



**ONE HUNDRED PIECES
OF ADVICE**



BY IBN AL QAYYIM

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OF ADVICE**



B Y I B N A L Q A Y Y I M

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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	اَ	a	اِ	i	اُ	u
Long	آ	ā	إِ	ī	أُ	ū
Diphthongs	أَيَّ	ay/ai	أَوْ	aw		

Glyphs

ﷺ *Ṣallāllāhu ‘alayhi wa sallam* (May Allāh's praise & salutations be upon him)

ﷺ *‘Alayhis-salām* (Peace be upon him)

ﷺ *‘Alayhim as-salām* (Peace be upon them)

ﷻ *Raḍiyallāhu ‘anhu* (May Allāh be pleased with him)

ﷻ *Raḥimahullāh* (May Allāh have mercy on him)

ﷻ *Tabāraka wa-ta’Ālā* (Glorious and Exalted is He)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translator's Introduction



All praises belong to Allāh, the Lord of all that exists, the King, the Holy, the One free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. And I bear witness that nothing has the right to be worshiped except Allāh alone, without partners, and I bear witness that Muḥammad bin ‘Abdullāh, the Prophet of Repentance and the Prophet of Mercy, is His slave and Messenger ﷺ.

As to what follows:

This book contains 100 treasured advices extracted from the writings of the illustrious scholar, Imām Ibn al-Qayyim رحمته الله:

- Ten ways to acquire Allāh’s love
- Ten ways to be patient and avoid sins
- Ten ways to be patient during a calamity
- Ten benefits to lowering your gaze
- Ten ways sins are expiated
- Ten barriers between the slave and his Lord

- Ten reasons knowledge is not put into action
- Ten ways to open your heart
- Ten ways to protect against envy
- Ten ways to protect against the plots of the Shayṭān

Rasheed Ibn Estes Barbee
Durham, North Carolina
Muḥarram 1438

عشرة أسباب تجلب محبة الله تعالى

Ten Ways to Acquire Allāh's Love¹



✦ **FIRST:** Recite the Qur'ān with reflection, and understand its meanings and what is intended by it, like a book that someone memorizes in order to explain the author's intention to others.

✦ **SECOND:** Draw close to Allāh by performing the supererogatory acts of worship after fulfilling the obligatory acts of worship.

✦ **THIRD:** Constantly remember Allāh in every situation, with the tongue, the heart, and the actions. The person will attain Allāh's love in accordance with his remembrance of Allāh.

✦ **FOURTH:** Give preference to what Allāh loves over what you love when being overcome by desires, thus ascending to what He loves even when the ascension is difficult.

✦ **FIFTH:** Contemplate the beautiful names and attributes of Allāh with the heart, and roam in the gardens of this knowledge and its fundamental concepts. The one who knows Allāh by His names, His attributes, and His actions will inevitably love Him. For this reason, those who denied the divine attributes, those with Pharaonic ideology, and the Jahmis, severed the path between their hearts and

¹ Taken from *Madārij as-Sālikin*.

reaching the Beloved (Allāh).

✦ **SIXTH:** Observe and recognize His kindness, benevolence, favors, and blessings, those that are hidden and those that are apparent; this is surely from the causes of His love.

✦ **SEVENTH:** Completely submit your heart in front of Allāh the Exalted, and this is from the greatest means (of acquiring Allāh's love).

✦ **EIGHTH:** Seclude yourself during the time of the Divine Descent and turn to your Lord, and recite His speech. Contemplate with the heart and adorn yourself with the manners of a worshiper in front of Him, and conclude all of this by seeking forgiveness and repenting.

✦ **NINTH:** Accompany those who truly, sincerely love Him. Collect the best fruits of their speech just as one would pick only the best fruits. Remain silent except when you are certain there is more benefit in your speech and when you know it will better your condition and benefit others.

✦ **TENTH:** Stay far away from everything that will come between your heart and Allāh the Exalted.

By way of these ten means, those who love Allāh have reached the level of attaining His love. And this can all be achieved by two matters:

- 1) Preparing your soul for this affair.
- 2) Opening the source of your insight.

عشرة أسباب تعين على الصبر عن المعصية

Ten Ways To Be Patient & Avoid Sins²



✽ **FIRST:** Knowing that sin is repulsive, despicable, and contemptible. And Allāh only prohibited and forbade sins as a protection and safeguard against evil and vices, just as a caring parent protects his son from harm. This reason would lead the sensible person to abandon sins even if there was no threat of punishment connected to them.

✽ **SECOND:** [Having] shyness from Allāh the Exalted. When the servant knows Allāh is looking at him, watching over him, and sees him and hears him, he will be too shy in front of his Lord to expose himself to Allāh's wrath.

✽ **THIRD:** Contemplating Allāh's favor upon you and His kindness towards you, for surely sins remove blessings, and this is inevitable. No person has ever committed a sin except that Allāh removed a blessing from him due to that sin. If he repents, that blessing or a similar blessing will return to him. If he persists upon the sin, the blessing will not return to him. Sins continue to remove blessings until all the blessings are gone. Allāh the Exalted said:

﴿ إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنْفُسِهِمْ ﴾

² Taken from *Tariq al-Hijratayn*.

Verily! Allāh will not change the good condition of a people as long as they do not change their state of goodness themselves.

[Sūrah ar-Ra'd 13:11]

And the greatest blessing is the blessing of faith (*īmān*). The crimes of fornication, stealing, [consuming] intoxicants, and robbery remove faith and snatch it away. Some of the Salaf would say, "I committed a sin, so I was deprived from praying the night prayer for an entire year." Others said, "I committed a sin, so I was deprived from understanding the Qur'ān." Concerning this, it was said:

إذا كنت في نعمة فارعها - فإن المعاصي تزيل النعم.

If you have a blessing, then protect it, for surely sins remove blessings.

In summary, sins are fire that consumes blessings just as fire consumes firewood. We seek refuge in Allāh from losing the favors He has bestowed upon us or our safety and security being changed to other than that.

❦ **FOURTH:** Fearing Allāh and dreading His punishment. This is only achieved by believing in His promise and His threat, and believing in Him, His Book, and His Messenger. This means (of being patient and avoiding sins) is fortified by knowledge and certainty, and it is debilitated when knowledge and certainty is weakened. Allāh the Exalted said:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

It is only those who have knowledge among His slaves that fear Allāh.

[Sūrah Fāṭir 35:28]

Some of the Salaf³ said, "Knowledge is sufficient to have fear of Allāh,

³ **Translator's note:** Shaykh Ibn Bāz رحمته الله said this is the statement of 'Abdullāh bin Mas'ūd رضي الله عنه in *Advice to the Students of Knowledge*.

while ignorance is sufficient to be deceived by Allāh's kindness (and feel safe from His plan)."

✽ **FIFTH:** Loving Allāh the Exalted; this is the strongest way to remain patient and avoid transgressions and sins. This is because the person obeys the one he loves. The stronger this love grows in his heart, the more his willingness to obey Him and his unwillingness to disobey Him will grow. Sins and transgression only stem from weak love. And there is a difference between the person who abandons sins due to fearing his Lord and His punishment and the person who abandons sins due to loving his Lord. 'Umar bin al-Khaṭṭāb رضي الله عنه said concerning this:

نَعْمَ الْعَبْدُ صُهَيْبٌ، لَوْ لَمْ يَخَفِ اللَّهَ لَمْ يَعْصِهِ.

What a blessed slave Ṣuhayb is! Even if he did not fear Allāh, he would not disobey him.

Meaning, even if he did not fear Allāh, he would have enough love for Allāh in his heart to prevent him from disobeying Him. Thus, true love is a guardian over the person who loves; it watches over his heart and his limbs. The sign of this true love is witnessed by the way it guards the person's heart and remains in this state.

There is a subtle matter here which must be given attention: Mere love will not bring about these results if it is not accompanied by veneration and exalting the One you love. If this love is accompanied by veneration and exalting Allāh, then it will necessitate shyness and obedience. Love that is void of these two qualities will only bring about some amiability, delight, remembrance, and longing, while the effects of true love will be absent. Thus, when the person examines his heart, he will see some aspects of love for Allāh, but it will not prompt him to abandon sins. This is because his love is void of veneration and exaltation. Nothing gives life to the heart like love accompanied by veneration and exaltation of Allāh. This is from the best gifts Allāh gives to His slave, and this is from Allāh's bounty; He gives it to whomever He wills.

✦ **SIXTH:** [Having] self-respect, a pure heart, and dignity. This will cause the person to refrain from everything that will debase or dishonor him and make him akin to the foolish.

✦ **SEVENTH:** [Having] resounding knowledge of the evil consequences of sins, their foul consequences, and their obvious harms. From the harms of sins is: A darkened face, a gloomy, dark heart, depression, stress and anxiety, sadness and pain, confinement of the heart, extreme unrest, lack of focus, weakness when facing the enemy, spoiling the heart's beauty, confusion in your affairs, a sense of abandonment, being overpowered by one's enemy, failing to benefit from knowledge you used to act on, forgetting to act on what you have learned or having weakness in this matter, and sickness that will surely lead to death if it takes root. Surely, sins kill the heart.

And from the harms of sins:

- The sinner faces humiliation after dignity.
- The sinner becomes a slave in his enemy's hand after having been a king in charge; now he fears his enemy.
- The sinner loses his authority; thus, his command is not implemented among his flock or other than them, so no one obeys his command.
- Safety is replaced with fear, so those who are the most cowardly are those who sin the most.
- Sociability is changed to loneliness—the more he sins, the lonelier he becomes.
- Happiness and joy are replaced with anger.
- Tranquility and ease with Allāh become distance and detachment from Him.
- The sinner falls into a hole of heartbreak, and he will remain in anguish. Each time he tastes some enjoyment, his soul abandons it for another, even if he didn't fulfill his desire. It is a fire punishing his

heart in this world before:

﴿ نَارُ اللَّهِ الْمُوقَدَةُ ۖ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴾

The fire of Allāh, kindled, which leaps up over the hearts.

[Sūrah al-Humazah 104:6-7]

• The sinner experiences poverty after wealth, because he was enriched with the greatest wealth—the wealth of faith—and this wealth increases and multiplies many times over. When he loses the most precious wealth, he becomes poor and destitute. He can regain this wealth by repentance, but if he does not repent, then he has lost that which profits him many times over.

• The sinner loses provision, for surely the person will be prevented from provisions due to a sin he commits.

• The sinner's body will become weak.

• The sinner loses the sweetness of faith and exchanges it for vileness and humiliation.

• The sinner faces the animosity of the people, and the hearts of the people flee from him.

• The sinner loses one of the most precious commodities: time, that thing which cannot be replaced and is never returned.

• The sinner's enemy (the Shayṭān) will gain confidence that he can defeat him, because when he sees the sinner obeying his command, his confidence will increase and he will tell himself he can be victorious. And he will make him from his troops, and the sinner will take the Shayṭān as his guardian instead of the true Guardian (Allāh).

• The sinner's heart will become enveloped with a covering. The Prophet ﷺ said:

إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ كَانَتْ نُكْتَةٌ سَوْدَاءٌ فِي قَلْبِهِ فَإِنْ تَابَ وَنَزَعَ وَاسْتَعْفَرَ

صُقِلَ قَلْبُهُ فَإِنْ زَادَ زَادَتْ فَذَلِكَ الرَّانُ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾.

When the believer commits a sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the covering which Allāh mentions in His Book: “Nay! But on their hearts is the covering of sins and evil deeds that they used to earn.”⁴

- The sinner will lose the sweetness of faith. If he performs an act of worship, he will not find the trace of sweetness in his heart or an increase in his faith, intellect, and desire for the hereafter. And these are the inevitable fruits of obedience.

- The sinner’s heart will remain connected to this worldly life. The heart remains lowly until it leaves the desire of this world and moves to the desire of the next world.

- The angels of Allāh and His slaves will turn away from the sinner. When the person turns away from the obedience of Allāh and busies himself with sins, Allāh will turn away from him; likewise, the angels and slaves will turn away from him. Similarly, if he turns to Allāh, Allāh will turn toward him and turn the hearts of His slaves toward him.

- Sins summon other sins, and then one sin makes the other sin stronger, so they summon a third sin; then these three sins gather together and summon a fourth sin; and so forth and so on. This occurs until the person is overflowing with sins and encompassed by transgressions.

Some of the Salaf said, “From the rewards for a good deed is another good deed after it, and from the punishments of sins is another sin after it.”

- The sinner knows he will miss out on what is more beloved to

⁴ Sūrah al-Muṭaffifin 83:14

him and better for him than his sin, and the enjoyment he loses in the next life may be from the same classification as his sin or it may be different.⁵ This is because Allāh will not allow His slaves to enjoy the impermissible in this world and then enjoy it again in the hereafter. As Allāh the Exalted said:

﴿ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ﴾

On the Day when those who disbelieve will be exposed to the Fire (it will be said), “You received your good things in the life of the world, and you took your pleasure therein.”

[Sūrah al-Aḥqāf 46:20]

Thus, the believer does not receive all of his good things in this world; rather, it is a must that he leaves some of his good things for the hereafter. As for the disbeliever, then he does not believe in the hereafter, so he is diligent in trying to receive all of his good things in this life.

- The sinner knows that his actions are the provisions that he will carry to the everlasting abode. Thus, if his provisions consist of disobeying Allāh, then this provision will take him to the abode of criminals and culprits. And if his provisions consist of obeying Allāh, this provision will take him to the abode of the obedient and the friends of Allāh.

- The sinner knows that his actions will be his companion in his grave and will keep him company and intercede on his behalf.

⁵ **Translator’s note:** Ibn al-Qayyim said, concerning the fornicator who dies without repenting: “He exposes himself to missing the enjoyment of *al-ḥūr al-ʿayn* (women created just for Paradise) in the blessed abode of Paradise. Allāh will punish the man who wore silk in this world by depriving him of it on the Day of Resurrection. And He will punish the person who drinks wine in this world by depriving him of it on the Day of Resurrection. By the same token, He will punish the person who enjoyed impermissible intimacy in this world. Indeed, every *ḥarām* thing the person enjoyed in this world, he will be deprived of its legitimate counterpart in the hereafter.” (*Rawḍah al-Muḥibbin* by Ibn al-Qayyim)

Thus, you can either perform actions that will benefit you or you can perform actions that will harm you.

- Righteous actions raise the slave to Allāh, so he will ascend to Allāh according to his actions. On the contrary, evil actions cause the sinner to descend into the crushing pit and become from the lowliest of people. Allāh the Exalted said:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

To Him ascend (all) the goodly words, and the righteous deeds exalt it.

[*Sūrah Fāṭir* 35:10]

And Allāh the Exalted said:

﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتَحُ لَهُمْ
أَبْوَابُ السَّمَاءِ﴾

Verily, those who belie Our *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of Heaven will not be opened.

[*Sūrah al-A'raf* 7:40]

Heaven does not open to accept their deeds; rather, it closes, so it will not open to accept their souls when their souls depart their bodies; rather, it will close. As for the righteous people, the Heavens open to accept their deeds until they are taken to Allāh; likewise, the Heavens will open to accept their souls until they are taken to Allāh and placed before Him. He will have mercy upon them and write their names in *'Illiyūn* (a register inscribed for the pious).

- The sinner leaves from under the protection of Allāh, the One who does not neglect those under His protection. The sinner's misdeeds remove him from this protection, so he becomes prey for the thieves and bandits.

- Sins expose blessings to eradication. Obedience to Allāh brings about blessings in all the person's affairs—the worldly affairs and the affairs of the next life—while sins destroy all blessings.

In summary, the awful effects of sin are too many for a person to grasp, and the good effects of obedience are too many for a person to grasp. The best of this world and the hereafter may be attained by obeying Allāh, while the worst of this world and the hereafter comes from disobeying Him. It appears in some narrations that Allāh says:

من ذا الذى أطاعنى فشقى بطاعتي؟ ومن ذى الذى عصانى فسد
بمعصيتي؟

Who could ever obey Me and be doomed because of it, and who could ever disobey Me and be fortunate because of it?

✦ **EIGHTH:** Lacking worldly hope and having certainty that he will soon depart this world, and the realization that he is like a traveler who enters a town determined to leave it, or like a rider who rests in the shade of a tree then moves on and leaves it. He knows how short his stay will be and how quickly he will move on. He is keen to leave behind anything that may weigh him down or cause him harm and bring no benefit. He is keen to move on with the best that he has. There is nothing better for a person than a lack of worldly hopes, and nothing more harmful than procrastinating and focusing on worldly hopes.

✦ **NINTH:** Avoiding excess in eating, drinking, clothing, sleeping, and gathering with the people. This is because the strong temptation to sin sprouts from these overindulgences. Thus, when the permissible no longer satisfies the person, he moves to the impermissible. From the greatest things that harm the person is free time. The soul will never sit idly; rather, the soul will either busy itself with what benefits it or what harms it. This is inevitable.

✦ **TENTH:** The tenth matter sums up all the previous matters, and it is for the branches to be firmly rooted in the heart. Thus, he is

patient in avoiding sins, and this is only based upon the strength of his faith. The stronger his faith becomes, the more complete his patience will be, and if his faith is weak, his patience will also be weak. If the person's heart is filled with the belief that Allāh is watching him, that Allāh has forbidden for him the prohibited affairs and hated this for him, and that He hates the one who commits sins and prohibitions, and if his heart is filled with the belief in the reward and punishment, Paradise and Hell, then he will not fail to act upon this knowledge. Whoever believes they can abandon sins without firm, resolute faith is mistaken.

If the lamp of faith is strong in the heart, it will illuminate all of its corners and shine its light into its depths. That light will then spread throughout his limbs, and he will respond quickly to the promptings of faith and will obey humbly and willingly, with no hesitation and no resentment. Rather, he will rejoice in this call when it comes, just as a man rejoices in the call of his beloved who calls him to honor him, so he is always waiting for this. And Allāh portions His mercy to whomever He wills, and Allāh is the Owner of the great bounty.

عشرة أسباب تعين على الصبر على البلاء

Ten Ways To Be Patient During A Calamity⁶



- ✦ **FIRST:** Recognize the reward and compensation for patience.
- ✦ **SECOND:** Know that calamities are atonement for sins and they wipe them away.
- ✦ **THIRD:** Know that this calamity is from the preordained decree. It has been written in the Mother of the Book before the calamity was created, so it is inevitable that it would occur. Thus, despondency will only increase the calamity.
- ✦ **FOURTH:** Understand the right Allāh has over you during this calamity. It is obligatory to be patient, and there is no difference of opinion in this. Some scholars say it is obligatory to be patient and pleased. Thus, the person is commanded to perform the rights of Allāh and worship Him during this calamity. This is a necessity, and if you do not do so, the calamity is multiplied.
- ✦ **FIFTH:** Understand that this calamity is a result of your sins. As Allāh the Exalted said:

⁶ Taken from *Tariq al-Hijratayn*.

﴿ وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو
عَنْ كَثِيرٍ ﴾

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

[*Sūrah ash-Shūrā* 42:30]

This is general for all calamities, subtle and apparent. Thus, you should busy yourself with seeking forgiveness, as this is the greatest way to repel this calamity. ‘Alī bin Abī Ṭālib عليه السلام said:

ما نزلَ بلاءٌ إلاّ بذنبٍ، ولا رُفِعَ إلاّ بتوبة.

No calamity is ever sent down except due to sin, and it is only lifted by way of repentance.

✽ **SIXTH:** Know that Allāh is pleased with this calamity and has selected it for you, and servitude to Allāh necessitates that the slave is pleased with whatever his Master is pleased with for him. If the person is unable to attain the level of being pleased with this calamity, it is due to his weakness; thus, he moves to the lower level, which is to be patient with the calamity. If he is unable to be patient with the calamity, he moves to the level of oppression and transgression.

✽ **SEVENTH:** Know that this calamity is a beneficial medicine given to the person from aṭ-Ṭabīb⁷ (الطبيب), who has full knowledge of what will benefit the person and is Most Merciful towards him. Therefore, be patient and swallow your dose of medicine, and don't vomit the medicine with anger and complaints, thus losing the benefit.

✽ **EIGHTH:** Know that at the end of this medicine there is healing, curing, well-being, and removal of the pain which could only be

⁷ **Translator's note:** Al-Bayhaqi said in *The Names and Attributes*, "Aṭ-Ṭabīb is the One who knows the reality of the medicine and the illness and is able to bring about healing and a cure. And no one has this attribute other than the Creator." Shaykh Fawzān said, "Aṭ-Ṭabīb is not from the names [of Allāh], but it is information about Allāh."

removed by this medicine. Thus, when you find yourself hating this illness and its bitterness, look at the good results and after-effects. Allāh the Exalted said:

﴿ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۗ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows, but you do not know.

[Sūrah al-Baqarah 2:216]

And Allāh the Exalted said:

﴿ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴾

It may be that you dislike a thing and Allāh brings through it a great deal of good.

[Sūrah an-Nisā' 4:19]

✽ **NINTH:** Know that this calamity did not come to destroy you or kill you. It only came to test your patience. At this point, it will be made clear if the person can become a friend of Allāh and from His party or not. If he is firm, he will be selected and bestowed with nobility and dressed in the garment of virtue. He will become one of Allāh's friends and helpers. But if he turns on his face and falls back on his heels, then he is driven away and neglected, and his calamity is multiplied, and he doesn't realize at the moment that his calamity has been multiplied and increased. But after this calamity is over, he will realize his adversity became many calamities.

Similarly, the patient person will come to know that his adversity became many blessings. The only difference between the levels of the impatient person and the patient person is showing patience for an hour, and the heart's valor during that hour. It is inevitable that the calamity will leave both of them, but it will leave the patient person with nobility, while it will leave the impatient one with bereavement.

This is the decree of the All-Mighty, the All-Wise, and Allāh's virtue that He gives to whomever He wills. And Allāh is the Possessor of great virtue.

❦ **TENTH:** Know that Allāh will cultivate His slave upon ease and hardship, favors and trials. Thus, He will bring servitude from him in every situation. Allāh's slave, in the true sense of the word, is the person who has servitude to Allāh throughout his varying circumstances. As for the person who is only a slave to Allāh during the good times:

﴿ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ ﴾

He who worships Allāh as it were, upon the very edge (i.e., in doubt); if good befalls him, he is content therewith, but if a trial befalls him, he turns back on his face.

[*Sūrah al-Hajj* 22:11]

This person is not from His slaves whom He has chosen for His servitude. Certainly, the faith that is firm during adversity and ease is the beneficial faith. As for faith that is only present during times of ease, this faith will not elevate the person to the status of the believers. Only faith during hardship and ease will elevate the person to this level. Adversity are the bellows for the slave and the touchstone⁸ for his faith. He either comes out like raw, red metal, or he comes out pure, or he comes out mixed with gold and copper. His calamity will continue until he removes the copper from the gold and only pure gold remains. If the slave knows that Allāh's favor upon him during the adversity is not less than Allāh's favor upon him during [his time of] well-being, he will busy his heart and tongue with gratitude towards Allāh.

⁸ **Translator's note:** A black siliceous stone related to flint and formerly used to test the purity of gold and silver by the streak left on the stone when rubbed by the metal. It's a test or criterion for determining the quality or genuineness of a thing.

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ.

O Allāh, help me to remember You, give thanks to You, and worship You properly.⁹

And how could he not thank the One who removed the impurities from him and made him pure?!

These means will assist the person upon patience during calamities. If this (his patience during calamities) becomes strong, it will result in being pleased with the trial and thanking Allāh for it. We ask Allāh from His favors to cover us with well-being, and we ask Him not to expose us through adversity.

⁹ *Ṣaḥīḥ Abī Dāwūd* 1362

عشر فوائد لخفض البصر

Ten Benefits To Lowering Your Gaze¹⁰



How good is the statement of the poet who said:

كم من نظرة فتكت في قلب صاحبها
فتك السهام بغير قوس ولا وتر
يسرُّ مُقلَّتُهُ ما ضرَّ مُهَجَّتُهُ
لا خير بسرور جاء بالضرر

How many looks have assassinated the heart of its owner

Killed by an arrow with no bow and no string

His eye is pleased with that which harms his heart

There is no good in happiness that brings harm.

✦ **FIRST:** Lowering the gaze is obeying the command of Allāh, and

¹⁰ Taken from *Jawāb al-Kāfi*.

this is the ultimate happiness for the slave in this life and the next. The slave does not have anything more beneficial in his worldly life or his afterlife than obeying the command of his Lord ﷻ. Those who are fortunate in this life and the next are only fortunate due to obeying Allāh's command, and those who are miserable in this life and the next are only those who neglected His commands.

✦ **SECOND:** Lowering the gaze prevents the effects of this poison arrow, this arrow that is the cause of the heart's destruction.

✦ **THIRD:** Lowering the gaze fashions a heart that is devoted to and focused on Allāh. Letting the gaze wander distracts the heart and keeps it far from Allāh. There is nothing more harmful to a person than letting his gaze wander, as it creates alienation between a person and his Lord.

✦ **FOURTH:** Lowering the gaze strengthens and delights the heart, just as letting the gaze wander weakens and saddens the heart.

✦ **FIFTH:** Lowering the gaze produces light for the heart, just as letting the gaze wander produces darkness for the heart. For this reason, Allāh mentioned "the verse of the light" after commanding the believers to lower their gaze. Allāh the Exalted said:

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ
لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ ﴿٣١﴾ ﴾

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allāh is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.).

[Sūrah an-Nūr 24:30-31]

At the end of these verses, He said:

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا
مِصْبَاحٌ﴾

Allāh 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.

[*Sūrah an-Nūr* 24:35]

This means His light is in the heart of His believing slave, the one who obeys His commands and avoids His prohibitions. If his heart is illuminated, delegations of good will come to him from every angle. Likewise, if his heart is darkened, clouds of calamity and evil will come to him from every angle. Whatever exists of innovation, misguidance, following desires, abandoning guidance, turning away from the means to happiness, and engaging in the means of misery, it will be recognizable by way of the light that is in the heart. If that light is lost, then one will be left like a blind man stumbling in the darkness.

✽ **SIXTH:** Lowering the gaze produces true discernment and insight, by which the person of truth is made distinct from the person of falsehood, and the sincere [person is made distinct] from the liar. Shāh Shujā' al-Karmāni¹¹ used to say, “Whoever lives his life following the Sunnah outwardly while inwardly being constantly aware that Allāh is watching him, and he refrains from the desires and consumes the permissible, then he will not lose this discernment and insight.” It has been said about Shujā' that he never lost his discernment.

✽ **SEVENTH:** Lowering the gaze produces a firm, courageous, strong heart. Allāh will gather for him insight, acumen, and strength. As it appears in the narration:

الَّذِي يُخَالِفُ هَوَاهُ، يَفِرُّ الشَّيْطَانَ مِنْ ظِلِّهِ.

¹¹ **Translator's note:** Abul-Fawāris Shāh Shujā' al-Karmāni was the son of a king, but he abstained from the world. He died before 300 AH.

Whoever opposes his desires, the Shayṭān flees from his shadow.

The opposite is also true: the one who follows his whims and desires will feel a sense of humiliation, indignity, worthlessness, and insignificance, and that which Allāh has prepared for those who disobey Him. Al-Ḥasan said, “Even if the hooves of mules clatter as they carry them about and they stroll upon stallions, the humiliation of sins will never leave their necks. Allāh insists that the one who disobeys Him will be humiliated.” Allāh has connected strength to His obedience and humiliation with disobeying Him. Allāh the Exalted said:

﴿ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ ﴾

But honor, power, and glory belong to Allāh, His Messenger (Muḥammad), and to the believers.

[Sūrah al-Munāfiqūn 63:8]

And the Exalted said:

﴿ وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

[Sūrah Āli ‘Imrān 3:139]

Īmān (faith) is comprised of statement and action, both inward and outward. Allāh the Exalted said:

﴿ مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۗ إِلَيْهِ يَصْعَدُ
الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴾

Whosoever desires honor, power, and glory, then to Allāh belong all honor, power, and glory [and one can get honor, power and glory only by obeying and worshipping Allāh (alone)]. To Him ascend (all) the

goodly words, and the righteous deeds exalt it.

[*Sūrah Fāṭir* 35:10]

Whoever wants honor, then let him seek it by obeying Allāh and remembering Him, including [with] good words and righteous actions. In the *du'ā' al-qunūt*, it says:

إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ.

He is not humiliated whom You have befriended, nor is he honored whom You take as an enemy.¹²

Whoever obeys Allāh is His friend in accordance to how much he obeys Him, and he will have support and honor from Him proportionate with his obedience towards Him. Whoever disobeys Him is His enemy in accordance to how much he disobeys Him, and he will have humiliation from Him proportionate to his disobedience towards Him.

✦ **EIGHTH:** Lowering the gaze will prevent the Shayṭān from entering his heart. Surely, the Shayṭān enters him by way of the look, and he penetrates the heart faster than the wind blowing through an empty space. He presents the image that he looked at and beautifies it, and he makes it like an idol that his heart is devoted to. Then he tempts him and ignites the fire of desire in his heart, adding the fuel of sin which could not have reached his heart without him looking at this image. Thus, his heart becomes engulfed in flames and births deep breaths containing glares of fire and fiery winds. Consequently, his heart is surrounded by flames from all sides. He is in the midst of it like a lamb in the center of an oven.

As a result, the punishment for those who follow their desires by looking at *ḥarām* images is that, in the realm between this world and the next, they will be placed in an oven of fire, and their souls call upon their bodies to join them. Allāh showed this to His Prophet ﷺ while the Prophet ﷺ was sleeping.¹³

¹² *Sunan Abī Dāwūd* 1425; authenticated by Shaykh al-Albāni.

¹³ *Ṣaḥīḥ al-Bukhārī* 7047

✽ **NINTH:** Lowering the gaze allows the person to free his heart to focus on what benefits him and busy himself with that, while allowing the gaze to wander comes between him and [what benefits him], and thus he neglects his affairs, follows his desires, and becomes heedless of remembering his Lord. The Exalted said:

﴿ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾

**And obey not him whose heart We have made heedless
of Our remembrance, one who follows his own lusts
and whose affair (deeds) has been lost.**

[Sūrah al-Kahf 18:28]

Having a wandering gaze necessitates that these three affairs will occur.¹⁴

✽ **TENTH:** There is a connection between the eyes and the heart—whatever one of them engages in, the other will engage in. When one is good, the other will be good; when one is corrupt, the other will be corrupt. If the heart is corrupt, the eyes will be corrupt, and if the eyes are corrupt, the heart will be corrupt. His heart becomes like a dunghill, which is the place of filth and impurities. Consequently, his heart is not suitable to house knowledge of Allāh, love for Him, devotion towards Him, and happiness from nearness to Him. It is only suitable to house its opposite.

¹⁴ **Translator's note:** Meaning, he will be heedless of remembering Allāh, he will follow his lusts, and his affairs will be lost.

عشرة أسباب لمغفرة الذنوب ومحو آثار السيئات

Ten Ways Sins Are Expiated¹⁵



Allāh the Exalted removes the evil effects of sins in several ways. Some of the means come from the slave, while some come from other than him. Sins are expiated by the following means:

✽ **FIRST:** Sins are expiated by sincere repentance. Surely, the one who repents from sin is like the one who has no sin.

✽ **SECOND:** Sins are expiated when the slave seeks Allāh's forgiveness.

✽ **THIRD:** Sins are expiated by performing good deeds that wipe away evil deeds. Verily, the good deeds remove the evil deeds.¹⁶

✽ **FOURTH:** Sins are expiated when the person is afflicted with calamities, because calamities are expiation for sins.

✽ **FIFTH:** Sins are expiated when the angels seek forgiveness from Allāh on behalf of the person.

✽ **SIXTH:** Sins are expiated when the believers pray for the person.

¹⁵ Taken from *Preparation for the Patient*.

¹⁶ Sūrah Hūd 11:114

These six matters occur during the person's lifetime.

✽ SEVENTH: Sins are expiated if the person suffers a difficult, agonizing death.

This occurs when the person departs this world.

✽ EIGHTH: Sins are expiated when the person experiences the horror of seeing the two angels in the grave, the squeezing of the grave, and the difficulties therein.

✽ NINTH: Sins are expiated when those whom Allāh gives permission to intercede, intercede on behalf of the sinners.

✽ TENTH: Sins are expiated when the Most Merciful of those who show mercy (Allāh) has mercy upon the sinners.

If the person is void of these means, it is inevitable that he will enter the Hellfire. His stay in the Hellfire will be proportionate to how long the filth remains in him, for surely, Allāh has prohibited Paradise for all who are not pure. Thus, as long as filth remains in him, he will remain in the Hellfire to be cleansed.

Shaykh-ul-Islām Ibn Taymiyyah رحمته الله said in his book *The Sickness of the Hearts and Its Cures*: “Whoever misses these ten means, let him blame no one except himself. The Prophet ﷺ narrated that Allāh the Exalted said:

يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ: أَحْصَيْهَا لَكُمْ ثُمَّ أَوْفَيْكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ عَزَّ وَجَلَّ. وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

“O My slaves, they are merely your actions which I am recording for you, then I will requite you for them. Whoever finds it to be good, let him praise Allāh, and whoever finds it to be otherwise, let him blame no one but himself.”¹⁷

¹⁷ *Ṣaḥīḥ Muslim* 2577

عشرة حُجُب بين العبد وربّه

Ten Barriers Between The Slave And His Lord¹⁸



True inspiration is knowledge that the Lord, the Exalted, places in His slave's heart, and He shows him some affairs that are hidden to others. This inspiration may cease due to heedlessness from him. A shade may be placed over his heart, and this is the thinnest barrier, or a cloud may be placed over his heart, and this is thicker than the shade. Or a covering may be placed over his heart, and this is the thickest barrier.

The first barrier befalls the prophets ﷺ. As the Prophet ﷺ said:

إِنَّهُ لَيُغَانُ عَلَى قَلْبِي وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةَ مَرَّةٍ.

My heart is shaded,¹⁹ so I ask Allāh for forgiveness 100 times a day.²⁰

The second barrier befalls the believers, while the third barrier befalls those overcome with misery. Allāh the Exalted said:

¹⁸ Taken from *Madārij as-Sālikin*.

¹⁹ **Translator's note:** Al-Qāḍi said, "It was said that what is meant is when he grew tired of, neglected, or forgot the remembrance of Allāh that he did constantly. If he tired of it or neglected it, he regarded that as a sin, and sought forgiveness for it."

²⁰ *Ṣaḥīḥ Muslim* 2702

﴿ كَلَّا بَلْ سَرَّ عَلٰى قُلُوْبِهِمْ مَا كَانُوْا يَكْسِبُوْنَ ﴾

Nay! But on their hearts is the covering of sins that they used to earn.

[Sūrah al-Muṭaffifīn 83:14]

Ibn ‘Abbās رضي الله عنه and others have said, “It is sins after sins that cover the heart until it becomes enveloped.”

The barriers are ten:

❖ **FIRST:** The barrier of denying the reality of Allāh’s names and attributes, and this is the thickest barrier. Those afflicted with this barrier will not know Allāh. And they will not reach Him under any circumstance, any more than a stone elevates to the sky.

❖ **SECOND:** The barrier of *shirk* (polytheism). This is when the heart is devoted to other than Allāh.

❖ **THIRD:** The barrier of innovated statements (*bid’ah*), like the barrier of the various people of desires and evil statements.

❖ **FOURTH:** The barrier of innovated actions, like those who follow the methodology of the innovators.

❖ **FIFTH:** The barrier of inner major sins (major sins of the heart), like those who are afflicted with the major sins of self-amazement, showing off, envy, pride, arrogance, and the like.

❖ **SIXTH:** The barrier of outward major sins (major sins of the limbs). Their barrier is thinner than the barrier of their brothers who commit the inward major sins despite their abundant worship, abstinence, and striving. This is because those who commit outward major sins are closer to repenting than those who commit the inward major sins. Their inner sins (self-amazement, showing off, envy, pride, arrogance) have become shrines for them; consequently, they avoid displaying them and taking them as worship. Thus, those with the

outward major sins are closer to safety than them and purer of heart.

✻ SEVENTH: The barrier of minor sins.

✻ EIGHTH: The barrier of the virtuous people who overindulge in the permissible matters.

✻ NINTH: The barrier of those who are heedless of reflecting on the purpose of their creation, what is required of them, and Allāh's rights upon them, and [being heedless of] constantly remaining upon the remembrance of Allāh, having gratitude towards Him, and [enacting] servitude towards Him.

✻ TENTH: The barrier of those who strive and adhere to the path, but their actions distract them from the goal. This is the barrier of those who adhere to the religion. They look at their deeds, so their deeds become a barrier between them and Allāh. It is obligatory not to look at your actions, but rather to continue striving upon the path while looking at the favor upon you, your shortcomings, and the deficiency of your actions. Obedience is a favor from Allāh, and it is His virtue that He grants you success, help, and actions. And perhaps the person has some defects in his actions that will prevent them from being accepted. The person being pleased with his actions is a sign that he has a good thought about himself, he is ignorant of the reality of servitude, and he is ignorant of the rights Allāh has upon him. He is ignorant of himself, his faults, and his shortcomings, and he is ignorant of his Lord and His rights; consequently, this causes him to be pleased with his actions.

Each time you exalt Allāh in your heart, you will minimize yourself and diminish the value of the efforts you put forward to gain Allāh's pleasure. The more you acknowledge His Lordship and His divinity, [and the more you] know Allāh and know yourself, then it will become clear to you that the deeds you have are not sufficient to present to the true King. Even if you presented the deeds of mankind and the *jinn*, you would still be afraid that it would not be accepted. The deeds are only accepted due to the kindness and virtue of Allāh.

These are the ten barriers that come between the hearts and Allāh the Exalted. These ten barriers originate from four factors:

- 1) The soul
- 2) The Shayṭān
- 3) The worldly life
- 4) Desires

It is not possible to remove these barriers if any of these factors remain in the heart. These four factors corrupt the statements, actions, intentions, and the path, according to how much of these factors are present.

Thus, the person combats the worldly life with abstinence and removing the worldly life from his heart, and he will not be harmed by having possessions and a home; this will not prevent him from having strong certainty about the next life.

He combats the Shayṭān by not responding to his call to follow his desires.

He combats his desires by applying the legislative commands to what he performs and what he abandons.

He combats his soul with strong sincerity.

Imām Ahmad narrated in his book *Az-Zuhd* that Allāh revealed to Mūsā عليه السلام: “O Mūsā, warn the truthful, for surely, I do not apply justice upon anyone except that I punish him without oppressing him. And give glad tidings to the sinners, for surely, there is no sin too great for Me to forgive.”

عشرة أسباب أتلف العمل عن العلم

Ten Reasons Knowledge Is Not Put Into Action²¹



Knowledge is a way to rectify the slave and bring about his happiness, yet his actions may contradict his knowledge for several reasons:

✽ **FIRST:** The obstacle of insufficient knowledge. Thus, he has weak, inadequate knowledge of this affair.

✽ **SECOND:** The obstacle of an unsuitable heart. This is when his heart is not suitable to receive the purification. He may have complete knowledge, but the conditions are not suitable for him to accept the purification. And if his heart is not pure and suitable to accept purification, then it is like the rigid land that water cannot enter. Thus, nothing can grow because it is not suitable. If the heart is hard like a rock, then it will not accept purification, be affected by advice, or benefit from any knowledge it receives, just like the rock-hard earth does not grow regardless of how much rain falls and how many seeds are scattered. Allāh the Exalted mentioned the situation of some types of people:

﴿ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۖ وَلَوْ

²¹ Taken from *Miftāh Dār as-Sa'ādah*.

﴿ ٧٧ ﴾ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٧٧﴾

Truly! Those, against whom the word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.

[Sūrah Yūnus 10:96-97]

And Allāh the Exalted said:

﴿ وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ ﴾

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed.

[Sūrah al-An'ām 6:111]

And the Exalted said:

﴿ قُلِ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرَ عَن قَوْمٍ لَا يُؤْمِنُونَ ﴾

Say: “Behold all that is in the heavens and the earth,” but neither *āyāt* (proofs, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.

[Sūrah Yūnus 10:101]

And there are many similar verses in the Qur'an. Consequently, if the heart is hard, coarse, and dry, knowledge will not have any effect upon it. Likewise, if the heart is sick and lowly— not hard or dry— but without strength or fortitude, then knowledge will have no effect upon it.

✽ **THIRD:** The obstacle of arrogance and envy. This was the obsta-

cle that prevented Iblīs from complying to the command. This is the disease of the people of old and new, except those whom Allāh protects. This obstacle prevented the Jews from faith even though they bore witness to the Messenger of Allāh ﷺ and they knew he was a true prophet. This prevented Abū Jahl and the other pagans from believing. They did not doubt the truthfulness of the Prophet ﷺ and the truth he came with, but their pride and envy led them to disbelief.

❧ **FOURTH:** The obstacle of position, status, and leadership. Even when pride or envy does not prevent the person from accepting the truth, he may be prevented due to his fear of losing his position and status. This was the case with Heraclius and the other non-Muslim rulers like him. They knew the truthfulness of the Prophet ﷺ and they wanted to enter his religion, but they were afraid that doing so would cause them to lose their kingdoms. This is the disease of the kings and leaders. Only a few are saved from this illness—only those whom Allāh saves. This was the disease of Pharaoh and his people. For this reason, they said:

﴿ اَنْتُمْ لِيَشْرِيْنَ مِثْلَنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ ﴾

Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like).

[*Sūrah al-Mu'minūn* 23:47]

They refused to believe and follow Mūsā and Hārūn and comply with them while the Children of Isrā'īl were their slaves. For this reason, when Pharaoh wanted to follow Mūsā ﷺ, he took counsel with Hāmān and his ministers. Hāmān said to him, “You are a god who is worshipped—will you become a slave who worships?” Thus, he refused servitude and chose position and the status of a deity.

❧ **FIFTH:** The obstacles of desires and wealth. This obstacle prevented many of the People of the Book from faith. They feared giving up the food and wealth they received from their people. The

disbelievers of the Quraysh tribe would discourage their people from entering Islām by way of their desires. They would say to the person who loved fornication, “Muḥammad forbids fornication and he forbids alcohol.” The love of alcohol prevented al-Aʿshā from entering Islām.²² I (Ibn al-Qayyim) have discussed the issue with more than one person from the People of the Book and advised them. Their final position was, “I can’t give up alcohol. I will drink it as a believer. When I enter Islām, you all can prevent me from drinking, and you can lash me for drinking.” Another person said to me, “I have relatives who have money, and if I enter Islām, I will not receive any of it, and I hope to inherit from them.”

There is no doubt that many of the disbelievers are like this—they follow their strong desires. They answer the call of the soul’s desires and wealth, and they follow their forefathers.

✦ **SIXTH:** The obstacle of family. They believe that if they follow the truth and oppose their family, they will become ostracized, shunned, and blacklisted. Many people have remained upon disbelief due to this.

✦ **SEVENTH:** The obstacle of nationalism. Even if the person does not have family, he may be prevented from accepting the truth due to nationalism. He views that following the Prophet ﷺ would remove him from his heritage and take him to what is foreign to him.

✦ **EIGHTH:** The obstacle of fearing disloyalty. This is when the

²² **Translator’s note:** Maymūn bin Qays was nicknamed al-Aʿshā, which means “weak sighted”; he was an Arab poet. Imām al-Qurṭubi mentioned in his *tafsīr* of Sūrah al-Baqarah 2:219: “When al-Aʿshā headed to Madīnah to accept Islām, the pagans met him on the way and said to him, ‘Where are you going?’ He informed them he was going to meet Muḥammad. They said to him, ‘Don’t go, because he commands you to pray.’ He responded, ‘Verily, servitude to the Lord is obligatory.’ They said, ‘He commands you to give wealth to the poor.’ He responded, ‘Doing acts of kindness is obligatory.’ They said, ‘He prohibits fornication.’ He responded, ‘Fornication is lewd and evil to those with intellect, and I am an old man, so I don’t need to do that.’ They said, ‘He prohibits alcohol.’ He responded, ‘As for this, I cannot be patient with not drinking.’ Thus, he changed his mind. He said, ‘I will drink alcohol for a year and then I will go to him.’ He did not make it home before falling off his camel, breaking his neck and dying.”

person imagines that Islām and following the Messenger ﷺ is belittlement and an insult to their fathers and ancestors. This prevented Abū Ṭālib and the likes of him from Islām. They exalt their forefathers to the extent that they cannot acknowledge their disbelief and misguidance and choose a path other than their path. They believe that if they accept Islām, they are declaring their forefathers to be fools and misguided, as well as accusing them of the greatest evil, which is polytheism and disbelief.

For this reason, the enemy of Allāh said to Abū Ṭālib at the time of his death, “Will you choose a path other than [that of] ‘Abdul-Muṭṭalib?” Thus, the final words of Abū Ṭālib were: “[I am] on the religion of ‘Abdul-Muṭṭalib.” Due to their excessive praise of their forefathers, they could not submit to the very thing that would diminish [their forefathers]. Thus, Abū Ṭālib said in one of his poems, “I do know that the religion of Muḥammad is better than all the other religions of mankind; were it not for fear of blame or slander, you would find me accepting it completely.”

The blame and slander he was referring to is declaring the disbelief and misguidance of their forefathers. This is what prevented him from Islām.

✻ **NINTH:** The obstacle of animosity towards those who have preceded them in Islām. This has prevented many people from accepting the truth. A man will have an enemy—he will hate the very ground he walks on, so he will want to oppose him in everything. When he sees his enemy following the truth, he will then hate the truth and the people of the truth even if no problems exist between him and the people of truth.

This occurred between the Jews and the Anṣār, as they were enemies. The Jews would threaten the Anṣār that the Prophet ﷺ was going to appear, and that they would follow him and fight alongside him against the Anṣār. But when the Anṣār went to him first and entered Islām, their animosity led them to remain upon their disbelief and Judaism.

✦ TENTH: The obstacle of becoming accustomed to disbelief and raised upon it. A habit can become strong such that it overcomes the rules of natural disposition. For this reason, habit is called the second disposition. A man will be cultivated upon a saying and raised on it since his youth, so his heart and soul will be nurtured upon it just as his flesh and bones are nurtured upon food and nourishment. He will only think according to this way. Then, when knowledge comes to him and he wants to remove this old belief and replace it with the knowledge, it is very difficult to remove it. This is the most prevalent reason found among the nations—they were cultivated upon their beliefs and religions as children, not knowing anything else. Therefore, leaving this and going to something else is like leaving their disposition and embracing another disposition.

May the peace and blessings of Allāh be upon His prophets and messengers, especially the final and best messenger, Muḥammad ﷺ. How was he able to take the nations from their false habits and take them to faith such that they embraced a new disposition and left their false disposition of old?!

عشرة أسباب للإشراق الصالح

Ten²³ Ways To Open Your Heart²⁴



✽ **FIRST:** The greatest way to open your heart is *tawhīd*. This is based on its completeness. Its strength and increase expand its owner's heart. Allāh the Exalted said:

﴿ أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ﴾

Is he whose breast Allāh has opened to Islām, so that he is in light from His Lord (the same as he who is non-Muslim)?

[Sūrah az-Zumar 39:22]

And the Exalted said:

﴿ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعْدُ فِي السَّمَاءِ ﴾

And whomsoever Allāh wills to guide, He opens his breast to Islām, and whomsoever He wills to send

²³ **Translator's note:** Imām Ibn al-Qayyim only mentions nine reasons.

²⁴ Taken from *Zād al-Ma'ād*.

astray, He makes his breast closed and constricted, as if he is climbing up to the sky.

[Sūrah al-An'ām 6:125]

Guidance and *tawhīd* are the greatest ways of opening the heart, while *shirk* and misguidance are the greatest ways of constricting the heart.

✽ **SECOND:** From the ways of opening the heart is the light Allāh places in the hearts of His slaves; surely, it expands and brings joy to the hearts. If the heart is void of this light, it will be constricted such that it becomes tighter than a prison cell. The Prophet ﷺ said:

إِذَا دَخَلَ النُّورَ الْقَلْبَ، انْفَسَحَ وَانْشَرَحَ. قَالُوا: وَمَا عَلَامَةُ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: الْإِنَابَةُ إِلَى دَارِ الْخُلُودِ، وَالتَّجَافِي عَنِ دَارِ الْغُرُورِ، وَالِاسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُولِهِ.

“If the light enters the heart, it expands and opens.” They said, “Are there signs for this, O Messenger of Allāh?” He said, “Turning and devoting oneself to the eternal life, turning away from the deceptive life, and preparing for death before its arrival.”²⁵

The slave’s heart will expand in proportion to his portion of light.

✽ **THIRD:** Knowledge opens the heart and expands it until it becomes wider than the world, while ignorance constricts the heart and restrains it. Each time the person’s knowledge widens, his heart expands. This does not occur with all knowledge; rather, this occurs with the knowledge that is the inheritance of the Messenger of Allāh ﷺ. This is beneficial knowledge. The people of knowledge have the widest chests, the broadest hearts, and the best manners.

✽ **FOURTH:** The heart is opened by devotion to Allāh ﷻ, loving Him with all your heart, turning towards Him, and enjoying worshipping Him. There is nothing that expands the hearts more than that, such that it is sometimes said: “If I am in Paradise in this condition,

²⁵ Collected by an-Naysābūrī in *Al-Mustadrak ‘Alaṣ-Ṣaḥīḥayn* (7933).

then it will be a good life.”

Love has an amazing effect on expanding the heart and curing the soul; no one knows this except one who has experienced it. The more the love increases and the stronger it becomes, the more the heart expands. In contrast, the greatest thing that restricts the heart is turning away from Allāh and attaching the heart to other than Him, being heedless of remembering Him, and loving other than Him. Whoever loves other than Allāh will be punished by that thing, and it will imprison his heart.

✽ FIFTH: Constantly remembering Allāh in every situation opens the heart. And just as remembering Allāh has an amazing effect on expanding the heart, being heedless of Allāh has an amazing effect on constraining and punishing the heart.

✽ SIXTH: The heart is opened by showing kindness to the creation and benefiting them with various acts of kindness, such as wealth and physical efforts. Generosity expands the heart and cures the soul, while stinginess constricts the heart. The Prophet ﷺ gave an example of the miser. He said:

مَثَلُ الْبَخِيلِ وَالْمُتَّصِدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، قَدْ اضْطَرَّتْ
أَيْدِيهِمَا إِلَى تَرَاقِيهِمَا، فَكُلَّمَا هَمَّ الْمُتَّصِدِّقُ بِصَدَقَتِهِ اتَّسَعَتْ عَلَيْهِ حَتَّى
تُغْفَى آثَرُهُ، وَكُلَّمَا هَمَّ الْبَخِيلُ بِالصَّدَقَةِ انْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبَتِهَا
وَتَقَلَّصَتْ عَلَيْهِ وَانْضَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ. فَسَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ فَيَجْتَهِدُ أَنْ يُوسَّعَهَا فَلَا تَتَّسِعُ.

“The example of a miser and the one who gives in charity is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collarbones. So whenever a charitable person wants to give in charity, his cloak spreads over his body so much that it wipes out his traces, but whenever the miser wants to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands gets connected to his collarbones.” Abū Hurayrah heard the Prophet ﷺ saying, “The miser then

tries to widen it, but in vain.”²⁶

✦ SEVENTH: Courage opens the heart; thus, the courageous have the widest hearts while the cowards have the most constricted hearts. They have no joy, no happiness, and no pleasure except like that of animals. As for the delight of the soul, then the cowards are devoid of this. The condition in which the person will be in his grave will reflect the condition of his heart. It will either be bliss or punishment.

✦ EIGHTH: The heart is opened by removing the lowly attributes from the heart. If a person implements the means to expand his heart while not removing the means that constrict the heart, then he will not obtain the result of expanding his heart.

✦ NINTH: The heart is opened by avoiding excessive looking, talking, listening, mixing with the people, eating, and sleeping. These excesses cloud and restrict the heart; rather, most of the punishments in this life and the next come from them. How constricted are the hearts of the people who indulge in all of them!?

²⁶ *Ṣaḥīḥ al-Bukhārī* 2917

عشرة أسباب لطاعة شرّ الناس

Ten Ways To Protect Against Envy²⁷



✽ **FIRST:** The person protects himself from envy by seeking refuge in Allāh from evil. This is the intent of Sūrah al-Falaq:

﴿ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

And from the evil of the envier when he envies.

[Sūrah al-Falaq 113:5]

And Allāh hears those who seek refuge in Him, and He knows who seeks His protection. The meaning of “hear” in this context is that He answers them; it is not the general hearing. This is like the statement:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

Allāh responds to those who praise Him.

And the statement of Ibrāhīm عليه السلام:

﴿ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴾

My Lord is indeed the All-Hearer of invocations.

[Sūrah Ibrāhīm 14:39]

²⁷ Taken from the book *Amazing Benefits*.

Allāh mentions seeking refuge in Him alongside His attributes of knowledge and hearing²⁸ because this is what is needed for the one seeking refuge. So when he seeks refuge in Allāh from his enemy, he knows that Allāh sees him and knows the plot and evil of his enemy. And Allāh informed the one seeking refuge in Him that He hears him seeking refuge; meaning, He responds to him and has full knowledge of his enemy's plan, and He sees him. This is to extend hope to the one seeking refuge; thus, he will turn with his full heart towards supplicating to Allāh.

Ponder the wisdom of the Qur'ān and how it mentions seeking refuge from the Shayṭān, whom we do not see but we know he exists, using the attributes "the All-Hearer, the All-Knower." And when mentioning seeking refuge from the evil of man, whom we interact with and see, He mentions the attributes "the All-Hearer, the All-Seer." He said:

﴿ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ
 إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِيَالِغِيهِ ۚ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ
 هُوَ السَّمِيعُ الْبَصِيرُ ﴾

Verily, those who dispute about the *āyāt* (proofs, verses, lessons, signs, etc.) of Allāh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muḥammad) as a Messenger of Allāh and to obey you]. They will never have it (i.e., prophethood which Allāh has bestowed upon you). So seek refuge in Allāh (O Muḥammad, from the arrogant ones). Verily, it is He Who is the All-Hearer, the All-Seer.

[Sūrah Ghāfir 40:56]

This is mentioned because their actions are seen with the eye; as for

²⁸ Sūrah Fuṣṣilat 41:36: "And if an evil whisper from the Shayṭān tries to turn you away (O Muḥammad), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower." Sūrah al-A'rāf 7:200: "And if an evil whisper comes to you from the Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower."

the whispers of the Shayṭān which he whispers into the hearts, this is connected to knowledge, so He commanded us to seek refuge in the All-Hearer, the All-Knower. And He commanded us to seek refuge in the All-Hearer, the All-Seer from those actions that are seen by the eye. And Allāh knows best.

✽ **SECOND:** *Taqwā* of Allāh by obeying His commands and avoiding His prohibitions is a protection from envy because Allāh protects those who fear Him, and He will not entrust them to anyone but Himself. The Exalted said:

﴿ وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ﴾

But if you remain patient and become the pious, not the least harm will their cunning do to you.

[Sūrah Āli ‘Imrān 3:120]

The Prophet ﷺ said to ‘Abdullāh bin ‘Abbās:

احْفَظِ اللَّهَ يَحْفَظَكَ احْفَظِ اللَّهَ تَجِدَهُ تُجَاهَكَ .

Preserve the rights of Allāh and Allāh will preserve you; preserve the rights of Allāh and you will find Him in front of you.²⁹

Thus, Allāh will preserve whoever preserves the rights of Allāh, and wherever he turns he will find Allāh’s help. And the one who is protected by Allāh, who shall he fear?

✽ **THIRD:** Showing patience in the face of the enemy is a protection from envy. Do not fight the envier, don’t complain about him, and don’t think about harming him. The best way to achieve victory over the enemy is to remain patient and place your trust in Allāh. Each time the envier transgresses the one he envies, he is fighting against himself and he doesn’t realize it. His transgression is an arrow he shoots at himself; if only the oppressed person would contemplate this. But due to a lack of insight, he only focuses on what the trans-

²⁹ *Al-Arba‘in an-Nawawi* 19

gressor is doing. Allāh the Exalted said:

﴿ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ
اللَّهُ ﴾

And whoever has retaliated with the like of what he was made to suffer, and then has again been wronged, Allāh will surely help him.

[Sūrah al-Hajj 22:60]

If Allāh has guaranteed His help for the person who justifiably retaliated, then how about the person who did not retaliate, and who instead was harmed and remained patient? There is no sin for which the punishment is hastened quicker than transgression and breaking the ties of kinship. Ibn ‘Abbās رضي الله عنه said:

لَوْ أَنَّ جَبَلًا بَغَى عَلَى جَبَلٍ لَدَكَ الْبَاغِي.

If one mountain had acted tyrannically towards another mountain, the aggressor would have been pulverized.³⁰

✽ FOURTH: Reliance upon Allāh is a protection against envy.

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

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

[Sūrah at-Talāq 65:3]

Reliance upon Allāh is from the strongest means of repelling the unbearable harms, oppression, and animosity of the creation, for surely Allāh is sufficient. This means Allāh will suffice the person who places their trust in Him, and when Allāh suffices the person, there is no hope of harming or transgressing them except for the necessary harm such as heat, cold, hunger, and thirst. Some of the Salaf

³⁰ *Al-Adab al-Mufrad* 588

said, “Allāh has made the reward for every action similar to the deed performed.” Thus, the reward for trusting in Allāh is that He will suffice them.

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

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

[*Sūrah at-Ṭalāq 65:3*]

He did not say that He would grant them this or that reward, as He said for other actions; rather, He made Himself the One who will suffice them. If a person placed their complete trust in Allāh, and the heavens, earth, and all those in them plotted against the person, Allāh would make a way out for him, and He would suffice him and aid him.

✦ **FIFTH:** A protection from envy is to not busy your heart with it or focus on it. Rather, each time you think of it, try to erase it from your mind. Do not think about it and don't fear it. This is from the most beneficial medicines to repel its evil. This is similar to the one who is pursued by his enemy—if he does not expose himself to his enemy, he will not be harmed by him, but if he encounters him, he will be harmed. Evil souls are like this—if the person focuses on them, the envier will keep him awake at night, and he will dream about him.

The envier desires to connect his soul to the one he envies. If he can do so, the evil will continue until one of them is destroyed. Thus, if the envied protects himself from thinking about the envier, erasing him from his mind and focusing on more beneficial matters, then the envier will consume himself. Envy is like fire—if it doesn't find anything to consume, it will consume itself. This is a tremendous means to repel evil, but none can do it except the noble souls.

As for the soul that desires revenge, then he stoops down to the level of his envier. No one can appreciate this except for those who have tasted its delight. He sees his greatest enemy striving to harm him

while none of that harm reaches him. No soul will believe this is possible except for those souls who are content with trusting in Allāh and who know it is better for Allāh to help you than for you to help yourself. Thus, they are at ease trusting in Allāh, and they know that His protection is true, His promise is true, and He never breaks His promise. And there is no one truer in speech than Allāh. He knows that Allāh's help is stronger, firmer, more lasting, and more beneficial than his aid of himself or the aid of any of the creation.

❖ **SIXTH:** A protection from envy is turning to Allāh, having sincerity towards Him, loving Him, being pleased with Him, and contemplating your devotion towards Him. This occurs step by step until it takes over his mind completely, such that his main concern is drawing closer to Allāh. The one who fills himself with loving Allāh is not able to divert his heart to thinking about other than Him, nor can his soul be diverted from His love. So, if he becomes like this, how could he be pleased with allowing his heart and mind to be a house for pondering about his envier and transgressor and allow this to lead to seeking revenge?! This only happens to a ruined home that does not contain the love of Allāh, exalting Him, and seeking His pleasure. Allāh the Exalted mentioned the statement of His enemy Iblis:

﴿ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ ﴾

[Iblīs] said, “By Your might, then I will surely mislead them all, except Your chosen slaves amongst them.”

[Sūrah Sād 38:82-83]

And the Exalted said:

﴿ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ﴾

Indeed, My servants—no authority will you have over them.

[Sūrah al-Hijr 15:42]

And He said:

﴿ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾ ﴾

Verily! He has no power over those who believe and put their trust only in their Lord. His authority is only over those who take him as an ally and those who, through him, associate others with Allāh.

[Sūrah an-Naḥl 16:99-100]

And He said concerning the truthful prophet Yūsuf عليه السلام:

﴿ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۗ إِنَّهُ مِن عِبَادِنَا الْمُخْلَصِينَ ﴾

And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.

[Sūrah Yūsuf 12:24]

How great is the happiness of the one who enters this fortress and becomes like a sentry inside! He took refuge in this fortress, so he has no fear. The fortress is not constricted upon him, and his enemy has no hope of reaching him.

﴿ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾

That is the grace of Allāh that He bestows on whom He pleases. And Allāh is the Owner of great bounty.

[Sūrah al-Ḥadid 57:21]

✽ SEVENTH: A protection from envy is to repent to Allāh from

the sins that allowed your enemy to gain mastery over you. Allāh the Exalted said:

﴿ وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو
عَنْ كَثِيرٍ ﴾

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

[Sūrah ash-Shūrā 42:30]

He said to the best of creation and his Companions ﷺ:

﴿ أَوْلَمَّا أَصَابَتْكُمْ مُّصِيبَةٌ قَدْ أَصَبْتُمْ مِّثْلَيْهَا قُلْتُمْ أَنَّى هَذَا
قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ﴾

(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say, “From where does this come to us?” Say (to them): “It is from yourselves (because of your evil deeds).”

[Sūrah Āli ‘Imrān 3:165]

No one is harmed by another except due to his sins, whether he knows this or not. And the sins that the slave is not aware of are much more than those he is aware of, and those sins he forgets are much more than those he remembers. In the well-known *du‘ā’*, it says:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.

O Allāh, I seek refuge with You from associating anything with You knowingly, and I seek Your forgiveness for that of which I am unaware.³¹

Consequently, the slave is more in need of seeking forgiveness for

³¹ *Ṣaḥīḥ al-Jāmi’* 2876

what he does not know than seeking forgiveness for what he knows. And no one harms you except due to your sins.

One of the Salaf encountered a man, and the man became harsh with him and harmed him. He said to the man “Stop; let me enter my home and then I will come back out.” So he entered his home, prayed to Allāh, and repented to his Lord; then he went back outside. The man asked him, “What did you do?” He replied, “I repented to Allāh from the sin that sent you against me.”

The sign of the person’s happiness is to turn their attention toward themselves, their sins, and faults, and to busy themselves with repentance and rectification. He will not have time to reflect over what befell him; rather, he turns toward repentance. And Allāh will help him, protect him, and defend him. So what can bring about more joy than that for the slave?! And how blessed is what has befallen him and how great is its after-effect! But the success and guidance is in the Hand of Allāh. No one can prevent what He gives and no one can give what He prevents. Everyone will not be granted success towards this, nor will everyone know about it, desire it, or be able to do it. And there is no might or power except with Allāh.

✂ EIGHTH: A protection from envy is giving charity and goodness as much as you are able. This has an amazing effect on repelling calamities, the evil eye, and the evil of envy. If there were nothing other than the experiences of the nations of old to prove this, it would be sufficient. The evil eye and envy are not close to harming the one who gives charity and does good towards the creation; and if it befalls him, it is easy, and his ending is praiseworthy. This is because his gratitude is a protection for his blessings. The envier’s heart will not cool until the envied loses their blessing, and the slave does not protect his blessing with anything better than gratitude. In contrast, nothing exposes the blessing to becoming lost like ingratitude.

✂ NINTH: The most difficult way to protect against envy and the hardest upon the soul—and whoever is given the ability to do this has been given a great portion of good—is to extinguish the fire of

the envier and transgressor by showing kindness to them. Each time they increase their harm, evil, and envy, then increase your kindness and compassion towards them. I do not think you will believe this to be a virtue, so listen to the statement of the Exalted:

﴿ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ
فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٦﴾ وَمَا
يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ
﴿٣٧﴾ وَإِنَّمَا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ ﴿٣٨﴾ ﴾

The good deed and the evil deed cannot be equal. Repel (the evil) with one that is better; then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion. And if an evil whisper from the Shayṭān tries to turn you away (O Muḥammad), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.

[Sūrah Fuṣṣilat 41:34-36]

And He said:

﴿ أُولَئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ
بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴾

These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.

[Sūrah al-Qaṣaṣ 28:54]

Ponder the statement of the Prophet ﷺ when he mentioned a prophet

from earlier generations who was beaten by his people until blood ran down his face. This prophet ﷺ said:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

O Allāh! Forgive my nation, for they have no knowledge.³²

Look how he said these four phrases of kindness towards them in the face of the harm they did against him:

- 1) He pardoned them.
- 2) He sought forgiveness for them.
- 3) He made excuses for them because they did not know.
- 4) He connected them to himself when he said “my nation,” just as a man would say to someone when seeking to intercede. He would say, “This is my son,” or “This is my friend, so excuse him for me.”

Now listen to what will make it easy for your soul to implement this. Know! You have sins between you and your Lord, and you fear the result of those sins and you hope He will pardon and forgive you. Not only do you want Him to forgive you, you desire that He honors you and gives you good above what you are hoping for. Thus, if you desire this from your Lord despite your sins, then you should deal with the evil of the creation in a similar manner so that Allāh will deal with you like this. The reward is similar to the action. As you deal with the people with their harm towards you, Allāh will deal with you and your sins. So, will you seek revenge or pardon? As you do to others, it will be done to you. You will be treated just like you treat the creation. Whoever ponders this will find it easy to do good towards those who harm him.

³² **Translator’s note:** ‘Abdullāh said, “[It is] as if I saw the Prophet ﷺ talking about one of the prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, ‘O Allāh! Forgive my nation, for they have no knowledge.’” (*Ṣaḥīḥ al-Bukhārī* 3477)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي قَرَابَةً أَصِلُهُمْ وَيَقْطَعُونِي وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ فَقَالَ لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسِفُّهُمْ الْمَلَّ وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ.

It has been narrated from Abū Hurayrah that a man said, “O Messenger of Allāh, I have relatives with whom I uphold the ties of kinship, but they cut me off; I treat them well, but they mistreat me; I am patient with them, but they treat me in an ignorant manner.” The Prophet ﷺ said, “If it is as you say, then it is as if you are stuffing hot ashes [in their mouths], and you will have with you [an angel] from Allāh to support you against them so long as you continue to be like that.”³³

In this situation, all the people will praise the person and help him against his adversary when they hear of his kind treatment of the person who harms him. This is something Allāh has placed in the people naturally. Thus, he will have enlisted an army that does not desire anything from him, not even a piece of bread; they don't know him and he doesn't know them.

There are only two things that can happen: either the person will win him over with his kindness, and [the envier] will submit and humble himself and thus become from the most beloved people to him, or the envier's plot will fail and the envied will enjoy more from his kindness towards him than he would have enjoyed from revenge. Whoever has experienced this knows this is the truth. And all good and success lies in the Hand of Allāh, not with anyone else.

✽ TENTH: This is a culmination of all the means: It is to know for certain that everything occurs only by the will and decree of Allāh the Exalted. There is no movement, no benefit, and no harm except by His Will. He alone is the One Who brings about good and repels harm. Allāh the Exalted said:

³³ *Ṣaḥīḥ Muslim* 2285

﴿ وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ﴾

And if Allāh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His favor.

[Sūrah Yūnus 10:107]

The Prophet ﷺ said to ‘Abdullāh bin ‘Abbās ؓ:

وَأَعْلَمُ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعُوا عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَّمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ كَتَبَهُ اللَّهُ عَلَيْكَ.

Know that if the entire creation were to gather together to do something to benefit you, you would never get any benefit except if Allāh had written it for you. And if they were to gather to do something to harm you, you would never be harmed except if Allāh had written it for you.³⁴

If the slave completely devotes himself to *tawhīd*, fearing other than Allāh will leave his heart. His enemies will become too insignificant to him for him to fear them along with fearing Allāh; rather, he will fear Allāh alone. He will busy himself with love of Allāh, awe of Him, devotion to Him, and reliance upon him. He will view fearing his enemies and pondering over them to be a deficiency of his *tawhīd*. Surely, Allāh will defend those who believe in Him. *Tawhīd* is the greatest protection from Allāh; whoever enters it is protected. Some of the Salaf said, “Whoever fears Allāh, everything will fear him, and whoever does not fear Allāh will fear everything.”

These are ten ways to protect against the evil of the envier, the evil eye, and the magician. There are no better means than turning towards Allāh, having devotion towards Him, relying upon Him, trusting

³⁴ *Jāmi’ at-Tirmidhi* 2706

Ten Ways To Protect Against Envy

in Him, and fearing none but Him. The slave only fears Allāh, only hopes in Allāh, and does not attach his heart to anyone but Allāh. And he does not seek relief from other than Allāh.

عشرة أسباب العصمة من كيده الشيطان الرجيم

Ten Ways To Protect Against The Plots Of The Shayṭān³⁵



✽ **FIRST:** The person can protect himself from the plots of the Shayṭān by seeking refuge in Allāh from the Shayṭān. Allāh the Exalted said:

﴿وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

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

[Sūrah Fuṣṣilat 41:34-36]

And He said:

﴿وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

And if an evil whisper comes to you from the Shayṭān,

³⁵ Taken from the book *Amazing Benefits*.

**then seek refuge with Allāh. Verily, He is All-Hearer,
All-Knower.**

[Sūrah al-A'rāf 7:200]

As we have previously mentioned, “hearing” here means “responding,” not general hearing. Reflect upon the subtlety of the Qur'ān and how it affirms the attributes of hearing and knowledge for Allāh by mentioning the pronoun “He,”³⁶ showing that He is specified with these attributes.

﴿ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾

Verily, He is the All-Hearer, the All-Knower.

[Sūrah Fuṣṣilat 41:36]

The command to seek refuge in Allāh comes after one of the most difficult commands: the command to respond with good to those who harm you. No one can implement this command except those who are patient and those who have been granted a great portion of good.

In Sūrah al-A'rāf, He commands us to turn away from the ignorant, and He does not command us to respond with kindness to those who harm us. And this is easier upon the soul.

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾

**Show forgiveness, enjoin what is good, and turn away
from the foolish.**

[Sūrah al-A'rāf 7:199]

The Shayṭān is more diligent in trying to prevent you from responding with good to those who harm you than he is in preventing you from turning away from them. Sulaymān bin Ṣurad said:

كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَانِ يَسْتَبَانِ، فَأَحَدُهُمَا

³⁶ **Translator's note:** This is because the pronoun “He” is mentioned twice in the verse. Thus, the literal translation is: “Verily He, He is the All-Hearer, the All-Knower.”

أَحْمَرَ وَجْهَهُ وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ذَهَبَ عَنْهُ مَا يَجِدُ.

“I was sitting with the Prophet ﷺ, and two men were slandering one another. One of them was red in the face and the veins on his neck were standing out. The Prophet ﷺ said, ‘I know a word which, if he were to say it, what he feels would go away. If he said, “I seek refuge with Allāh from the accursed Shayṭān,” what he feels would go away.’”³⁷

✽ SECOND: Reciting Sūrah al-Falaq and Sūrah an-Nās has amazing effects in seeking refuge with Allāh from the Shayṭān’s evil and repelling him. For this reason, the Prophet ﷺ said:

مَا تَعُوذَ الْمُتَعَوِّذُونَ بِمِثْلِهِمَا.

Those who seek refuge can never seek refuge with anything like them.³⁸

The Prophet ﷺ would seek refuge with these two *suwar* every night before bed, and he ordered ‘Uqbah to recite them at the end of each prayer. He ﷺ said:

إِنَّ مَنْ قَرَأَهُمَا مَعَ سُورَةِ الْإِخْلَاصِ ثَلَاثًا حِينَ يُمَسِّي وَثَلَاثًا حِينَ يُصْبِحُ كَفَّتَهُ مِنْ كُلِّ شَيْءٍ.

Verily, whoever recites these two *suwar* along with Sūrah al-Ikhlās three times in the evening and three times in the morning, it will suffice him from everything.³⁹

✽ THIRD: Reciting Āyatul-Kursi is a protection from the plots of

³⁷ *Ṣaḥīḥ al-Bukhārī* 3282

³⁸ *Sunan Abī Dāwūd* 1463

³⁹ *Sunan Abī Dāwūd* 5082

the Shaytān. Abū Hurayrah رضي الله عنه narrated:

وكلني رسول الله - صلى الله عليه وسلم - بحفظ زكاة رمضان فأتاني آت فجعل يحثو من الطعام فأخذته وقلت: لأرفعنك إلى رسول الله - صلى الله عليه وسلم - قال: دعني فإنني محتاج وعلي عيال ولي حاجة شديدة قال فخليت عنه فأصبحت فقال النبي - صلى الله عليه وسلم - يا أبا هريرة ما فعل أسيرك البارحة؟ قال: قلت يا رسول الله شكا حاجة شديدة وعيالا فرحمته وخليت سبيله قال أما إنه قد كذبتك وسيعود فعرفت أنه سيعود لقول رسول الله - صلى الله عليه وسلم - أنه سيعود.

فرصدته فجاء يحثو من الطعام فأخذته فقلت لأرفعنك إلى رسول الله صلى الله عليه وسلم قال: دعني فإنني محتاج وعلي عيال لا أعود فرحمته وخليت سبيله فأصبحت فقال لي رسول الله - صلى الله عليه وسلم - يا أبا هريرة ما فعل أسيرك البارحة قلت يا رسول الله شكا حاجة وعيالا فرحمته فخليت سبيله قال أما إنه قد كذبتك وسيعود.

فرصدته الثالثة فجاء يحثو من الطعام فأخذته فقلت لأرفعنك إلى رسول الله بها وهذا آخر ثلاث مرات أنك تزعم أنك لا تعود ثم تعود فقال: دعني أعلمك كلمات ينفعك الله بها قلت وما هي؟ قال: إذا أويت إلى فراشك فاقراً آية الكرسي "الله لا إله إلا هو الحي القيوم" حتى تختتم الآية فإنك لن يزال عليك من الله حافظ ولا يقربك شيطان حتى تصبح فخليت سبيله.

فأصبحت فقال لي رسول الله - صلى الله عليه وسلم - ما فعل أسيرك البارحة؟ قلت يا رسول الله زعم أنه يعلمني كلمات ينفعني الله بها

فخليت سبيله قال: ما هي؟ قال: قال لي إذا أويت إلى فراشك فاقرا آية الكرسي من أولها حتى تختم الآية "الله لا إله إلا هو الحي القيوم" وقال لي لن يزال عليك من الله حافظ ولا يقربك شيطان حتى تصبح وكانوا أحرص شيء على الخير فقال النبي - صلى الله عليه وسلم - أما إنه صدقك وهو كذوب تعلم من تخاطب من ثلاث ليال يا أبا هريرة قلت لا قال: ذاك شيطان .

The Messenger of Allāh ﷺ appointed me to guard the Ramadān *zakāh*. Someone came and started taking some of the food. I grabbed hold of him and said, "I am going to take you to the Messenger of Allāh ﷺ!" He said, "Let me be, for I am in need and I have children, and I am in great need." So I let him go. The following morning, the Prophet ﷺ said, "O Abū Hurayrah, what did your prisoner do last night?" I said, "O Messenger of Allāh, he complained of being in great need and having children to look after, so I took pity on him and let him go." He said, "But he was lying, and he will be back." So I knew that he would come back, because of what the Messenger of Allāh ﷺ had said.

I lay in wait for him, and he came and started taking some of the food. I grabbed hold of him and said, "I am going to take you to the Messenger of Allāh ﷺ!" He said, "Let me be, for I am in need and I have children. I will not come back again." So I took pity on him and let him go. The following morning, the Prophet ﷺ said, "O Abū Hurayrah, what did your prisoner do last night?" I said, "O Messenger of Allāh, he complained of being in great need and having children to look after, so I took pity on him and let him go." He said, "But he was lying, and he will be back."

So I lay in wait for him on the third night, and he came and started taking some of the food. I grabbed hold of him and said, "I am going to take you to the Messenger of Allāh ﷺ! This is the third and last time. You said that you would not come back, then you did come back." He said, "Let me go, and I will teach you some words by which Allāh will benefit you." I said, "What are they?" He said, "When you

lie down in your bed, recite Āyatul-Kursi: ‘Allāh! *Lā ilāha illā Huwa* (none has the right to be worshiped but He), the Ever Living, the One Who sustains and protects all that exists...’ until the end of the *āyah*; then you will have a protector from Allāh and no *shayṭān* will come near you until morning arrives.” Then I let him go.

The following morning, the Prophet ﷺ said, “What did your prisoner do last night?” I said, “O Messenger of Allāh, he claimed that he would teach me some words by which he said Allāh would benefit me, then I let him go.” He asked, “What are they?” I said, “He told me, when you lie down in your bed, recite Āyatul-Kursi from the beginning to the end of the *āyah*: ‘Allāh! *Lā ilāha illā Huwa* (none has the right to be worshiped but He), the Ever Living, the One Who sustains and protects all that exists...’ And he told me [if you do this] you will have a protector from Allāh and no *shayṭān* will come near you until morning arrives.” And they [the Ṣaḥābah] were always keen to do good. The Prophet ﷺ said, “He indeed told you the truth, even though he is a liar. Do you know who you have been speaking with for the past three nights, O Abū Hurayrah?” I said, “No.” He said, “That was a *shayṭān*.”⁴⁰

✽ FOURTH: Reciting Sūrah al-Baqarah is a protection from the plots of the Shayṭān. Abū Hurayrah رضي الله عنه said:

لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ فِيهِ الْبَقْرَةُ لَا يَدْخُلُهُ الشَّيْطَانُ.

Do not make your homes like graveyards. Verily, the Shayṭān will not enter the home in which Sūrah al-Baqarah is recited.⁴¹

✽ FIFTH: Reciting the final two verses of Sūrah al-Baqarah is a protection from the plots of the Shayṭān. Abū Mūsā al-Anṣārī narrated that the Prophet ﷺ said:

مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقْرَةِ فِي لَيْلَةٍ كَفَّاهُ.

⁴⁰ Ṣaḥīḥ al-Bukhārī 2311

⁴¹ Jāmi’ at-Tirmidhī 3118

Whoever recites the last two verses of Sūrah al-Baqarah at night, that will be sufficient for him.⁴²

And he ﷺ said:

إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ بِالْفِي عَامٍ أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ الْبَقَرَةِ فَلَا يُقْرَأُ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرَبَهَا شَيْطَانٌ.

Indeed, Allāh wrote in a book 2,000 years before He created the heavens and the earth, and He sent down two *āyāt* from it to end Sūrah al-Baqarah with. If they are recited for three nights in a home, no *shayṭān* shall come near it.⁴³

❦ SIXTH: A protection from the plots of the Shayṭān is to recite the first three verses of Sūrah Hā-Mīm⁴⁴ along with Āyatul-Kursi:

﴿ حَم ١ ﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿ ٢ ﴾ غَافِرِ
الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ط لَا إِلَهَ إِلَّا
هُوَ ط إِلَيْهِ الْمَصِيرُ ﴿ ٣ ﴾

Hā, Mīm. The revelation of the Book (this Qur'ān) is from Allāh, the All-Mighty, the All-Knower. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favors); none has the right to be worshiped but He, to Him is the final return.

[Sūrah Ghāfir 40:1-3]

Abū Hurayrah said that the Prophet ﷺ said:

مَنْ قَرَأَ حَمَ الْمُؤْمِنِ إِلَى: (إِلَيْهِ الْمَصِيرُ) وَآيَةَ الْكُرْسِيِّ حِينَ يُصْبِحُ حَفِظَ
بِهِمَا حَتَّى يُمْسِيَ وَمَنْ قَرَأَهُمَا حِينَ يُمْسِي حَفِظَ بِهِمَا حَتَّى يُصْبِحَ.

⁴² *Ṣaḥīḥ al-Bukhārī* 5051

⁴³ *Jāmi' at-Tirmidhī* 3124

⁴⁴ Sūrah Hā-Mīm refers to Sūrah Ghāfir (Sūrah 40).

Whoever recites Hā-Mīm al-Mu'min up to the verse “To Him is the return” (40:1-3) and Āyatul-Kursi when he reaches the morning, he will be protected by them until the evening. And whoever recites them when he reaches the evening, he will be protected by them until the morning.⁴⁵

Although ‘Abdur-Rahmān al-Mulaki has been criticized regarding his memory, the *ḥadīth* is strengthened by the *ḥadīth* of Āyatul-Kursi.

☞ SEVENTH: A protection from the Shayṭān is to say 100 times:

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير.

There is nothing worthy of worship except Allāh alone, without partners. To Him belongs the dominion and to Him belongs the praise, and He has power over all things.

The Prophet ﷺ said, “Whoever says 100 times a day:

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير.

‘There is nothing worthy of worship except Allāh alone, without partners. To Him belongs the dominion and to Him belongs the praise, and He has power over all things.’

“He will have the equivalent of freeing 10 slaves, 100 good deeds will be written for him, 100 sins will be erased from him, and he will be protected from the Shayṭān for that day until evening comes. No one can do anything better than what he has done except one who does more than that.”⁴⁶

Therefore, this is a great protection, with noble benefits and easy profits for the one for whom Allāh makes it easy.

⁴⁵ *Jāmi’ at-Tirmidhi* 3120

⁴⁶ *Ṣaḥīḥ al-Bukhārī* 3293

✽ EIGHTH: From the greatest protections against the Shayṭān is to remember Allāh much. The Prophet ﷺ said:

إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا وَإِنَّهُ كَادَ أَنْ يُبْطِئَ بِهَا فَقَالَ عِيسَى إِنَّ اللَّهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ لِتَعْمَلَ بِهَا وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا فَأَمَّا أَنْ تَأْمُرَهُمْ وَإِمَّا أَنَا أَمْرُهُمْ. فَقَالَ يَحْيَى أَخْشَى أَنْ سَبَقْتَنِي بِهَا أَنْ يُخَسَفَ بِي أَوْ أُعَذَّبَ فَجَمَعَ النَّاسَ فِي بَيْتِ الْمَقْدِسِ فَأَمْتَلَأَ الْمَسْجِدَ وَقَعَدُوا عَلَى الشَّرَفِ.

فَقَالَ إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأَمُرْكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوْلَهُنَّ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَإِنَّ مَثَلَ مَنْ أَشْرَكَ بِاللَّهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِذَهَبٍ أَوْ وَرِقٍ فَقَالَ هَذِهِ دَارِي وَهَذَا عَمَلِي فَأَعْمَلْ وَأَدِّ إِلَيَّ فَكَانَ يَعْمَلُ وَيُؤَدِّي إِلَى غَيْرِ سَيِّدِهِ فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ.

وَإِنَّ اللَّهَ أَمَرَكَ بِالصَّلَاةِ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ وَأَمَرَكَ بِالصِّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ فِي عِصَابَةٍ مَعَهُ صُرَّةٌ فِيهَا مِسْكٌ فَكُلُّهُمْ يَعْجَبُ أَوْ يُعْجِبُهُ رِيحُهَا وَإِنَّ رِيحَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ.

وَأَمَرَكَ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوَّ فَأَوْثَقُوا يَدَهُ إِلَى عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ فَقَالَ أَنَا أَفْدِيهِ مِنْكُمْ بِالْقَلِيلِ وَالْكَثِيرِ. فَفَدَى نَفْسَهُ مِنْهُمْ وَأَمَرَكَ أَنْ تَذْكُرُوا اللَّهَ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي أَثَرِهِ سِرَاعًا حَتَّى إِذَا أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَحْرَزَ نَفْسَهُ مِنْهُمْ كَذَلِكَ الْعَبْدُ لَا يُحْرِزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ “وَأَنَا أَمْرُكُمْ بِخَمْسٍ اللَّهُ أَمَرَنِي بِهِنَّ السَّمْعُ وَالطَّاعَةُ وَالْجِهَادُ وَالْهَجْرَةُ وَالْجَمَاعَةُ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يَرْجِعَ وَمَنْ ادَّعَى دَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُثَا جَهَنَّمَ”. فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ قَالَ ”وَإِنْ صَلَّى وَصَامَ فَادْعُوا بِدَعْوَى اللَّهِ الَّذِي سَمَّاكُمْ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ.“

Indeed, Allāh commanded Yahyā bin Zakariyyah with five commandments to abide by, and to command the Children of Isrā'il to abide by them. But he was slow in doing so, so 'Īsā said, “Indeed, Allāh commanded you with five commandments to abide by and to command the Children of Isrā'il to abide by. Either you command them or I shall command them.” So Yahyā said, “I fear that if you precede me in this, then the earth may swallow me, or I shall be punished.” So he gathered the people in Jerusalem, and they filled [the *masjid*] and sat upon its balconies.

So he said, “Indeed, Allāh has commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allāh and do not associate anything with him. The parable of the one who associates others with Allāh is that of a man who buys a servant with his own gold or silver, then he says to him, ‘This is my home and this is my business, so take care of it and give me the profits.’ So he takes care of it and gives the profits to someone other than his master. Which of you would live to have a servant like that?

“And Allāh commands you to perform *ṣalāh*, and when you perform *ṣalāh*, then do not turn away, for Allāh is facing the face of His worshiper as long as he does not turn away. And He commands you with fasting, for indeed, the parable of fasting is that of a man in a group with a sachet containing musk—all of them enjoy its fragrance. Indeed, the breath of the fasting person is more pleasant to Allāh than the scent of musk.

“And He commands you to give charity. The parable of that is a man

captured by his enemies, who tie his hands to his neck, and they come to him to beat his neck. Then he says, ‘I can ransom myself from you with a little or a lot,’ so he ransoms himself from them. And He commands you to remember Allāh, for indeed, the parable of that is a man whose enemy quickly tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshiper is; he does not protect himself from the Shayṭān except by the remembrance of Allāh.”

The Prophet ﷺ said, “And I command you with five that Allāh commanded me with: Listening and obeying, *jihād*, *hijrah*, and the Jamā’ah. For indeed, whoever parts from the Jamā’ah the measure of a hand-span, then he has cast off the yoke of Islām from his neck, unless he returns. And whoever calls with the call of Jāhiliyyah, then he is from the coals of Hell.” A man said, “O Messenger of Allāh! Even if he performs *ṣalāh* and fasts?” So he ﷺ said, “Even if he performs *ṣalāh* and fasts. So call with the call that Allāh named you with: Muslims, believers, worshippers of Allāh.”⁴⁷

In this *ḥadīth*, the Prophet ﷺ informed us that the slave can only protect himself from the Shayṭān by the remembrance of Allāh. And this is exactly what Sūrah an-Nās alludes to—this *sūrah* describes him (the Shayṭān) as one who withdraws when the person remembers Allāh. When the person is heedless of Allāh, the Shayṭān throws whispers into his heart, which are the beginning of every evil. Thus, there is no protection from the Shayṭān like the remembrance of Allāh.

✽ NINTH: *Wuḍū’* and prayer are from the greatest protections from the Shayṭān, especially at the times of anger or desires. Anger and desires are fire in the heart of the son of Ādam. The Prophet ﷺ said:

أَلَا وَإِنَّ الْغَضَبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ، أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ
وَأَنْتِفَاحِ أَوْدَاجِهِ، فَمَنْ أَحَسَّ بِشَيْءٍ مِنْ ذَلِكَ فَلْيَلْصِقْ بِالْأَرْضِ.

Behold! Anger is an ember in the heart of the son of Ādam, as you

⁴⁷ *Jāmi’ at-Tirmidhi* 3102

see it in the redness of his eyes and the bulge of his jugular veins. So whoever senses something from that, let him cling to the ground.⁴⁸

And he ﷺ said:

إِنَّ الشَّيْطَانَ خُلِقَ مِنْ نَارٍ وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ.

Verily, the Shayṭān was created from fire, and fire is extinguished only with water.⁴⁹

Thus, the person does not extinguish the ember of anger and desires with anything like *wudū'* and prayer. They are fire, and *wudū'* extinguishes fire. And if the prayer contains humility, focus, and turning to Allāh, then all the traces of anger and desires will go away. This is something that has been experienced and is too well-known to require evidence.

✽ TENTH: A protection from the Shayṭān is restraining the glance, avoiding excessive speech and food, and not mixing with the people excessively. The Shayṭān gains mastery over the son of Ādam through these four doors.

The wandering glance transports the image to the heart and distracts the mind with it. Thus, *fitnah* starts with a curious glance. The Prophet ﷺ said:

النَّظْرَةُ سَهْمٌ مَسْمُومٌ مِنْ سِهَامِ إِبْلِيسَ، فَمَنْ غَضَّ بَصَرَهُ لِلَّهِ أَوْرَثَهُ اللَّهُ حَلَاوَةً يَجِدُهَا فِي قَلْبِهِ إِلَى يَوْمٍ يَلْقَاهُ.

The look is a poison arrow from the arrows of Iblīs. Thus, whoever lowers his gaze for Allāh, Allāh will grant him a sweetness that he will find in his heart until the day he meets Him.⁵⁰

Many of the great calamities occur by way of the glance of the eyes.

⁴⁸ *Jāmi' at-Tirmidhi* 2191

⁴⁹ *Sunan Abī Dāwūd* 4784

⁵⁰ *Al-Mustadrak* by al-Hākim (313/4)

How many looks have been followed by destruction! The wandering glance is the foundation for devastation.

As for excessive talking, it opens doors of evil upon the slave, all of which are entrances for the Shayṭān. Refraining from excessive talking closes all of these doors. How many wars have started from one word! The Prophet ﷺ said to Mu‘ādh:

أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلُّهُ؟ قُلْتُ: بَلَى يَا نَبِيَّ اللَّهِ. فَأَخَذَ بِلِسَانِهِ وَقَالَ:
كُفَّ عَلَيْكَ هَذَا. فَقُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ! فَقَالَ:
ثَكَلْتِكَ أُمَّكَ يَا مُعَاذُ، وَهَلْ يَكُتِبُ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى
مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟

“Shall I not tell you what is the foundation of all that?” I [Mu‘ādh] said, “Of course, O Prophet of Allāh.” He took hold of his tongue and said, “Control this.” I said, “O Prophet of Allāh, will we be held responsible for what we say with it?” He said, “May your mother be bereft of you, O Mu‘ādh! Will the people be thrown into Hell on their faces or on their noses for anything other than the harvest of their tongues?”⁵¹

Anas bin Mālik ؓ narrated:

تُوْفِّي رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ يَعْنِي رَجُلٌ أَبْشِرُ بِالْجَنَّةِ. فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلَا تَدْرِي فَلَعَلَّهُ تَكَلَّمَ فِيمَا لَا يَعْنِيهِ أَوْ بَخَلَ بِمَا لَا
يَنْقُصُهُ.

A man among his companions was dying, so he said (meaning, a man said to him), “Glad tidings of Paradise.” To which the Messenger of Allāh ﷺ said, “You do not know. Perhaps he spoke of what did not concern him or he was greedy with what would not decrease him.”⁵²

Most of the sins are birthed through excessive looking and exces-

⁵¹ Sunan Ibn Mājah 3973

⁵² Jāmi’ at-Tirmidhi 2316

sive talking. These two are the widest entrances for the Shayṭān. The openings of these two doors are never filled, in contrast to the desire of the stomach. If a person fills his stomach, he no longer desires food; as for the eye and the tongue, if you don't monitor them, they will never subside. The Salaf used to warn against excessive looking and talking. They would say:

مَا عَلَى الْأَرْضِ شَيْءٌ أَحْوَجُ إِلَيَّ طُولِ سَجْنٍ مِنْ لِسَانٍ .

There is nothing on the face of the earth more deserving of imprisonment than the tongue.⁵³

As for excessive eating, then it is a caller to many evils, as it incites the body toward sins while making it too sluggish for worship. And these two are sufficient evil. How much sin has come from a full stomach and excessive eating! And how many acts of worship have been left unperformed due to excessive food! Whoever safeguards the evil of his stomach has been protected from a great evil. The Shayṭān gains greater mastery over the person who fills his stomach. Thus, it is mentioned in some narrations: "Slow down the movement of the Shayṭān with fasting." The Prophet ﷺ said:

مَا مَلَأَ آدَمِيَّ وَعَاءٌ شَرًّا مِنْ بَطْنٍ .

The human has not filled a vessel worse than his stomach.⁵⁴

It would be sufficient as evil if the other harm of filling the stomach was that it brings about heedlessness from the remembrance of Allāh. And if the heart is heedless of Allāh for one hour, the Shayṭān will pounce on him.

As for excessive mixing with the people, it is an incurable disease that brings about every evil. How many blessings have been snatched away due to mixing with the people! How much animosity has been

⁵³ **Translator's note:** This is the statement of 'Abdullāh bin Mas'ūd ؓ, collected in the book *Az-Zuhd* by Ibn Abi 'Āsim.

⁵⁴ *Jāmi' at-Tirmidhi* 2380

sewn and planted in hearts, and how many feuds that can rip away mountains remain in the hearts due to this! Excessive mixing with the people is destruction in this life and the next. It is only befitting to mix with the people when necessary.

In relation to mixing with the people, you must put them into four categories. If you mix them together and don't differentiate between them, evil will enter upon you.

The First Category: Those whom you mix with like they were nourishment—you can't do without them, day or night. When you have taken your need from them, you leave them, and when you need them again, you mix with them; this is constant. They are more cherished than red sulfur. They are those who have knowledge of Allāh, His commands, the plots of His enemy, and the illnesses of the heart and its medicine. They are those who are sincere to Allāh, His Book, His Messenger, and the creation. As for this category of people, mixing with them is always profitable.

The Second Category: Those whom you mix with like medicine—you need it when you are sick. So long as you are healthy, you have no need to mix with them. They are those with whom you have to mix for the betterment of sustaining a living and receiving what you need from commerce and transactions, counseling, and medical treatment. When you have your need, you no longer mix with them.

The Third Category: Those with whom mixing is like an illness, and it varies according to the strength or weakness.

Mixing with some of them is like an incurable disease or a chronic illness. These are those who don't benefit you in the religion or the worldly life; rather, it's a must that the religion and the worldly life will be destroyed, or at least one of them will be. If mixing with them is forced upon you, it is a deadly sickness.

Mixing with some of them is like a toothache—if you remove the tooth, the pain will go away.

And mixing with some of them is like a fever. He is the annoying, abominable person. He doesn't know how to speak and benefit you, nor does he know how to be silent so you can benefit him. He doesn't know himself well enough to put himself in his proper place. Each time he speaks, he views himself as fine perfume freshening the gathering.

The Fourth Category: Whoever mixes with them is completely destroyed. Mixing with them is equivalent to eating poison. This category is extremely prevalent among the people, may Allāh not increase their numbers. They are the people of innovation and misguidance, those who block the Sunnah of the Messenger of Allāh ﷺ. They call to opposing the Sunnah, and they impede and divert people from the path of Allāh. They put innovation in the place of Sunnah and Sunnah in the place of innovation, good in the place of evil and evil in the place of good.

If you dispense *tawḥīd* among them, they say, "You are diminishing the status of the righteous men!" If you dispense following the Sunnah of the Messenger of Allāh ﷺ among them, they say, "You have wasted the Imāms who are to be followed!" If you describe Allāh how He describes Himself and how His Messenger describes Him, without exceeding the proper bounds or being negligent, they say, "You resemble Him to the creation!" If you command with what Allāh and His Messenger command, and forbid what Allāh and His Messenger forbid, they say, "You are a troublemaker!" If you follow the Sunnah and leave what opposes it, they say, "You are from the people of *bid'ah* and misguidance!"

And if you leave what you are upon and follow their desires, then with Allāh you will be from the losers, and according to them you will be a hypocrite! Therefore, be firm in seeking the pleasure of Allāh by angering them, and have no concern for their criticism.

Whoever has a guard on his heart to prevent these four matters—excessive looking, speech, eating, and mixing with the people—from entering his heart, and he utilizes what we mentioned to protect against the Shayṭān, then he has taken his portion of success, and he

has closed a door of the Hellfire and opened a door of mercy which he shall be submerged in.

Allāh is the One who grants success, and there is no Lord other than Him and no deity worthy of worship besides Him.