsehood with which he tempts us,  
and once Thou hast caused us to recognize it,  
protect us from it!  
Make us see what will allow us to outwit him,  
inspire us with all that we can make ready for him,  
awaken us from the heedless slumber of relying upon him,  
and help us well, through Thy giving success, against him!

8 O God,  
saturate our hearts with the rejection of his works  
and be gentle to us by destroying his stratagems!

9 O God,  
bless Muhammad and his Household,  
turn his authority away from us,  
cut off his hope from us,  
and keep him from craving for us!

10 O God,  
bless Muhammad and his Household,  
and place our fathers, our mothers,  
our children, our wives,  
our siblings, our relatives,  
and the faithful among our neighbours,  
male and female,  
in a sanctuary impregnable to him,  
a guarding fortress,  
a defending cave!  
Clothe them in shields protective against him  
and give them arms that will cut him down!

11 O God,  
include in that everyone who  
witnesses to Thee as Lord,  
devotes himself sincerely to Thy Unity,  
shows enmity toward him  
through the reality of servanthood,  
and seeks help from Thee against him  
through knowledge of the divine sciences!

12 O God,  
undo what he ties,  
unstitch what he sews up,  
dislocate what he devises,  
frustrate him when he makes up his mind,  
and destroy what he establishes!

13 O God,  
rout his troops,  
nullify his trickery,  
make his cave collapse,  
and rub his nose in the ground!

14 O God,  
place us in the ranks of his enemies  
and remove us from the number of his friends,  
that we obey him not when he entices us  
and answer him not when he calls to us!  
We command everyone who obeys our command  
to be his enemy  
and we admonish everyone who follows our prohibition  
not to follow him!

15 O God,  
bless Muhammad,  
the Seal of the prophets and lord of the emissaries,  
and the folk of his house,  
the good, the pure!  
Give refuge to us, our families, our brothers,  
and all the faithful, male and female,  
from that from which we seek refuge,  
and grant us sanctuary from that through fear of which  
we seek sanctuary in Thee!

16 Hear our supplication to Thee,  
bestow upon us that of which we have been heedless,  
and safeguard for us what we have forgotten!  
Through all this bring us into the ranks of the righteous  
and the degrees of the faithful!  
Amen, Lord of the worlds!

**Date:** 3<sup>rd</sup> Holy Ramadhan 1426 AH / 8<sup>th</sup> October 2005

**Occasion:** Holy Ramadhan Weekend Majalis

**Topic:** Al-Isti'adha – Part 1

**"And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me". (23:97-98)**

**AL-ISTI'ADHA** basically means 'to seek protection' or 'to seek refuge' from mankind's greatest enemy – Shaytan.

### **Why should we talk about Shaytan?**

Shaytan, we have been told, is the greatest enemy of mankind. His work is to stand between Allah (SWT) and us and deviate us from the right path. There are numerous verses and traditions in this regard. For instance:

**"And Shaytan is indeed man's manifest enemy". (17:53)**

**"Shaytan is indeed your enemy, so treat him as an enemy". (35:6)**

Imam Ja'far as-Sadiq (as) has said, **"Iblees has schemed his traps in this deceitful world and his only target is our followers". (Tuhaf al-'Uqool)**

A person comes to Imam Musa ibn Ja'ffar al-Kadhim (as) and asks, "Which of the enemies has Allah commanded us to fight against?" Imam (as) replied, **"One who is closest to you and the staunchest enemy of all...he is Iblees". (Bihar al-Anwaar)**

Shaytan is our biggest enemy. Quran and Hadith have warned us against him. History shows generations of people who were misguided by him. Our condition too, shows that many a time, we want to do good but Shaytan creates hurdles.

Therefore wisdom dictates that we talk about Shaytan and his schemes so that we are able to protect ourselves from him.

### **Who is Shaytan?**

Shaytan is a Jinn. Allah (SWT) created Adam (as) and his progeny from clay; the angels from *Noor* meaning 'pure light' and the Jinn from fire. **"When We said to the angels, 'Prostrate before Adam', they prostrated, except Iblees. He was of the Jinn". (18:50)**

### **THE MAKING OF MAN & JINN**

Man is made up of four elements: Fire, Water, Soil and Air. The content of soil is prominent in his make-up and this gives volume and weight to the human body. Therefore, the power of comprehension and action in a human being are limited.

A Jinn is made up of fire – with the fire and air being predominant in his make up. Therefore, Jinn is absolutely **Lateef** 'rare and light' and this puts a very wide range of actions and mobility in his control.

Man thinks that he has great faculties at his command but a Jinn has incredible capabilities such as: He can become so small as to easily pass through a tiny crevice. He can also become so huge as to encompass a vast place. The distance, which takes a man to cover a month with difficulty, Jinn can do the same at a blink of eyes. The heavy weight, which man is incapable of lifting, Jinn can lift effortlessly. The Holy Quran says that when Prophet Sulayman (as) asked, **“Who will bring the throne of Bilqees to me?” “An envoy among the Jinn said: I will bring it to you before you rise from your place”.** (27:39)

Since **Shaytan** and the Jinn are rare and light, human eyes cannot perceive them. They can only visualize things that have volume. So just as man cannot see the air, or the waves of the wind although they feel it blowing – they cannot see **Shaytan** and the Jinn. **“Indeed he sees you – he and his hosts- whence you do not see them”.** (7:27)

### **ABOUT SHAYTAN**

**Shaytan** literally means ‘a devil’ but his real name was **Azazeel**.

[**Azazeel** had earned the title of **Ta’us al-Malaikah** because of his consistency in the worship and obedience of Allah (SWT). Many people have misinterpreted the meaning of **Ta’us al-Malaikah** as ‘leader of angels’. **Ta’us** means ‘peacock’, which is a most handsome creature from among Allah’s feathered creation. From among all the angels, once, **Azazeel** stood out like a beautiful peacock among ordinary birds because of his exemplary worship.] **(Arrogance & Humility)**

**Azazeel** at one time had such a high status in the sight of Allah (SWT) that even the Angels looked upon him at the time of need. And indeed it is this very thing that affected his mind and pumped it with **Takabbur** ‘pride’. It is reported that:

There was a cry in the skies that one of the pious worshippers would be one of the most cursed ones. All the creatures, at all stations were worried that it could be them & went to the creation, next higher in station, to seek his intercession by prayer. Only **Azazeel** was confident & prayed for all, except himself & as a result he was the cursed Satan!

### **THE PRIDE OF SHAYTAN**

We all know what happened and in short, Allah (SWT) created Prophet Adam (as) and instructed all the angles to prostrate before him. Everyone prostrated except **Azazeel** – the Iblees. Quran says: **“And when We said to the angels, ‘Prostrate before Adam’, they prostrated except Iblees: he refused and acted arrogantly and he was one of the faithless”.** (2:34) As a result, he was banished from the Heavens and the ranks of the Angels. Whilst leaving, **Shaytan** promised to misguide the mankind and that is why we have been warned against him.

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**Mulla Mujahidali Sheriff**  
[mulla@almahdi.org.uk](mailto:mulla@almahdi.org.uk)

**SUMMARY OF MAJLIS****Date: 9<sup>th</sup> Holy Ramadhan 1426 AH / 14<sup>th</sup> October 2005****Occasion: Holy Ramadhan Weekend Majalis****Topic: Al-Isti'adha – Part 2****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”. (23:97-98)**

We continue with our discourse on **Al-Isti'adha**, which means 'seeking protection' or 'seeking refuge' from the accursed Shaytan. In the last session on this subject, we were talking about **Shaytan** and we looked at two things: Why should we talk about **Shaytan**? And who is **Shaytan**?

**WHAT HAPPENED BEFORE ADAM (AS)?****“And when your Lord said to the angels, ‘Indeed I am going to set a Khalifa on the earth...’ The angles said, ‘Will You set in it someone who will cause corruption in it and shed blood?’ (2:30)**

The question that arises here is: Whom were the Angels referring to? If there were no creation on earth before Prophet Adam (as), what prompted the Angels to ask this question?

[Allah (SWT) had created Jinn prior to creating mankind. And the Jinn had the history of spreading corruption and bloodshed in the earth. The Angels had already witnessed this and that is why they asked this question that: **“Will You set in it someone who will cause corruption in it and shed blood?”** Allah (SWT) responded to them by saying: **“Indeed I know what you do not know”**. ] **(Arrogance & Humility)**

[Once the lifeless body of Adam (as) was created, Allah (SWT) asked **Azazeel** (Shaytan) who was still in the rank of the Angels, as to what he thought? **Azazeel** closely examined the lifeless body of Adam (as). After examining the outside of the body, he asked for permission to examine it from the inside.

Permission was granted, and rare and light as he was, **Azazeel** entered the body of Adam (as) and studied every single part in detail. However, there was one organ, which he could NOT enter so he asked about it when he came out. Allah (SWT) said, **“That is the heart of Adam and the seat of My love (Mahabbah)”**.] **(Arrogance & Humility)**

**SHAYTAN ASKING FOR FACULTY TO ATTACK THE HEART**

Now it makes sense why **Shaytan**, when he was banished from the Heavens asked for whatever he asked!! It is narrated that:

[When **Shaytan** was ordered out of the Heaven, he said to Allah (SWT), “O Allah! What has happened to my supplications offered over a long span of 7000 years?” Allah (SWT) replied, **“We shall reward you what you ask for as a compensation for your prayers”**. **Shaytan** said, “O Allah! Give me respite till the Day of Judgement”. Allah (SWT) replied, **“You are given the respite!”**

Then the **Shaytan** said, "My second wish is that I am given the faculty to create doubts and fears in the hearts of the human beings". This wish was granted too BUT Allah (SWT) had a strategy in view.

Therefore, when Adam (as) heard this, he (as) said, "O Creator! You have not only provided respite to this formidable enemy of my progeny till the Day of Judgement, You have also given him faculty to cause fears and temptations in the hearts of my progeny! They will be helpless at the mercy of Shaytan!" Allah (SWT) said, **"O Adam! Do not be disturbed! With every Shaytan, there will be an angel created by Us. These angels will help your progeny to guard against the trap set by Shaytan".]** (Al-Isti'adha)

How true is this?! **Shaytan** creates doubts, fears and temptations in our hearts; and the **Angels** inspire virtue in them. Shaytan says, 'Don't go to the Mosque-You are too tired'; The Angel says 'So what? Go for you need to nourish your soul'. Shaytan says 'Don't give Charity otherwise you will go bankrupt'; The Angel says, 'Give, God will give you more'. Shaytan says, 'Commit sins and enjoy – later on you can repent'; The Angel says, 'Don't do that for you may not have time to repent – what if death occurs to you while committing the sins?' When **Shaytan** encourages one to commit sins, the **Angel** discourages it! When **Shaytan** discourages one from good deeds, the **Angel** encourages it! There is always this internal tussle, which man is aware of. Now it is upon man, who has been blessed with intellect to either choose the path of **Shaytan** or tread upon the path of the **Angel**.

#### DOORS OF REPENTANCE & BLESSINGS ARE OPEN

Allah (SWT) has further said, **"If We had imposed Iblees over your progeny and given him respite till the Day of Judgement, We have kept the doors of repentance open for your progeny too"**.

If men are caught in the web of **Shaytan**, they can express repentance and seek forgiveness from Allah (SWT). It is mentioned that the Doors of Repentance were also open for the people of previous nations but the conditions of acceptance were severe. The nation of Prophet Muhammad (saww) is known as **Ummat-e-Marhoomah** meaning 'The Blessed Nation'. The conditions imposed on the previous nations for acceptance of Repentance have been lifted from them due to the blessings of Prophet Muhammad (saww), who is also known as **Rahmatun lil-'Aalameen** 'The Blessing for all the Worlds'. The Holy Prophet (saww) has said, **"Every person who repents for his past sins one year before his death, will be pardoned. One year is too long a period – If a person repents for his sins a month before his death, he may be pardoned. One month too is rather a long period – If a person repents a day prior to his death, his sins might be pardoned. A day too is a long time – If a person repents at the moment of his death before the Angel of Death looks into his eyes, the person might be pardoned by Allah"**.

This proves that if a person seeks forgiveness even while he is dying, he stands a chance of being pardoned. Therefore, we conclude that although **Shaytan** has been given respite till the Day of Judgement and the faculty to create doubts, fear and temptations in the hearts of people – Allah (SWT) has also kept a strategy to rescue His believers.

**SUMMARY OF MAJLIS****Date: 10<sup>th</sup> Holy Ramadhan 1426 AH / 15<sup>th</sup> October 2005****Occasion: Holy Ramadhan Weekend Majalis****Topic: Al-Isti'adha – Part 3****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”. (23:97-98)**

The topic that has received maximum attention in the Holy Quran and the traditions of the Holy Prophet (saww) and the A'imma (as) is that of **Al-Isti'adha**.

**Al-Isti'adha** means 'to seek protection' or 'to seek refuge' in Allah (SWT) from the manoeuvrings of **Shaytan**. This basically means to recite: **A'OODHU BILLAHI MINASH-SHAYTAANIR-RAJEEM** (I seek refuge in Allah from the accursed Shaytan).

**“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”. (23:97-98)**

In the beginning of his sermon, which he (as) gave to warn against religious strife, Imam Ali (as) said, **“I praise Allah and seek His help from (what led to the) punishment of Shaytan and his deceitful acts, and (I seek His) protection from Shaytan's traps and way-layings”**.

(Nahjul-Balaghah/ Sermon: 151)

Therefore, we must form the habit of reciting this, whenever we feel that Shaytan is tempting us towards evil and at all times.

**INSTANCES WHEN AL-ISTI'ADHA IS RECOMMENDED**

There are certain instances when recitation of **Al-Isti'adha** has been particularly recommended. What are those instances? We shall look at only one or two of such instances tonight Inshallah and continue with others in the next Majlis.

**NO.1:** One instance is whilst reciting Quran & Prayers.

**“When you recite the Quran, seek the protection of Allah against the outcast Shaytan”. (16:98)**

[A person asked Imam Ja'ffar as-Sadiq (as), “Does one need to seek refuge in Allah from Shaytan before the recitation of every chapter (of Quran)? Imam (as) said, **“Yes! You must seek refuge from the outcast Shaytan And remember that the accursed is the worst of all devils”**.] (Bihar al-Anwaar)

Quran contains the divine instructions for the guidance of mankind. Since Shaytan had vowed to sit on every way of guidance, we have been instructed to seek refuge in Allah (SWT) so that: We recite the Quran correctly, understand its instructions and we are motivated to follow the path directed therein.

With regard to **Salaat** (prayers), this is directly targeting the schemes of **Shaytan**.

**Shaytan** invites man to evil and indecency: **“He (Shaytan) only prompts you to (commit) evil and indecent acts”**. (2:169) Whereas **Salaat** prevents one from them: **“And maintain the prayer. Indeed the prayer prevents indecencies and wrongs”**. (29:45)

That is why **Shaytan** will do his best to either stop a believer from **Salaat** or do to him what will render his **Salaat** as void!

[It is therefore important to recite: **A’OODHU BILLAHI MINASH-SHAYTAANIR-RAJEEM**- before performing Wudhoo and after Takbeeratul-Ihraam, before one recites **Bismillah**. However, **Al-Isti’adha** should be recited slowly after the Takbeeratul-Ihraam in **Salaat**.] (**Al-Isti’adha**)

NO.2: The second instance is when we remove clothes from our bodies and are going into the state of nakedness. Whether we are removing the clothes to bath or to change into another or for whatever other reason, it is important that we recite: **A’OODHU BILLAHI MINASH-SHAYTAANIR-RAJEEM**. Why?? Because when private parts are exposed, Shaytan interferes with them in order to get us into Haraam.

In Islam, except between husband and wife, to expose one’s private parts to others, or to look at the private parts of other people, regardless of whether they are of the same gender or otherwise, is Haraam. Infact according to Quran, one of the signs of a true believer is that he/she will guard their private parts from others. In the opening of Surah al-Muminoon (23) Allah (SWT) says: **“Certainly the faithful have attained salvation”**. (23:1) Then He (SWT) describes the qualities of true believers, among which, one is: **“Who guard their private parts”**. (23:5)

The Holy Prophet (saww) has said, **“You must refrain from entering a public bath without a covering; for verily one who enters into a public bath without any covering, the curse of Allah is upon the one who looks and the one who is looked at”**. (Makarim al-Akhlaaq)

And in our own privacy, when we are exposing the private parts, it is highly recommended that we should seek refuge in Allah (SWT) from the accursed Shaytan and recite the prescribed dua’s. For instance:

Whilst changing clothes, it is highly recommended that we should recite: **ALLAHUMMASTUR ‘AURATEE WA LAA TAJ’AL LISH-SHAYTAANI FEE DHAALIKA NASEEBA** (O Allah! Keep my private parts hidden and save me from the interference of Shaytan).

Whilst entering the Toilet, it is Mustahab to recite: **ALLAHUMMA INNEE A’OODHU BIKA MINAR-RIJSIL-MUKHBITHIL-KHABEETHISH-SHAYTANIR-RAJEEM**. (O Allah! I seek Your protection from the accursed Shaytan and the defiled impurities).

All these dua’s show that we must seek refuge in Allah (SWT) from the accursed Shaytan whenever we remove our clothes.

### SUMMARY OF MAJLIS

**Date:** 18<sup>th</sup> Holy Ramadhan 1426 AH / 22<sup>nd</sup> October 2005

**Occasion:** Holy Ramadhan Weekend Majalis

**Topic:** Al-Isti'adha – Part 5

**“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.**  
(23:97-98)

There are certain instances when recitation of **Al-Isti'adha** has been particularly recommended. Two such instances, which we have already talked about, are:

Whilst reciting Quran and Prayers & When we remove clothes from our bodies whether to change or for any other reason.

#### **THE THIRD INSTANCE OF AL-ISTI'ADHA**

The third instance when **Al-Isti'adha** is highly recommended to be recited is when we are in state of **Ghadhab**. **Ghadhab** means 'Anger'. So when we are in frenzy of anger, we must form the habit of resorting to **Al-Isti'adha**.

In his advice to Abdullah Ibn Abbas, when he (as) sent him as his governor to Basra, Imam Ali bin Abi Talib (as) said, **“You must restrain yourself from anger for verily it (anger) is an agitation caused by Shaytan”.**  
(Nahjul-Balaghah)

And in his letter to Harith al-Hamadani, Imam Ali (as) wrote: **“Beware of Anger for it is a great army from among the armies of Iblees”.**  
(Nahjul-Balaghah)

#### **THE THREE THINGS**

There is no doubt that **Ghadhab** (Anger) is caused by Shaytan. And this is evident by three things that happens to a person when he is angry:

Firstly, the feature of his face changes. His eyes become red, his veins become swollen and his face looks fearsome. The Holy Prophet (saww) has said, **“Verily this Anger is a live coal of Shaytan, which burns in the heart of the son of Adam. When any one of you becomes angry, his eyes become red and his veins swell and Shaytan enters into him (from them)”.** (Bihar al-Anwaar)

Secondly, when a person enters into such state of Anger, he becomes **Majnoon** 'insane'. He loses control of his mind. He then does NOT care: Who is close or far in relation? Or what he says and does in that state? As a result, he hurts emotionally and physically to anyone who becomes the target of his Anger. Imam Ali (as) has said, “Anger is a kind of insanity...” (Bihar al-Anwaar)

And thirdly, after Anger has subsided; man becomes remorseful of his actions that have caused heavy damages to his reputation as well as to his relation with those, whom he has hurt in frenzy of Anger. Imam Ali (as) has said, **“You must restrain from Anger, for it begins with insanity and ends with remorsefulness”.** (Ghurar al-Hikam)

**He (as) has also said,** "Anger is a kind of insanity because its possessor becomes remorseful (later). And if he does NOT become remorseful, then his insanity is (permanently) established". (Bihar al-Anwaar)

**These three things clearly show that Shaytan plays a significant role during Anger. This is why Islam teaches us to do the following things in Anger:**

#### WAYS OF CONTROLLING ANGER:

**Change the position. If one is Angry whilst standing, he should sit and if he is angered whilst sitting then he should stand up or sleep. Abu Dhar al-Ghifari has reported from the Holy Prophet (saww),** "If any man becomes angry while standing, he should sit down – if the anger persists then he should lie down". (Al-Targheeb Wal-Tarheeb)

**It is also reported from Imam Muhammad al-Baqir (as),** "If a person becomes angry while standing, he must sit. This way the filth of Shaytan will come off him. And if he is sitting then he must stand up..." (Bihar al-Anwaar)

**Perform Wudhoo. Islam teaches us to perform Wudhoo during Anger. Look at the philosophy that has been explained for this. The Holy Prophet (saww) has said,**

"Verily Anger is from Shaytan and Shaytan is created from fire. Fire is extinguished with water therefore if anyone of you is in state of anger then he must perform wudhoo". (Al-Targheeb Wal-Tarheeb)

**Recitation of Al-Isti'adha. Say: A'OODHU BILLAHI MINASH-SHAYTANIR-RAJEEM (I seek refuge in Allah from the accursed Shaytan)**

#### LEARNING TO CONTROL ANGER

**It is very important that we learn to control our Anger and forgive others for their mistakes. The Holy Quran, the Holy Prophet (saww) and our Aimmah (as) have all directed us to this. In Surah Aali 'Imraan (3) verse 134 Allah (SWT) says:** "And those who suppress their anger, and excuse (the faults of) the people and Allah loves the virtuous". (3:134) **Anger breeds hatred and enmity whereas the nature of forbearance and forgiving others brings about harmony and better understanding among people.**

#### INCIDENT OF SHAYKH ABU ALI THAQAFI

**[There was a person called Shaykh Abu Ali Thaqafi. This man had a neighbour who loved pigeons. The problem was that: His pigeons would perch on the roof of the Sheikh's house and in order to make them fly away, he would fling stones at them – an act that caused disturbance and inconvenience to the Shaykh.**

**One day, it so happened that the Shaykh was sitting in his house reciting the Holy Quran when the neighbour hurled a stone at the pigeons. The stone struck the Shaykh on his forehead, injuring him and causing blood to flow down from his forehead.**

***By nature, this Shaykh was very calm. He never got annoyed or angry easily. When this happened, the companions of the Shaykh were overjoyed and spoke among themselves, "Tomorrow the Shaykh is bound to complain the governor of the city and soon we shall all be relieved of the pigeon fancier's nuisance".***

***The Shaykh summoned his servant and asked him to bring a long branch of a tree, which he did. Then the Shaykh told him, "Take this branch to the pigeon fancier and ask him not to throw stones but to use this instead to make the pigeons fly".]***

***Anger breeds' enmity- the work of Shaytan; and forbearance resolves the problems amicably thereby bring harmony and understanding.***

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*Mulla Mujahidali Sheriff*  
*[mulla@almahdi.org.uk](mailto:mulla@almahdi.org.uk)*

**SUMMARY OF MAJLIS**

**Date:** 19<sup>th</sup> Holy Ramadhan 1426 AH / 22<sup>nd</sup> October 2005

**Occasion:** Holy Ramadhan Weekend Majalis

**Topic:** Al-Isti'adha – Part 6

**"And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me".  
(23:97-98)**

**THE FOURTH INSTANCE OF AL-ISTI'ADHA**

The fourth instance when Islam highly recommends that we resort to **Al-Isti'adha** is during carrying out **Al-'Adl Wal-Insaaf**, which means 'Fairness & Justice' between the people. Allah (SWT) has instructed all of us to be fair and just; give people their due rights and never to oppress anyone. **"O you who have faith! Be maintainers of Justice". (4:135) "Those who have faith and do not taint their faith with injustice – for such there shall be safety and they are the (rightly) guided". (6:82)** Infact, Muslims have been commanded to be fair and just with all including those who are unjust to us and they are our enemies. **"And ill-feeling for a people should never lead you to be unfair. Be fair; that is nearer to Godwariness, and be wary of Allah. Allah is indeed well aware of what you do". (5:8)**

**JUSTICE & IMAM ALI (AS)**

Tonight is the 19<sup>th</sup> night of the Holy month of Ramadhan. It is one of the nights of **Qadr** as well as the night of **Shab-e-Zarbat** meaning 'the night in which we remember when Imam Ali (as) was struck with a sword on his head'. Since the entire life of Imam Ali (as) was based on 'Fairness & Justice', and he (as) was an excellent role model in this, it would be appropriate to talk about this attribute in the light of his life.

**HADITH OF IMAM ALI (AS) ON JUSTICE**

Imam Ali ibn Abi Talib (as) has said, **"Justice is (true) life". (Ghurar al-Hikam)** What the Imam (as) is implying is that this life shall only be worth living if there is Justice & Fairness otherwise it will be like a living hell.

In another tradition, the Imam (as) has also said, **"Justice is the adornment of faith". (Ghurar al-Hikam)** A person who claims to be a Mumin (faithful) and does NOT exercise Justice & Fairness; it is NOT the fragrance of Imaan that he shall emit; rather it will be the foul smell of deception that shall be felt from him.

[A person asked Imam Ali (as), "What is better: Justice or Generosity?" Imam (as) said, **"Justice puts things in their places, while Generosity takes them out from their directions; Justice is the general care-taker while generosity is a particular benefit. FAL-'ADLU ASHRAFUHA** Therefore **Justice is superior and more distinguished of the two".]** (Nahjul-Balaghah/No.437)

ALI (AS) – THE ICON OF JUSTICE

**Besides his knowledge, Imam Ali (as) shall always be remembered for his 'Adl 'Justice & Fairness'. Immediately after his death, the righteous people began to miss his justice. And centuries later, today when intellectuals and lovers of Justice & Fairness study the life of this great personality – they wish Ali (as) was amongst them!**

INCIDENT OF AN OLD WOMAN

**After the death of Imam Ali (as), Mu'awiya once came to Madina. There, he was informed that there is an old lady who keeps praising Ali (as). Wherever she goes – she only mentions Ali (as). Mu'awiya detested anyone who liked Ali (as). When he heard this, he summoned the old woman to his court. The woman arrived and Mu'awiya noticed that she was so old that she could barely walk.**

**Mu'awiya received her nicely and said her, "What is this I hear that you keep singing the praises of Ali?" As soon as the old woman heard the name of Ali (as), she began praising him and said, "Yes Mu'awiya! How can I ever forget my master Ali? He was the bravest of all. He was the most pious of all. He was the most generous of all. He was the most humble of us..." And she went on and on until Mu'awiya could no longer take it and said, "Enough old lady! I have not invited you here so that you praise my enemy in my presence".**

**He then turned towards his treasurer and instructed, "This woman should be given 7 camels – camels that have red hair (the most expensive of all camels in those days)". When the camels were brought, Mu'awiya said, "Get up and take these expensive camels, which I have gifted them to you".**

**As the old lady stood up to go, Mu'awiya said, "If Ali was alive, you would not have got even one of these camels". The old woman turned towards Mu'awiya and said, "Ofcourse, if Ali was alive, how would he have given me such a camel – Ali believed in fairness and justice – He (as) was not like you who considered the public treasury as the property of his father!".**

**And centuries later, people who study the life of Ali (as) marvel his justice. The United Nations issued a statement to Arab leaders to borrow a leaf from the life of Ali bin Abi Talib (as). The statement read and the whole world witnessed: "You should emulate Imam Ali (as)'s philosophy and stand towards encouraging the acquisition of knowledge, the practice of Justice and institution of democracy".**

JUSTICE EVEN IF IT HARMS ONESELF

**Imam Ali (as) believed so much in being just and fair that he (as) upheld it even when justice harmed himself.**

**[One day, during the days of his rulership, Imam Ali (as) went to the market and saw a Christian selling a coat of arms. Imam (as) instantly recognized it and said to the seller, "This is my body of armour, let us go to the judge of the Muslims". The judge was Shurayh appointed by the Imam (as) himself.**

**Shurayh asked what the matter was about and Imam (as) said, "This is my coat of arms which I had lost since a long time". Shurayh asked the Christian if he had anything to say and he said, "I do not accuse Ameer al-Mumineen of anything but this coat of arms is my property". Shurayh asked Imam (as) if he (as) had any proof supporting his claim to which Imam (as) said, "No!"**

**Thereupon Shurayh said, "I do not see any ground on which you can take this from his possession." Imam (as) accepted the judgment of Shurayh and said, "Shurayh is correct in his judgement". The judgement was based on the principle that possession itself is a proof of ownership and the claimant has to provide evidence in support of his claim.**

**When the Christian saw this, he said, "I bear witness that these are the laws of the prophets; A leader of the believers comes to judge appointed by himself and the judge passes a judgement against him. This coat of arms does belong to Ali (as), which I had taken away when it slipped down from his camel". The Christian then professed Islam.]**

**As followers of Ali (as), we must also learn the Akhlaaq of Islam, and exercise Justice even if it is against ourselves as taught to us by our Imam (as)**

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Mulla Mujahidali Sheriff  
[mulla@almahdi.org.uk](mailto:mulla@almahdi.org.uk)

**SUMMARY OF MAJLIS**

**Date:** 21<sup>st</sup> Holy Ramadhan 1426 AH / 25<sup>th</sup> October 2005

**Occasion:** Holy Ramadhan Weekend Majalis

**Topic:** Al-Isti'adha – Part 7

**“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.**  
(23:97-98)

CONTINUATION ON FOURTH INSTANCE OF AL-ISTI'ADHA

We are looking at the fourth instance when recitation of **Al-Isti'adha** has been recommended, which is when carrying out **Al-'Adl Wal-Insaaf**, meaning 'Fairness & Justice' between the people. Since these days of Holy Ramadhan are dedicated to Imam Ali (as) who was also the Champion and an Icon of Justice & Fairness, we as his followers, are discussing this attribute in the light of the life of this great personality of Islam.

INCIDENT OF ADDI

**Addi was the son of Hatim Tai – and Hatim Tai was a non-believer but a very charitable and most generous person of his time. He accepted Islam and became a devoted and sincere companion of Imam Ali (as). Addi had many sons. He, his sons and his tribe were always ready to sacrifice their lives for Ali (as). His three sons namely: Tarfa, Turayf & Tarif were martyred in the battle of Siffeen whilst fighting under the banner of our Imam (as) against Mu'awiya. It is related that:**

[After the martyrdom of Imam Ali (as), Addi came face to face with Mu'awiya. To revive his sad memories and make him confess how much harm came to him in the friendship of Ali (as), Mu'awiya said, “What happened to your three sons: Tarfa, Turayf and Tarif?” Addi said, **“They were all martyred in the battle of Siffeen whilst fighting under the banner of Ali”**. Mu'awiya said, “O Addi! Ali did not do justice to you!” **“Why?”** asked Addi. Mu'awiya said, “Because he threw your sons into the mouth of death and preserved his own sons in safety”. When Addi heard this, he said, **“(O Mu'awiya!) I did not do justice to Ali”**. Mu'awiya was shocked. He asked, “Why?” Addi replied, **“Because he was killed and I am alive. I ought to have sacrificed myself for him in his lifetime”**.]

Such was our Imam (as)! People who had sense of Justice & Fairness in their minds, they had recognized the Imam (as) and his struggle towards establishing Justice & Fairness in life – and thus they were willing to sacrifice their lives and that of their children in this noble cause.

**THINGS THAT PREVENT JUSTICE**

There are three things that prevent one from being 'Just & Fair' in this life towards others, and they are: Greed for the material world; Fear of harm from others & Relationship with the people. If we study the life of Imam Ali (as), we will find that he (as) was particular and assertive on 'Justice & Fairness', because he (as) had overcome all these three hindrances in life.

GREED FOR MATERIAL WORLD

With regard to this material world, Imam (as) led simplest life. Infact, some historians have written that Imam (as), despite being the ruler of Muslims, led a lifestyle that was lower than that of the poorest person. Whenever, he (as) got anything, he (as) never kept it for himself. Rather, he (as) would immediately give it away in the cause of Allah (SWT). It is related:

[Qanbar was the servant of Imam Ali (as). He always saw that whenever Imam (as) got anything, he (as) never kept it for himself; he (as) always distributed them to the needy. Qanbar once came to his master and said, "Maula! Please rise from your place and come with me into the house. I have concealed a significant treasure for you".

Imam (as) asked him what the treasure was but Qanbar insisted that Imam (as) should follow him. Imam (as) entered the house with Qanbar and Qanbar brought a bag, which contained small sacs of gold and silver coins". He then said, "O Master! I have seen that you distribute everything amongst the people and never retain anything for yourself. So I have saved these coins for you". Imam (as) said, **"I would have preferred if you had set fire to this house and burn down everything"**.

Saying this, Imam (as) struck the bag with his sword causing the coins to fall down and he (as) then ordered the coins to be distributed to needy Muslims. After the instruction was carried out, Imam (as) said, **"Bear witness that I have taken nothing from it and I have not been negligent in my duty of distributing everything to the needy. O Gold and Silver! Deceive someone other than Ali".]**

Such was the simplicity of his life! How could therefore the greed of this world come in way of his Justice???

FEAR OF HARM

With regard to having fear of being harmed by others – that was never the concern of our Imam (as). Infact our Imam (as) was so courageous and brave that he (as) believed and indeed openly mentioned that: **"For me, to be cut into pieces on a battlefield with a sword, whilst fighting in the cause of Allah (SWT) is better than dying on the bed"**.

[During the period of his Khilafah, Imam Ali (as) personally attended to the complaints of the people. During the hot days of summer, when all the people rested at their homes, Imam Ali (as) sat by the shadow of a wall – so that if anyone had any complain, he or she could reach him without difficulty.

One very hot day, Imam (as) was sitting by the shadow of a wall. He (as) was profusely perspiring and leaning at the wall when a woman, who looked depressed and disturbed, came and said, "Maula! My husband has committed injustice and ousted me from the house in this hot weather. I wish you to attend to my problem". Imam (as) hung his head down and said, **"O Lady! The weather is hot and can you possibly wait till it becomes better?"** The woman said, "I am afraid that the temper and anger of my husband may shoot up even higher. It is better that you do the needful right away". **"Very well"** said the Imam (as) and accompanied the lady to her house. There, he (as) called out the name of her husband and asked him to come out. The young man came out but did not recognize Imam Ali (as).

Imam (as) said to him, **“This woman says you turned her out of the house. I have come to advise you to fear Allah and be good, nice and kind to your wife”**. The man rudely said, “This matter is not your concern. I would do whatever I please. Now that she brought you along, I shall burn her with fire”. When the Imam (as) heard this, he (as) laid his hand on his sword to punish the youth. Suddenly, hearing the loud voice – the passer-by’s and the neighbours all came out. As their eyes met Ali (as), they respectfully came and greeted him.

The youth realized that he was confronting Ali (as) and began to tremble. He fell down on the ground apologising and making excuses for his behaviour. Then he said, “I will accept whatever you say and hereafter I shall respect my wife and not annoy her”. **“I hope you do the same”**, said the Imam (as) and then addressing the woman, said, **“Return to your home and I hope that you would also be a good wife to your husband”**. ] (Lessons from Life)

So the Imam (as) feared nothing!

#### RELATION WITH PEOPLE

And finally, with regard to having relation with the people – Imam (as) always gave preference to the pleasure of Allah (SWT) above everything else! He (as) did NOT see his relation with his own relatives, friends or acquaintances when it came to Justice and Fairness!

When a relative came and asked for more money from the public treasury, Imam (as) took out a hot burning iron rod and extended towards him. The man shouted and said, “O Ali! Do you intend to burn me?” Imam (as) said, **“You cannot bear the fire of this world and you expect me to bear the fire of the Hell-fire?”**

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**Mulla Mujahidali Sheriff**  
**[mulla@almahdi.org.uk](mailto:mulla@almahdi.org.uk)**

**SUMMARY OF MAJLIS****Date: 24<sup>th</sup> Holy Ramadhan 1426 AH / 29<sup>th</sup> October 2005****Occasion: Holy Ramadhan Weekend Majalis****Topic: Al-Isti'adha – Part 8****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.****(23:97-98)****THE FIFTH INSTANCE OF AL-ISTI'ADHA:**

The fifth instance is: When we intend to do any good deed to earn the pleasure of Allah (SWT). Ayatullah Abdulhusein Dasti Ghayb (ra) in his book **Al-Isti'adha** writes.

[Among all the good deeds, the three deeds, which **Shaytan** does his best to either stop a person from doing them, or ensures that the rewards of those deeds are nullified, are:

- *'Ahad*, which means Promises or resolutions
- *Nadhr*, which means a Vow or Offerings &
- *Sadaqah*, which implies Charity.]

**TWO POINTS**

It is wajib to fulfil 'Ahad, Qasam and Nadhr failure to which, a Kaffarah becomes wajib upon a person. The Kaffarah is: To set a slave free or to feed 10 poor people to their fill or to provide them with clothes.

The other thing is that one must fulfil *'Ahad, Qasam and Nadhr* himself and NOT impose them on others; or for that matter, at the cost of others. Some people keep a *Nadhr* that they shall recite 1000 times *Amman Yujeebu* / or complete the recitation of Quran and then they distribute the responsibility between the people. This is NOT allowed. You have kept the *Nadhr* so you fulfil it!

So **Shaytan** tries to prevent a person from fulfilling his *'Ahad & Nadhr* or comes up with schemes to render them void. He also does the same when it comes to giving 'Sadaqah' or charity of any kind. The attack of **Shaytan** is of three levels:

**LEVEL ONE**

Firstly, when a person puts his hand in the pocket to give something out, **Shaytan** and his associates cling to his hand and put all sorts of fears in his mind. The greatest fear, which they put, is of Poverty.

The Holy Quran says: **“Shaytan threatens you with poverty...” (2:268)**

[Once there was a severe drought in a village. The people of that village had gathered in the Mosque and they heard the Maulana say in his speech, “Whenever a person intends to give alms, 70 Shaytans cling to his hand and prevent him from doing so”.

When one Mumin, who was sitting near the mimber, heard this, he said to his friends around him, "This is NOT true. I have some wheat, which I had saved for such days of drought. I will go and bring them to distribute them to the needy and see how the Shayateen will prevent me from doing so". Having said this, he went home to fetch the wheat. When his wife found out about his intention, she started persuading him against it. She cried and said, "Why are you being so foolish? Don't you care for your wife and children? In this drought, if you give away whatever we had saved, then we shall die of hunger".

Eventually the man was convinced so he returned to the Mosque empty-handed. His friends asked him, "So what happened? Why did you NOT bring the wheat to distribute it to the poor? Or did you see the 70 Shaytans clinging to your hand?"

The man bowed his head in shame and said, "**I have not seen the Shaytans BUT I have seen the mother of all Shaytans who dissuaded me from giving Sadaqah".] (Bikhre Moti)**

#### LEVEL TWO

The second level is that when **Shaytan** sees the determination of a person in giving alms or charity – he then tries to influence him NOT TO GIVE MUCH. *"If you give much, they will know you have money and they will keep on coming to you! Don't you see for yourself in Wessex Jamaat? In every function they ask for money. Sometimes it is this fund and sometimes that fund!!"* So people forget the cause in which they are giving and start withholding the money.

[King Parveez and Queen Shireen were once sitting in their palace when a fisherman selling his catch was brought in. The King bought a fish and ordered four thousand dirhams to be paid for it to the fisherman. The fisherman's joy knew no bounds so he expressed his gratitude and left the palace.

The Queen was upset and told the King that the amount paid to the fisherman was too much for a fish. The King said that since the money was already paid, the matter was over but the Queen objected and insisted that there was a way to retrieve the money. She suggested, " The fisherman be brought back and asked if the fish is male or female. If he says it is male then we will say that we wanted a female fish; and if he says that it is female then we will say that we wanted a male fish. Either way, the fish would be returned and the money taken back". The King hesitatingly agreed.

When the fisherman was brought and asked if the fish was male or female, he promptly replied, "It is neither male nor female, it is neutral". The king was very impressed by the cleverness of the fisherman and ordered another four thousand dirhams be paid to him. The amount was paid to him in coins. The fisherman put all the coins in a piece of cloth, tied it and then lifted it on his shoulders. While walking away, a coin slipped out of the bundle and rolled down somewhere on the floor. The fisherman put down the bundle and began searching for the fallen coin.

The Queen who was already annoyed at the giving away of eight thousand dirhams, sarcastically said, "How can such a miser deserve eight thousand dirhams? He is so miser that he does not allow even a dirham to be left on the floor so that one of our servants finds and owns it!"

When the fisherman heard this, he said, "O Queen! It is not the dirham I am worried about. The coin bears the great name of such a generous King such Shah Parveez and I can simply not tolerate anyone dishonouring it by trampling upon it even by mistake".

The king was even more impressed by this reply so he ordered another four thousand dirhams to be added for the fisherman. When the Queen saw this, she felt it was better for her to sit quietly and allow the fisherman to peacefully go away with twelve thousand dirhams.] **(Lessons from Life)**

### LEVEL THREE

When **Shaytan** sees that he is NOT successful in the first two levels of his schemes and come what may, the man will give alms, then he uses the third and the most powerful of his schemes. This renders the alms & charity of a person void in the sight of Allah (SWT). What is that scheme? He either belittles those whom he has given the alms OR brags about his charity in the society. We have been warned against both by Islam.

**“O you who have faith! Do not render your charities void by reproaches and affronts, like those who spend their wealth to be seen by people”.**  
**(2:264)**

That is why our Aimmah (as) used to give alms and charity from behind the doors or in the dark nights.

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**Mulla Mujahidali Sheriff**  
**[mulla@almahdi.org.uk](mailto:mulla@almahdi.org.uk)**

**SUMMARY OF MAJLIS****Date: 25<sup>th</sup> Holy Ramadhan 1426 AH / 30<sup>th</sup> October 2005****Occasion: Holy Ramadhan Weekend Majalis****Topic: Al-Isti'adha – Part 9****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.****(23:97-98)****THE SIXTH INSTANCE OF AL-ISTI'ADHA:**

The sixth instance when we should be resorting to **Al-Isti'adha** is when entering a **Masjid**. **Masjid** literally means 'a place where Sajdah (prostration) is performed'. Generally, this is in reference to a Mosque where Muslims come and pray; and usually perform their Sujood. The plural of **Masjid** is **Masajid**.

**IMPORTANCE OF MASJID**

Every place that has been officially appointed as a Masjid holds a lot of importance in Islam.

**"The places of worship belong to Allah so do not invoke anyone along with Allah". (72:18)**

The term **Masajid** in this verse means two things: It means the Mosques that have been built by Muslims for prayers. And it also refers to the 7 bodily parts, which are placed on earth during prostration – i.e. the forehead, two palms, two knees and two toes.

The Holy Prophet (saww) has said, **"It is written in Tawrat: 'Verily My houses on the earth are the Masajid (Mosques). Therefore, glad tidings are for My servant who purifies himself at his home and then visits Me in My house....'"** (Bihar al-Anwaar)

Imam Ja'ffar ibn as-Sadiq (as) has said, **"You must give importance to coming to the Mosques for verily they are the houses of Allah on the earth; And whosoever comes to them purified, Allah (SWT) shall purify him from sins and include him among His visitors; Therefore increase in them (your) prayers and supplications..."** (Bihar al-Anwaar)

**THE THAWAAB OF COMING TO MASJID**

The Holy Prophet (saww) has said, **"Whoever walks to a Masjid with the intention of performing SALAAT AL-JAMA'AH (Congregational Prayer)- for every step which he takes, Allah (SWT) writes for him: The reward of 70,000 good deeds; And raises his level by the same measure (in the Hereafter); And if he dies in that condition (whilst walking or driving to a Masjid) – Allah (SWT) appoints 70,000 angels who frequently visit him in his grave; comfort him in his loneliness and pray for his forgiveness till the day he shall be resurrected".** (Bihar al-Anwaar)

In another Hadeeth, the Holy Prophet (saww) told his companion Abu Dhar, **“O Abu Dhar! For as long as you sit in a Masjid, for every breath you take: Your level in Paradise is raised; The angels send Salawaat upon you; For every breath you take, 10 good deeds are written for you and 10 bad deeds are erased from you.” (Bihar al-Anwaar)**

However, this sitting should NOT be without purpose. Some people may think that since only sitting in a Mosque has so much of rewards then we can sit in it and have fun! Do some gossiping and talk about worldly affairs! No! The purpose of being in the Mosque should be one of the three: Either to say prayers Or to remember Allah (SWT) in different ways Or to acquire Knowledge that will enlighten the path of Allah (SWT) for us and make us better Muslims.

**“Only those shall maintain Allah’s mosques who believe in Allah and the last day...” (9:18)**

In relation to this verse, Abu Dhar al-Ghifari asked the Holy Prophet (saww): “O Messenger of Allah! How are the Mosques of Allah maintained?” He (saww) said: **“Voices should not be raised in it; Do not talk unnecessary things in it; No buying or selling should take place in it; & Vain talks should be avoided in it; If you do not adhere to these then blame no one but yourself on the Day of Judgement”.** (Bihar al-Anwaar)

In addition to these, the other benefits that have also been stated in Ahadeeth are:

- o One will acquire Knowledge
- o One will be motivated to pray to Allah (SWT) and also to abandon sins
- o Ones Dua’s shall be accepted
- o And one will be able to find a brother who will be useful to him in the path of Allah (SWT)

### **WHY REFUGE FROM SHAYTAN?**

The question that arises here is that: **Masjid** is the house of Allah (SWT). Why is it that we have been recommended to recite **Al-Isti’adha** when visiting it?

The answer to this question is very simple: As mentioned earlier, **Masjid** literally means ‘a place where Sajdah (prostration) is performed’. Since **Shaytan** was banished from the ranks of the Angels and from the heavens because of not doing **Sajdah** to Adam (as), he abhors anyone who performs **Sujood** or anything that has to do with performing the **Sujood**. Hence he will always cause hindrance for a person to either do **Sajdah** or go to places where **Sujood** are common!!

Imam Ali ibn Abi Talib (as) has said, **“Extend your Sujood for there is no deed that hurts Iblees as much as seeing the son of Adam in Sajdah, because he was commanded to do Sajdah but he disobeyed...”**  
(Bihar al-Anwaar)

Imam Ja’ffar as-Sadiq (as) has said, **“Indeed when a servant prolongs his Sujood such that no one sees him, Iblees cries out loudly: Woe unto me! They have obeyed and I have disobeyed. They have prostrated and I refrained from it”.** (Meezan al-Hikmah)

Ayatullah Dasti Ghayb relates in his book **Al-Isti'adha**:

[A pious man once noticed Shaytan at the threshold of a Mosque so he asked him, "O accursed one! What are you doing here?"

The Shaytan replied, "Some of my associates have been missed in these environs and I am waiting for them".

The pious man understood that these may be intelligent people who have gone into the Mosque and the accursed Shaytan could NOT follow them inside. They must have taken care of reciting **Al-Isti'adha** before entering the Mosque.]

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**Mulla Mujahidali Sheriff**  
**[mulla@almahdi.org.uk](mailto:mulla@almahdi.org.uk)**

**SUMMARY OF MAJLIS****Date: 22<sup>nd</sup> Shawwal 1426 AH / 25<sup>th</sup> November 2005****Occasion: Friday Majlis****Topic: Al-Isti'adha – Part 10****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”. (23:97-98)****THE THREE TYPES OF AL-ISTI'ADHA**

There is no doubt that **Al-Isti'adha** is a very powerful weapon to keep Shaytan and his temptations away from us. However, it should be noted that **Al-Isti'adha** does NOT consist of mere words, it is a meaningful and spiritual condition and it can ONLY be effective if prompted from the heart of a person!

**Al-Isti'adha** is of three kinds:

1. One kind is when a person recites **Al-Isti'adha** but he neither understands what he is reciting nor is he reciting it in the right spirit. Rather, he is reciting it as forced habit. Such **Isti'adha** is nothing but a satanic joke and it will not have any effect whatsoever!
2. The second kind is when a person recites **Al-Isti'adha** and he understands what he is reciting BUT he does not have right feelings for it in his heart and his actions also are in obedience of Shaytan. Once again, such **Isti'adha** is a satanic joke and in reality *such a person is actually seeking refuge in Shaytan from Allah instead of vice versa!*
3. And the third kind is when a person recites **Al-Isti'adha** both, with understanding and feelings. Such a person is cognizant about Allah (SWT)'s Greatness and hence his **Al-Isti'adha** shall be accepted and become effective. **(Al-Isti'adha)**

The question that comes to minds here is: How can a person train himself to recite and resort to **Al-Isti'adha** with understanding and feelings?

**ANTAGONISE SHAYTAN**

The first and foremost thing to do is to recognize Shaytan as our greatest enemy and treat him as an enemy. In other words, we must antagonise Shaytan. Just as he has exhibited his enmity towards us, we must also reciprocate with enmity!! This is the command of Allah (SWT) to all of us in the Holy Quran.

**“Shaytan is indeed your enemy, so treat him as an enemy”. (35:6)**

If a person puts his hand in a tiger's mouth and then cries for help, will his cry save his hand from being eaten? No, it will not! And in addition, such a person shall be considered as a fool for making himself an easy target of a beast. The same goes for **Al-Isti'adha**. If we refuse to acknowledge Shaytan as our greatest enemy and every now and then fall victims to his promptings. How then can **Al-Isti'adha**, which is a cry of help to Allah (SWT), benefit us??

**WE MUST FORTIFY OURSELVES**

Secondly, We must fortify ourselves! Shaytan is aggressive and dangerous for our Imaan. Since we are living in this world and know for certain that Shaytan can attack us from any side (north, south, east or west), wisdom dictates that we should fortify ourselves from him. How can we fortify ourselves? There are different ways of doing this and one of the ways is: To have **Taqwa**, which means Godwariness, in our hearts.

The heart of a human being is either the throne of Rahman or the dwelling place of Shaytan. If a person has **Taqwa**, Shaytan cannot break into his heart – BUT if he does NOT have **Taqwa** then Shaytan takes shelter in it.

**INCIDENT OF PROPHET YAHYA (AS)**

Shaytan once came to Prophet Yahya (as). The Prophet (as) asked him about his dealings with the progeny of Adam (as) and Shaytan replied,

“Men are divided into three groups:

1. The first group is of those people who are revered who are always out of my reach. These are the Prophets and the Infallibles.
2. The second group consists of those whom I can his sway. But with penitence (Istighfar) they nullify my manoeuvres.
3. And the third group is of those in whose hearts I dwell – and they are in majority.” **(Al-Isti’adha)**

We must make our hearts strong with **Taqwa** so that Shaytan is unable to penetrate into it in any way. In other words, Allah (SWT) should always be in our hearts and before we do or say anything, we are conscious of Him and His presence. **“When those who are Godwary are touched by an insinuation of Shaytan, they remember (Allah) and behold, they perceive”. (7:201)**

Look at the breakdown of this verse:

**INNALLADHEENAT-TAQAW** **“When those who are Godwary”**. This is in reference to those whose hearts are filled with consciousness of Allah (SWT) and are free from sinful thoughts. Thus when the hearts are clean and pure – all the other organs are also free from pollution and wrong acts.

**IDHAA MASSAHUM TAA’IFUN MINASH-SHAYTAANI** **“When they are touched by TAA’IF of Shaytan”**. ‘Taa’if’ in Arabic means a person who does Tawaaf. When a person goes to Hajj, he does Tawaaf of the Holy Ka’bah; therefore such a person becomes a Taa’if. In this verse Allah (SWT) is telling us that if the Godwary people are touched by the Tawaaf of Shaytan – i.e. Shaytan doing the Tawaaf of their hearts and trying to break into them.

**TADHAKKAROO** **“They remember (Allah)”** They remember Him because their hearts are the thrones of Allah (SWT) thus they always engage in His remembrance by saying: “Yaa Allah” or “Astaghfirullah” or “A’oodhu Billah”

The outcome of this is: **FA IDHAA HUM MUBSIROON** **“And behold, they perceive”**. Their eyes instantly illuminate with the light of vision and they get warned of the thief in their environs.

**The greater the Taqwa the stronger the heart.**

{Shaykh Murtadha Ansari was a great Shia' Scholar. It is related that one night, a disciple of this great scholar saw Shaytan in his dream carrying some bridles in his hand. One of the bridles was strong and thick.

This disciple asked Shaytan, "Why are you holding the bridles in your hand?"

He answered, "I put them in the necks of people and drag them".

The disciple then asked, "What was the strong and thick bridle for?"

Shaytan replied, "This is for your mentor, Shaykh Ansari. Yesterday, I put it around his neck and dragged him but he freed himself and escaped".

The disciple went to see his mentor the following day and narrated to him his dream. Shaykh Murtadha Ansari said,

"Shaytan has spoken the truth. We needed few things at home and I did not have any money. I thought that from *Sahm-e-Imam* I have the Holy Quran, which I should go and sell and use the money for my need as a loan to be reimbursed later. I took the Holy Quran and while buying my needs it occurred to me why am I doing this? I became remorseful and returned the Holy Quran in its original place}". **(Al-Isti'adha)**

So we must fortify our hearts with **Taqwa** so that Shaytan is unable to penetrate into it and make a home for himself.

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**Mulla Mujahidali Sheriff**  
**[mulla@almahdi.org.uk](mailto:mulla@almahdi.org.uk)**

**SUMMARY OF MAJLIS****Date: 29<sup>th</sup> Shawwal 1426 AH / 2<sup>nd</sup> December 2005****Occasion: Friday Majlis****Topic: Al-Isti'adha – Part 11****"And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me". (23:97-98)****TAQWA – A STRONG FORT TO EVADE SHAYTAN**

The heart of a human being is either the throne of Rahman or the dwelling place of Shaytan. If a person has fortified it with **Taqwa**, Shaytan cannot break into his heart – BUT if he has NOT then Shaytan takes shelter in it.

**"When those who are Godwary are touched by an insinuation of Shaytan, they remember (Allah) and behold, they perceive". (7:201)**

**Taqwa** is achieved through obedience of Allah (SWT). And obedience of Allah (SWT) means to follow His '**Hukm**', which means His commands. Ayatullah Abdulhusein Dasti Ghayb (ra) writes in his book that: *The **Hukm** (commands) of Allah (SWT) are of two kinds: One is **Hukm-e-Amr**, which means 'command to do certain things'. The examples of this **Hukm** are many: Pray, Fast, Go for Hajj, Pay Khums & Zakat, Do this and Do that. And the other is **Hukm-e-Nahyi**, which means 'command to abstain from certain things'. Once again the examples of this **Hukm** are many too: Do not associate partners to Allah (SWT); Do not kill the innocent; Do not commit fornication; Do not backbite; Do not deal in usury; Do not do this; Do not do that.*

Then the Late Ayatullah further adds:

***Hukm-e-Amr** is divided into two parts: One is known as **Amr-e-Wujoobi** meaning 'obligatory command', which you have no choice but to follow. And the other is **Amr-e-Istihbaabi** meaning 'recommended command', which is NOT compulsory but better to follow. **Hukm-e-Nahyi** is also divided into two parts: One is known as **Nahyi-e-Haraam** 'an act, which is totally forbidden and there is no compromise in that'. And the other is **Nahyi-e-Karaahi** 'an act, which is NOT totally forbidden but it is abominable to do it'. (**Gunahaane Kabeera**)*

In short, the **Hukm** of Allah (SWT) consists of 4 things: Wajib, Mustahab, Haraam & Makrooh. A person who attends to all his Wajibaat and refrains from all Haraam is a **Muttaqee** (God-conscious) BUT if one wants to strengthen his **Taqwa**, then he must also give importance to Mustahab acts and strive to abstain from all Makruhaat. Why??

When a person does both, Wajib & Mustahab acts; he leaves no room for Shaytan to interfere with him. Shaytan at times whispers to a Mumin and tells him, 'Hey! You are doing all the wajib acts hence there is no need to tire yourself with Mustahab acts – Relax!!' And at times he emphasises to a person to do Mustahab acts so much that in the process one forgets the Wajibaat. Shaytan whispers to him, 'Hey! You have already given donations in the Mosque & Madrasah, you don't need to pay Khums now'. Hence you will see people doing Mustahab acts but neglecting the Wajibaat.

With regard to Haraam & Makrooh acts, Shaytan lures a Mumin to major sins in three stages: First, he tempts him to do Makrooh. "Do it! Its only Makrooh and not Haraam"; Then, once a person is engrossed in Makrooh, he will then tempt him to minor sins. "Do this! It is NOT a major sin – Allah is Ghafoorur-Raheem"; and finally, when a person is engrossed in minor sins, he then takes him to major sins. This begins with satisfying the curiosity and it ends with the cat being killed because '*curiosity kills the cat*'.

### **THE OUTCOME OF TAQWA**

**Taqwa** – is an attribute that protects a person from **Shaytan**. It is therefore necessary that we should fortify our hearts with this attribute. Be Godwary and God-conscious at all times and fulfil our duties and responsibilities towards Allah (SWT). If we do this, then our **Isti'adha** will be effective and Allah (SWT) will always inspire us against the ploys of Shaytan.

**"When those who are Godwary are touched by an insinuation of Shaytan, they remember (Allah) and behold, they perceive". (7:201)**

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**Mulla Mujahidali Sheriff**  
**[mulla@almahdi.org.uk](mailto:mulla@almahdi.org.uk)**

**SUMMARY OF MAJLIS****Date: 13<sup>th</sup> Dhul-Qa'dah 1426 AH / 16<sup>th</sup> December 2005****Occasion: Friday Majlis****Topic: Al-Isti'adha – Part 12****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.****(23:97-98)****WAYS OF EFFECTIVE ISTI'ADHA –con't****THE THIRD WAY**

The third way to render our **Isti'adha** effective is by possessing the quality of **Al-Ikhlaas**. **Al-Ikhlaas** means 'sincerity of intention'. The intention of all our good deeds should be to earn the pleasure of Allah (SWT). Indeed **Al-Ikhlaas** keeps away **Shaytan** and all his temptations from us and this is what **Shaytan** himself had said. The Holy Quran tells us that when **Shaytan** was thrown out from the rank of the Angels, he had promised to mislead the children of Prophet Adam (as). But he did also refer to a group of people whom he would never be able to mislead. Who are they? **“He said: By Your might, I will surely pervert them. Except for Your servants who are MUKHLISOON (sincere to You)”.**

**(38:82-83)**

The disciples of Prophet 'Issa (as) once asked him, “O Spirit of Allah! Who is sincere to Allah?” He (as) replied, **“One who acts for the pleasure of Allah and does NOT like anyone to praise him for the act, which he has done for the sake of Allah”.** (Durr al-Manthoor)

Imam Ja'ffar ibn Muhammad as-Sadiq (as) has said, **“A sincere deed is that, which you don't like anyone to praise save Allah, the Almighty”.**

**(Bihar al-Anwaar)**

Indeed, this is the quality, which keeps **Shaytan** away from us and he had indicated it very clearly. In Islam, 'sincerity of intention' plays a significant role in the acceptance of good deeds. The Holy Prophet (saww) has said, **“Good deeds are judged by their intentions”.** (Meezan al-Hikmah). Two people do one and the same good deed but one's deed is accepted and the others deed is rejected. Why? Because one had Allah (SWT) in view whereas the other had other than Allah (SWT) in his view. In a tradition, it is reported that:

[On the Day of Judgement, three groups will be the first to give accounting of their deeds:

The first group will be of 'Ulama (Religious Scholars). Allah (SWT) will ask them as to how did they spend their Knowledge that was given to them? They shall say: 'O Sustainer! You are aware that: We spread the knowledge in the world; Kept ourselves occupied with teaching and education; we authored books & Guided people in general'. Allah (SWT) will tell them: **“You are lying! You did all that so as to be called – a Mulla – a Maulana – a Hujjatul-Islam – or an Ayatullah. This was a mere show! Since you got what you wanted from the people, you have received your compensation. What do you expect from Us now?”**

The second group will be of the rich people. Allah (SWT) will ask them as to how had they used their wealth? They shall say: 'O Allah! You are our witness. We spent our entire wealth for Your sake; We helped the poor and needy and we gave charities; We did not go to our graves with regret about the wealth we left behind'. Allah (SWT) will tell them: **"You are liars! You spent all your wealth so that people praise you and call you magnanimous. You got your compensation in the world so what do you want from Us now?"**

*It is reported in a tradition that there are seven types of people, who, on the Day of Judgement, shall be under the shade of Allah (SWT). One among them is he, who remained incognito while spending his wealth in the cause of Allah (SWT) such that when he gave with his right hand, the left did not know. When Imam Zaynul-'Aabideen (as) used to give money in the way of Allah (SWT), he (as) used to cover his face with his shawl so that he (as) wasn't recognized even by his beneficiaries. This went to an extent that the people whom the Imam (as) had personally helped, used to complain that he (as) had not helped them! Why? Because they had not recognized their benefactor.*

The third group will be of the Martyrs. Allah (SWT) will ask them what did they do in the world? They will say: 'O Allah! You know well that: We laid down our lives for Your cause; Got wounded and bore hardships'. Allah (SWT) will tell them: **"In the battlefield, rather than truly fighting for our cause, you wanted to show off your valour to others and get the booty. You have not given your life for Our cause!" (Al-Isti'adha)**

Here, one can imagine that if Allah (SWT) does NOT accept sacrifice of lives, which are not in His cause – how can He (SWT) then accept any other deed, which has not been performed for His pleasure? *Some people have the tendency of doing religious things so as to impress others. They put all their time and efforts in those religious activities and at the end; they are useless in the sight of Allah (SWT). All these are traps set by Shaytan so that we come out of the fold of sincerity and he can mislead us.*

[A person comes to Imam Ja'ffar as-Sadiq (as) and says: "O Master! I recite the Holy Quran in my house and the people in my house hear it. Sometimes it even travels outside my house to the ears of the commuters. What do you say about this?" Imam (as) told him, **"Keep the pitch of your voice in the middle that your recitation does not give the impression as though you are showing off".]** (Al-Isti'adha)

Therefore, we must train ourselves that whenever we do good deeds, they should be for the sake of Allah (SWT) and nobody else.

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**Mulla Mujahidali Sheriff**  
[mulla@almahdi.org.uk](mailto:mulla@almahdi.org.uk)

**SUMMARY OF MAJLIS****Date: 20<sup>th</sup> Dhul-Qa'dah 1426 AH / 23<sup>rd</sup> December 2005****Occasion: Friday Majlis****Topic: Al-Isti'adha – Part 13****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.**  
**(23:97-98)****WAYS OF EFFECTIVE ISTI'ADHA –con't on AL-IKHLAAS**

We were looking at ways of rendering our **Isti'adha** effective and in the last session, we were talking about having **Ikhlaas** (Sincerity of Intention) whenever we do good deeds. The Holy Quran tells us that: When **Shaytan** was thrown out from the rank of the Angels, he had promised to mislead the children of Prophet Adam (as). But he did also refer to a group of people whom he would never be able to mislead. Who are they? Quran says: **“He said: By Your might, I will surely pervert them. Except for Your servants who are MUKHLISOON (sincere to You)”.** (38:82-83). And the way to have **Ikhlaas** is to do good deeds purely for the sake of Allah (SWT) and no body else.

**REWARDS FOR SINCERITY OF INTENTION**

In Islam, 'sincerity of intention' plays a significant role in the acceptance of good deeds so much so that if the intention of a good deed is for Allah (SWT) 's sake then even if one is unable to accomplish it, he gets the reward of one who has actually performed the deed. Imam Ameer al-Mumineen (as) has said, **“A good intention is one of the two good deeds”.** (Ghurar al-Hikam) In other words, every good deed has two sides: One is its intention and the other is the deed itself. If a person has good intention of performing a good deed for Allah (SWT), he is rewarded for it even if he fails to perform that act. The Holy Prophet (saww) had said to Abu Dhar, **“O Abu Dhar! Desire to do a good act even if you are unable to do it so that you are not written among the negligent”.** (Bihar al-Anwaar)

[In the battle of Jamal, a companion of Imam Ali (as) took a deep sigh and said, “How I wish my brother too had participated in this Jihad”. *The person's brother was known to be a true friend of Imam (as) but he could not participate in the battle for some reasons.* Imam (as) asked, **“Is your brother desirous to participate in the battle with sincerity of heart?”** The man said, “Yes!” Thereupon, Imam (as) said, **“Don't worry! He is one of us in this expedition! Because of his true intent, he is as good as one taking part in the battle. There are lot of others who will desire to have participated with us in battle of truth and falsehood. They haven't yet arrived in this world but are in the loins of their parents. No doubt this participation is because of true intent and desire of the heart”.**] (Al-Isti'adha)

**SUCCESS IN ALL AFFAIRS**

It is through **Ikhlaas** 'sincerity' that one is able to succeed in his affairs. Imam Ali (as) says: **“Success in affairs lies in sincerity of intention”.** (Ghurar al-Hikam)

He (as) has also said, **“One who is sincere attains his hopes”.** (Ghurar al-Hikam)

INCIDENT OF MALIK DINAR

[There was a man called Malik Dinar. He was a bullion merchant meaning one who was an expert in making gold and silver in form of solid bars. This man progressed well in his profession but then he became victim of his own greed. He thought of becoming a trustee of Umavi Jami' Mosque in Damascus because he saw lots of funds would be at his disposal as a trustee. In this greed, he disposed all his assets and distributed his wealth in charity. Since the trustee is expected to be extremely pious and simple, so he went and stayed in the Mosque. Whenever he found any person entering the Mosque, he would stand up to pray. The purpose was to attract the people to his piety so that they could appoint him as a trustee. Apparently people began to suspect him, so they scoffed and ridiculed him. They would even tell him, "O Malik! What is your intention?" Finally he realized that because of his greed, he would neither benefit anything in this world nor in the Hereafter. That night, with a broken heart, he resorted to **Istighfar**. On the following morning, he was surprised to see: The same people who had ridiculed him, according him with respect and asking him to pray for them. Soon the word also spread that the most pious person in Damascus is Malik Dinar. People of importance came to him and offered him the position of trustee, for which he had given up everything, but the man declined and said, "I have acquired the goodwill of Allah (SWT) with great difficulty and I am not in need of anything else".] **(Al-Isti'adha)**

Some people are not religious in its true sense; they just strive to show others that they are religious. Everything has its own essence through which they are recognized. The essence of religion is **Ikhlaas** 'sincerity'.

**"Look! Only exclusive faith is worthy of Allah..." (39:3)**

**"Say: Indeed I have been commanded to worship Allah with exclusive faith in Him". (39:11)**

The Holy Prophet (saww) has said, **"Prayer is not your standing and your sitting. The essence of prayer is your sincerity and your wanting of Allah's pleasure". (Sharh ibn Abil-Hadeed)**

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**Mulla Mujahidali Sheriff**  
[mulla@almahdi.org.uk](mailto:mulla@almahdi.org.uk)

**SUMMARY OF MAJLIS****Date: 21<sup>st</sup> Dhul-Hijjah 1426 AH / 22<sup>nd</sup> January 2006****Occasion: Martyrdom of Farzandan-e-Muslim (as)****Topic: Al-Isti'adha – Part 14****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”. (23:97-98)****WAYS TO RENDER AL-ISTI'ADHA EFFECTIVE – CON'T**

The fourth thing, which we should do to render our **Isti'adha** effective is to eat pure and Halaal food and abstain from consuming Haraam or doubtful food.

**“O mankind! Eat of what is lawful and pure in the earth, and do not follow in the footsteps of Shaytan. Indeed he is your manifest enemy”. (2:168)**

According to this verse, eating anything that is unlawful and impure is like following on the footsteps of Shaytan. Therefore, it is important that we keep away from consumption of any such food! The Holy Prophet (saww) has said, **“Among my followers, those who abstain from four things shall earn a place in Paradise: Greed for the world; Carnal desires; Filling one's belly with illegitimate food & Lasciviousness of the private parts”.** ('Ayn al-Hayaat)

**AKLUS-SUHT**

Among the things that are Haraam to be consumed, one is **AKLUS-SUHT**. In the Holy Quran, there are atleast three verses in which this term has been used. One such verse is of Surah al-Maidah (5) verse 62 Allah (SWT) in which Allah (SWT) says: **“And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their consuming of SUHT; Certainly evil is that which they do”. (5:62)**

What does **AKLUS-SUHT** mean?

**AKL** means 'to consume' or 'to eat'. **SUHT** means 'a thing that is useless' or 'a thing that is finished off'. Ayatullah Abdul-Husayn Dasti Ghayb (ra) in his book 'Gunahaane-e-Kabeera' states that: **AKLUS-SUHT** refers to unlawfully acquired things from which the **Barakah** 'Blessings of Allah' have been lifted and they shall not benefit the possessor in any way. (**Gunahaane-Kabeera**)

In other words, if one consumes food that has come to him through unlawful means, that food will have no blessings of Allah (SWT) and as such, it will not benefit the one who has consumed it.

**BRIBERY IS ALSO AKLUS-SUHT**

Among the practices that contribute to **AKLUS-SUHT** one is **Bribery**. To bribe a person OR to receive a bribe from someone are both condemned in Islam and considered as a greater sin. The Holy Prophet (saww) has said,

**“May Allah curse the one who gives bribe, one who accepts it and one acts as an agent between them”. (Safeenatul-Bihar)**

He (saww) has also said,

**“Beware of bribe! It is nothing but disbelief. The one who is involved in bribe will not even smell the fragrance of Paradise”. (Safeenatul-Bihar)**

### **THE TYPES OF BRIBE**

According to our `Ulama, there are three kinds of **Bribes**:

The first kind is a **Bribe** paid to a Judge for a favourable judgement. A person has done something wrong and has been brought to a court for justice. If he pays the Judge so that he may give a favourable judgement; or bribes him to show loopholes that weakens the position of the opposite party – both these acts are Haraam and both, the judge and the person who has bribed him are criminals in the sight of Islam.

The second kind of **Bribe** is the one which is paid to someone – a tyrant or an oppressor – for inflicting harm on a third person.

And the third kind of **Bribe** is that which is paid for something lawful. Like paying someone so that he helps in obtaining one’s rightful property OR to escape from a tyrant. This is allowed in Islam. Imam Muhammad al-Baqir (as) was asked, “Can a person bribe the occupant of a house to vacate it so that the owner may himself use it as his residence?” Imam (as) said, **“There is no harm in it”.]**

**(Gunahaane-Kabeera)**

### **WORD OF CAUTION**

Although Islam permits one to pay OR gift for lawful acts BUT it also considers it Makrooh or detestable for a person to accept such gifts. In other words, it is all right for you to pay or give gift to a person for any lawful act but it is Makrooh for a person who has done a favour to you to accept such payment or gifts.

**“They are the ones whose hearts Allah did not desire to purify. For them is disgrace in this world and a great punishment in the Hereafter. Eavesdroppers with the aim of (telling) lies, eaters of the unlawful”.**

**(5:41-42)**

Explaining this verse, Imam Ali (as) said, **“It is that person who fulfils the wish of his believing brother and accepts a gift in return”.**

**(Gunahaane-Kabeera)**

### **HARAAM FOOD AFFECTS THE IMAAN**

The reason why Islam forbids eating of Haraam morsel is because it affects the soul of a person and weakens his Imaan.

[During the rule of Abbasid ruler Mahdi, there was a Qazi named Shareek bin Abdullah. He was an honest and upright judge. Mahdi wanted to corrupt him so he invited him to his palace and forced him to choose one of the following three things: Either he should accept the post of the Royal Qazi; or he should become the teacher of the ruler’s son; or he should dine with the king for atleast once.

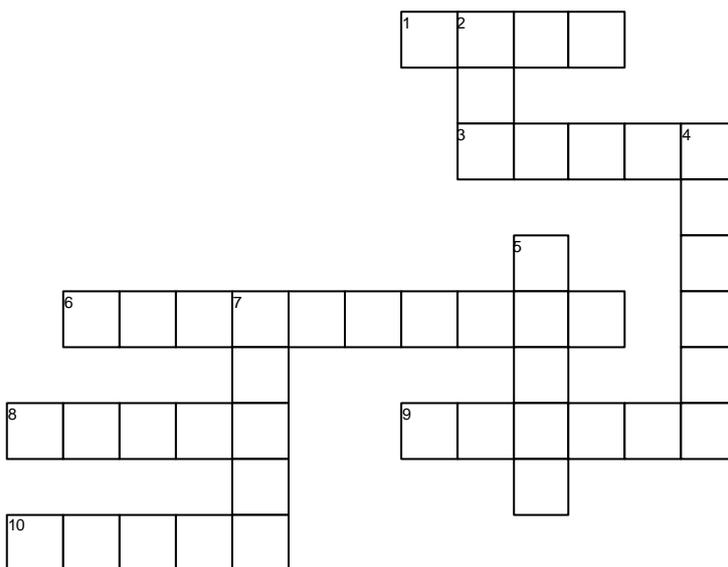
Shareek thought that the easiest of all three was to dine but little did he realize that what he had chosen was infact the catch that would ruin his Imaan.

Mahdi instructed his royal chef to prepare the best of the dishes. When the Qazi had eaten the food, the chef remarked to his companions, "Now Qazi Shareek will never achieve salvation". The prediction came true. The Haraam food affected the Qazi so much that he also accepted the two other conditions. He became the special Qazi of the King and the tutor of his children. It is said that the Qazi used to be very strict and unflinching with the treasurers while obtaining his share from the public treasury. Once, the treasurer protested and said, "You have not sold any grain to me that you act so ruthless in recovering its price". Qazi Shareek replied, **"Yes! I have sold something more valuable! I have sold my religion".]** (Bikhre Moti)

In Karbala, Imam Husayn (as) addressed the troop of Yazeed and in his sermon; he (as) clearly pointed out to them the reason of their rejection. He (as) said, **"Your bellies are filled with unlawful (wealth), now you will not accept the truth. Why don't you deal with justice? Why don't you listen to me?.."** (Nafasul-Mahmoom)

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**Mulla Mujahidali Sheriff**  
**[mulla@almahdi.org.uk](mailto:mulla@almahdi.org.uk)**



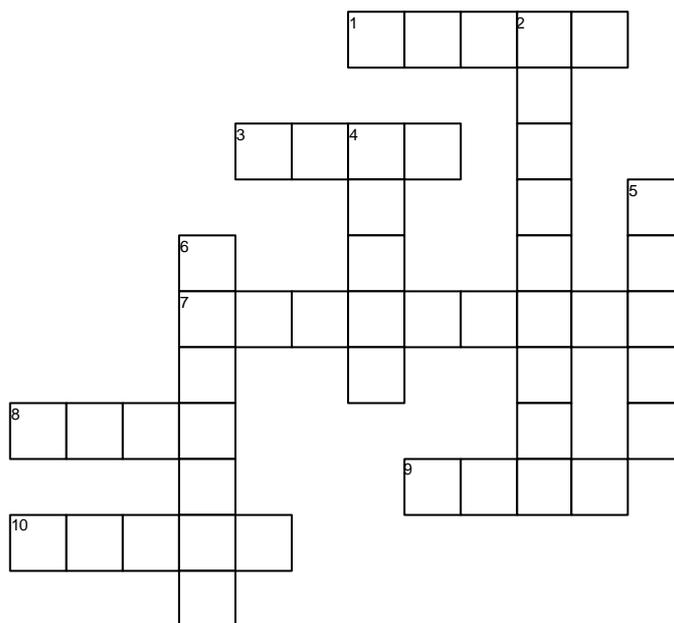
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**ACROSS**

- 1 On ... occasions, Iblis offered advice to a select few, knowing that he by no means could fool them.
- 3 Pride is the very first transgression whereby Allah was disobeyed by ...
- 6 Satan, his name in Greek.
- 8 Being familiar with your enemy is the very ... step in fighting him.
- 9 ... is the name of Iblis in the Old Testament.
- 10 ... thousand years passed since two species, the jinns and the nisanas, were on earth.

**DOWN**

- 2 Imam ... said, Conceit overcame him (Satan), so he boasted of the superiority of his origin over Adam.
- 4 The jinns eat and drink, marry, and have their own ... system.
- 5 Allah tells us that Iblis was one of the jinns in many verses in ...
- 7 Its Arabic origin is shaytan, someone irate, enraged, angry, furious,



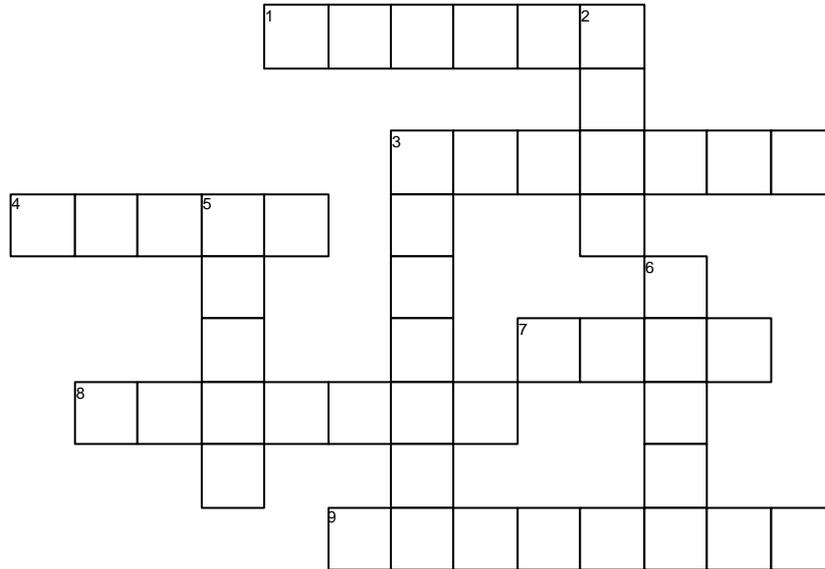
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**ACROSS**

- 1 Shaytan whispers arrogance and ... in you.
- 3 Allah says, the deception of Shaitan is very ...
- 7 Success of Shaytan is to make you forget the ... and then you become defenseless.
- 8 ... of Shaytan is mentioned in Surah Isra 62.
- 9 Shayateen come to our ... and give us ideas.
- 10 The big Shaytan, Iblis was ungrateful to ... and was expelled.

**DOWN**

- 2 Shaytan has no power over anyone but the power of ...
- 4 ... makes Iblis's job easier.
- 5 ... mentions the account of the fall of Iblis several times.
- 6 ... obstructs you from doing acts of obedience.



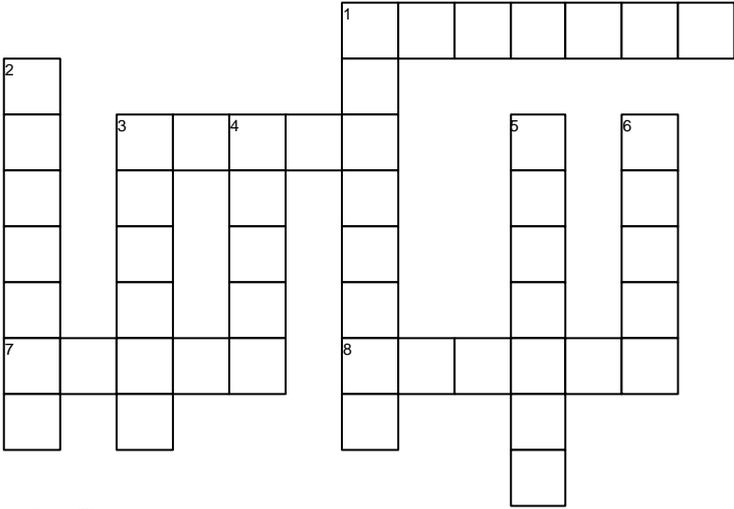
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**ACROSS**

- 1 If an enticement comes to you, seek ... with God; indeed He is all hearing, all knowing.
- 3 The modern ... working for Shaytan.
- 4 When ... is recited to you, listen to it and be attentive, perchance you may receive His Mercy.
- 7 Shaytan can never inspire a good cause.
- 8 Shaytan stops us from giving ...
- 9 Whatever comes from Shaytan is ...

**DOWN**

- 2 Shaytan homes in when he finds some ... intentions in our hearts.
- 3 ... promises you and induces you indecent acts but God promises you forgiveness of your sins and a good hereafter.
- 5 Not only Shaytan who has the power but ... too enters our hearts.
- 6 Shaytan drives them like one drives a ... with a whip.



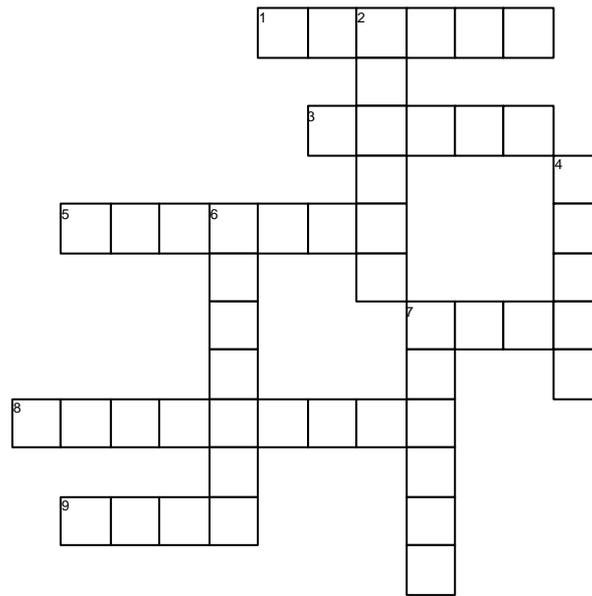
www.CrosswordWeaver.com

**ACROSS**

- 1 Shaytan can influence the thoughts of ...
- 3 Satan was from among the angels though he lived on the ... heaven.
- 7 Satan flees when you speak about ...
- 8 Shaytan was not from among the ...

**DOWN**

- 1 ... (S)'s Jinn a Muslim and advises nothing but goodness.
- 2 Every heart has two sections out of which is one is for purity and piety and the other is for ... and his allurements.
- 3 Surely the Satan flows ... with the blood in mankind.
- 4 Do not keep mud or ... behind doors. That is the refuge of Satan.
- 5 The ... in your house are the abodes of Satan.
- 6 Some scholars have concurred that Satan and his progeny are from amongst the ...



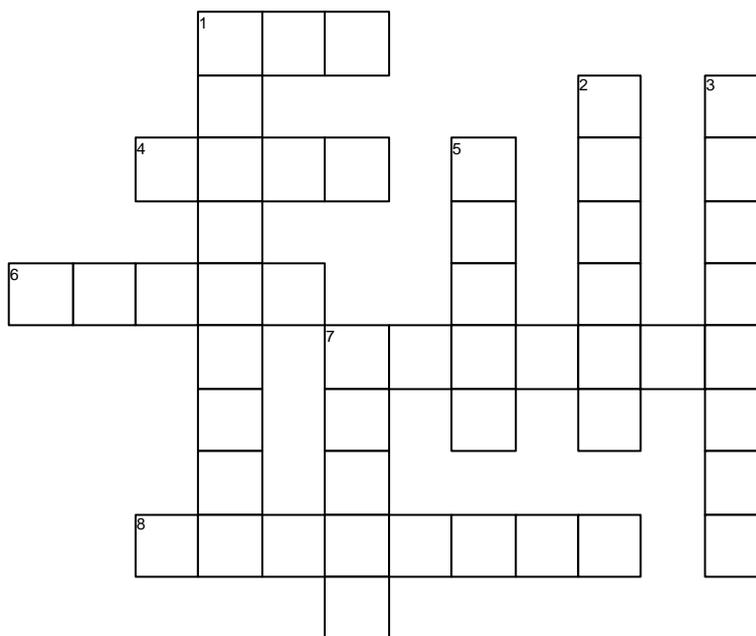
www.CrosswordWeaver.com

**ACROSS**

- 1 Means satanic insinuations, obsessions and suggestions.
- 3 Surely ... is the oven of Satan that flares in the breasts of Adam's progeny.
- 5 The ... washings are inspired by none other than the deceptive Satan and the tricky self.
- 7 O Ali, You are the ... of Allah.
- 8 To persevere in an action until it becomes sincere is more ... than (performing) the action itself,
- 9 His (Satan's) antimony is sleep, his powder is anger and taste is ...

**DOWN**

- 2 wudhu of the Messenger of God consisted of ... washings.
- 4 Shaytan liked Prophet ... bin Zakaria.
- 6 O Ali, your ... are the army of Satan.
- 7 Lo, verily, intention is ... itself.



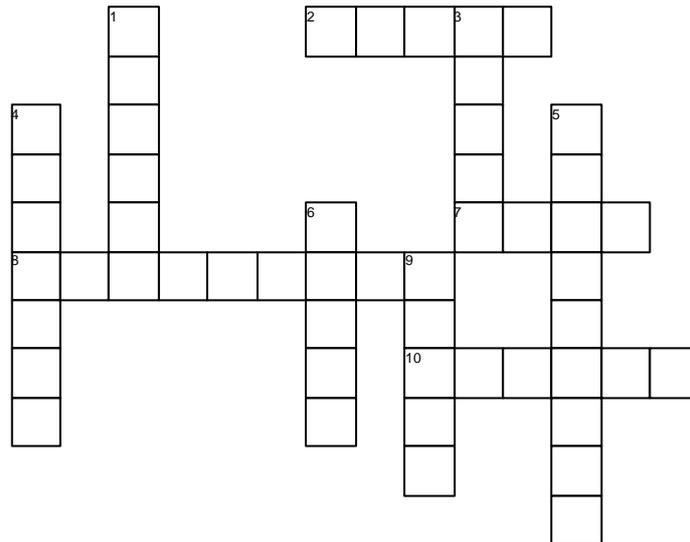
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**ACROSS**

- 1 Satan had worshipped Allah for ... thousand years
- 4 Indeed ... is due to Satan.
- 6 ... is the spiritual ascension of the faithful, the agent of nearness (to God) for the pious.
- 7 This Evil One wants to be obeyed, and when he is disobeyed he will not return to any of you.
- 8 All praise is God's, firstly and lastly, outwardly and ...

**DOWN**

- 1 All of them are males. They have no females.
- 2 ... in worship maybe Satanic.
- 3 Satan is the ... of singing and musical instruments.
- 5 Remember there are three situations when it is very easy to gain control over a person, when he is angry, when there is arbitration between two parties and thirdly when a servant is alone with a woman.
- 7 The progenitor of infidels.



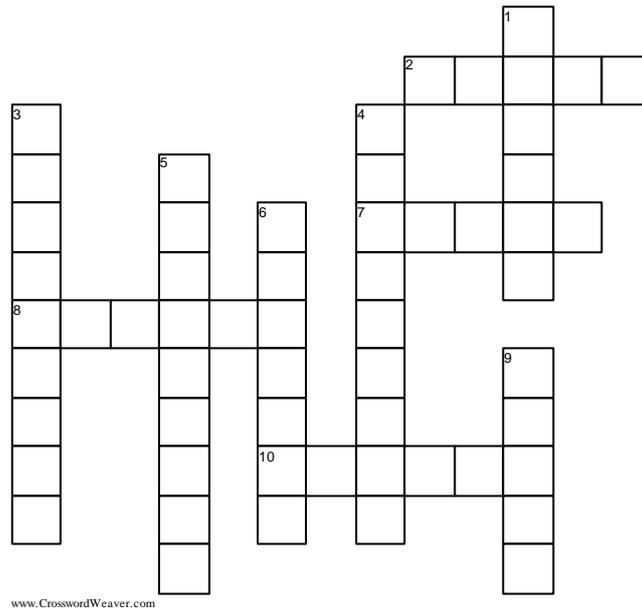
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**ACROSS**

- 2 ... has a very wide range of actions and mobility in his control.
- 7 The topic that has received the maximum attention in the Holy Qur'an is seeking Allah's ... to protect one against the maneuverings of the Satan.
- 8 Ista-aaza is absolutely essential when one is going out of the ...
- 10 One should seek protection from the Satan - before before ...

**DOWN**

- 1 Shaytan and his ... look at you from such a place where you cannot see them.
- 3 We should gather all our faculties and plan to save ourselves by seeking the Protection of ...
- 4 Allah has ordered men to do ...
- 5 Shaytan and his group watch your actions intently and you remain .. of their activity.
- 6 When a person is in a frenzy of ..., his blood boils and the Satan dominates him with full force.
- 9 When the ... is so powerful and strong, we should not be complacent and unmindful of him.



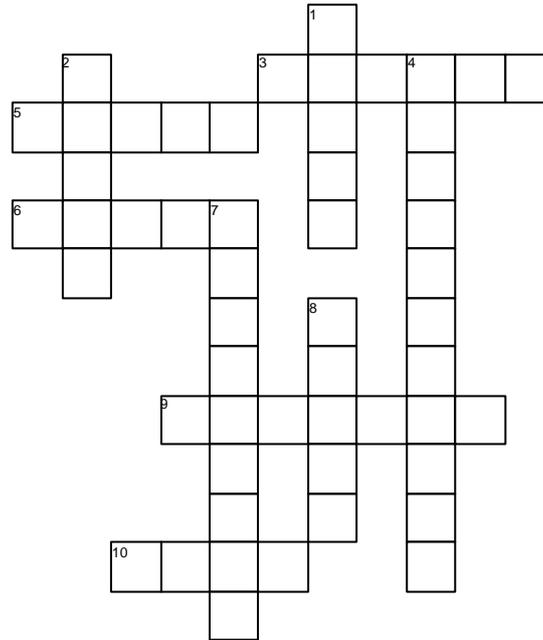
www.CrosswordWeaver.com

**ACROSS**

- 2 The very first condition for keeping oneself safe from Satan is to become ...
- 7 When the men of ... have any fear from Satan, then they busy themselves in prayer and they instantaneously get enlightened.
- 8 Satan will satisfy himself with making the person commit ... sins.
- 10 When Satan upbraids you to commit a ... act, the angels guide you against it.

**DOWN**

- 1 The Satan's job is only to create ... and fears in the human mind.
- 3 Satan can never force anyone to do misdeeds. He has no such ...
- 4 ... men too can achieve the status of penitents and become the dear ones of Allah.
- 5 Repentance is one of the aspects of the ... of Allah.
- 6 Definitely, the ... of the creation of Satan is to test the human beings.
- 9 With every Satan there will be an angel created by ...



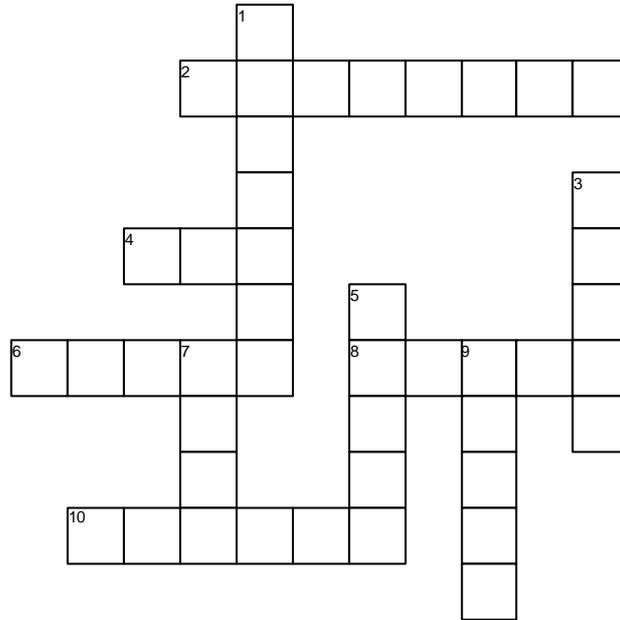
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**ACROSS**

- 3 As long as even one ... of unlaw ful food is in the body of a person, he is himself like the Satan.
- 5 If NON- food goes dow n the throat, Satan w ill transmit his effect throughout the body.
- 6 Even ... in arms should not be fed w ith najjis food.
- 9 One w ho doesn't ... from the illegitimate can never prevent himself from the influence of Satan.
- 10 It is Parent's ... to take care to nourish their children w ith pure food.

**DOWN**

- 1 When one has ... about the food being halal, he should rather abstain from eating it.
- 2 O people! Eat pure and ... food and don't tread the footprints of Satan.
- 4 .If a person has trust on Allah, then Satan becomes helpless in his maneuvers or ...
- 7 Important aspect of Ista-aaza, SEEKING PROTECTION FROM ALLAH, is ...
- 8 While reciting the ... seek Allah's protection from the accursed Satan.



www.CrosswordWeaver.com

**ACROSS**

- 2 How can a ... eat from that has been cooked without taking the name of Allah.
- 4 Offering ...-obligatory prayers, to the best of one's physical capabilities, is very effective for warding off the enemy, Satan.
- 6 ... is a very important tool concerning our food habits.
- 8 Remembrance of ... can save you from the evil bait of Satan.
- 10 Shaytan never ...

**DOWN**

- 1 If someone wants to give charity, ... satans cling to his hand and try to prevent him from doing it.
- 3 .. is the weapon of a believer.
- 5 ... of a believer blacken the face of Satan.
- 7 The ... of food one takes nourishes good or satanic tendencies in a person.
- 9 Wudhu is a ... and performing a wudhu over another is a bigger ...

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
24				16				20						4						18					

<u>O</u>	<u>E A O</u>	<u>O</u>	<u>E</u>	<u>E</u>	<u>I E</u>
21 10 4	10 16 24 6 4 2 11	22 4 11 21	16 3 3	16 19 21	20 8 16

<u>I</u>	<u>E E A I</u>	<u>A A</u>	<u>I</u>	<u>E E</u>
20 2	7 16 3 16 24 21 20 2 23	11 24 21 24 2	11 20 2	19 16 15 16

<u>O</u>	<u>E I E</u>	<u>E O</u>	<u>A A</u>	<u>A</u>	<u>E A</u>	<u>A</u>
4 1 16 7 20 16 2 19 16	4 3	24 14 14 24 17	24 2 7	11 21 16 24 7	3 24	

<u>E</u>	<u>I</u>	<u>O I</u>	<u>O O</u>
11 21 2 16 11 11	20 2	7 4 20 2 23	23 4 4 7

Two weapons most effective in defeating Satan,  
sincere obedience of Allah and steadfastness in doing good

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
16				19				20						8						12					

<u>E</u>	<u>A A A</u>	<u>I</u>	<u>E</u>	<u>A E</u>	<u>O</u>
23 7 19	21 16 14 16 16 24	20 9	23 7 19	1 5 16 3 19	4 8 24

<u>A A</u>
9 16 23 16 22

The bazaar is the place for Satan.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
6				2				20						5						23					

<u>A</u>	<u>E A</u>	<u>A</u>	<u>A</u>	<u>O</u>	<u>E</u>	<u>E</u>	<u>I E</u>	<u>E</u>
6	11 2 6 3 19	19 11 6 19	11 6 25	15 5 19	2 21 26 2 3	20 2 15 14 2		

<u>I E</u>	<u>I</u>	<u>I</u>	<u>E A O E O</u>
24 26 20 2 19 17	20 19	20 25	19 11 2 6 13 5 24 2 5 16

<u>A A</u>
25 6 19 6 15

A heart that has not experienced piety, it is the abode of Satan.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
9				14				4						2						12					

<u>I</u>	<u>U I</u>	<u>O</u>	<u>E</u>	<u>O</u>	<u>A</u>	<u>A</u>
4 24 3 12 22 4 18 23	2 26	18 17 14	25 2 5 23	9 18 18 22 9 20 18 10		

<u>A A</u>
10 17 9 23 18 9 6

Impurity of the body attracts Shaytan.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	
6				18				22						9						5						

A     E A     A     A     O     E     E I E     E  
 6     10 18 6 2 3     3 10 6 3     10 6 25     7 9 3     18 24 16 18 2 22 18 7 26 18

I E     I     E A O E O     A A  
 19     16 22 18 3 8     22 25     3 10 18     6 21 9 19 18     9 11     25 6 3 6 7

A heart that has not experienced piety is the abode of Satan

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
9				24				6						5						8					

E E     I O U     E O     I E  
 24 12 24 23 11     15 6 5 8 21     15 24 23 21 5 2     21 10 23 6 12 24 21

O E O     O O     E E     A  
 10 5     15 24 23 25 5 23 19     18 5 5 13     13 24 24 13 21     9 2 13

A A     I E     I     E     O     I     U A  
 21 9 10 9 2     10 23 6 24 21     17 6 21     20 24 21 10     10 5     13 6 21 21 8 9 13

E I .  
 24 17 6 19

Every pious person strives to perform good deeds and Satan tries his best to dissuade him.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
18				7				1						17						23					

I I     E     E E     A     A  
 1 21     1 20     5 7 26 4     10 7 24 7 20 20 18 26 4     21 13 18 21

O E O     O     I E     E     E O E  
 17 10 7     20     17 22 10     24 17 10 20 24 1 7 10 24 7     15 7 24 17 8 7 20

I A E .  
 13 1 20     22 18 26 10 7 26

It is very necessary that one's own conscience becomes his warner.

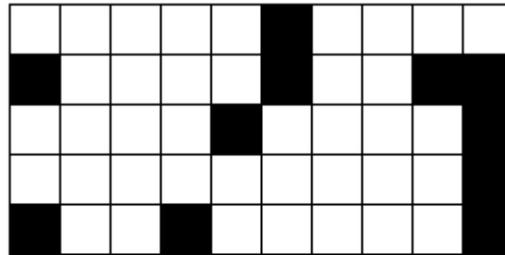
A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
11				14				6						10						21					

E E     E     I A     A     O     O O     E I  
 24 20 14     14 2 2 14 23 24 6 11 5     8 11 16 24     10 13     17 10 23 10 24 20 14 6

I A O U E     U     I     A     A .  
 2 17     6 2     11 26 2 10 5 21 24 14     24 16 21 2 24     6 23     11 5 5 11 20

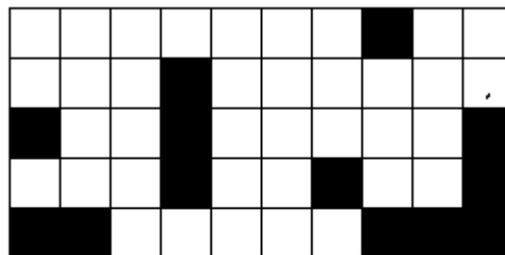
The essential part of monotheism is absolute trust in Allah.





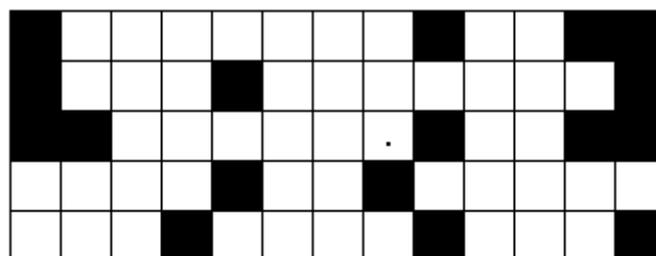
L E            L O  
 O A A A      N S L  
 O W E Y I L U A H  
 S B T D N E R C E  
 A A F A D F W I M L

Satan will lead us away from obedience of Allah



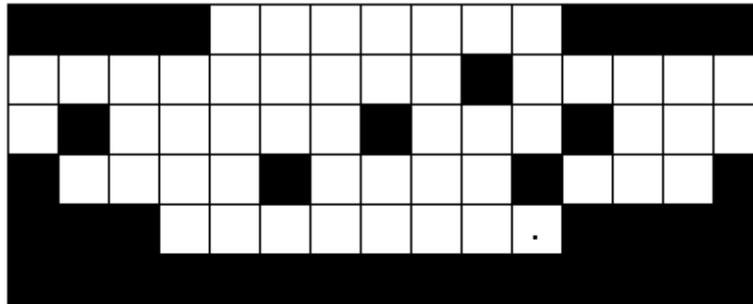
E    T N  
 U M    A R E    I  
 S H O    E A Y A T  
 H S R Y E S N M Y  
 O I A N T M E A N S

Shaytan is our enemy, so treat him as an enemy



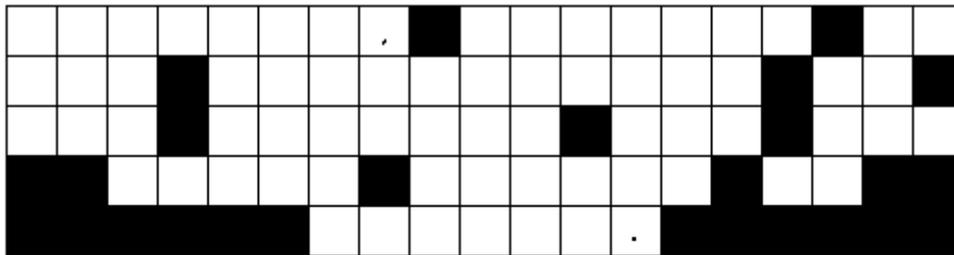
M            M Y            W S  
 I V N      T I            I E  
 A H E T H A N      E A T  
 H S E A Y T O G G R S Y  
 H O U R E B I S T W E A T

Shaytan is our biggest enemy. We have to treat him this way



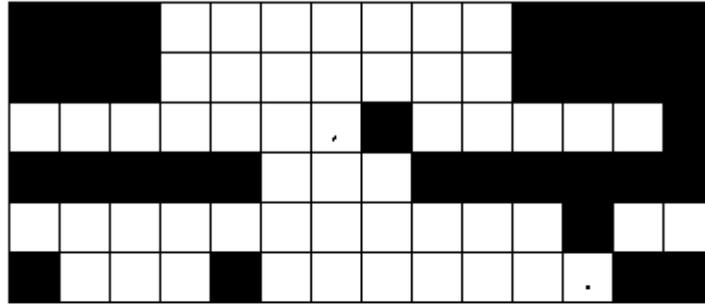
S N Y  
 A L A L L T U  
 D E V I A E B L M A I  
 L R E A Z A L A E E T W A S S  
 A I T E R H Z Y M A N E H N S

Shaytan literally means a devil but his real name was Azazeel.



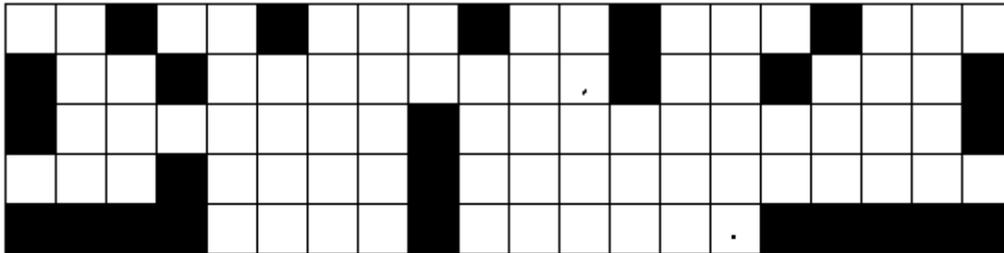
R E L  
 T W O E G E P C E O  
 H H A E E L S H S T E N U Y T N  
 A Z S I T O A S I I E S A R S O F O E  
 T I E Z C L N N L B A D G C T E I H F

Azazeel, because of his consistency in the worship got the title leader of angels.



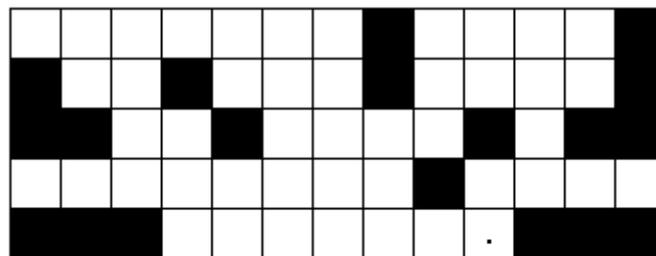
E  
 C A T D O N  
 P R H E T F T  
 O M S T A A I R E A  
 D O U R T S Y T A N S S  
 T E U B H A N A E S S R I N

Shaytan creates doubts, fears and temptations in our hearts.



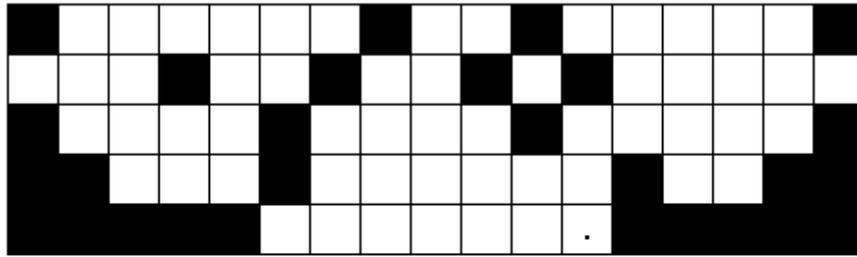
E E S E I  
 F F H A R F I L W V W S  
 O F R E O M R O R E H H E C C E  
 I E X W S R S Y T A L N A N E A N A E S  
 A N D P S E A K E A N P G T T E N E N B

If we are in the web of Shaytan, we can express repentance and seek forgiveness from Allah.



L E  
 L S T A A T S  
 D A I A S N O W F A L  
 B E O Y H V T A P E L T  
 S H T O E I S R B I R O M

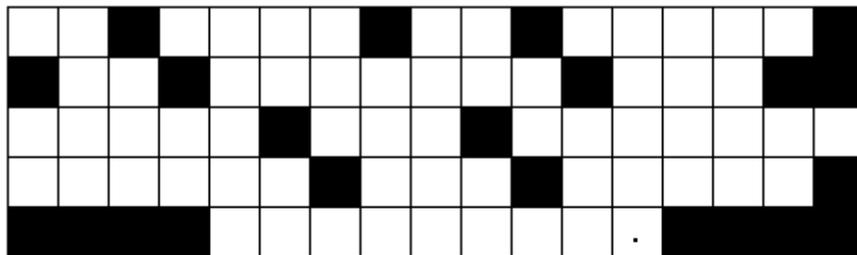
Shaytan will do his best to stop a believer from Salaat.



O

E I A R S E G E  
 B T M E R E I M F A S M O F A  
 A R H A I B R E I S A G O E R  
 F O R W Y T F L O M E A N R N G T

Beware of Anger for it is a great army from among the armies of Iblees.



A D

N C S S T T R O O G R  
 O T O E R O E N R K E L E U I R  
 W E H H M V A F O O F S R A I V  
 A T G E R I N T A O L T H E R N E

We have to learn to control our Anger and forgive others for their mistakes.



NERVE <sub>3</sub>

HEAV

DERGE <sub>5</sub>

ROF <sub>2</sub>

TIHS

DORLW <sub>1</sub> <sub>4</sub>

<sub>1</sub> <sub>2</sub> <sub>3</sub> <sub>4</sub> <sub>5</sub>

Never Have Greed For This World

DAJSIM <sub>7</sub>

CAPLE <sub>2</sub>

WEEHR <sub>6</sub> <sub>8</sub>

NTROTIAROSP <sub>1</sub> <sub>5</sub>

SI

RERDFOMPE <sub>4</sub> <sub>3</sub> <sub>9</sub>

<sub>1</sub> <sub>2</sub> <sub>3</sub> <sub>4</sub> <sub>5</sub> <sub>6</sub> <sub>7</sub> <sub>8</sub> <sub>9</sub>

Masjid Place Where Prostration Is Performed

EITYP 

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1

REUDECS 

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5 4

SANAT'S 

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WOEPR 

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2 3

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1 2 3 4 5

Piety Reduces Satan's Power

TYIPE 

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GOTSNR 

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5

ROFT 

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3

TO 

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DEAVE 

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2

SAATN 

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1 4

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1 2 3 4 5

Piety Strong Fort To Evade Satan

NERTISCYI [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]  
5

FO [ ] [ ]  
2

NITNITNOE [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]  
4

CUERESD [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]

SATNA [ ] [ ] [ ] [ ] [ ] [ ]

WEOPR [ ] [ ] [ ] [ ] [ ] [ ]  
1 3

[ ] [ ] [ ] [ ] [ ] [ ]  
1 2 3 4 5

Sincerity Of Intention Reduces Satan Power

