

## Class 9

## 'Defeat Shaitaan by means Prescribed in Quran &amp; Sunnah'

**Shaytaan has no power to force mankind into committing sins**

After being cursed, expelled from Paradise and being given respite until the appointed day, Iblees avowed, *"Surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."* [Soorah al-A'raf (7): 16-17]

Ibn Abbas explained, "When Shaytan said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same because Allah says in Soorah Saba, *"And indeed Iblees did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything..."* [Soorah Saba (34): 20-21]

So, although Shaytan has no power over the believers, he is able to gain control over those who accept his ideas and follow him willingly. Allah said to Iblees when he avowed to mislead the children of Adam, *"Certainly, you shall have no authority over My slaves, except those who follow you of the Ghaawoon (those who go astray; criminals, polytheist and evildoers)."* [Soorah al-Hijr (15): 39-42] and it is mentioned in Soorah an-Nahl (16): 99-100, *"Verily! He (Shaytan) has no power over those who believe and put their trust only in their Lord (Allah). His power is only over those who obey and follow him (Shaytan), and those who join partners with Him (Allah)."*

Shaytan can thus, do no more than call people to misguidance and make it look attractive to them. He has no power over them to force them into doing what he wants. People who respond to his call do so because it suits their whims and desires. So blame is attached only to those who respond to him.

On the Day of Judgement, the Qareen (jinn companion who encourages evil deeds) will testify against man and disown the actions of man saying he was misguided in himself, receptive to falsehood and resistant to the truth as Allah says, *"his Qareen will say, 'Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray.' Allah will say, 'Dispute not in front of Me, I had already in advance sent you the threat. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves.'" [Soorah al-Qaaf (50): 27-29]*

**Shaytan is given power over the believers because of their sins** for example Allah's Messenger said about a Qadhi (judge), "Allah is with the Qadhi so long as he is not unfair. If he judges unfairly, then He forsakes him and lets the Shaytan be with him." [(hasan) al Hakim and Bayhaqee]

**Shaytaan only attacks the Believers**

Shaikhul-Islam Ibn Taymiyyah (rahimahullah) said, *"Waswaas is something that happens to everyone who turns to Allah in Dhikr. It will inevitably happen to him. So he should be steadfast and remain"*

*patient, and persist in his Dhikr and prayer, and not give up, for, by persisting in it he will foil the plot of the Shaytan and, 'ever feeble indeed is the plot of Shaytan.'* [Soorah an-Nisa (4): 76]

Every time a person wants to turn his heart to Allah, whispers of other matters come to him. The Shaytan is like a bandit; every time a person wants to travel towards Allah, he wants to intercept him.

Hence, it was said to one of the salaf, 'The Jews and the Christians say, we don't experience waswaas. He replied, *'They are right! What would Shaytan do with a ruined house?'* [Majmoo al-Fatawa (22/608)]

## We can defeat Shaytaan

If a person is strong in his faith and observes the limits of Allah, he can defeat Shaytan. Allah's Messenger ﷺ said, *"The believer can seize the forelock of his Shaytan as one of you seizes the forelock of his camel whilst traveling."* [Musnad Ahmad]

Imam Ibn Katheer explained, *"What is meant by seizing his forelock is defeating him and overwhelming him, as one does with a camel when it runs away, then you seize it and overpower it."* [al-Bidayah wan-Nihayah (1/73)]

Moreover, Shaytan is afraid of and flees from the strong believers. For example, the Prophet said about Umar Ibn Khattab, *"the Shaytan is certainly afraid of you, O Umar."* He also said, *"I can see the Shayateen among the jinn and mankind running away from Umar."* Allah's Messenger ﷺ also said to Umar once, *"By the One in Whose Hand is my soul, no Shaytan sees you walking along a path but he takes a different path."*

## Means Prescribed in the Quran & Sunnah to Dispel Quran

1. Adhering to the Straight Path
2. Seeking Refuge in Allah (*Will be covered in tomorrow's class*)
3. Keeping busy with Dhikr
4. Adhering to the main body of Muslims
5. Knowing the Tricks of Shaytaan and Opposing him
6. Repentance

### 1. Adhering to the Straight Path

Adhering to the Straight Path means adhering to the Qur'aan and the Sunnah in words and deeds is the greatest means of protection against Shaytan. Imam Ahmad ibn Hanbal recorded that Abdullah bin Mas'ood said, *"The Messenger of Allah drew a line with his hand (in the sand) and said, 'This is*

*Allah's Path, leading straight.' He then drew lines to the right and left of that line and said, 'These are the other paths, on each path there is a Shaytan who calls to it.'*

He then recited, *'And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.'*" [Soorah al-An'am (6): 153]

A man asked Ibn Mas'ood, 'What is as-Sirat al-Mustaqim (the straight path)?' Ibn Mas'ood replied, 'Muhammad left us at its lower end and its other end is in Paradise. To the right of this Path are other paths, and to the left of it are other paths, and there are men (on these paths) calling those who pass by them. Whoever goes on the other paths will end up in the Fire. Whoever takes the Straight Path, will end up in Paradise.' Ibn Mas'ood then recited the (above mentioned) verse (6):153.' [Musnad Ahmad]

Imam Ahmad also recorded that An-Nawwas ibn Sam'an said that the Messenger of Allah ﷺ said, *'Allah has given a parable of the Straight Path, and on the two sides of this Path, there are two walls containing door ways. On these doorways, there are curtains that are lowered down. On the gate of this path, there is a caller heralding, 'O people! come and enter the straight path all together and do not divide.' There is also another caller that heralds from above the path, who says when a person wants to remove the curtain on any of these doors, 'Woe to you! Do not open this door, for if you open it, you will enter it. The (straight) path is Islam, the two walls are Allah's set limits, the open doors lead to Allah's prohibitions, the caller on the gate of the path is Allah's Book (the Qur'aan), while the caller from above the path is Allah's admonition in the heart of every Muslim.'*" [At-Tirmidhee said, 'hasan gharib']

## 2. Keeping Busy with Dhikr

It is narrated in a hadeeth that Allah commanded Yahya to enjoin five things upon the Children of Israel, one of which was, 'I command you to remember Allah, for this is like a man who is being pursued by the enemy, then he comes to a strong fortress and saves himself from them. Similarly, a man cannot save himself from his enemy except by means of dhikr.'

The Qareen of a believer, who keeps his tongue wet with the remembrance of Allah, is very lean, weak and hungry because the more the believer remembers his Lord, the more Shaytan suffers and is tormented.

Whereas the Shaytan accompanying an evil doer who does not remember his Lord, rests in peace and is therefore strong and powerful and thus more capable of overcoming him.

***Mentioning Allah reduces Shaytan to the size of a fly*** Abul-Maleeh reports that a man said, "I was behind the Messenger and his riding animal stumbled. I said, 'May Shaytan perish,' and he said, *'Do not say, 'May Shaytan perish.' If you say that he will grow in size until he becomes the size of a house and says, 'By my strength.' Instead say, 'In the Name of Allah.'* When you say that, he reduces in size until he is like a fly.'" [(Saheeh) Abu Dawood]

## 3. Adhering to the main body of Muslims

Adhering to the main body of the Muslims (i.e., the Jama'ah) by living amongst believers and choosing righteous friends who will help him to do good. The Prophet said, *"Whoever among you wants to attain the best part of Paradise, let him adhere to the main body of the Muslims, for the Shaytan is with the one who is alone but he is farther away from two."* [at-Tirmidhee (2254)]

It should be noted that the Jama'ah counts for nothing if it does not adhere to the truth, i.e., the Qur'aan and the Sunnah. The Messenger of Allah ﷺ is reported to have said, *"The People of the Book who came before you split into seventy-two sects, and this nation will split into seventy-three sects, seventy two will be in Hell, and one will be in Paradise - that is the Jama'ah."* [Saheeh Sunan Abu Dawood (3/869, no.3842)]

#### 4. Knowing the Tricks of Shaytaan and Opposing him

This is to know the plots of Shaytan mentioned in the Qur'aan and the Sunnah and Shaytan's conspiracies against the believers. For example, how he tempts people into committing sins, distracts one in his prayer and from good deeds, how he tries to make one think that his Wudhu is invalidated and how he plants discord between husband and wife, and how he instills doubts in a man's heart by whispering to him, "Who created such and such? Who created such and such?" until he says, "Who created your Lord?"

One, who recognizes these plots of Shaytan and their remedies, can effectively dismiss him and his whispers by implementing the Sunnah of Allah's Messenger ﷺ.

If Shaytan comes to you whilst you are praying and says, "You are showing off (so cut your prayer short)," then make your prayer lengthy. If he says, "You have invalidated your Wudhu, say, "You are lying." If he says to you that the dead can hear you and benefit you or harm you, tell him, "You are lying."

Also, when we know that doing something or doing it in a specific way is from the characteristics of the Shaytan, we should oppose him by doing it differently and follow the Sunnah. For example, the Prophet ﷺ said, *"When any one of you eats, let him eat with his right hand and when he drinks, let him drink with his right hand, for Shaytan eats with his left hand and drinks with his left hand."* [Saheeh Muslim] and, *"Take a midday nap because the Shayateen do not take a nap."* [Saheeh al-Jamee (4/147)]

#### 5. Repentance

When, *"Shaytan said to the Lord of Glory, 'By Your Glory, O Lord, I will keep trying to misguide Your slaves so long as their souls are in their bodies.' The Lord said, 'By My Glory and Majesty, I will continue to forgive them so long as they ask My forgiveness.'" [Saheeh al-Jamee (2/32)]*

Thus, prompt repentance and turning to Allah whenever one falls into one of Shaytan's enticements is sure to destroy the plan of Shaytan.

Adam disobeyed Allah and so did Iblees, but the former repented and sought Allah's forgiveness and Allah pardoned him; while He cursed the latter and destined him to the eternal Fire. The difference between the two crimes is clearly apparent.

After violating the Command of Allah, the Exalted, Adam and Hawa did not insist on their sin. Rather, after realizing that they had committed a sin by eating from the forbidden tree in Paradise; Adam and Hawa admitted to their sin without delay. They sought forgiveness and Mercy of Allah saying, *"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."* [Soorah al-A'raf (7): 23] *"Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful."* [Soorah al-Baqarah (2): 37]

Iblees, however, did not confess his sin; he insisted on it, protested and argued with Allah trying to justify his sinful act. This is the crux of the matter that when one transgresses a limit set by Allah, he should admit it to be a sin and wrongdoing on his part, and not try to justify his fault like for example those who deal in Riba.

They use arguments like the world has changed, everybody deals with interest nowadays or fixed interest is a universal scheme these days and as such there is nothing wrong in dealing with Riba. We say to them, "Do not be arrogant and try to justify your wrongdoing. Do not say Riba is not haraam (forbidden), but humble yourself to Allah and seek forgiveness for your sin and confess your weakness and negligence in complying with His Commands - For, this will keep you within the boundaries of Eeman but if you reject the Command of Allah and argue that Riba is not a crime... you may exit the pale of Islam and commit Kufr (disbelief). We seek Allah's Protection from this.

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