



# ALLAH AL WALI AL MOWLA FOOTSTEPS OF THE SHAITAN

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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# Compilation of Al Wali Al Mowla and Footsteps of the Shaitan

## Allah Al Wali Al Mowla (الولي المولى)

### Introduction

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- All of the names of Allah (سبحانه وتعالى) are beautiful and whoever understands and lives 99 names of Allah (سبحانه وتعالى), then He will enter paradise.
- The names of Allah (سبحانه وتعالى) expand your perspective. When you know the names of Allah (سبحانه وتعالى) it all leads to tawheed. Tawheed frees you, shirks imprisons you. Imagine a picture of having chains around us, when you think rizq comes from people then that's a chain, but when you know Allah is Ar Razaq then that chain is unlocked – you are relieved. And as you know each name, you are unlocking each chain and freeing yourself, subhan Allah.
- Allah (سبحانه وتعالى) is unseen, but we need to make it yaqeen in our heart. If you want Allah (سبحانه وتعالى) to be your Wali, then of course you need to do something to draw yourself closer to Him.
- To be a Wali of Allah (سبحانه وتعالى) is mentioned in a [hadith](#): (وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: "من عاد لي ولياً، فقد أذنته بالحرب، وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، وبالأنف التي ينفث بها، وإن سألني، أعطيته، ولئن استعاذني، لأعيذنه" (Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (صلى الله

(عليه وسلم) said, "Allah, the Exalted, has said: 'I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him'." – Al Bukhari Book 1, Hadith 386

- You can come closer to Allah (سبحانه وتعالى) with the obligations, and if you want more wilayah, you need to do more voluntaries. And when you do things with ikhlas, then that is the way to get the wilayah of Allah (سبحانه وتعالى).

### Meaning of Al Wali (الولي) in the language (المعنى اللغوي)

- It's (صيغة مبالغة) – meaning it's an excessive form, a superlative.
- The One Who is Close (القريب): we want to draw close to people, but we should draw close to Allah (سبحانه وتعالى).
- The One Who Loves (المحب): the origin of friendship and nearness is love (أصل الولاية الحب). Allah (سبحانه وتعالى) named Himself Al Wali because don't think you can get it from anyone except Him. We all want to have feelings of love and closeness.

- Ruler / Judge (الحاكم): a wali is close, loves and is a ruler and judge. We need to make Allah (سبحانه وتعالى) our Wali.
- Grantor of Victory (الناصر): we need victory and support in times of danger, and when surrounded by enemies – meaning anything that can decrease your faith.
- Master (السيد): the master of everything.
- Owner of Disposing all affairs (مالك التدبير): only He rewards, only He punishes, only He gives, only He rewards – He is the Owner of everything. When you know Allah (سبحانه وتعالى), then it will give you richness in the heart. Some people are missing something inside their heart, but when you know Allah, it makes you happy and satisfied in the heart.
- In Charge of All affairs (متولى الامر): Allah Al Wali is in charge of you, your spouse, children – everyone. When you know that Allah is the True Wali, you will get everything mentioned. Who will love you and be close to you? Allah, the Ruler, The Grantor of Victory, The Master, The Disposer and in charge of everything, what more do you want? When you know this, this is paradise on this earth. So be pure and be sincere to get this.

### **Meaning of Al Mowla (المولى) in the language (المعنى اللغوي)**

- The Freer (المعتق): He is the One freeing you from all the chains, from the hellfire, from the fitnas, from the problems, from the sins, subhan Allah. Keep in mind this is not a name of Allah (سبحانه وتعالى).

We are not talking about names of Allah (سبحانه وتعالى) in the meaning in the language.

- The Owner (المالك): He is The Owner and The One Who frees. For example, someone might have the keys to open the prison, but he gets the order from someone above him. But with Allah (سبحانه وتعالى) He is The Owner and The One Who Frees. Alhamdulillah for (لا اله الا الله), alhamdulillah for (رب العالمين). We just have to go to Allah (سبحانه وتعالى) if we want anything, we don't need to go to different gods, maybe we don't have different gods, but attachments now. We have one Allah for everything, alhamdulillah.
- The Provider (المنعم): He is providing everyone – believer and disbeliever.
- The Nurturer (الرب): He is Ar Rabb, the One taking care of everyone.
- Grantor of Victory (الناصر): this is how it's connected to Al Wali. When you have all of this, then it's sufficient, you don't want to look anywhere else. For example, when you're satisfied with your work, you won't look anywhere else, this is richness. But when you're not satisfied, your eyes will go right and left and your heart is turning with it, and this leads to shirk. But when you know Allah (سبحانه وتعالى), your heart and eyes are fixed, your focus is fixed – it's Allah (سبحانه وتعالى). Whether people praise you or dispraise it's not important because even messengers were dispraised. You only care if Allah's praises or dispraises you.

- The One Who Loves (المحب): you want to be loved and you want to love, and when you take Allah (سبحانه وتعالى) is The One Who Loves, then it will give you richness in the heart, subhan Allah.
- The Supporter (المعين): it is different from (الناصر) because that's when in time of danger, but (المعين) is in times of comfort, like studying, building a house, etc –Allah Al Mowla will help you. Allah (سبحانه وتعالى) knows everything about you, He knows exactly what you need and when you need it. When you take Allah (سبحانه وتعالى) as a Wali, He will never disappoint you nor neglect you, but you need to really want it. What you think about Allah (سبحانه وتعالى) is what you will get it, subhan Allah. Allah (سبحانه وتعالى) will give you victory even before you make a dua'a. When you take Allah (سبحانه وتعالى) as a Wali, everything comes before even asking, subhan Allah, why? Because He knows exactly what you're going through. Sometimes you need something in the house, and it comes to you without even having to express yourself. Allah (سبحانه وتعالى) knows you better than anyone, better than your mom, better than yourself, subhan Allah.
- The Companion (الصاحب): we underestimate what Allah (سبحانه وتعالى) is capable of, istaghfar Allah, we need to give Him the right estimate. We think something rather than Allah (سبحانه وتعالى) is better because it's tangible. We want provision, praise, love, etc because it's all tangible. But for the believer, he knows the test is to believe in the unseen. I can't see Allah (سبحانه وتعالى) providing me but I need to believe it. In the dua'a for travelling, we say (أنت

و الخليفة في المال ) – You are the Companion in travel and (الصاحب في السفر  
و الأهل ) – You are the Head in the wealth and household. Imagine  
how will you travel be Allah (سبحانه وتعالى) is your Companion and He  
is taking care of your household? Subhan Allah. The Prophet (صلى  
الله عليه وسلم) said travelling is a piece of torment, why? Because  
there's hardship in travel. Imagine if someone tells you your  
companion is the Prophet (صلى الله عليه وسلم), you will think wow, how  
amazing. But when you are told your Companion is Allah (سبحانه  
)? Subhan Allah. We are nothing, we are made of sand, from  
a drop, it suits us to be a slave, but we are given the honor to  
have Allah (سبحانه وتعالى) as a Companion, subhan Allah.

- The One Who is Close (القريب): we want to be close, but our  
problem is we are looking to humans to be close to, but imagine  
taking Rabb Al 'Alameen, subhan Allah. What an honor Allah  
(سبحانه وتعالى) is giving us? But most people don't know, they don't  
appreciate it, subhan Allah. Allah (سبحانه وتعالى) is easy to approach,  
easier than any human. However it's difficult to approach  
humans, especially those with position, why? Because Allah (سبحانه  
) wants us to approach Him, subhan Allah. This is paradise in  
my heart.

## الفرق بين الولي و ( المولى ) (الولي) and Al Mowla (المولى)

- Allah Al Wali is the One Who is taking charge of all your affairs and others without even asking Him ( الولي من تولى أمرك و قام بتدبير حالك و حال ) (غيرك).
- Allah Al Mowla is the One you turn to and depend on in times of ease and difficulty (المولى من تركن اليه و تعتمد عليه و تحتوي به في الشدة و الرخاء).

## The name of Allah Al Wali (الولي) in the Qur'an

- Surah Ash Shura 6-9: وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ( ٦ ) وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ (٧) وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (٨) أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَأَلَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ (وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٩) (And as for those who take as Auliyâ' (guardians, supporters, helpers, lord, gods, protectors) others besides Him [i.e. they take false deities other than Allâh as protectors, and they worship them] Allâh is Hafîz (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad SAW) are not a Wakîl (guardian or a disposer of their affairs) over them (to protect their deeds). (6) And thus We have revealed unto you (O Muhammad SAW) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it. and warn (them) of the Day of Assembling, of which there is no doubt, when a

party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger SAW brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger SAW brought them). (7) And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector, or guardian) nor a helper. (8) Or have they taken (for worship) Auliyâ' (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh, He Alone is the Walî (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things. (9))

- If you take anyone besides Allah (سبحانه وتعالى) as a wali, do they fulfill that role and standard? Of course not. People take others as awliya – they visit their graves, seek barakah from them, but no one knows who are awliya Allah, only Allah (سبحانه وتعالى), so no one can say visit my grave, etc. It is just a waste of money and time.
- If Allah (سبحانه وتعالى) wills, He can make everyone believers, but it's not like this because we all have a choice. It's your choice if you want to take Allah (سبحانه وتعالى) as a Wali or not, and only by the mercy of Allah (سبحانه وتعالى) can we enter paradise.
- Who is the real One that you need to take as a wali? Only Allah (سبحانه وتعالى). No one knows who is a wali of Allah (سبحانه وتعالى), so who told you to take them as wali? Subhan

Allah. Allah is Al Wali, He is the One taking care of you. Imagine someone going to visit a grave of those 'awliya', and there are even those who have more than one grave for a person, how can someone have more than one grave? Subhan Allah.

- Allah (سبحانه وتعالى) is the One who gives lives to the dead bodies and there are people going to the dead thinking they are awliya, subhan Allah. The One Who is giving life to the dead is able to do everything.
- *From this ayah, we learn that Al Wali gives life to the dead and is able to do everything.*
- Surah Ash Shura 28: ( وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۗ وَهُوَ الْوَلِيُّ ) (الْحَمِيدُ) (And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the Walī (Helper, Supporter, Protector, Lord), Worthy of all Praise.)
  - Why do people go to the graves of awliya? Because they are desperate, they don't have a job, sickness, etc. When you despair, when the land is 'dry' – there is no rain, no means, it is Allah (سبحانه وتعالى) Who sends down the rain, He brings the 'rescue', and His mercy spreads everywhere, subhan Allah.
  - *From this ayah, we learn that Al Wali is The One Who rescues you after you despair and He spreads His mercy.*
- Surah Al Baqarah 257: ( اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا ) (أُولَئِكَ هُمُ الظُّلُمَاتُ) (Allāh is

the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.)

- This is a special wilayah, previously it was general in which Allah (سبحانه وتعالى) takes care of everyone by giving rain, mercy, gives life to the dead. But this is especially for those who believe. What will happen? Allah Al Wali will take you out from darkness to light and this depends on your faith. The greater your faith, the greater the wilayah – the more He will take care of you, the more He will help you, and the more He will love you, subhan Allah. What are the darkneses? Allah (سبحانه وتعالى) will take you out from the darkness of ignorance to the light of knowledge. He will take you out from the darkness of innovation/bida'a to the light of following the Sunnah. He will take you out from the darkness of sins to the light of obedience. How? Allah (سبحانه وتعالى) will show you your sins, you will repent and change, subhan Allah. A person who doesn't know about Allah (سبحانه وتعالى) then it's like he's 'dead' but after Allah (سبحانه وتعالى) gives you 'life', which is knowledge about Allah (سبحانه وتعالى) – you know Who to worship. Then what will happen? Allah (سبحانه وتعالى) will give you light.

- Whereas those who disbelieve in Allah (سبحانه وتعالى), they also have awliya, but who are their awliya? The taghut, what does that mean? Giving anything besides Allah (سبحانه وتعالى) a position that doesn't suit them, and what is this position? The wilayah. There are people who are giving messengers a position that doesn't suit them, like a god, istaghfar Allah. The Prophet (صلى الله عليه وسلم) is the slave of Allah (سبحانه وتعالى) and His messenger, you don't worship him. There are people who take stars as taghut, the role of stars are adornment of the sky, to give direction, and to shoot the shayateen. Why are you giving stars the position to dispose your affairs? Subhan Allah. If anyone takes a taghut, what will happen to them? They will be taken away from light to darkneses, so it will be the opposite direction. So people are going in opposite directions, why? Because of the wali they took. May we always take Allah (سبحانه وتعالى) as our Wali. Ameen.
- When you have light you will see truth as truth, but shirk is darkness, it's like a spider web, it's so complicated and sticky, once you're in it, you get trapped and it's difficult to come out.
- *Form this ayah, we learn that getting 'light' in this life is the consequence of the special waliyah of Allah (سبحانه وتعالى).*
- Surah Al Imran 68: ( إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ ) (المؤمنين) (Verily, among mankind who have the best claim to

Ibrâhim (Abraham) are those who followed him, and this Prophet (Muhammad SAW) and those who have believed (Muslims). And Allâh is the Walî (Protector and Helper) of the believers.)

- This is a special wilayah for the believers. The Jews and Christians said Ibrahim (عليه السلام) is one of them, but Allah (سبحانه وتعالى) said: Surah Al Imran 67: (مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا) (سبحانه وتعالى) (Ibrâhim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islâmic Monotheism - to worship none but Allâh Alone) and he was not of Al-Mushrikûn)
- If you believe, then Allah (سبحانه وتعالى) will be your Wali, don't take someone else.
- From this ayah, we learn that Allah (سبحانه وتعالى) is the Wali of the believers.
- Surah Al Jathiyah 18-19: (ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ (۱۸) إِنَّهُمْ لَن يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ (19)) (Then We have put you (O Muhammad SAW) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (18) Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are Auliyâ' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn (19))

- You need to follow what Allah (سبحانه وتعالى) has sent, not to follow people's desires. And we have a choice between these two matters, to follow what Allah (سبحانه وتعالى) has sent or desires. Allah (سبحانه وتعالى) is telling the Prophet (صلى الله عليه وسلم) to follow what's in the Book. But those who don't know, then they cannot do anything for you, they cannot benefit you or harm you, so don't follow their desires.
- People who are alike connect with one another, and the real connection is about faith. The wrong-doers are the awliya of each other, why? Because anyone doing something wrong can relate with someone who is doing wrong as well, subhan Allah. When wrong-doers are following each other then it's a mess. What does Allah (سبحانه وتعالى) say afterwards? Allah (سبحانه وتعالى) is The Wali of the Muttaqeen. So Allah (سبحانه وتعالى) is the Wali of the believers and muttaqeen. So if you want to increase in faith then read the Qur'an, you will learn about Allah (سبحانه وتعالى) and the pillars of faith. How can you know about Allah (سبحانه وتعالى) without reading His words? And to have taqwa is to not follow your desires, and to not wrong yourself. When you don't have taqwa then you will do whatever you want, there is no boundary. But when you ask yourself will Allah (سبحانه وتعالى) be pleased or not? Then this is your boundary.

- From this ayah, we learn that Allah (سبحانه وتعالى) is the Wali of the muttazeen, they don't follow their desires and they don't wrong others, they are fair. So if you want to be a wali of Allah (سبحانه وتعالى) then believe and have taqwa.

## Types of Wilayat Allah (سبحانه وتعالى) (أنواع ولاية الله)

### General wilayah (عامّة):

- This is included for everyone, even disbelievers, Allah (سبحانه وتعالى) disposes all of our affairs, Allah (سبحانه وتعالى) gives and He will withhold, He honors and He humiliates. Imagine the blood flowing in our body, the air we breathe – Allah (سبحانه وتعالى) is disposing all of our affairs. Allah (سبحانه وتعالى) decrees for all of us, who we meet, what we will do, what we will see – all of this is from wilayat Allah (سبحانه وتعالى). The scholars said the general waliya is the kingship of Allah (سبحانه وتعالى) (ملك الله). Surah Al An'am 62: ( ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا ) (لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ) (Then they are returned to Allâh, their Maulâ [True Master (God), the Just Lord (to reward them)]). Surely, for Him is the judgement and He is the Swiftest in taking account)
  - Our Wali is Allah (سبحانه وتعالى) and He is taking care of us in the duniya and akhira. In the end, we will return to Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is our Wali now but when we will see the result of our deeds? On the Day of Judgment, because we will return to our Wali and He will account all of us at the same time.

- This life is the abode of deeds, you work as much as you can, but on the Day of Judgement you will be recompensed and accounted.
- Surah Yunus 30: ( هُنَالِكَ نَبْلُو كُلَّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ) (There! Every person will know (exactly) what he had earned before, and they will be brought back to Allâh, their rightful Maula (Lord), and their invented false deities will vanish from them)
  - You will see what you did on the Day of Judgement, why did you do that deed, for whose sake, why did you do that sin? Subhan Allah. Everything will be apparent.
  - On the Day of Judgement all of your deeds will be opened, like a box. There are people who look good from the outside, but on the Day of Judgment, their deeds will be opened but there was no ikhlas, so it's rejected. And there are people who look bad from the outside, but they repented and regretted in the duniya which only Allah (سبحانه وتعالى) knows, so this takes them to paradise, subhan Allah.

### Special wilayah (خاصة):

- We all want this special wilayah, we want Allah (سبحانه وتعالى) to be close to us because even if people forsake us, Allah (سبحانه وتعالى) will never forsake us. This gives you peace and richness. But it takes two things to get the special wilayah: belief and taqwa.

When you have these two things then you will be 'wali Allah'.  
Surah Yunus 62-63: ( أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢) الَّذِينَ ءَامَنُوا ) ( وَكَأَنَّهُمْ يَتَّقُونَ (٦٣) ) (No doubt! Verily, the Auliya' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, (62) Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds) (63))

- When Allah (سبحانه وتعالى) is your 'close friend', then of course He will remove fear and sadness from you, subhan Allah. Anytime you want to call Allah (سبحانه وتعالى), you can call Him. If you want to pray to Allah (سبحانه وتعالى), you can pray to Him. If you want to meet Allah (سبحانه وتعالى) there is no appointment. You have to make appointments with people, but with Allah (سبحانه وتعالى) even in the middle of the night, Allah (سبحانه وتعالى) will be closer than anyone else. But we are underestimating Allah (سبحانه وتعالى), istagfar Allah.
- Allah (سبحانه وتعالى) wants sincerity, He wants you to trust Him, don't do shirk because that's betrayal. Make dua'a only to Allah (سبحانه وتعالى), not the Prophet (صلى الله عليه وسلم) or anyone else. If you want Allah (سبحانه وتعالى) to be your Wali, then you need to trust Him in everything, in your provision.

- Surah An Nisa'a 45: (وَاللَّهُ أَعْلَمُ بِأَعْدَابِكُمْ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا) (Allâh has full knowledge of your enemies, and Allâh is Sufficient as a Walî (Protector), and Allâh is Sufficient as a Helper.)
  - Allah (سبحانه وتعالى) will take extra care of you, He knows who are your enemies. Maybe you don't even know who are your true friends and enemies, subhan Allah. But when you take Allah (سبحانه وتعالى) as a Wali, you don't need to stress or bother about who are your enemies. Allah (سبحانه وتعالى) will take care of your enemies, He will make them busy with themselves that they will not bother you, subhan Allah. When Allah is your Wali then it's sufficient for you, you don't need to look anywhere else. There are no barriers with Allah (سبحانه وتعالى) but with everyone else there are barriers, subhan Allah.
- Surah Al 'Araf 196: (إِنَّ وَلِيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ) ("Verily, my Walî (Protector, Supporter, and Helper, etc.) is Allâh Who has revealed the Book (the Qur'ân), and He protects (supports and helps) the righteous)
  - Your Wali is the One Who revealed the Qur'an to you, He sent you messages because He wants you to be on the Straight Path. Allah (سبحانه وتعالى) is taking care of the righteous people and your guidance through the Qur'an.
- Allah (سبحانه وتعالى) gives you the special wilayah through nurturing. People want closeness, whether you're alone or with people, you are satisfied with Allah (سبحانه وتعالى). When anyone talks about Allah

(سبحانه وتعالى) you're happy because that's my Wali, I love Him, subhan Allah. One of the impacts of the name of Allah Al Wali is protection from the shaitan. The good friend is the one who will show you what's right and wrong. If I'm doing wrong, they'll tell me and if I'm doing right, they'll tell me. Imagine if Allah (سبحانه وتعالى) is your Wali, He will take care of your nurturing step by step.

## Introduction

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- When the shaitan becomes the friend of someone, he doesn't want the good for him, rather he wants the corruption and destruction of that person. But in order for Allah (سبحانه وتعالى) to be your Wali, it is based on love from both sides, not hatred.
- Allah (سبحانه وتعالى) wants your success, He wants you to go to paradise, unlike the shaitan who wants you to go to the hellfire. We have two choices in this life – awliya Ar Rahman or awliya al shaitan / Companions of the Most Merciful or Companions of the Shaitan.
- If you search everywhere you will not find a perfect companion except Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) does need us to be His wali, but Allah (سبحانه وتعالى) allowed us to be His wali, subhan Allah. Imagine someone high in society, will they take anyone as a friend? Of course not. And to Allah (سبحانه وتعالى) is the highest example, there is no one higher than Allah (سبحانه وتعالى) and He is stretching His hands to everyone to be His friend, but you need to believe and have taqwa.

- A long time ago there was a man from North Africa who travelled to Medina to study under a sheikh. While the group was studying, someone said there is an elephant outside. Elephants were not common back then, so all went outside to see the elephant except for the one who came from North Africa. The sheikh asked him, why didn't you go and see the elephant? He said I came from North Africa to see you, not to see the elephant. And subhan Allah, of all the students, the notes of this student have been preserved and made into books into this day, subhan Allah.
- If you want to be wali Allah (سبحانه وتعالى) then it needs devotion from you. When your faith/taqwa increases, Allah (سبحانه وتعالى) will be more of your Companion. When Allah (سبحانه وتعالى) is your Wali, you need to expect nurturing more than the rest. Allah (سبحانه وتعالى) will take care of you more than anyone else when you are His Wali, subhan Allah. Not only will there be special nurturing, but it will be with lutf/gentleness, subhan Allah. Allah (سبحانه وتعالى) doesn't want you to be in a lower level of paradise, He wants you to be in firdaus. He wants to take you up more than anyone else when you are wali Allah (سبحانه وتعالى) – it's a nurturing from wali to Wali, so of course the nurturing will be special, subhan Allah.
- Everyone has an opportunity to be a wali of Allah, whatever your past history may be, even the sinner of the sinners, but if a person believes and has taqwa, then Allah (سبحانه وتعالى) will take you. With others, if they find out your past, they will cast you.

- There is no one like Allah (سبحانه وتعالى), wherever you look in the east and west, it makes you cry with happiness that He still gives us this the opportunity. This is (لا اله الا الله). Allah (سبحانه وتعالى) wants you to be in paradise and in the ultimate level. May Allah (سبحانه وتعالى) grant us firdaous. Ameen. If you are wali Allah (سبحانه وتعالى), then Allah (سبحانه وتعالى) wants you to be close to Him, subhan Allah.

### Special Nurturing with luff for Awliya Allah

- Surah Yusuf is giving you the full picture of wilayat Allah (سبحانه وتعالى).
- Surah Yusuf 101: ( رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مَا تَشَاءُ ) ( "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." )
  - The nurturing of Yusuf (عليه السلام) was in a very gentle and subtle way. Someone might say he went through great difficulties, but did Yusuf (عليه السلام) complain? Allah (سبحانه وتعالى) gave him coolness and tranquility while going through difficulties. Similarly when Ibrahim (عليه السلام) was thrown in the fire, we see it as a fire from outside, but it was cool for him.

- Our story is not complete yet, we are living the nurturing, but we didn't see the full picture. Yusuf (عليه السلام) saw the dream and he saw it being fulfilled and that's when he spoke, now he saw the full picture, subhan Allah. All the nurturing he went through was subtle because Allah (سبحانه) gave him ease while he was being nurtured. You cannot imagine someone being in a well to become a ruler.
- Teaching you the names of Allah (سبحانه وتعالى): Surah Al Baqarah 255-257:  
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥) لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢٥٦) اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ (الطَّاغُوتُ يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٥٧) (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the

Most Great. (255) There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower. (256) Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (257))

- The special nurturing of Allah (سبحانه وتعالى) begins with ayat al kursi. The shaitan will not come to you when you read ayat al kursi at night, you read it in the morning/evening supplications for protection.
- The first step of special nurturing with lutf is Allah (سبحانه وتعالى) will teach you, what will He teach you? He will tell you Who He is. Everything you need to know about Allah (سبحانه وتعالى) is in ayat al kursi. When Allah (سبحانه وتعالى) opens the door of knowledge for you, then that is the first step to getting the special wilayat of Allah (سبحانه وتعالى). We cannot thank Allah (سبحانه وتعالى) enough for the knowledge, and never underestimate the names of Allah (سبحانه وتعالى). One of the tricks of the shaitan is to discourage you from learning the names of Allah (سبحانه وتعالى) or aqeedah. He will make you busy with memorizing

Qur'an or learning Arabic. The head of knowledge is knowledge about Allah (سبحانه وتعالى), because when you know Who is Allah (سبحانه وتعالى) then you will be able to understand the Qur'an. If you don't know Who is Allah (سبحانه وتعالى), then how will you be able to understand His decrees and legislation?

- Then Allah (سبحانه وتعالى) says there is no compulsion in religion, there is rushd and ghay. The way of rushd is to know Allah (سبحانه وتعالى) and the way of ghay is to be ignorant of Allah (سبحانه وتعالى). There is no end to the names of Allah (سبحانه وتعالى) and the Qur'an – it's all your life. Don't say we've already learned this name or seen this ayah. The Companions were so happy to learn about an ayah, even if it's the same one. When someone asks you what did you learn? Don't say 'I learned', say 'Allah (سبحانه وتعالى) taught me'. It's Allah (سبحانه وتعالى) teaching us.
- Allah (سبحانه وتعالى) will put you in a situation to learn the knowledge – practical: sometimes you learn one of the names of Allah (سبحانه وتعالى) and you learn it again, then it means you didn't learn in the first time, subhan Allah. For example, you learn about Allah Al Jabbar, The One Who Dominates and consoles the heart, and then a situation happens where someone says something and breaks your heart. So what do you do? You just learned about Al Jabbar, if you went to Allah (سبحانه وتعالى), then alhamdulillah, then you will have yaqeen. Another example, you will learn about Allah

Ar Rahman, you will see the mercy of Allah (سبحانه وتعالى) in both good times and bad times. The scholars said if yaqeen enters the hearts, then you will fly to paradise, subhan Allah. Yaqeen is the core.

## Introduction

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- Allah (سبحانه وتعالى) created us to love to be attached to what is perfect and beautiful, this is our nature. But sometimes we attach to below that standard – whether a human or object. We want to be attached to something because we feel weak, so we want that security. Allah (سبحانه وتعالى) is telling us no one is more perfect than Him. Allah (سبحانه وتعالى) is perfect in all aspects. If you admire anything in this life, if you see anything great in this life, you have to see Who is behind this creation, subhan Allah.
- We cannot have complete pleasure in this life, why? So that we attach to (لا اله الا الله). The happiness of the believer is not what he sees outside but how rich and content he is inside his heart – this is paradise in my heart. You will not search for anyone to make you happy, you feel happy when you know Allah (سبحانه وتعالى).
- The wilayah of Allah (سبحانه وتعالى) is based on love, when you want Him to be your companion and to support you, then it's full of love. We talked previously that the shaitan appears as our friend, consultant, adviser, but behind it all he's laughing at us. To be a friend of Allah (سبحانه وتعالى) is different to be a friend of the shaitan.

No one knows you, understands you, and feels for you more than Allah (سبحانه وتعالى), subhan Allah.

- Sometimes you're sad without a reason, but Allah (سبحانه وتعالى) knows. Allah (سبحانه وتعالى) will never disappoint you or forsake you. If you come to Allah (سبحانه وتعالى) walking, He will come to you running. Can any friend do this? Nowadays, you take one step then I'll take another step, if you don't, then I won't, subhan Allah. And this is the King of the kings, in His hands is the dominion, in His hands are life and death, subhan Allah. Allah (سبحانه وتعالى) deals with you more than you can imagine, it is always beyond your expectations.
- We want to be a special companion of Allah (سبحانه وتعالى) – to have this is not difficult, you don't have to go out of your way, it's all according to your ability, and everyone is invited, regardless of who you may be. It just begins with hope and desire in your heart that you really want Allah (سبحانه وتعالى) to be your Wali, and when you are truthful then Allah (سبحانه وتعالى) will bring the means to you. Never look down on anyone because they could be wali Allah (سبحانه وتعالى). And Allah (سبحانه وتعالى) said He declares war against the one who causes enmity to His wali. We don't want to face this. May Allah (سبحانه وتعالى) make us wali Allah. Ameen.
- Only Allah (سبحانه وتعالى) knows who are His awaliya, so you need to always ask for that title. Allah (سبحانه وتعالى) will take care of you in a special way and He will nurture you in order to elevate you. He wants you to be a companion of paradise, so you need to be

reformed and nurtured now in this earth. How can a person who is angry and talking bad to others be Wali Allah (سبحانه وتعالى)? But if this person wants to be Wali Allah (سبحانه وتعالى), then He will reform him. Allah (سبحانه وتعالى) reforms with gentleness and subtly.

- One of the signs that Allah (سبحانه وتعالى) accepts you to be His wali is to open the gates of knowledge for you, especially about His names, subhan Allah. This is the door you need to continue. May Allah (سبحانه وتعالى) keep us firm and make us grateful. Ameen.

### **Special Nurturing with luff for Awliya Allah (من آثار الولاية الخاصة التربوية باللفظ)**

- First level: People will be divided in two groups when going through the nurturing: some are blind to the nurturing so they blame others and not themselves. Those with insight recognize that they're being nurtured. If you were to see the entire picture of your life, you will choose what Allah (سبحانه وتعالى) decreed for you because if you didn't go through that decree it would not take you to the next step above, subhan Allah. Surah Al Baqarah 257:  
اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever)

- You see light, meaning you understand what's happening in your life so you are guided, you are learning your lesson. But if you're blind, if you're not understanding the lesson then you will go to darkness. Originally there is light, what is this light? Light of the fitra. A small baby is a believer even from disbeliever parents, all of them are obedient, servants of Allah (سبحانه وتعالى), and they love Allah (سبحانه وتعالى). Babies can't speak, but if they were to speak they would say 'why are you not trusting Allah (سبحانه وتعالى)', subhan Allah.
- When they grow up, when they get exposed, then the light will become diminished until it goes to darkness. Is the light of fitra enough? No, it needs knowledge.
- Surah An Noor 35: ( *اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ* ) (Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He

wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything)

- The source of all light is Allah (سبحانه وتعالى), whether tangible or intangible. Light gives you guidance and clarity. In order to understand the intangible light of Allah (سبحانه وتعالى) in your heart, there is the parable. There is a lantern, with a lamp inside, with a glass, and this glass is from a brilliant star, it's so luminous. Inside the lamp is the oil, and it is the best oil which is the olive oil. And this olive oil does not need any fire to light it up, it is so bright on its own. So imagine if the fire is lit up, how will this lantern glow? Subhan Allah. The pure olive oil is the fitra, the heart is your glass which is so clean, and the fire is knowledge. The one who knows about Allah (سبحانه وتعالى) will 'glow' – all of his actions will 'glow'. This is guidance in the heart of the believer. Darkness is not knowing Allah (سبحانه وتعالى) and light is knowing Allah (سبحانه وتعالى).
- Those who are blind cannot see so they cannot continue on the way to being wali Allah (سبحانه وتعالى). But the ones with insight are glowing, and this glow will come in the form of submission and surrendering to Allah (سبحانه وتعالى), subhan Allah. That's why you can't submit without knowledge and yaqeen. They will be sincere, they will love, they will do good deeds.

- Second level: Forgiveness of sins and mercy: to be wali Allah, Allah (سبحانه وتعالى) nurtures you in order to be close to Him. What is the relationship between the companionship of Allah (سبحانه وتعالى) and forgiveness/mercy? The companionship of Allah (سبحانه وتعالى) is based on love, you can't have a friend without love. Anything that will disturb this love then Allah (سبحانه وتعالى) will protect you from it. Imagine you love someone so much, what are you afraid of? Doing something wrong and that person will not love you because it will affect the relationship. What can affect your relationship with Allah (سبحانه وتعالى)? It's the sins, so Allah (سبحانه وتعالى) is forgiving you and having mercy on you – truly no one is like Allah (سبحانه وتعالى), alhamdulillah. Sometimes we fall sick and sickness is a mercy because it's an expiation of sins and sins that can affect my relationship with Allah (سبحانه وتعالى). Look at how Allah (سبحانه وتعالى) loves His awliya. Or sometimes you sin and you forget about it, and out of Allah's mercy, you will see a situation and it will remind you of your sin, so Allah (سبحانه وتعالى) is reminding you in order for you to repent. Anything that can affect the relationship, Allah (سبحانه وتعالى) is protecting it, subhan Allah. We don't want to do a sin in order to disturb our relationship with Allah (سبحانه وتعالى). Heedlessness can also affect our relationship with Allah (سبحانه وتعالى) because it's like you're ignoring Him, istaghfar Allah. We don't like it when people ignore us, and it's ok to ignore Allah (سبحانه وتعالى)? Istaghfar Allah. One of the tricks of the shaitan is to make you heedless. People who remind you of Allah (سبحانه وتعالى) are the

ones who love you but those who take you away from Allah (سبحانه و تعالی) don't love you, subhan Allah. On the Day of Judgement, all friends will be enemies, except the muttaqeen, meaning your friend who was not following her desires. May Allah (سبحانه و تعالی) forgive our sins and never make us heedless. When you're doing everything in your life for Allah (سبحانه و تعالی), even eating and sleeping, then Allah (سبحانه و تعالی) above the seven heavens will appreciate you and praise you in front of the angels. It is all unseen because if you were to hear Allah (سبحانه و تعالی) praising you, you would die out of happiness. When you remember Allah (سبحانه و تعالی) by yourself, even inside your heart, Allah (سبحانه و تعالی) will remember about you within Himself. What is our nafs and Allah's nafs? Subhan Allah. What kind of reputation do you want? Your reputation in front of people or in front of Allah (سبحانه و تعالی)? People decide according to their desire, they put you up or down according to their mood. But with your remembrance and good deeds, you will have a good reputation in the heavens that you don't want it to be discontinued. And when those in the heavens love you, then those on the earth will love you, even the animals, subhan Allah. to be wali Allah, Allah (سبحانه و تعالی) nurtures you in order to be close to Him. What is the relationship between the companionship of Allah (سبحانه و تعالی) and forgiveness/mercy? The companionship of Allah (سبحانه و تعالی) is based on love, you can't have a friend without love. Anything that will disturb this love then Allah (سبحانه و تعالی) will protect you from it, and sins affect the love

and relationship. Surah Al Araf 155: ( وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا أَلَمِيْقَاتِنَا فَلَمَّا ) أَخَذْتَهُمُ الرِّجْفَةَ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ أَتَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ (And Mûsa (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Walî (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive) – After worshipping the calf, Musa (عليه السلام) was commanded to bring 70 people of the best of Banu Israel to ask forgiveness from Allah (سبحانه وتعالى) – the worshippers, the devotees, etc and before seeking forgiveness, they wanted to see Allah (عليه), subhan Allah. The earth was shaken and Musa (عليه السلام) was very scared because if these were the best of Banu Israel, then what about the rest? Subhan Allah. So Musa (عليه السلام) made this dua'a asking Allah (سبحانه وتعالى) to not destroy them because of what the foolish did. For example, you might know someone in your house is committing a sin, your children are very ungrateful to Allah (سبحانه وتعالى) and complaining, and in your heart you don't want anything to disturb the relation with Allah (سبحانه وتعالى). Because you have knowledge about Allah (سبحانه وتعالى), you're afraid that something will happen to the family because of

a foolish act of a member. So Musa (عليه السلام) called on Allah (سبحانه وتعالى), their Wali, to forgive their sins. One of the impacts of wilayat Allah (سبحانه وتعالى) is seeking forgiveness for yourself and for others because you know it can impact you as well. You don't want your relation to be affected with Allah (سبحانه وتعالى) because of what others are doing. For example, a mother might be reading Qur'an and her children are doing the opposite, so she asks Allah Al Wali to forgive them all, instead of just shouting and screaming at them. What is the relation between mercy and the companionship of Allah (سبحانه وتعالى)? To have mercy in the time of struggle. And this mercy is needed especially in times when there is an inner-fight, for example someone talks bad about you, and the shaitan tells you to go and talk back, and the voice of the angel says forgive and pardon. And you will act according to the louder voice. When you're caught in the middle you need mercy – you need Allah's mercy to make the right decision. When people are in a desperate situation, then they will end up doing things that are actually destroying themselves. So you need mercy in the time of struggle and when facing a fitna. Another example is you can be indulged in desires, and Allah (سبحانه وتعالى) wants to remove you from these temptations. So Allah (سبحانه وتعالى) will put you in a situation that it will make it fall from your eyes, you lose interest in it – so Allah (سبحانه وتعالى) saved you, this is mercy. Another example is when you're attached to anything besides Allah (سبحانه وتعالى), you might be attached to someone, if they leave you, you

don't know what to do, you're thinking about them all the time – so you've made them a 'god' in your life. How will Allah (سبحانه) have mercy on you in this case? Allah (سبحانه وتعالى) will remove that person away from you or that person will misbehave with you. Allah (سبحانه وتعالى) will change their heart as a mercy for you, subhan Allah. No one wants to die as a mushrik, shirk is like a spider web, it's complicated and gets you trapped. Allah (سبحانه) wants your heart to be pure and happy. Anyone who has shirk in their heart is disturbed and unhappy. So forgiveness is for past sins and mercy is for the future.

- Third level: Victory and support (النصرة و التأييد): Surah Al Baqarah 286:  
لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.") Every one of us is in a struggle against bad companions that are telling us to disobey Allah (سبحانه وتعالى), and decreasing our level of faith. We are also in a struggle against the

shaitan, and the greatest enemy is our nafs, your self. If you're not strong, then anybody can affect you, but if you're strong then neither the shaitan nor the people can affect you, only yourself. So we need support and victory from Allah (سبحانه وتعالى). We need to rely on Allah (سبحانه وتعالى) to give us victory, we can't rely on ourselves to get strength. In the Battle of Badr, the disbelievers were greater in number than the believers, but Allah (سبحانه وتعالى) gave them the victory and brought down angels to support them. You need to know that when Allah (سبحانه وتعالى) wants something, it's just 'Be and it is'. When you're facing trouble around you, you will turn to others for support, to be on your side, but no one can have power like Allah (سبحانه وتعالى). And He will give you victory beyond your expectations. For example, Musa (عليه السلام) was given victory from the time he was a baby. Firaoun dreamt that someone from Banu Israel will bring his end. So he killed every newborn son and the one he needed to kill, he didn't. The enemy of Musa (عليه السلام) is Firaoun and on top of that Musa (عليه السلام) was raised in Firaoun's house and loved by him, subhan Allah. Allah (سبحانه وتعالى) gave support to the mother by inspiring her to put baby Musa (عليه السلام) in the sea. And while in Firaoun's house, Allah (سبحانه وتعالى) forbade the milk from anyone to be fed to Musa (عليه السلام). So then the sister of Musa (عليه السلام) came and said she knows who can feed Musa (عليه السلام), so his mother was reconnected to him. When Musa (عليه السلام) grew up, he killed someone, and this situation made him to leave in fear and to be

raised somewhere else. Imagine from Firaoun's palace to becoming a shepherd, he was brought down in order to be elevated and prepared for his mission, subhan Allah. So don't judge Allah's actions, His actions are beyond our mind, but you need to trust Him and know He will never disappoint you or fail you.

- Let's say a wife is being wronged by her husband, so she needs victory, over whom? The husband, no. You need victory to overcome yourself because maybe you have a sickness in your heart and Allah (سبحانه وتعالى) wants to purify you by nurturing you through your husband. Or Allah (سبحانه وتعالى) wants you to have a higher level so through your patience you become elevated. When you overcome yourself then you can overcome the shaitan. The shaitan especially likes to go to those who've been oppressed and he will test you according to your nature. If you're the type who's sensitive, he'll make you pity yourself, and tell you were better off when you were unmarried, and this is in order to make you ungrateful, subhan Allah. And then the shaitan will tell you go tell your parents, your friends, go talk to them, and all the while you're just backbiting against your husband, and now you've become from oppressed to oppressor, subhan Allah. The shaitan will tell you if you don't let it out then it'll cause you to be sick. You even find those who go to psychologists and they tell them you need to be strong and eventually they're hearing this all

the time till they become a tyrant. So they go from one extreme of pity to the other extreme of being a tyrant, subhan Allah.

- Another example is a lady might go through a bad experience in her early marriage with her in-laws, and she's too quiet and she pities herself and keeps it inside. Because it didn't get resolved, she ends up becoming a complicated nature as she gets older, even complicating those around her. You don't overcome by ignoring, you need to overcome yourself. It is similar to a forest fire, it happens when it's so dry and a thunderbolt strikes it so it's in flames. The one who's just ignoring and not keeping himself moist with ayat Allah (سبحانه وتعالى) and knowledge, then any situation will make them strike. This can especially happen as they get older, and there's no need to repeat your history as you get older, subhan Allah. Now you see how the shaitan plays with the nafs. If you're just avoiding the person you're not resolving it, then Allah (سبحانه وتعالى) will just bring another person and another. So what are we supposed to do?
- Rely on Allah (سبحانه وتعالى), ask Him to give you victory over yourself and the shaitan. You don't want a victory in order to seek revenge against others, but you want to be sincere and have victory over yourself. And on the Day of Judgement, you will thank the bad people in your life because you will see it was a means of elevation in ranks,

subhan Allah. When there's someone you don't like who wronged you, and you see them falling sick, don't say that's their punishment. Don't connect the decrees with hawa, you don't know – the believer is not happy with others misery, the believer has a pure heart.

- A second picture which is better than just victory alone is reward from Allah (سبحانه وتعالى). For example, there was a lady that came to the Prophet (صلى الله عليه وسلم) who had epilepsy and she asked him to make dua'a to Allah (سبحانه وتعالى) to cure her. The Prophet (صلى الله عليه وسلم) could make dua'a and she will be cured, but he told her if you're patient, then you will have paradise. She chose paradise. But she had another request, when she gets an epileptic seizure make dua'a for me to be covered so that my awra is not revealed, subhan Allah. She could have had victory now by being cured, but she wanted the reward later, she wanted paradise. When you pardon and forgive people, Allah (سبحانه وتعالى) will pardon and forgive you. Your struggle might be to be patient and you see you've not reached so you continue to struggle, you will be rewarded later. You can ask for victory now, but an even higher level is to have the reward later, subhan Allah. You might be asking for something but you didn't get it, but you'll see all the reward you will have later.

- This duniya is not the place to take all of your rights because we have to die where we didn't fulfill all rights or someone didn't give us our rights. Ask yourself, were you always fair with your parents, fair your children, fair your spouse? Were they always fair with you?

### **How will you have wilayat Allah (سبحانه وتعالى) (كيف تأتي الولاية؟)**

- Surah Al An'am 126-127: ( وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمٌ فَذَلَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ) (And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed. (126) For them will be the home of peace (Paradise) with their Lord. And He will be their Walî (Helper and Protector) because of what they used to do. (127))
  - The way of Allah (سبحانه وتعالى) is not crooked, it's a straight path, it's very clear – the halal and haram is all clear. Those who remember, what did Allah (سبحانه وتعالى) promise them? The land of peace with their Rabb. Why is it ther Rabb? Because they struggled so much in life and they needed the nurturing of Allah (سبحانه وتعالى) throughout. The duniya is not dar assalam, why? Because the shaitan is there waiting for you. When you remember Allah (سبحانه وتعالى) and learn about Him it's like living in paradise. When you set foot in paradise, you will forget all the misery,

problems, sadness, and sicknesses in your life. May Allah (سبحانه وتعالى) grant us paradise. Ameen.

- Allah (سبحانه وتعالى) is nurturing you in this duniya to make you leave this duniya and enter the land of peace.

- Surah Yunus 62-65: (الَّذِينَ ءَامَنُوا ) (٦٢) أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٣) لَّهُمُ الْبَشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ وَالْعَظِيمُ (٦٤) وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ (٦٥) (No doubt! Verily, the Auliya' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, - (62) Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds) (63) For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh, this is indeed the supreme success. (64) And let not their speech grieve you (O Muhammad SAW), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower. (65))

- Awliya Allah are fully secure they're not sad and depressed, and they're not anxious about the future, but there is something you have to do in this life to have wilayat Allah (سبحانه وتعالى) and to have the protection from

sadness and anxiety. Believe and taqwa = wilayat Allah (سبحانه وتعالى). Don't marry, don't befriend, don't learn with desire – because your heart will just break. Always think you're doing this good deed for the sake of Allah (سبحانه وتعالى), you're talking good for the sake of Allah (سبحانه وتعالى), not because you want to do it.

- They will have glad tidings in the duniya and akhira. Awliya Allah (سبحانه وتعالى) are not seeking revenge because they have Allah (سبحانه وتعالى), they don't need to worry, they have taqwa.
- Don't think when people put you down that you've been overcome, the honor is with Allah (سبحانه وتعالى).

- Surah Fussilat 30-32: ( إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ (٣٠) نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ (٣١) نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ (٣٢) ) (Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! (30) "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. (31) "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." (32))

- Awliya Allah (سبحانه وتعالى) believe, have taqwa, and they have istiqama – they are steadfast, constant, and upright

- they take the middle path. They say their Rabb is Allah (سبحانه وتعالى), they don't say why is this person driving slowly, why did he say this, etc – they know everything is nurturing from Allah (سبحانه وتعالى). When you know it's nurturing, then you will be on the Straight Path, you won't neglect or react.
- At the time of death, the angels in succession will come and tell you to not be afraid or worry, why? Because of wilayat Allah (سبحانه وتعالى). The angels were giving you support in the duniya and akhira, and in paradise you will have everything you wish, but in this life don't do everything you want, you need to have taqwa. Do taqwa in this life, and you will have all you desire in the akhira. Paradise is from Al Ghafoor Ar Raheem.

## Allah Al Mowla

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- Surah Al Anfal 40: (وَإِنْ تَوَلَّوْا فَاَعْلَمُوْا اَنَّ اللّٰهَ مُوَلِّكُمۡ نِعۡمَ الْمَوٰلِیۡ وَنِعۡمَ النَّصِیۡرُ) (And if they turn away, then know that Allâh is your Maulâ (Patron, Lord, Protector and Supporter), (what) an Excellent Maulâ, and (what) an Excellent Helper!)
- If people turn away from the straight path, then don't follow them but know that Allah (سبحانه وتعالى) is your Wali. When someone leaves you, you feel alone, and human beings don't like to be alone. Some people will even go to bad companions just so that they're not alone, subhan

Allah. But know that Allah (سبحانه وتعالى) is your Mowla, the One Whom you're asking for the special wilayah.

- One of the impacts of the name of Allah Al Mowla is to feel rich and satisfied with Allah (سبحانه وتعالى). Yunus (عليه السلام) was alone in the well, Ibrahim (عليه السلام) was alone in the fire, Yusuf (عليه السلام) was in the well, but they didn't feel alone. They are with Allah (سبحانه وتعالى).
- No one can give the help, aid, and victory except Allah (سبحانه وتعالى).
- Surah At Tawbah 51: ( قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَتَوَكَّلْ ) (الْمُؤْمِنُونَ) (Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our Maulâ (Lord, Helper and Protector)."  
And in Allâh let the believers put their trust)
  - Anything that befalls us has to happen because it's written with Allah (سبحانه وتعالى). And this gives you strength because in this life, people are scaring each other saying there will be sickness, loss of wealth, etc, people are always predicting negativity to the point they can't do anything. Allah (سبحانه وتعالى) says nothing will befall us except what's written for us.
  - Allah (سبحانه وتعالى) is Our Mowla, He will never disappoint us because we believe in Him and trust Him. That's why in the end of the ayah, when you believe that Allah (سبحانه وتعالى) is your Mowla, you will rely on Him, so don't stress. If you're stressing, then you're not believing that Allah (سبحانه وتعالى) is

your Mowla, subhan Allah. Allah (سبحانه وتعالى) will not fail you, He will not disappoint you – but you need to trust Him. Your life will be stress-free, worry-free, sad-free when you know Allah (سبحانه وتعالى), even if everyone leaves you, you have Allah (سبحانه وتعالى). But people want tangible, subhan Allah.

- Surah Mohammed 11: (ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكٰفِرِينَ لَا مَوْلَى لَهُمْ) (That is because Allâh is the Maula (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula (lord, master, helper, protector).)
  - Allah (سبحانه وتعالى) is the Mowla of the believers, and the more you believe in Allah (سبحانه وتعالى), the more He will be your Mowla, subhan Allah. Whereas the disbelievers have no mowla, they might see awliya ash shaitan as being their mowla, but it's just an illusion. It's very sad to see someone in life without Al Mowla, subhan Allah.
- Surah Al An'am 14: (قُلْ أَغْيَرَ اللَّهُ وَليًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ) (إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ) (Say (O Muhammad SAW): "Shall I take as a Walî (helper, protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad SAW) of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh). (Tafsir Al-Qurtubi).)

- Can you take anyone as a wali besides Allah (سبحانه وتعالى)?  
Of course not. Allah (سبحانه وتعالى) is The Originator of the Heavens and the Earth, He brings things without means. He can make things from nothing. And He feeds everyone, but no one feeds Him.
- Maryam (عليه السلام) had Eisa (عليه السلام) without any means, 'be and it is'. She had provision of fruits out of season, and she's sitting in the mihrab, who brought this to her? That's why Zakariah (عليه السلام) asked Allah (سبحانه وتعالى) for a son though all of the means were against him, he was old and his wife was barren, and he has Yahya (عليه السلام).
- Allah (سبحانه وتعالى) doesn't want anything from you, imagine having a friend who doesn't want anything from you, that's the best relation. That's why the best friendship in Islam is for Allah (سبحانه وتعالى), you don't want or expect anything. If Allah (سبحانه وتعالى) dealing like this with us, then why are we not dealing like this with each other? Subhan Allah.
- When you know wilayat Allah (سبحانه وتعالى), you will submit to Him and you will not associate with Him. Allah (سبحانه وتعالى) wants you to have a 1 to 1 relationship. When you know the names of Allah (سبحانه وتعالى), you will find yourself rich with Allah (سبحانه وتعالى). One of the worst punishments is to have an awkward feeling with Allah (سبحانه وتعالى), istagfar Allah. A person doesn't feel comfort with Allah

(سبحانه وتعالى), but when you have richness and satisfaction with Allah (سبحانه وتعالى), then this is a blessing. Anything we're surrounded with cannot be guaranteed will be with us, but you can guarantee that Allah (سبحانه وتعالى) is there.

### How will you have wilayat Allah (سبحانه وتعالى)? (كيف تأتي الولاية؟)

- As previously mentioned. Belief (الايمان), taqwa (تقوى), steadfastness (uprightness) (الاستقامة), and hold on (الاعتصام). Imagine if you have a good friend, you don't want to lose her.
- What is (الاعتصام)? It comes from (عصم), which is to hold on to someone to protect you from falling into sins and to guide you to good (التمسك بمن يمنعك من المخاوف). The word 'fortress' in Arabic is called (عاصمة) and the capital of a country is called (عاصمة) because that is central.
- Hold on to Allah (سبحانه وتعالى): Surah Al Hajj 78: (وَاجْتَنِبُوا فِي اللَّهِ) (وَاجْتَنِبُوا فِي اللَّهِ) (وَاجْتَنِبُوا فِي اللَّهِ)  
حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ (And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion, of Islâm), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad

SAW) may be a witness over you and you be witness over mankind! So perform As-Salât (Iqamat-as-Salât), give Zakât and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs] He is your Maula (Patron, Lord), what an Excellent Maula (Patron, Lord) and what an Excellent Helper!)

- Because Allah (سبحانه وتعالى) is your Mowla, you need to hold on to Him because you can't go anywhere else. You need to trust Him and rely on Him, so to hold on to Him is not tangible but an action of the heart by relying on Him.
- When you hold on to Allah (سبحانه وتعالى), what will happen? Nurturing, forgiveness, mercy, and victory – He will give you all that you need.
- Hold on to the Rope of Allah (سبحانه وتعالى): Surah Al Imran 103: (وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ) (And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves[]), and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to you, that you may be guided.)
  - Holding on to Allah (سبحانه وتعالى) + Holding on to the rope of Allah (سبحانه وتعالى) = happiness in the duniya and akhira.

- Holding to the rope of Allah (سبحانه وتعالى) is in order to be guided, it is a tool. One explanation of the rope of Allah (سبحانه وتعالى) is the Qur'an and Sunnah. If you hold on to the Qur'an and Sunnah, then you will never be misled, subhan Allah. The Prophet (صلى الله عليه وسلم) said my ummah will be divided into 73 sects and all will be in the hellfire except one, those who hold to my Sunnah. Hadith: ( وَتَفْتَرِقُ ) أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ (مَا أَنَا عَلَيْهِ وَأَصْحَابِي) (Narrated 'Abdullah bin 'Amr: that the Messenger of Allah (صلى الله عليه وسلم) said: my Ummah will split into seventy-three sects. All of them are in the Fire Except one sect." He said: "And which is it O Messenger of Allah?" He said: "What I am upon and my Companions.") - Jami` at-Tirmidhi 2641
- Another explanation of the rope of Allah (سبحانه وتعالى) is (الجماعة) – group, being together. One of the tricks of the shaitan is to make you study alone. Sometimes when you're in a group, there is something you hate, but it's better than what you love when you're separated. When you know that Allah (سبحانه وتعالى) is your Wali, then you will hold on to the Qur'an and the Sunnah and be a group.

## Impacts of the Wilayah (ثمرات الولاية)

- Don't claim wilayah, you need to work for it: Hadith: ( قَالَ ) عَنْ أَبِي هُرَيْرَةَ، قَالَ ( قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لِأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُهُ صَلَّى اللَّهُ ) ( Narrated Abu Huraira: Allah's Messenger ( صلى الله عليه وسلم ) said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'" ) - Sahih al-Bukhari 6502
  - We do not who are awliya Allah (سبحانه وتعالى), this is why shirk takes place because of the misunderstanding of 'wilayah'. You need to strive to get it.
  - This is hadith is telling us the 'practical side' of how to be wali Allah (سبحانه وتعالى) – you need to be close to Allah

- (سبحانه وتعالى) by doing the obligations. Allah (سبحانه وتعالى) loves your 5 times prayer more than the voluntary.
- Then the person will do more than the obligatory, he will do the voluntaries until Allah (سبحانه وتعالى) loves him. When Allah (سبحانه وتعالى) loves him, then He will be his ears, eyes, hands, and feet? What does this mean? You will not hear what displeases Allah (سبحانه وتعالى), you will not see anything that displeases Allah (سبحانه وتعالى), you will not go places that displease Allah (سبحانه وتعالى), you will not do things that displease Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is protecting your eyes, ears, hands, and steps from sins and evil. You will be guarded, subhan Allah.
  - What else do they have? If this wali Allah were to ask Him, it would be accepted, and if he seeks refuge, Allah (سبحانه وتعالى) will give him. His dua'a is quickly answered but so many people misunderstand this hadith. They go to graves, imams, etc thinking they can do things for them, but this is SHIRK. People think it's a short-cut to see who is wali Allah (سبحانه وتعالى) but no one knows wali Allah (سبحانه وتعالى) from the outside. Someone might look very religious but they're a hypocrite, subhan Allah. Wali Allah (سبحانه وتعالى) is from the inside, you don't know who has believed, who has taqwa, istiqama – only Allah (سبحانه وتعالى) knows. Even wali Allah (سبحانه وتعالى) does not know he's wali Allah (سبحانه وتعالى).

- And the opposite, there are people calling on others telling them I am wali Allah and I will make dua'a for you. This begins with a dream from the shaitan telling him that he is wali Allah, istaghfar Allah. Or a person dreams that so and so is wali Allah and he will go to him. This wilayah has become a business fooling those who are weak and desperate. Allah (سبحانه وتعالى) is telling us to be wali Allah, not to search who is wali Allah. And if you really want to be wali Allah, He will give it to you – you do the obligations, voluntaries, you want Allah (سبحانه وتعالى) to love you, you want His wilayah.
- Ten companions were given the glad tidings of being paradise, but no said they are awliya and started asking from them.
- Those who go to the graves of 'awliya' you will find them ornate. In Islam there are no pictures because it leads to shirk, no images because it leads to shirk. There's no making the graves higher or placing candles because it all leads to shirk. May Allah (سبحانه وتعالى) protect us from shirk. Ameen.
- Who are awliya Allah (سبحانه وتعالى)?
  - The one who has knowledge about Allah (سبحانه وتعالى) (العالم) (سبحانه وتعالى): you can't have someone who is wali Allah (سبحانه وتعالى) without knowing who is Allah? Wali Allah cannot be ignorant about Allah (سبحانه وتعالى). Wali Allah (سبحانه وتعالى)

knows the names, attributes, and actions of Allah (سبحانه), His commands and legislation, and His promises and recompense.

- Sincere to Allah (المخلص له) (سبحانه وتعالى): the person is sincere and devoted to Allah (سبحانه وتعالى), he is only here in this life for Allah (سبحانه وتعالى). There is no riya'a, not doing things for himself.
- Dedicated to worshipping Allah (المستقيم المواظب) (سبحانه وتعالى): because he knows Allah (سبحانه وتعالى), he's dedicated in his worship, he doesn't say it's ok if I miss it, it's ok if I don't read Qur'an. He's always dedicated whether he's active or lazy (في المنشط و المكره). For example, you might be active in reading Qur'an, and another day you might be lazy or not have time, you don't leave it, even it's just a page.
- Making dua'a by the name of Al Wali Al Mowla: Hadith: (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ اتِّ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ (مَنْ عِلْمٍ لَا يَنْفَعُ وَمَنْ قَلْبٍ لَا يَخْشَعُ وَمَنْ نَفْسٍ لَا تَشْبَعُ وَمَنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا (It was narrated that 'Abdullah bin Al-Harith said: "When it was said to Zaid bin Arqam: 'Tell us what you heard from the Messenger of Allah [SAW], he said: "I will not tell you anything but that which the Messenger of Allah [SAW] commanded us to say: '**Allahumma inni a'udhu bika min al-'ajzi wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhabil-qabri. Allahumma at nafsi taqwaha, wa**

zakkaha anta khairu min zakkaha, anta waliyyuha wa mawlaha. Allahumma inni a'udhu bika min nafsini la tashba'u wa min qalbin la yaksha'u wa min 'ilmin la yanfa'u wa du'a'in la yustajab (O Allah, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allah, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allah, I seek refuge in You from a soul that is not satisfied, a heart that is not humble, knowledge that is of no benefit and a supplication that is not answered.)" - Sahih Muslim 2722

- Hadith: قَالَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ ( فِي الْوَيْتْرِ " اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أُعْطَيْتَ ("وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ (Al-Hasan bin Ali [may Allah be pleased with him] said: "Allah's Messenger taught me some phrases to say during Al-Witr (Allahummahdini fiman hadait, wa a'fini fiman afait, wa tawallani fiman tawallait, wa barik Li fima atait, wa qini sharra ma qadait, fa Innaka taqdi wa la yuqda Alaik, wa innahu la yadhilla man walait, tabarakta Rabbana wa ta'alait.) 'O Allah guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriended, bless me in what You have granted, and save me from the evil that You decreed. Indeed You decree, and none can pass decree, and none can pass decree upon You, indeed he is not humiliated whom You

**have befriended, blessed are You our Lord and Exalted."**) - Jami`  
at-Tirmidhi 464

- You are asking Allah (سبحانه وتعالى) to take you into His wilayah, and when you make this dua'a Allah (سبحانه وتعالى) will protect you from the evil decree.
- Obey whoever is in charge (ولي الأمر): we obey the rulers and the rules of the country and this is in the deen and this is what keeps a society stable, besides disobedience of Allah (سبحانه وتعالى). People don't know that when they're talking about rulers they are actually disobeying Allah (سبحانه وتعالى) and His messengers (صلى الله عليه وسلم). Surah An Nisa'a 59: (وَاطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ) (O you who believe! Obey Allâh and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority) (حبشي أشعر)
  - This is the dua'a of the Prophet (صلى الله عليه وسلم) to the one in charge: Hadith: (عن عائشة رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول في بيتي هذا: "اللهم من ولي من أمر أمتي شيئاً فشق عليهم، فاشقق الله عليه وسلم يقول في بيتي هذا: "اللهم من ولي من أمر أمتي شيئاً، فافرق به فافرق به") ('Aishah (May Allah be pleased with her) reported: I heard the Messenger of Allah (صلى الله عليه وسلم) supplicating in my house: "O Allah! Treat with mercy those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness.") – Muslim, Riyadh As Saliheen Book 1, Hadith 655
  - Even for the one in charge at home, if you are harsh then may Allah have mercy on you to forgive you for your

wrong. And if you're gentle at home, then may Allah (سبحانه وتعالى) be gentle with you. This is teaching us to be gentle. Don't make life difficult for those who are working for you – maids, driver, cook, gardener etc.

**May Allah (سبحانه وتعالى) grant us His special wilayah. Ameen. This is the end of this series, may Allah (سبحانه وتعالى) forgive us and accept from all. Ameen.**

## Compilation of Footsteps of the Shaitan

### Footsteps of the Shaitan (خطوات الشيطان) - Part I

#### Introduction

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- We need ikhlas in everything we do and we especially need ikhlas in defeating our enemy – the shaitan. The shaitan has no power over the mukhliseen.

**ayah 208 – ( يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ) (O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitân (Satan). Verily! He is to you a plain enemy.)**

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- يَا أَيُّهَا الَّذِينَ ءَامَنُوا (O you who believe!): Allah (سبحانه وتعالى) is addressing the believers. You would think that everyone would be addressed regarding the shaitan, but in this case it is the believers.
- ادْخُلُوا فِي السَّلَامِ (enter in Islam): When you speak, when you are silent, when you act – you need to submit to Allah (سبحانه وتعالى). When you face any decree in this life, you need to submit to Allah (سبحانه وتعالى). The word (السَّلَامِ) linguistically means ‘peace’ and its opposite is (حرب) ‘war’. Allah (سبحانه وتعالى) wants you to have peace in this life. (السَّلَامِ) means Islam, but the believers have already entered Islam, so why is it being mentioned?
- كَافَّةً (entirely): means to enter and submit completely to every detail of the deen. For example, I'll pray and fast, but don't tell me to pardon. This is not entering completely. Allah (سبحانه وتعالى) is



follow the steps of the shaitan, subhan Allah. Why should we not follow the shaitan?

- (إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ) (Verily! He is to you a plain enemy): he's a clear enemy of ours, if the shaitan and your nafs make a 'peace treaty' then you become 'awliya al shaitan' – companion of the shaitan. May Allah (سبحانه وتعالى) protect us. The shaitan is not our wali, Allah (سبحانه وتعالى) is our Wali. The opposite of wali is enemy and this is the shaitan for us. The shaitan wants us to be sad and to be the worst of creation, subhan Allah. Every morning when we wake-up, there is an angel and devil, the angel says start your day with good, the shaitan says start your day with evil, whether it's thinking bad about someone, talking back to someone, etc. And the same happens before you sleep. He will remind you what so and so said to you, etc. Even when you wake up in the middle night and you want to pray qiyam al layl, the shaitan will come and say go back to sleep, you're tired, just sleep another five minutes, and the angel says Allah (سبحانه وتعالى) is calling you pray, and it depends on which voice is stronger, you have to see who is your wali? Subhan Allah. That's why we want Allah (سبحانه وتعالى) to be our Wali, the shaitan is not our wali, he's our enemy. The shaitan comes to us in a very convincing way, very diplomatic, he will try to make you follow his steps, but he doesn't have power over you. If you cannot defeat your nafs, then you will follow the shaitan. The shaitan will never, ever like us. Never think if you follow him he will like you. In the Qur'an, Allah (سبحانه وتعالى) says He is the Wali of the

believers, but for the disbelievers there are no walis for them. On the Day of Judgement the shaitan will free himself from you, he will say they followed me. The shaitan already knows that he's going to the hellfire. Even the magicians who are following the shaitan, still the shaitan will not like them, on the Day of Judgement he will free himself from them. The shaitan is truly deceiving. Don't be heedless, when you're heedless the shaitan will come.

### **Footsteps of the Shaitan (خطوات الشيطان)**

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- For every human, there are four roads he can take. They are right, left, front, and back. Whichever direction you take, you will find the shaitan there, subhan Allah.
- Way of disobedience (طريق المعصية): If you want to commit a sin, though you haven't done it yet, who's watching you? The shaitan. The shaitan flows in our veins so he knows our weaknesses. For example, you want to backbite, you want to talk bad, you want to skip the prayer, etc:
  - the shaitan will encourage you
  - he will give you suggestions
  - he will be at your service, free of charge
  - he will beautify the sin, he will say of course you need to talk back, what about your honor, etc?
- Way of obedience (طريق الطاعة): if you want to do a good deed, like you want to give charity, pray voluntary, recite Qur'an, etc.:

- the shaitan will discourage you
  - make it very ugly and difficult on you: he will say you're tired now, people are waiting, etc, he will delay until you don't do it, subhan Allah. That's why Allah (سبحانه وتعالى) tells us to hasten to do the good deeds.
  - Put obstacles: sometimes even when you want to pray, the children will start crying.
- Surah Al 'Araf 14-17: ( قَالَ (١٥) قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ (١٤) قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ (١٦) ثُمَّ لَأَنْبِيَهُمْ مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمَسْتَقِيمَ (١٧) )) (Iblīs) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." (14) (Allâh) said: "You are of those respited." (15) (Iblīs) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path (16) Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." (17))
- Iblis didn't follow the command of Allah (سبحانه وتعالى) to prostrate to Adam (عليه السلام). After he was cast out, he asked for time until the Day of Judgement. Imagine how he accuses Allah (سبحانه وتعالى) with misguidance, istaghfar Allah. Allah (سبحانه وتعالى) never misleads, He guides, but because of the sickness in Iblis Allah (سبحانه وتعالى) knew that he cannot be a worshipper. The tests reveal your inside. May Allah (سبحانه وتعالى) never deprive us from good deeds.

If we are stopped from a good deed then it means Allah (سبحانه وتعالى) doesn't want that deed from us. May Allah (سبحانه وتعالى) protect us. Ameen.

- The shaitan said I will sit on Your Straight Path, he wants to discourage us from the Straight Path which to obey Allah (سبحانه وتعالى) and not disobey Him.
- Then he will come to us from the front, from the back, from the right, and from the left. These are the four directions we're going in our life. And what else did he say? You will not find the majority of them grateful. The shaitan doesn't want us to be grateful, he wants us to be ungrateful. Ingratitude is the goal of the shaitan, why? Because if you're grateful then the Allah (سبحانه وتعالى) will increase you. If you're so grateful with Allah (سبحانه وتعالى) in everything, even with calamities, then you're balanced, you're at peace and the shaitan doesn't want you to be at peace. Hadith: *عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أُرِيتُ ( النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ ". قِيلَ أَيَكْفُرْنَ بِاللَّهِ قَالَ " يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ (الإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ* (Narrated Ibn 'Abbas (رضي الله عنه): The Prophet (صلى الله عليه ) said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the

good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'") – Sahih al-Bukhari 29 (العشير) Means anyone you're close to you, whether spouse, children, parents, etc. We don't appreciate those close to us, when they make a mistake we clash but we need to overlook. When we don't overlook the faults of others then we're ungrateful. All your life that person is helping you and one slip you will complain and make it a big problem, subhan Allah, that's why we need to do so much charity.

- No one's behavior, attitude, or manners are perfect but you need to overlook it and not talk about it because if you talk about it then you've made the shaitan happy. You have everything nice and the shaitan will point at one thing and magnify it and it will be bad in your eyes. The ultimate goal of the shaitan is to make us ungrateful.
- There are two directions that the shaitan doesn't have power – above and below because that is exclusively for Allah (سبحانه وتعالى). Why? Because when you make dua'a to Allah (سبحانه وتعالى), the shaitan cannot come in between from above. And he will not come from below because when you make sujood this is the closest place between you and Allah (سبحانه وتعالى), subhan Allah.

- Why does the shaitan come between us and the people? Because he wants to spoil the relationship, but if your relationship is so strong with Allah (سبحانه وتعالى), he won't be able to disturb it. And the more pious you are, the more the shaitan will come. He will come to the worshipper, to those doing good. When you're separated then the shaitan will be able to overcome you. That's why the Prophet (صلى الله عليه وسلم) encouraged us being in a group.
- The shaitan will not come between you and Allah (سبحانه وتعالى) because Allah (سبحانه وتعالى) is your Wali, and this shows you (لا اله الا الله). No one can disconnect that connection between you and Allah (سبحانه وتعالى) unless you cut it.

### **Entrance of the shaitan (المدخل)**

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- Before the shaitan enters, he will scan you, except your heart, he cannot see inside your heart. From this, he knows which road he should take with you, subhan Allah.
- The shaitan will enter from three doors, so you need to be extra careful and put a 'lock' on these doors:

### **First entrance (المدخل الأول) – Temptations (الشهوة):**

- The shaitan is entering this door for the majority of people, though it is less severe compared to the other doors, subhan Allah.

- Temptations include food, drink, and relations, and the majority fall into this without realizing. It makes the person think what will I eat, what will I drink, what will we do, etc. [Surah Al Baqarah 168](#): (يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ) (O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitân (Satan). Verily, he is to you an open enemy)
  - We need to not only eat halal food, but also pure food, something natural not processed and artificial.
  - Then Allah (سبحانه وتعالى) tells us don't follow the footsteps of the shaitan and this shows us the relation between food and footsteps of the shaitan. If you eat haram, then it will make you follow the shaitan. Don't think it's just food but eating halal/pure food affects your worship. When you eat pure food, then your worship will be pure. [Surah Al Mu'minoon 51](#): (يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ) (O (you) Messengers! Eat of the Taiyyibât [all kinds of Halâl (lawful) foods (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)], and do righteous deeds. Verily! I am Well-Acquainted with what you do.) – Allah (سبحانه وتعالى) even commanded the messengers to eat pure food and do righteous good deeds.
  - The Prophet (صلى الله عليه وسلم) said don't eat until you're full, it's not because it's a diet, but because it affects your

worship and deeds, subhan Allah. We are eating to worship, we are not living to eat.

- The scholars called this type of temptation (بهيمة) – cattle like. To eat and drink are natural, but we can't eat and drink whatever we want. Sometimes we're eating while not hungry. If the person enters this door then he will be wronging himself (ظالما لنفسه), it will affect your health, body, and worship. If you take that sweet just like that, you're just spoiling yourself and making yourself imbalanced. Even with children or someone sick, we think feeding them is showing them love, but we're just spoiling the people, subhan Allah. It's affecting our manners. Allah (سبحانه وتعالى) told Adam (عليه السلام) all of paradise is for you, except one tree. And the desire goes towards that one tree, and so the shaitan comes from this direction, from the direction of food, subhan Allah. This is the widest door and most people are falling into it, subhan Allah. And it leads to two sicknesses ultimately:
  - Greed (الحرص): without realizing you'll become greedy.
  - Miser (البخل): he's only thinking about himself and not others. You don't want to give charity, you don't want to give a smile.

### **Second entrance (المدخل الثاني) – Anger (الغضب):**

- This door is more intense than the first, and the scholars called it (سبعية) – beast like. You are not only destroying yourself but others (ظالما لنفسه و لغيره). When you're angry you don't see clearly, you

don't see who you're talking to. The Prophet (صلى الله عليه وسلم) said don't be angry and he repeated it three times.

- When you're angry, then change positions, go for a walk, at least don't wrong others. When we're angry we say things and we'll regret it afterwards. This type of anger is for desire, it's for your ego. Don't give an excuse that this person is angry so you need to be angry.
- The Prophet (صلى الله عليه وسلم) was walking with Abu Bakr (رضي الله عنه) and someone was arguing with him, when Abu Bakr (رضي الله عنه) was quiet, an angel was defending him on his behalf, but as soon as he talked back, then the angel left and the shaitan came, subhan Allah. So the Prophet (صلى الله عليه وسلم) left.
- The consequence of anger is:
  - Pride (العجب)
  - Arrogance (الكبر), to be cont'd in sha'a Allah

## Footsteps of the Shaitan (خطوات الشيطان) - Part 2

**آيَاتُهَا الَّذِينَ ءَامَنُوا أَدْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitân (Satan). Verily! He is to you a plain enemy.)**

### People are two groups (الناس فريقان)

- Friends of Ar Rahman- The Most Merciful (أولياء الرحمن)

- Friends of the shaitan (أولياء الشيطان): the shaitan is always behind them
- Surah Al 'Araf 27: (يَبْنَىٰ ءَادَمَ لَا يَفْتَنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ) (O Children of Adam! Let not Shaitân (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabîluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the Shayâtin (devils) Auliyâ' (protectors and helpers) for those who believe not.)
  - Allah (سبحانه وتعالى) is addressing all of humanity, don't let the shaitan put you in a fitna. The shaitan can plan, plot, and places steps to follow him. When you follow his steps, then you will fall into his trap and you will find your faith decreasing.
  - Don't let the shaitan affect you just as he took your parents – Adam and Hawwa – out of paradise. We need to remember our past history and learn from it. They were in paradise, but because they fell into the fitna of the shaitan, they were taken out of paradise, and they went down to earth. Fitna takes you down.
  - One of the missions of the shaitan is to make the human naked and shameless with no modesty. That's why Allah (سبحانه وتعالى) describes the clothes of the dwellers of

paradise, He tells us you will not be naked there. So this is not one of the traits of the dwellers of paradise. The shaitan either wants us to be naked with the people or with Allah (سبحانه وتعالى), meaning without taqwa, no 'libas at taqwa', subhan Allah.

- The moment they ate from the tree, they were exposed. The shaitan wants to pull it off and make you see your awra in order to see your shame; he wants to show your faults in front of others. The shayateen can see us but we can't see them. Why are they looking at us? To see our faults and weaknesses so they know from what door to enter. Imagine someone observing you 24 hours, then of course he will find your faults, subhan Allah. The people we spend more time with are the ones who see more of our faults. That's why when you remove your clothes you say 'Bism Allah', so that the shaitan cannot see. Before entering the bathroom, exiting the bathroom, when entering/leaving the house, eating/drinking you need to always remember Allah (سبحانه وتعالى) so that the shaitan cannot see you. Never think the shaitan is a good friend.
- Allah (سبحانه وتعالى) makes the shayateen the friends of those who don't believe. But those who believe will be awliya Ar Rahman (الله ولي الذين آمنوا).

- Surah An Nahl 98-100: فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (٩٨) إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٩٩) إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ

(بِهِ مُشْرِكُونَ (۱۰۰) (So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one). (98) Verily! He has no power over those who believe and put their trust only in their Lord (Allâh). (99) His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh) (100))

- You will find goodness in the Qur'an, but the shaitan doesn't want you to read it, and if you read it he doesn't want you to understand it, and if you understand it he doesn't want you to apply it, subhan Allah. That's why Allah (سبحانه وتعالى) tells us to seek refuge in Him from the shaitan, because there is nothing stronger to say.
- The shaitan doesn't have authority or power over those who believe and have tawakul in Allah (سبحانه وتعالى). This is an additional characteristic of awliya Ar Rahman, they have tawakul, they trust Allah (سبحانه وتعالى) in all matters. The muttawakileen are 70,000 who enter paradise with no torment or account. They are quick to enter paradise because no one cut their way in life, they're always relying on Allah (سبحانه وتعالى). They're not depending on the means. Opposite of tawakul is stress, tension, and panicking. If they're in a problem, they will say Allah (سبحانه) will take them out. If they're in the middle of the sea, they will say Allah (سبحانه وتعالى) will take them out.

- The shaitan has power over those who take the shaitan as a wali and those who associate with Allah (سبحانه وتعالى) another partner.

## **Entrances of the shaitan (المدخل)**

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### **First entrance (المدخل الأول) – Temptations (الشهوة)**

### **Second entrance (المدخل الثاني) – Anger (الغضب)**

### **Third entrance (المدخل الثالث) – Desire (الهوى):**

- This door is the most intense, greater than temptations and anger. Temptations are something natural like food, drink, relations, and talking but done excessively. But desire, hawa (الهوى) is when Allah (سبحانه وتعالى) commands you something but you don't want to it. Surah Al Furqan 43: (أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ) (Have you (O Muhammad SAW) seen him who has taken as his ilâh (god) his own vain desire?)
- Depending on our hawa, we will speak or not, pray or not. The scholars called hawa – satanic (شيطانية). When Iblis was commanded to prostrate to Adam (عليه السلام), he said You created me from fire and he from clay. Hawa is opposite taqwa. Hawa is to do something regardless whether Allah (سبحانه وتعالى) is happy or not, it's just according to your mood. Today you feel like praying, tomorrow not, you feel like reciting Qur'an, another time you're not in the mood for it. Taqwa is being cautious whereas hawa is just if it's appealing to you. Taqwa makes you cautious of the

consequences. If someone is following their hawa, even if you speak to them a hundred times, they won't listen. Hawa is doing whatever you want without thinking what Allah (سبحانه وتعالى) wants from you.

- Hawa makes a person to wrong himself and others, and to go against the rights of his Creator because he's underestimating Him (ظالما لنفسه و لغيره و بحق خالقه), subhan Allah. Don't do good deeds for hawa either, don't attend the study circles because it suits you. How do you fix this problem? Change your intention for the face of Allah (سبحانه وتعالى). You need to do good deeds with taqwa. What are the consequences of hawa (تتائجها)?
  - Disbelief (الكفر): just as Iblis disbelieved.
  - Sins (المعاصي): sins stem from hawa.
  - Innovation (البدعة): people will say I'm doing a worship, but it's something that is not in the Qur'an and Sunnah. This comes from hawa.

### Steps of the shaitan from the Qur'an

- Surah Al An'am 142: ( وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاءٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ (الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep, goats for food, meat, milk, wool). Eat of what Allâh has provided for you, and follow not the footsteps of Shaitân (Satan). Surely he is to you an open enemy.)

- Surah An Noor 21: ( يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ ) فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ (O you who believe! Follow not the footsteps of Shaitân (Satan). And whosoever follows the footsteps of Shaitân (Satan), then, verily he commands Al-Fahshâ' [i.e. to commit indecency (illegal sexual intercourse)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islâm)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.)
  - The steps of the shaitan are to command to indecency. There are those following the shaitan and not following him, those who follow the shaitan are destroying themselves and there are those who are purifying themselves. And this is a favor from Allah (سبحانه وتعالى). Sometimes you think you have overcome the shaitan but he will not give up, he will come again. For example, you want to pray the night prayer, and he wants you to go back to sleep and you sleep but you get up and pray. The shaitan will then come back and remind you of your good deed and say how you defeated him, you're so strong, subhan Allah. Don't give credit to yourself for anything, it's all a favor from Allah (سبحانه وتعالى).

- The shaitan wants to corrupt us in the deen and manners (خطوات) (الشيطان لإفساد الدين و الأخلاق الكثيرة).

### **The shaitan has seven steps (خطوات الشيطان سبعة)**

- He will customize his entrance according to your weakness. If the first step is not working, then he will go to the second, and so forth. The scholars said as long as you're alive then know the shaitan will always go against you; he will never give up until you die. And the moment of death will be the greatest blow because it's his last chance. While in the agony in death, the shaitan will come in the form of someone you know who passed away like your mother, and she will say after I died I saw the truth and this deen is not the truth, istaghfar Allah. That's why Allah (سبحانه وتعالى) says in [Surah Ibrahim 27](#): **يُنَبِّئُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ مَا يَشَاءُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ** (Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allâh does what He wills)
1. To disbelieve and associate with Allah (الكفر و الشرك بالله) (سبحانه وتعالى): and again this depends on your weakness in these areas. If someone is already disbelieving and is a mushrik, then the shaitan will not come to him, he won't waste his energy on this. That's why many reverts say before they became Muslims there were no whispers of the shaitan, but when they became Muslims there are

whispers of the shaitan. When a person is thinking about Islam the shaitan will discourage him and say you will leave your lifestyle, your gods, etc. When he overcomes and becomes a Muslim, then this Muslim wants to do hijrah, and the shaitan will say you want to leave your land and property. When he disobeys the shaitan, then the command to do obligations, the shaitan will give a bad picture. You want to wear hijab, then your husband will hate you, etc. If the person doesn't fall in disbelief and shirk, meaning his tawheed is strong, then the shaitan will go to the second step.

### Footsteps of the Shaitan (خطوات الشيطان) - Part 3

**ayah 208 – ( يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلَامِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ) (O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitân (Satan). Verily! He is to you a plain enemy.)**

#### Introduction

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- The shaitan never gets tired and will always have a strong will. He is persistent and he will not lose hope. He will stay with us until our last moment of death. The shaitan studies the psychology of that human being and he will not whisper until he has made a full 'scan'. He will observe what you love, what you hate, who are the people you love, who do you hate. What are the things that irritate you, what makes you slip, what gets you angry? He studies your entire emotions. The shaitan flows in our blood, so he knows

us. And to know about this is a blessing because we can understand why we are sad all of a sudden, why are we irritated, etc.

- The more a person is devoted to Allah (سبحانه وتعالى), the more the shaitan will dedicate himself to that person and dedicate his followers as well. Always remember Allah (سبحانه وتعالى) and he will turn away. But the moment you're heedless, even if it's just five minutes, he will come.

- Surah Al Isra'a 61-65: ( وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ ) خَلَقْتَ طِينًا (٦١) قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنِ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأُحْتَكِنَنَّ ذُرِّيَّتَهُ ۗ إِلَّا قَلِيلًا (٦٢) قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا (٦٣) وَأَسْتَفِرُّزُ مَنْ أَسْطَعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبَ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعْدُهُمُ الشَّيْطَانُ إِلَّا (And (remember) (٦٤) غُرُورًا) إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا (٦٥) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated except Iblīs (Satan). He said: "Shall I prostrate to one whom You created from clay?" (61) [Iblīs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!" (62) (Allâh) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) - an ample recompense. (63) "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by

tempting them to earn money by illegal ways - usury or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit (64) "Verily! My slaves (i.e the true believers of Islâmic Monotheism), - you have no authority over them. And All-Sufficient is your Lord as a Guardian." (65))

- The shaitan has enmity because of his arrogance and no one with arrogance can enter paradise. Even if you're the best worshipper, you cannot be arrogant and look down on others.
- The shaitan thinks he's better and he is misbehaving with Allah (سبحانه وتعالى) by saying, did you see this one you honored above me? This shows the problem of ego. Iblis asked for time and he said (لَأَحْتَكِنَنَّ), which generally means to mislead and misguide, but it literally means to cover the jaws. He is refusing to obey the command of Allah (سبحانه وتعالى) because he doesn't want to prostrate to someone that came after him and whom Allah (سبحانه وتعالى) has favored. This shows that you should never underestimate anyone – whether you are old in guidance, new in guidance, or not even guided. If you're guided, you need to look at others with eyes of mercy, not as if you're better because that is the way of the shaitan. Hawa is from the shaitan. Iblis is prostrating to Allah (سبحانه وتعالى) all the time but the one time he's

commanded, he doesn't prostrate, why? Because of his hawa.

- Allah (سبحانه وتعالى) told the shaitan to go, so if you obey Allah (سبحانه وتعالى) then it's a favor on you. When Allah (سبحانه وتعالى) cast out Iblis, he lost his favor and anyone who follows him as lost this favor as well. When you're obeying Allah (سبحانه وتعالى) then you're under His companionship and when you're follow the shaitan then you're under the companionship of the shaitan, how ugly this would be.
- Allah (سبحانه وتعالى) gave the shaitan to use what he wants to mislead the people, why? To show are you really following Allah (سبحانه وتعالى) or the shaitan. Allah (سبحانه وتعالى) said to irritate them by your voice – this is the call of the shaitan. Anyone who's following the shaitan, then he will be the shaitan's ride and feet, and this is a very humiliating position, subhan Allah. And to join them in their wealth and children, meaning have a share with them. Imagine your money, food, house, and your children – the shaitan has a share of it, and no one wants this. The Prophet (صلى الله عليه وسلم) said when a person enters his house, he should say 'Bism Allah', otherwise the shaitan will enter. Allah (سبحانه وتعالى) should be remembered before eating, even before having a relation between the husband and wife, that's why

there's a dua before a relation. If the dua is mentioned then Allah (سبحانه وتعالى) will save this child from having a share with the shaitan. And if not, then the shaitan will have a share, subhan Allah. No one wants the shaitan to be their partner, may Allah (سبحانه وتعالى) protect all of us. Ameen

- The shaitan will promise you according to what you desire. Adam (ras) wished to be an angel and to live forever, for this reason Iblis promised him if he you eat from this tree then you will have what you desire. But whatever the shaitan promises is deception and whatever Allah (سبحانه وتعالى) promises is the truth.
- Allah (سبحانه وتعالى) says that for My special servants you will not have authority over them, who are these servants? We are all slaves of Allah (سبحانه وتعالى) but they are who feel the servitude to Allah (سبحانه وتعالى). They obey Allah (سبحانه وتعالى) and abstain from the sins by choice. They don't object, they don't have a problem with what Allah (سبحانه وتعالى) has revealed. May Allah (سبحانه وتعالى) make us His special servants because they have the protection.

### **The shaitan has seven steps (خطوات الشيطان سبعة)**

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2. Bida'a / innovation (بدعة): bida'a is innovations in the deen with no evidence. This is just doing hawa. Reading Surah Yaseen / Surah Waqiah when there is no hadith regarding this, fasting, giving

charity in mid-Sha'ban, people will say what's wrong with it? Or to say the intention out loud otherwise I will forget, subhan Allah. It appears very good from the outside, but did the Prophet (صلى الله عليه وسلم) do this? Bida'as appears attractive because they're like good deeds. When a person passes away, they will divide parts and finish the Qur'an. The shaitan loves bida'a more than any sins like adultery and alcohol, why? Because the people think they're doing good and they won't repent from it, subhan Allah. Can anyone be better than the Prophet (صلى الله عليه وسلم)? Three people came to the Prophet (صلى الله عليه وسلم) wanting to impress him with their deeds and they thought if the Prophet (صلى الله عليه وسلم) can marry, sleep and eat and he's been forgiven his sins so they need to do more. Look at how the shaitan enters. Doing good deeds is not about desire, but to follow the Sunnah of the Prophet (صلى الله عليه وسلم). We cannot invent different types of prayers during different timings. People can easily mislead others by seeing what others do. For example, wiping the face after making dua. Did the Prophet (صلى الله عليه وسلم) say to wipe your face after making dua? And now bida'a is being broadcast, different dua'as that are bida'a, if you want to get a child, read this, if you want a boy, read this, if you want to be cured, read this, etc. And people love this and when they do it, it happens, but it's only a bigger test. Or they broadcast dua'as and if you don't send it to 100 people you will lead a miserable life, subhan Allah. After shirk came bida'a because the conditions for acceptance of deeds are ikhlas and

following the Sunnah. Don't listen to the shaitan when he beautifies the deeds. The scholars said those who make bida'a in the deen are the enemies of the messengers because it's like the messengers didn't convey the message, subhan ALLah. Those who do bida'a have so much determination, why? Because the shaitan will help them to do more. And as soon as they switch to the Sunnah, the shaitan will make them lazy and tired, subhan Allah. Part of a hadith: ( وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ) (ضَلَالَةٌ فِي النَّارِ) (The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire.) - Sunan an-Nasa'i 1578

3. Major sins (الكبائر): what are the major sins? Anything mentioned in the Qur'an and Sunnah with a punishment linked to it in the duniya and akhira, then it's a major sin. For example, magic, adultery, drinking alcohol, slandering, backbiting, etc. There a variety of major sins, and the shaitan will make the person fall according to the person's weakness. When a person falls into a major sin, then he becomes the companion of the shaitan until he repents. May Allah (سبحانه وتعالى) protect us. Ameen. When the shaitan determines the weakness of that person, what does he do?
  - o He will beautify the sin, he will not bring the major sins to you as they are. He will beautify it and make you feel desperate to want it, subhan Allah. If your weakness is

backbiting, he won't call it backbiting, he will say this is getting your right, telling people what's right, being confident, etc. Any sin is ugly by itself but the shaitan will advertise the sin.

- Then he will tell you there is repentance, Allah (سبحانه وتعالى) is Ghafoor Raheem, he will justify the sin for you before committing it. He will tell you, you're still young, when you do hajj everything will be forgiven, etc, subhan Allah.
- Then the person will have so much hope in Allah (سبحانه وتعالى) that he will be forgiven when he commits the sin. The shaitan places hope in the person to sin, and this is poison, subhan Allah. When a person sins, he needs to feel regret.
- A person knows he's committing major sin and he's persistent in doing it, and he does good deeds without asking forgiveness thinking he will be forgiven. Anyone going to a soothsayer or magician then he's disbelieved, why? He thinks they have power.
- In a hadith, the shaitan will beautify the woman in the eyes of a non-mahram. The shaitan will make her appear the most beautiful even if she's ugly. And he will beautify her back, so she will appear very seductive even if she doesn't have the figure for it, subhan Allah. Why is the woman used in advertising when the product has nothing to do with it, because she's a tool for the shaitan, subhan

Allah. Islam honored the woman, she is not an object, but is protected. The man is supposed to lower his gaze, but if he doesn't lower his gaze, then he will stare and look up and down. He will see her as perfect, then they will speak, then they will meet, and then he will see the reality, subhan Allah. He will say what did I do to myself? Istaghfar Allah. The shaitan wants you to fall into the sin and then you'll open your eyes. May Allah (سبحانه وتعالى) protect us. Ameen. When a man is attracted, he should go to his wife because that is halal and that will make the shaitan angry.

- What are the major sins? Anything mentioned in the Qur'an and Sunnah with a punishment linked to it in the duniya and akhira, then it's a major sin. Some of the greatest major sins are magic and disobedience to parents. The one who is disobedient to parents will see his punishment both in the duniya and akhira. May Allah (سبحانه وتعالى) make us obedient to them, especially when they get older. You can't say uff to them and you need to speak to them generously, don't be concise with them. Just as you speak with your friends, you need to speak more generously with your parents. If you fall into the major sins then you need to repent and feel regret.

## Footsteps of the Shaitan (خطوات الشيطان) - Part 4

**Yāyihā alldīn ʿāmunū adxulū fī alslm kāfah wā lattabʿū ḫuṭwāt alshayṭan inah lakm ʿdu ) – 208 Ayah**  
**(O you who believe! Enter perfectly in Islām (by obeying all the rules and regulations of the Islāmīc religion) and follow not the footsteps of Shaitān (Satan). Verily! He is to you a plain enemy.)**

### Introduction

- Why is it called 'footsteps of the shaitan'? Because the shaitan will not take a step without having first studied the situation and customized it for every human being. And he will beautify all of his steps. The mukhliseen, sincere ones, are the ones whom the shaitan does not have a way.
- There was a man whose face was full of anger, the Prophet (صلى الله عليه وسلم) said if this man were to say (أعوذ بالله من الشيطان الرجيم) (I seek refuge in Allah from the accursed shaitan) – then it would all go away. But you need to say it with conviction – it's not about the words being said but the carrier of those words.
- Surah An Nisa'a 118-120: ( (١١٨) ) لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ( (١١٩) ) يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ( (١٢٠) )  
(Allāh cursed him. And he [Shaitān (Satan)] said: "I will take an appointed portion of your slaves; (118) Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes Shaitān

(Satan) as a Walî (protector or helper) instead of Allâh, has surely suffered a manifest loss. (119) He [Shaitan (Satan)] makes promises to them, and arouses in them false desires; and Shaitan's (Satan) promises are nothing but deceptions. (120))

- The best to tell us about the shaitan is our Creator. Allah (سبحانه وتعالى) cursed the shaitan, so he is far from the mercy of Allah (سبحانه وتعالى). The shaitan misbehaved with Allah (سبحانه وتعالى), and he said he will take a decreed share from the servants of Allah (سبحانه وتعالى), subhan Allah. He will take servants that will be his awliya. Allah (سبحانه وتعالى) knows that not everyone will go to paradise, there are people who will be awliya of the shaitan, may Allah (سبحانه وتعالى) protect us. Ameen.
- Then the shaitan said he will take a share by surely misleading them and giving them false hope – he will tell the people Allah (سبحانه وتعالى) will forgive you, you're going to paradise, he wants to make you feel good about yourself. To feel confident about yourself is one of the tricks of the shaitan, you are a servant of Allah (سبحانه وتعالى), you need to seek help from Him, not yourself, subhan Allah. The trick of the shaitan is to make you feel good while you're wrong.
- The shaitan will command them after misguidance, and they you will be awliya of the shaitan. The shaitan will even command them to make holes in the animals ears,

really doing things that are opposite to the fitra, to the natural instinct. The shaitan will command them to change themselves and their features, to change their eyes, nose, even to cut their bones. People are paying money to even be companions of the shaitan, subhan Allah. The shaitan will make you feel ugly, and he will tell you Allah is Jameel, and He loves beauty or you need to obey your husband, so you need to make yourself pretty otherwise he'll divorce you and marry another – the shaitan is very good with giving you future scenarios, subhan Allah. Then he'll make you change yourself, and he'll send someone to tell you they did it and nothing happened to them, and you'll assume it to be the answer to your istikhara, subhan Allah. He's very deceiving and he only makes false promises.

#### **The shaitan has seven steps (خطوات الشيطان سبعة)**

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4. Minor sins (الصغائر): if the shaitan is unable to make you drink, commit adultery, backbite, be disobedient to parents, etc – then he will work on the minor sins but don't underestimate them. A minor sin doesn't have a specific punishment associated with it, but it can lead to major sins. For example, not lowering your gaze is a minor sin, but it can lead to major sin. Or speaking to men very soft is minor, but it can lead to major. The shaitan likes to work on minor sins because you'll think it's not so bad, maybe you got

angry, or reacted etc. Hadith: ( عَنْ عَائِشَةَ، قَالَتْ قَالَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ ) (It was narrated that 'Aishah said: "The Messenger of Allah (صلى الله عليه وسلم) said to me: 'O 'Aishah, beware of (evil) deeds that are regarded as insignificant, for they have a pursuer from Allah. (i.e. accountability).") – Sunan Ibn Majah Book 37, Hadith 4384 and hadith: ( عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِنَتْ فِي قَلْبِهِ نُكْنَةٌ سَوْدَاءٌ فَإِذَا هُوَ نَزَعَ وَاسْتَعْفَرَ وَتَابَ سَقَلَ قَلْبُهُ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُو قَلْبَهُ وَهُوَ الرَّانُ فِي الَّذِي ذَكَرَ اللَّهُ : ( كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ) ) (Abu Hurairah narrated that: the Messenger of Allah (صلى الله عليه وسلم) said: "Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the 'Ran' which Allah mentioned: Nay, but on their hearts is the Ran which they used to earn.) – At Tirmidhi Book 47, Hadith 3654. Small sins are black dots in the heart until it kills the heart. And the shaitan will tell you the good deeds remove the bad deeds – he will tell you you're learning Qur'an, you're praying, you're doing umrah. He will tell you you're better than the rest, others are doing major sins, you're not, istagfar Allah. Though they are called minor sins but our attitude makes them major. There are people on the Sirat who will fall into the hellfire because of minor sins. How can a minor sin become major?

- In your eyes it's very small (تهون عينك): if it's small in your eyes, then it's big. The more you see the sin as small in

your eyes, it will be big with Allah (سبحانه وتعالى), subhan Allah. Why? Because you're underestimating Allah (سبحانه وتعالى) and His disobedience, you need to see how great the One you have disobeyed. When you do something wrong, you should feel it's not right. For example, you might say something wrong to someone, you feel it in your heart, but the person didn't think you said something wrong, it doesn't mean you didn't do wrong. What you feel inside is what matters, don't justify it for yourself.

Hadith: وعن النّوأس بن سمعان رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم عن البر والإثم فقال: "البر حسن الخلق، والإثم: ما حاك في نفسك وكرهت أن يطلع عليه الناس" (Nawwas bin Sam'an (May Allah be pleased with him) reported: I asked Messenger of Allah (صلى الله عليه وسلم) about virtue and sin, and he said, "Virtue is noble behaviour, and sin is that which creates doubt and you do not like people to know about it." – Muslim Book 1, Hadith 624

- Persistence on the sin (اصرار): you don't feel guilty when doing it, and you say I will do extra prayer, or read Qur'an, to make up for it. And the problem is you get used to the sin. Surah Al Imran 135: وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ اللَّهُ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness

for their sins; - and none can forgive sins but Allâh - And do not persist in what (wrong) they have done, while they know) – we need to always seek forgiveness from Allah (سبحانه وتعالى).

- To talk about your sin to others (المجاهرة): you don't need to tell others that you disobeyed and did so and so. Hadith: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " كُلُّ أُمَّتِي مُعَافَى ( إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولُ يَا فَلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ )" (Narrated Abu Huraira: I heard Allah's Messenger ( صلى الله ) saying. "All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself.") - Sahih al-Bukhari 6069 You need to feel that the shaitan is a true enemy, he never gets bored, he never sleeps, people can change. An enemy can become a friend and a friend can become an enemy, but the shaitan is an enemy, point.

5. Wasting time in what is permissible (التوسع في المباحات): if the person is repenting after sinning, then the shaitan will make him waste his time in what is permissible, like eating, drinking, socializing, shopping, beautifying, talking, work, cooking, cleaning, etc. For example, a businessman is spending his whole day working, and the shaitan will tell him you need to earn money in order to give charity. The shaitan will make you do what is permissible on a maximum scale. For example, going to the shopping mall for no reason and you will spend so much time just to get one thing. Or you love cooking and the shaitan will tell you this is charity for your family so you're spending the whole day cooking in the kitchen, and then you will admire the food, take pictures of eat, and send it, subhan Allah. Another example is wasting time on social media, and the shaitan will tell you you're doing dawah, but you're just jumping from one thing to another, that's why it's called 'web', subhan Allah. The time that's spent without remembering Allah (سبحانه وتعالى) will be regret on the Day of Judgment, istaghfar Allah. Even as Ramadan is approaching, he will make you occupied with thinking about food and socializing because he knows he can't come in Ramadan. Those who waste are the brothers of the shaitan- Surah Al Isra'a 27: ( إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ ۚ ) (كَفُورًا) (Verily, spendthrifts are brothers of the Shayafîn (devils), and the Shaitân (Devil Satan) is ever ungrateful to his Lord). And you will find that after wasting time, performing the worships will be heavy for you. Everyone knows their weakness so there needs to

be moderation in everything. You might spend one hour chatting and then you try to spend the same amount time in worship, for example to read the Qur'an, and then your eyes start to get sleepy, and the shaitan tells you it's bad to read while you're sleepy, subhan Allah.

6. الانشغال بالمفضول ( على الفاضل ): for example, there are two deeds in front you, one is less rewarding than the other, so the shaitan will make you occupied with the one that is less reward. The shaitan's mission is to make the person be in the hellfire forever, and if not, then in some level in the hellfire for some time, and if not, then to make him have a lower level in paradise. There are so many hadiths about what are the best deeds that Allah (سبحانه وتعالى) loves. For example, in Ramadan, the best deeds are to be occupied with the Qur'an, not hadith. And the best deeds are the obligatory, and in Ramadan you find people are worrying about the taraweeh, and they might miss or delay their obligatory, subhan Allah. Another example, the best charity is when you spend on your household, and people are spending on others. If someone in the family is poor, then it's more rewarding to give to them than to someone outside. Praying on time and obedience to parents are even better than acquiring knowledge. To keep the kith and kin are the most beloved to Allah (سبحانه وتعالى), and deeds that are little though constant. Also, the most beloved words to Allah (سبحانه وتعالى) are (سبحان الله و بحمده و سبحان الله العظيم) (How perfect Allah is and I

praise Him; and How perfect Allah is the Most Great). Another example is a person wants to learn religious knowledge, and the best knowledge is Who is Allah (سبحانه وتعالى), Aqeedah, Qur'an, then hadith. But the shaitan will tell you learn Arabic and then you can go to aqeedah and Qur'an, but how can you guarantee that you will have time then. You need to look at which knowledge is the best. The shaitan wants you to be occupied with details like grammar and fiqh, subhan Allah. in the Qur'an, it says in [Surah Al Imran 79](#): (كُونُوا رَبَّانِيِّينَ) ("Be you Rabbaniyyun (learned men of religion who practise what they know and also preach others).), which means to learn the important matters before learning the details. For example, people know so much about tajweed or fiqh, but they don't know the three fundamentals or their aqeedah, subhan Allah.

7. The shaitan will hurt you through others (تسليط الشيطان جنوده بأنواع الأذى): this last step takes an entire lifetime to overcome, because steps 1 to 6 are about struggling against your nafs, yourself. At that point, the shaitan cannot overpower your nafs, your self is so strong. So he will irritate your husband, your children, your parents, your friends to make them turn against you, subhan Allah. The shaitan has different ways to do this. [Surah Al Furqan 31](#): (وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ ) (عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًّا وَنَصِيرًا) (Thus have We made for every Prophet an enemy among the Mujrimûn (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.) – Allah (سبحانه وتعالى) made an enemy from the people for every

messenger. The shaitan cannot have power over the messengers, they are the best people, so the people around them will irritate them through the shaitan. You will find problems even though you didn't do anything wrong. For example, a lady wanted to acquire knowledge and the day she wanted to go to class, her son would fall sick, and the next day he's fine. And this was being repeated every week until she figured out this is from the shaitan, he's 'touching' her son to cause her to stay. So then she decided to go to class and her son was feeling well, subhan Allah. The shaitan cannot have power over mutawakaleen (those who rely on Allah (سبحانه وتعالى)), mukhliseen (those who are sincere), and muttaqeen (those who have taqwa). When you ask Allah (سبحانه وتعالى) to help you, He will help you.

- When you are heedless then the shaitan will make you forget. For example, in Surah Al Kahf, the young boy forgot to tell Musa (عليه السلام) about the important incident of the fish, and he said it's from the shaitan. And Musa (عليه السلام) didn't say anything because he knows it's from the shaitan, subhan Allah.
- When any bad behavior comes out, whether it's screaming, shouting, then it's from the shaitan, even the appearance of the person will change, subhan Allah. Another example is between husband and wife, one will talk and the other will hear something else and it will cause misunderstandings. Also now with mid Shaban

coming up, everyone will be forgiven except for those who have a conflict with someone and the shaitan doesn't want you to be forgiven, especially before Ramadan.

- Surah Al Hajj 52-53: ( وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى ) الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٢) لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ (٥٣) ) (Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it. But Allâh abolishes that which Shaitân (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise: (52) That He (Allâh) may make what is thrown in by Shaitân (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimûn (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allâh's Messenger and the believers). (53)) – They will hear the opposite of what the messengers are saying, but not everyone will misunderstand it. It will be a fitna for those who have a sickness in their heart and whose hearts are hardened; they will hear the cast of the shaitan, subhan Allah.

- Sometimes you might say something and another person misunderstands it and they react to it, and this shows there's something in their heart, subhan Allah. The shaitan is very clever in this. You need to have taqwa and not react. Surah Sad 41: ( وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ ۗ أَنِّي مَسَّنِيَ الشَّيْطَانُ ) (And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): "Verily! Shaitân (Satan) has touched me with distress (by ruing my health) and torment (by ruing my wealth)!) – Ayoub (عليه السلام) lost everything and he knew it's a touch from the shaitan to make him ungrateful, subhan Allah. You might say no one appreciates me, my husband doesn't appreciate me, etc – but you need to forgive the people because they don't know it's a touch from the shaitan to make you ungrateful.
- In Surah Yusuf 5: ( قَالَ يَبْنَئِي لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ) (He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! Shaitân (Satan) is to man an open enemy!) – Yaqoub (عليه السلام) told his son Yusuf (عليه السلام) not to tell his dream to his brothers because the father knows the shaitan will play on the brothers, why? Because he knows they have a sickness in their heart. If your heart is pure then it won't have an effect, subhan Allah.

- You need to constantly remember Allah (سبحانه وتعالى) all the time, that's why we have morning/evening/sleep supplications, dua'a after leaving the house, before entering the house, before eating, as a means of protection from the shaitan.
- Any relation that is based on hawa will get separated by the shaitan because there is a sickness in the heart, subhan Allah. That's why love for Allah (سبحانه وتعالى) should have no hawa. And then another trick of the shaitan is to make you feel that everyone is against you, that you're right and everyone is wrong. He'll make you pity yourself and cry or get you angry depending on your nature, subhan Allah. He's actually working from two fronts. The shaitan wants to decrease your faith because he knows when there's a problem with those you love then it will impact your worship, your prayer, etc. The shaitan will not only irritate you through shayateen of mankind, but even of jinn. You will find that you placed something somewhere and then it's not there, the jinn can take it away, and then it will come back, subhan Allah. For example, you know you put your ring somewhere and then it's missing; the next day then it returns back. There was an imam who was walking and there was a magic show going on a street and people gathered to watch. So he stopped and saw the magician was placing swords

inside himself, of course it's the jinn supporting him by entering him. So the imam started to read ayat al kursi and the jinn escaped and the swords went inside the magician's body. The magician spent six months in the hospital and told his jinn why did you leave me? They said he read ayat al kursi, so the magician commanded them to go and hurt the imam and his family, burn his house, etc. They tried but couldn't, they said he's an imam, reciting Qur'an, and saying his supplications, he's always remembering Allah (سبحانه وتعالى), subhan Allah.

- The higher your position is with Allah (سبحانه وتعالى) and the more good deeds you're doing, the more the shaitan will irritate you. For example, someone might be teaching and others are benefitting, so the shaitan will cause a situation to cause a misunderstanding to bring down the one teaching, but if you're of the mukhliseen, if you're sincere in acquiring knowledge, then it will not affect you. The more a person is helping you in the deen, the more the shaitan will attack.
- Forgetfulness is from the shaitan to make the people upset with each other – someone forgot to do something, or you didn't receive a message and the person will think you're not responding. This is called (تحريش الشياطين) – the shaitan trying to irritate both parties and cause problems between them so you need to ignore it.

- The shaitan will cause problems between husband and wife, two sisters, two brothers, partners, tribes, etc. One of the wives of the Prophet (صلى الله عليه وسلم) was Saffiyah (رضي الله عنه), she was a Jew before becoming a Muslim. Saffiyah (رضي الله عنه) had a helper that was a Jew, and this helper went to Omar bin Khattab (رضي الله عنه) who was khalifah at the time, and said that Saffiyah (رضي الله عنه) loves Saturdays and still has a relation with the Jews. Omar bin Khattab (رضي الله عنه) asked Saffiyah (رضي الله عنه) and she said Allah (سبحانه وتعالى) replaced my love for Saturdays with Fridays, and she said I still have relations with the Jews because I have family members. Then Saffiyah (رضي الله عنه) went to her helper and asked her, 'why did you do that?' She said it's from the shaitan so Saffiyah (رضي الله عنه) freed her, and this irritates the shaitan even more, subhan Allah. You need to overlook your friend's and sister's mistakes, you need to pardon others. The scholars used to give a gift to the one who backbites them in order to irritate the shaitan.

### **How to defeat the last card of the shaitan (التحريش)?**

1. Speak good to the people (الكلمة الطيبة): because now you understand why the shaitan is doing what he's doing. The scholars said the good word brings balance back to matters. And the opposite is to spoil any matter by speaking badly, even saying

'uff', subhan Allah. When driving there might someone so slow driving in front of you; just remember it's the shaitan trying to irritate you. Or your children are quiet and as soon as you begin your prayer, they start to cry, etc. Especially in the harem, when the prayer begins you hear children screaming and crying.

2. Give excuses and accept excuses: if someone gives you an excuse, accept it, don't say 'I don't accept your apology'. Allah (سبحانه وتعالى) accepts someone repenting from the most major act which is shirk, and here is someone made of dust not accepting, subhan Allah. Don't be the stubborn one who doesn't accept the apology from others. And even better, don't wait for the people to apologize, give excuses to others, you need to give 70 excuses – it's good if we can reach 2 or 3, subhan Allah. You need to remove it from your system, don't hide it or ignore it because then it makes you lose it. We are not here in this life to be sad or angry with people, we are here in this life to worship Allah (سبحانه وتعالى) in order to get hasanat so that we can go to paradise. If someone makes a mistake, you don't want them to justify their problems in order for you to have some mercy on them so that you may forgive them, subhan Allah. It's better to pardon and overlook.
3. Don't listen to followers of the shaitan: Surah Al Qalam 10-13: ( وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ (١٠) هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ (١١) مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ (١٢) عُنُقٍ بَعْدَ ذَٰلِكَ زَنِيمٍ (١٣)) (And (O Muhammad SAW) obey you not everyone Hallaf Mahin (the one who swears much, and is a liar or is worthless). (10) A slanderer, going about with calumnies, (11) Hinderer of the

good, transgressor, sinful, (12) Cruel, and moreover baseborn (13)) – these are the descriptions of the followers of the shaitan, so don't listen to them. Anyone who comes to you swearing too much, 'Wa Allah I saw you, etc' and he's humiliating himself by swearing too much. He's a backbiter and he's walking in this life by making problems between others. Someone will say I love you so much, I want to advise you and tell you to be aware of this person. This person is actually not truthful and you need to beware of them. When you're not listening to them then you're actually irritating the shaitan.

## Introduction

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- The footsteps of the shaitan will be until death, the shaitan doesn't stop and he can switch between the footsteps. It's not like when you pass one step it's over and he won't come back to it again. He can go back and make you fall into shirk. Or back into bida'a since it's mid Sha'aban for example.
- Surah An Nisa'a 76: ( الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ ) (الطَّاغُوتِ فَفَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا) (Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of Tâghût (Satan,). So fight you against the friends of Shaitân (Satan); Ever feeble indeed is the plot of Shaitân (Satan).)
  - If you are striving for Allah (سبحانه وتعالى), then you will be Wali Allah (سبحانه وتعالى), but if you're striving for the taghut, then you will be wali ash shaytan. The more faith you in

Allah (سبحانه وتعالى), the more you are struggling for Allah (سبحانه وتعالى). Which of these two pictures is inclined on something strong? Allah (سبحانه وتعالى), being backed by the taghut is weak and they will be disappointed because the taghut will leave them.

- Who are awliya ash shaitan? People following the way of the shaitan. How? When people are advising you to disobey Allah (سبحانه وتعالى), the whisper of the people is more powerful than the whisper of the jinn, why? Because it's tangible, they will speak to you, they will shout at you, they will convince you and debate with you. How do you defeat them? With knowledge. When you have knowledge, then no one can cheat you or trick you, subhan Allah.
- We need to know that the plot of the shaitan is very weak because he just gives an idea. Whereas the plot of the people is stronger, subhan Allah.
- There is a hadith that Iblis will spread his throne over water, and imagine how ugly it must be. Then his followers will come and say what did you do today? It's all wicked things, someone will say I made someone to stop praying, Iblis will say no he will repent. Another will say I made someone commit adultery, Iblis will say no he will repent. Another will say I separated between a husband and wife, then Iblis will say 'you, you come and sit next to me, you're my son'. Iblis wants to separate between husband and

wife because if the house is broken, then it will break society as well. The shaitan wants to separate not only between husband and wife, but between parents and children, relatives. Hadith: ( عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَدْنَاهُمْ مِنْهُ مَنْزِلَةً أَكْبَرَهُمْ فِتْنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ فَعَلْتُ كَذَا وَكَذَا فَيَقُولُ مَا صَنَعْتَ شَيْئًا قَالَ ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ - قَالَ - فَيَذْنِبُهُ مِنْهُ وَيَقُولُ نَعَمْ أَنْتَ " . قَالَ الْأَعْمَشُ صَلَّى اللَّهُ عَلَيْهِ ) (Jabir reported that Allah's Messenger ( صلى الله عليه وسلم ) said: Iblis places his throne upon water; he then sends detachments (for creating dissension) ; the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: "I did so and so." And he says: "You have done nothing." Then one amongst them comes and says: "I did not spare so and so until I sowed the seed of discord between a husband and a wife." The Satan goes near him and says: "You have done well." A'mash said: He then embraces him.) - Sahih Muslim 2813

- Hadith: ( عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَيْسَ مِنَّا مَنْ حَبَّبَ امْرَأَةً عَلَى ) (Narrated Abu Hurayrah: The Prophet ( صلى الله عليه وسلم ) said: Anyone who incites a woman against her husband is not one of us) - Sunan Abi Dawud 2175, Sahih Al Albani
  - Anyone who fills the brain of the woman to be against her husband then he is not one of us. Put in your mind there is no perfect marriage and no perfect husband, but this husband is suitable for you to take you to paradise,

subhan Allah. Even the Prophet (صلى الله عليه وسلم) didn't have a perfect marriage.

- Don't magnify the plot of the shaitan, this will only make him happy. The plot of the shaitan will include using the steps as well.

### What is the plot of the shaitan?

- Shaitan will smell the nafs (الشيطان يشام النفس): he will identify the person and see which power he has, each person has either one, and each person knows himself:

- Power to be brave and charge forth (قوة الشجاعة و الإقدام): these people will quickly do something without thinking too much, they just do it. If you tell them let's go climb a mountain, they'll say 'no problem, let's do it'. When the commands come, to pray, fast, etc – he will do it. But then the shaitan will come to him and say you're doing so little, you're not doing enough. So the shaitan will give him the illusion that his deeds are not enough, so he needs to increase (المبالغة و الزيادة), so they go into bida'a. The shaitan will play on his bravery to push him to do more but against the sunnah, subhan Allah. There was a hadith of three men: ( أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ جَاءَ ثَلَاثَةٌ ) رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَقَالُومًا فَقَالُوا وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ أَمَا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا. وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ. وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا. فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عليه وسلم فَقَالَ " أَنْتُمْ الَّذِينَ قُلْتُمْ كَذًا وَكَذًا أَمَا وَاللَّهِ إِنِّي لِأَحْشَاكُمُ بِاللَّهِ وَأَتَّقَاكُمْ لَهُ، لَكِنِّي أَصُومُ (وَأُفْطِرُ، وَأُصَلِّي وَأَرْفُدُّ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي "

(Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet (صلى الله عليه وسلم) asking how the Prophet (صلى الله عليه وسلم) worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet (صلى الله عليه وسلم) as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Messenger (صلى الله عليه وسلم) came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion (sunnah), is not from me (not one of my followers).) - Sahih al-Bukhari 5063

- قوة الاحجام و (Power to be laidback / remain in comfort-zone (المهانة): they don't do things quickly, they take a back-step. If you tell them let's go mountain climbing, they say no, there's not enough oxygen. You need to know which type you are. The shaitan will tell this person you're doing

fine, Allah is the Most Merciful, you don't need to do more, subhan Allah. And both of these paths are far away from the Straight Path.

### More Examples (الأمثلة)

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- Respect of messengers/righteous people: For those who have the power to be brave, the shaitan will tell them you're not doing enough for the messengers and righteous people, you're not fulfilling their rights. The shaitan will tell them they did so much, they sacrificed so much, so these people will idolize them and think they're not doing enough for them, subhan Allah. Whereas the other group, the shaitan will tell them you don't need to give them their rights, you don't want to do shirk, don't magnify them or respect them, so they underestimate them. They will underestimate those who are righteous, they will even disrespect them to the point they will even kill them. There are people who idolized the messengers at one end and those who wanted to kill them at the other end, subhan Allah.
- Seeking knowledge: For those with the power of bravery when seeking knowledge, the shaitan will tell them to go deep and deep into knowledge, and they will go deeper and they will memorize so much, but all without applying. Whereas the others group, the shaitan will tell them if you learn, you will need to apply it otherwise it will be against you. So the person will leave the knowledge and say don't tell me. And both of these ways are

plots of the shaitan. That's why we need to ask Allah (سبحانه وتعالى) for the middle path, the Straight Path is thin, we need to ask Him for beneficial knowledge.

- Socializing with others: the shaitan will make him feel if he's with people, then it's all fitna, then he'll fall into so many sins, so he will isolate himself even in the places of good. He will leave the Friday prayer and study circles, subhan Allah. He will say I can listen to lectures online. Whereas the other group, he will make them socialize to the other extreme to the point where they will socialize not only in good places, but even in munkar, in wrong gatherings. That's why we need the middle of path which is to meet people in places of good, not haram.
- Cleanliness: for those who are laidback, the shaitan will make them do a less perfect wudhu because they have a tendency to not do things with ihsan, and the shaitan will tell them no problem, Allah (سبحانه وتعالى) will forgive you, it's just about your heart, so they will do a slapdash wudhu. And for those who are active/brave, he will make them to repeat their wudhu, and the shaitan will tell them this is not good, how can you present this to Allah (سبحانه وتعالى)? This is wiswas. He will see are you perfectionist in your outer and then he will take it to your worship. Some people can't function unless the cushions are in place, towels are placed perfectly, the threads of the rug need to be a straight line, subhan Allah.

- Food and drink: for some people the shaitan will make them to say that everything is haram, this is not halal, you don't know how they slaughtered it, you don't know if they injected this animal with haram, etc then how will my dua'a be accepted, etc. These people will make everything haram on themselves until they're eating like cattle, only greens. As for the other group, they will eat everything, and it doesn't matter if it's halal or haram, they'll say it's just one life, so enjoy, etc. There's a straight path, which is to eat what's halal and good.
- Actions of the heart: for some people, the shaitan will tell them Allah (سبحانه وتعالى) only looks at your heart, so you don't need to do good deeds. They will say I'm good, I'm not harming anyone, I don't need to do obligations. And the other group is doing so many deeds, they recite Qur'an, fast all the time, etc but with no action of the heart, for example, there are those who read Surah Yaseen ten times every morning and they feel they have so much energy but it's only because they're doing something wrong, it's bida'a. The middle path is to do deeds with quality.

## From the traps of the shaitan:

### (من كيد الشيطان الغناء و المعازف و Singing and music)

- Anything that will distract you from the remembrance of Allah (سبحانه وتعالى) is from the plot of the shaitan. The shaitan doesn't want you to say kalam Allah, he wants you to say the words of the singers, poets, nasheeds. Surah Luqman 6: ( وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوًا (And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).)
  - What is (لهو الحديث)? Ibn Abbas (رضي الله عنه) said it's music and singing. You can't say that I sing and memorize Qur'an at the same time, it can't go together, one is kalam Allah and one is kalam ash shaitan. The words of the shaitan are all about attachment to besides Allah (سبحانه وتعالى), over exaggerated love and emotions. You cannot say I listen to Qur'an and then music, you're just cheating yourself. The Qur'an will not affect your heart. The Companions said music initiates hypocrisy in the heart, subhan Allah. And one of the scholars said music is the sound of the shaitan, you see people totally hypnotized when they listen to music.

- Anyone who has a problem will start to listen to the music and they cry with it and get affected with it, it's the same affect of those who go and drink. Just as when people have a problem, they start drinking, it's the same effect, subhan Allah. We're not created for this, we are created to worship Allah (سبحانه وتعالى), not to play with our emotions.
- Even when you go shopping, the music is pounding so that you just buy without thinking. There was a lady who used to play Qur'an for her children before they go to sleep, then she said why not play nasheed for them, and after that they didn't want to listen to the Qur'an, subhan Allah. Some people say I get affected by religious nasheed more than the Qur'an, this is wrong. It's actually an illusion from the shaitan, because how can you put kalam Allah with kalam of the people. The Qur'an is sufficient, but the shaitan makes you feel there's something better, subhan Allah.
- Everyone is different levels, you can't just say all at once I'll stop everything because people might leave the deen. We need to know the truth, we can't deny it, and then ask Allah (سبحانه وتعالى) to slowly let it go. It's like those who start to quit smoking to the point they can't stand seeing a cigarette. It's a process. May Allah (سبحانه وتعالى) make it easy.

## Grief and sadness (الْحَزَنُ)

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- Surah Al Mujadila 10: ( إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا ) (بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ) (Secret counsels (conspiracies) are only from Shaitân (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits, and in Allâh let the believers put their trust)
  - The shaitan wants to make you feel sad when you see others talking to make think they're talking about you.
- The shaitan wants to make you feel sad and depressed for no reason, even though you have everything. Sadness weakens your heart, and when your heart is weak, then the shaitan can manipulate you. Imagine putting songs and sadness together, subhan Allah. It will make people fall into more sadness.

## About the shaitan

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- What is the profession of the shaitan? (ما عمل الشيطان؟) Magic, which we know in Surah Al Baqarah.
- What is the 'Qur'an' of the shaitan? (ما قرآنه؟) Poetry and songs.
- What is the 'writing' of the shaitan? (ما كتابه؟) Tattoos. That's why Allah (سبحانه وتعالى) cursed those who do it and have it done. Even permanent make-up, like eyebrows, eyeliner, lipstick, moles, etc.
- What is the food of the shaitan? (ما طعامه؟) Dead animals, bones, food that 'bism Allah' is not said on it. The shaitan will see if you say 'bism Allah' before you eat, if you do, he's still there to see if

any food falls. The Prophet (صلى الله عليه وسلم) said if any food falls, you need to clean it and eat it.

- What is the drink of the shaitan? (ما شرابه؟) Wine.
- What is the gathering of the shaitan? (ما مجالسه؟) The market place, malls. There is a hadith that the shaitan will place his flag there, subhan Allah. That's why you see people losing it when they go shopping. So best to buy what you need and leave.
- What is the house of the shaitan? (ما بيته؟) Bathrooms. The male and female devils stay there, that's why there's a dua'a before entering the bathroom. Hadith: (عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ النَّبِيُّ (صلى الله عليه وسلم) إِذَا دَخَلَ الْخَلَاءَ قَالَ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ" (Narrated Anas bin Malik: Whenever the Prophet (صلى الله عليه وسلم) went to the lavatory, he used to say: "Allahumma Inni a`udhu bika minalkhubthi Wal khaba'ith. - O Allah, I seek refuge with You from devils – males and females) - Sahih al-Bukhari 6322
- What is his adhan? (ما أذانه؟) Musical instruments.
- Who are the messengers of the shaitan? (من رسله؟) The fortune tellers, subhan Allah.

## Protection from the Shaitan (الحصن الحصين من الشيطان الرجيم)

### Introduction

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- The shaitan has three entries which include temptations, anger, and following the hawa.
- The shaitan has seven steps and he never gets tired, he's always trying different steps. The shaitan will come according to your personality style, whether more eager or laidback.
- And the name 'rajeem' comes from (رجم), which means stone. We also stone the shaitan in the hajj because there will never be peace with him. Other names of the shaitan is (عدو) – enemy and (وسواس الخناس) – he whispers but withdraws when you remember Allah (سبحانه وتعالى).
- Surah Fatir 6: ( إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ ) (السَّعِيرِ) (Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.)
  - Take the shaitan as an enemy, why? Because he's calling his friends to be among the dwellers of the hellfire. All of his plots are to make people dwellers of the hellfire, so never give in to him.

### Protection from the shaitan – The foundation

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- Before we go to the means of protection from the shaitan, you need to have a foundation, and the foundation is tawakul in Allah

(سبحانه وتعالى). People might read Surah Al Baqarah, ayat al kursi, but they say it's not helping, why? Because you're relying on the means and not on Allah (سبحانه وتعالى).

- When you have tawakul in Allah (سبحانه وتعالى) then you disable your ability, subhan Allah. Imagine if a farmer has a garden with plants and the neighbor's dog is coming in and spoiling it – do you go and try to stop the dog, or do you go to the owner of the dog? And to Allah (سبحانه وتعالى) is the best example, you need to go to Allah (سبحانه وتعالى) to be protected from the shaitan. When you rely on Allah (سبحانه وتعالى), don't attach to the means – attach to the Lord of the means.

### **Fortress One – Seeking refuge in Allah (سبحانه وتعالى) (الاستعاذة)**

- Surah Al 'Araf 200: (وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ) (And if an evil whisper comes to you from Shaitân (Satan) then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.)
  - The shaitan will come and 'poke' you with evil, and you can realize this when you get a bad thought, react badly, etc. When you lose something, you will automatically assume it's so and so, who gave you this bad thought? The shaitan, but it's your nafs if you take it or not. Whenever this evil comes, seek refuge in Allah (سبحانه وتعالى) say (أعوذ بالله من الشيطان الرجيم)
  - Allah (سبحانه وتعالى) is Samee' 'Aleem – He hears what you're saying and He knows your intention. He's the All-

Knower of your weakness and how desperate you are for His protection. Based on your faith is how much your isti'adha, seeking refuge, works.

- Surah Fussilat 36: (وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ) (And if an evil whisper from Shaitân (Satan) tries to turn you away (O Muhammad SAW) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower)
- Surah An Nahl 98: (فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) (So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).)
  - Your solution to any problem is in the Qur'an, but as soon you read the Qur'an the shaitan makes you feel lazy, you can't focus and do taddabur.
  - The shaitan doesn't want you to read the Qur'an, so don't worry or stress, rely on Allah (سبحانه وتعالى). Say (أعوذ بالله (من الشيطان الرجيم) but with faith.
- Surah Ghafir 56: (إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ) (مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ) (Verily, those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad SAW) as a Messenger of Allâh and to obey you]. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad SAW

from the arrogant). Verily, it is He Who is the All-Hearer, the All-Seer)

- Here it says (استعذ بالله) without the shaitan being mentioned afterwards, so it's seeking refuge in Allah (سبحانه وتعالى) from yourself, from other people who argue about ayat Allah (سبحانه وتعالى) – these are human shayateen. What makes them to argue about ayat Allah (سبحانه وتعالى)? Arrogance in their hearts.
- When you see bad behavior, someone screaming, don't think you're better, but say (أعوذ بالله). May Allah (سبحانه وتعالى) protect me from the arrogance and arguing.

### **Surah Al Ikhlas – Surah Al Falaq – Surah An Nass (المعوذات):**

Surah Al Ikhlas: قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)  
(٤) (Say (O Muhammad (صلى الله عليه وسلم)): "He is Allâh, (the) One. (1) "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. (2) "He begets not, nor was He begotten; (3) "And there is none co-equal or comparable unto Him." (4))

Surah Al Falaq: قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِنْ شَرِّ مَا خَلَقَ (٢) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣) وَمِنْ (٤) شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٥) (Say: "I seek refuge with (Allâh) the Lord of the daybreak, (1) "From the evil of what He has created; (2) "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away) (3) "And from the evil

of those who practise witchcrafts when they blow in the knots, (4)  
"And from the evil of the envier when he envies." (5))

Surah An Nass: (قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤) (Say: "I seek refuge with (Allâh) the Lord of mankind, (1) "The King of mankind — (2) "The Ilâh (God) of mankind, (3) "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh), (4) "Who whispers in the breasts of mankind, (5) "Of jinn and men." (6))

- Surah Al Ikhlas tells you Who is Allah (سبحانه وتعالى) Whom you are seeking refuge in – Allah (سبحانه وتعالى) is Al Ahad – He is One and Unique and He is As Samad – He can withstand everything.
- Surah Al Falaq is seeking refuge from all of the outer evil, it's all darkness, so you are seeking refuge from Rabb Al Falaq, the One Who brings light.
- Surah An Nass is seeking refuge from the shaitan and you are using three names of Allah (سبحانه وتعالى) – Rabb, Malik, Ilah in order to defeat the shaitan. The shaitan is behind all of the evil in Surah Al Falaq, the shaitan is behind the evil at night, the magicians, and bad eyes. Some people are more afraid of magicians and the bad eye than from the shaitan, subhan Allah.

### When are they read?

- After the obligatory prayer

- Morning and evening supplications, 3 times
- Before you sleep, but you need to blow into your hands, read Surah Al Ikhlas, Al Falaq, An Nass blow and wipe over yourself, and repeat again for a total of 3 times.
- When there is too much wind or darkness

### **Fortress Two – Starting in the name of Allah (التسمية) (سبحانه وتعالى)**

- When you enter the house, when you eat, drink, comb your hair, open your book, cook – anything you begin then say 'Bism Allah'. The Prophet (صلى الله عليه وسلم) said there will be barakah when you begin with 'Bism Allah'. Bism Allah is also a protection from the shaitan.
- Hadith: عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ ( فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ . وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ أَدْرَكْتُمُ الْمَبِيتَ . وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ قَالَ أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ " (Jabir b. 'Abdullah reported Allah's Messenger (صلى الله عليه وسلم) as saying: When a person enters his house and mentions the name of Allah at the time of entering it and while eating the food, Satan says (You have no place to spend the night and no evening meal; but when he enters without mentioning the name of Allah, the Satan says: You have found a place to spend the night, and when he does not mention the name of Allah while eating food, he (the Satan) says: You have found a place to spend the night and evening meal.) – Muslim 2018

- When the shaitan enters the house it causes problems. The children fight without a reason, it's messy, etc. So remember to say 'bism Allah' before entering.
- Hadith: **عَنِ ابْنِ عَبَّاسٍ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ بِسْمِ ( Narrated Ibn `Abbas: The Prophet (صلى الله عليه وسلم) said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring.") - Sahih al-Bukhari 141**
- When there is a relation between the husband and wife and they say this, then the shaitan will not harm this child neither in the duniya or deen, subhan Allah.
- Most people are thinking about themselves at this time but it shows that Allah (سبحانه وتعالى) needs to be remembered at all times.

### **Fortress Three – Ayat Al Kursi (آية الكرسي)**

- Ayat al kursi is recited before sleep, morning and evening supplications, and after the obligatory prayers.
- Allah (سبحانه وتعالى) is Al Hayy Al Qayoom and He is Al 'Aliy Al 'Adheem. Allah (سبحانه وتعالى) does not get tired from protecting the heavens and earth, so what about you? Subhan Allah.

- عن أَبِي هُرَيْرَةَ - رضى الله عنه - قَالَ وَكَلَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ ( Hadith: رَمَضَانَ، فَآتَانِي آتٍ فَجَعَلَ يَحْتُو مِنْ الطَّعَامِ، فَأَخَذْتُهُ، وَقُلْتُ وَاللَّهِ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ إِنِّي مُحْتَاجٌ، وَعَلَى عِيَالٍ، وَلِي حَاجَةٌ شَدِيدَةٌ. قَالَ فَخَلَيْتُ عَنْهُ فَأَصْبَحْتُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ ". قَالَ قُلْتُ يَا رَسُولَ اللَّهِ شَكَأَ حَاجَةٌ شَدِيدَةً وَعِيَالاً فَرَحِمْتُهُ، فَخَلَيْتُ سَبِيلَهُ. قَالَ " أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ ". فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ سَيَعُودُ. فَرَصَدْتُهُ فَجَاءَ يَحْتُو مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ دَعْنِي فَإِنِّي مُحْتَاجٌ، وَعَلَى عِيَالٍ لَا أَعُودُ، فَرَحِمْتُهُ، فَخَلَيْتُ سَبِيلَهُ فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ ". قُلْتُ يَا رَسُولَ اللَّهِ شَكَأَ حَاجَةٌ شَدِيدَةً وَعِيَالاً، فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ. قَالَ " أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ ". فَرَصَدْتُهُ الثَّلَاثَةَ فَجَاءَ يَحْتُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهَذَا آخِرُ ثَلَاثِ مَرَّاتٍ أَنْتَ تَزْعُمُ لَا تَعُودُ ثُمَّ تَعُودُ. قَالَ دَعْنِي أَعْلَمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا. قُلْتُ مَا هُوَ قَالَ إِذَا أُوتِيَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ {اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ} حَتَّى تَخْتِمَ الْآيَةَ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرَبَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ. فَخَلَيْتُ سَبِيلَهُ فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ ". قُلْتُ يَا رَسُولَ اللَّهِ زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ، يَنْفَعُنِي اللَّهُ بِهَا، فَخَلَيْتُ سَبِيلَهُ. قَالَ " مَا هِيَ ". قُلْتُ قَالَ لِي إِذَا أُوتِيَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوْلَاهَا حَتَّى تَخْتِمَ {اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ} وَقَالَ لِي لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرَبَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ، وَكَانُوا أَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعَلَّمُ مَنْ تُخَاطَبُ مِنْذُ ثَلَاثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ ".

(صلى ) (Narrated Abu Huraira: Allah's Messenger ) (قال لا). قال " ذاك شيطانٌ " deputed me to keep Sadaqat (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Messenger (صلى الله عليه وسلم) ". He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Messenger (صلى الله عليه وسلم) asked me, "What did your prisoner do yesterday?" I said, "O Allah's Messenger (صلى الله عليه وسلم)! The person complained of being

needy and of having many dependents, so, I pitied him and let him go." Allah's Messenger (صلى الله عليه وسلم) said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allah's Messenger (صلى الله عليه وسلم) had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Messenger (صلى الله عليه وسلم). He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go. In the morning Allah's Messenger (صلى الله عليه وسلم) asked me, "What did your prisoner do." I replied, "O Allah's Messenger (صلى الله عليه وسلم)! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allah's Apostle said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Messenger (صلى الله عليه وسلم) as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite "Ayat-al-Kursi"-- 'Allahu la ilaha illa huwa-l-Haiy-ul Qaiyum' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no satan will come near you till morning. " So, I released him. In the morning,

Allah's Apostle asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go." Allah's Messenger (صلى الله عليه وسلم) asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end ---- Allahu la ilaha illa huwa-IHaiy-ul-Qaiyum----.' He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no satan will come near you till morning.' (Abu Huraira or another sub-narrator) added that they (the companions) were very keen to do good deeds. The Prophet (صلى الله عليه وسلم) said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?" Abu Huraira said, "No." He said, "It was Satan." – Sahih Al Bukhari 2311

- You need to listen to everyone even to your enemies, but of course Abu Huraira (رضي الله عنه) verified with the Prophet (صلى الله عليه وسلم) first.
- Hadith: هذه الآية التي في سورة البقرة الله لا إله إلا هو الحي القيوم من قالها حين يمسي أُجِرَ مِنَّا (حتى يُصبحَ ومن قالها حين يصبحُ أُجِرَ مِنَّا حتى يمسي الراوي : أبي بن كعب | المحدث : الألباني | المصدر : صحيح الترغيب - (The ayah in Surah Al Baqarah – ayat al kursi – whoever says it in the evening then he will be protected from the shaitan until the morning and whoever says it in the morning then he will be protected from the shaitan until the evening) - الصفحة أو الرقم: 662 | خلاصة حكم المحدث : صحيح

### Fortress Four: Last two ayat of Surah Al Baqarah (آخر آيتين من سورة البقرة)

- **Hadith:** عَنْ أَبِي مَسْعُودٍ، وَلَقِيْتُهُ، وَهُوَ يَطُوفُ بِالْبَيْتِ فَذَكَرَ قَوْلَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " أَنْ ( مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ (Narrated Abu Mas'ud: The Prophet (صلى الله عليه وسلم) said, "If somebody recites the last two Verses of Surat al-Baqara at night, it will be sufficient for him.) - Sahih al-Bukhari 5051
  - It will be sufficient for you from the shaitan, from yourself, from your concerns, matters, worries, and enemies.

### Fortress Five: Reciting Surah Al Baqarah (قراءة سورة البقرة)

- **Hadith:** عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ ( (الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ (Abu Huraira reported Allah's Messenger (صلى الله عليه وسلم) as saying: Do not make your houses as graveyards. Satan runs away from the house in which Surah Baqara is recited.) – Sahih Muslim 780
  - A grave is dark and awkward so make your house lively. It needs to be read, even if divided amongst people. Being played on tape is not considered.
- **Hadith:** (اِقْرَءُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكََةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبُطْلَةُ) (Abu Umama said he heard Allah's Messenger (صلى الله عليه وسلم) say: Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.) – Sahih Muslim 804

- To take Surah Al Baqarah is a blessing, meaning to apply it, and to leave it is a misery. The magicians cannot handle it they have power no power.

### Fortress Six: Remembrance of Allah (سبحانه وتعالى) (ذکر اللہ)

- **Hadith:** عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. فِي يَوْمٍ مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَّتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ (Narrated Abu Huraira: Allah's Messenger (صلى الله عليه وسلم) said," Whoever says: "**La ilaha illal-lah wahdahu la sharika lahu, lahu-l-mulk wa lahu-hamd wa huwa 'ala kulli shai'in qadir,**" one hundred times will get the same reward as given for freeing ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.") - Sahih al-Bukhari 6403
- You can say this throughout the day.

### Fortress Seven: Dua'a when leaving the house (دعاء خروج المنزل)

- **Hadith:** عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من قال-يعني إذا خرج ( من بيته:- بسم الله توكلت على الله، ولا حول ولا قوة إلا بالله ، يقال له: هديت وكفيت ووقيت، وتحنى عنه الشيطان". رواه أبو داود والترمذي، والنسائي وغيرهم. وقال الترمذي: حديث حسن، زاد أبو داود: (Anas (May Allah be pleased with him) reported: Messenger of Allah ( صلى الله

(عليه وسلم) said, "Whoever says (upon leaving his house): '**Bismillah, tawakkaltu 'alallah, wa la hawla wa la quwwata illa billah** [I begin with the Name of Allah; I trust in Allah; there is no altering of conditions but by the Power of Allah],' it will be said to him: 'You are guided, defended and protected.' The devil will go far away from him". "One devil will say to another: 'How can you deal with a man who has been guided, defended and protected?') - Abu Dawud, At-Tirmidhi and An- Nasa'i, Riyadh As Saliheen Book 1, Hadith 83

- When you say this dua'a, you have to gather your heart and want all of the virtues of this dua'a. Allah (سبحانه وتعالى) says you will be guided, you will not get lost, you will not miss the turns, you will be sufficient, you don't need more. You will be protected from accidents and people. The shaitan will not be in your path, he won't have a 'free ride'.
- The shayateen will tell each other this person is guided, sufficient, and protected, so we can't do anything.

### **Fortress Eight: Dua'a when reaching a place where you're staying** (الدعاء اذا نزل منزلاً)

- **Hadith:** ( أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِذَا نَزَلَ أَحَدُكُمْ مَنْزِلًا فَلْيَقُلْ أَعُوذُ ) (Khaula bint Hakim Sulamiyya reported: I heard Allah's Messenger (صلى الله عليه وسلم) as saying: When any one of you stays at a place, he should

say: " **I seek refuge in the Perfect Word of Allah from the evil of that He created.**" Nothing would then do him any harm until he moves from that place.) – Sahih Muslim 2708

- You seek refuge in the perfect words of Allah (سبحانه وتعالى), you are praising Allah (سبحانه وتعالى) by His words, there is nothing better than the words of Allah (سبحانه وتعالى). When you read this, then nothing will harm you until you leave the place.

### Fortress Nine: Suppress the yawn (كظم التثاؤب)

- Hadith: سَعِيدٌ عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا تَثَاوَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ فَإِنَّ (الشَّيْطَانَ يَدْخُلُ" (The son of Abu Said al-Khudri reported on the authority of his father that Allah's Messenger (صلى الله عليه وسلم) said: When one of you yawns, he should try to restrain it with cue help of his hand since it is the Satan that enters therein.) - Sahih Muslim 2995
  - You don't say (أعوذ بالله من الشيطان الرجيم) when you yawn, but you try to suppress it and hold it down, and if you can't, then cover your mouth otherwise the shaitan will enter, subhan Allah. Imagine if the shaitan enters, then what will happen? You especially see so many people yawning in the study circles. Allah (سبحانه وتعالى) hates yawning and loves sneezing, subhan Allah.

## Fortress Ten: Dua'a when entering the masjid (دعاء دخول المسجد)

- **Hadith:** عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ " أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ ) الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ " . قَالَ أَقَطُّ قُلْتُ نَعَمْ . قَالَ فَإِذَا قَالَ ذَلِكَ قَالَ الشَّيْطَانُ حُفِظَ (مِنِّي سَائِرَ الْيَوْمِ) (Haiwah b. Shuraih reported : I met 'Uqbah b. Muslim and said to him: it has been reported to me that someone has narrated to you from the prophet (صلى الله عليه وسلم) that when he entered the mosque, he would say: **I seek refuge in Allah, the Magnificent, and in His noble face, and in his eternal domain, from the accursed Devil.** He asked : is it so much only? I said: Yes. He said: when anyone says so. The devil says: he is protected from me all the day long.) - Sunan Abi Dawud 466, Authenticated by Al Albani as Sahih
  - The shaitan is even waiting at the masjid.

## Fortress Eleven: Avoid the shaitan (تجنب الشياطين)

- **Let your children remain at home during maghrib:**
  - **Hadith:** سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا كَانَ جُنْحُ اللَّيْلِ - أَوْ أَمْسَيْتُمْ - فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَحَلُّوهُمْ، وَأَغْلِقُوا الْأَبْوَابَ، وَادْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا (مُعَلَّقًا) (Narrated Jabir bin `Abdullah: Allah's Messenger (صلى الله عليه وسلم) said, "When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the

Name of Allah, for Satan does not open a closed door." -  
Sahih al-Bukhari 3304

- The shayateen will spread during that time, so avoid them. When you close the doors, say 'Bism Allah'. And anything that's uncovered like clothes, drinks, then cover it. And turn-off candles.
- Make wudhu and pray in times of anger and temptation ( الوضوء و الصلاة عند الغضب و الشهوة )
- Avoid curiosity with extra talk and staring (تجنب فضول الكلام و النظر): extra talk opens the door to the shaitan, or a person is wearing a watch and you want to see what brand it is – this is curiosity by staring. You need to avoid it because the shaitan comes with these matters, subhan Allah. Problems always happen with extra talk.
- Avoid abandoned, demolished places and dirty places (تجنب الأماكن الخربة و النجسة الخالية من الانس)
- Clear the house from pictures, statues, dogs, and bells (تطهير البيوت من الصور و التماثيل و الكلاب و الأجراس)
  - Pictures of images of humans and animals and statues of humans and animals. Placing bells and chimes in the house, even on animals. Children's toys should be placed away and not on display.
  - Hadith: ( سَمِعْتُ أَبَا طَلْحَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تَدْخُلُ ( المَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ تَمَائِيلَ " (Narrated Abu Talha: I heard Allah's Messenger (صلى الله عليه وسلم) saying; "Angels (of Mercy) do

not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal).) - Sahih al-Bukhari 3225

- If the angels don't enter, then the shayateen will, and mercy comes with angels, so why are we making things difficult on ourselves, subhan Allah.

## Conclusion

- Surah An Nahl 99: (إِنَّهُ ۖ لَيْسَ لَهُ ۖ سُلْطٰنٌ عَلَى ٱلَّذِينَ ءٰمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ) (Verily! He has no power over those who believe and put their trust only in their Lord (Allâh).)
  - The shaitan has no power over those who believe and have tawakul in Allah (سبحانه وتعالى).
- Surah Sad 82-83: ((٨٣)) قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ (٨٢) إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلِصِينَ ((٨٣)) ([Iblîs (Satan)] said: "By Your Might, then I will surely mislead them all, (82) "Except Your chosen slaves amongst them (faithful, obedient, true believers of Islâmic Monotheism)." (83))
  - The shaitan has no power over the sincere one, mukhliseen.

**We seek refuge in Allah (سبحانه وتعالى) from the accursed shaitan (أعوذ بالله من الشيطان الرجيم). This is the end of the series, may Allah (سبحانه وتعالى) forgive us and accept from all. Ameen.**

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