

Talbīs Iblīs: The Devil's Deceptions	
Author	Ibn al-Jawzī (d. 597 AH)
Learning about evil Hudhayfah	<p>Identifying evil is a form of warning from it</p> <ul style="list-style-type: none"> “People used to ask Allah’s Messenger about goodness, while I used to ask him about evil out of fear that it might harm me” <p>كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةً أَنْ يُذَكِّرَنِي</p>
Adherence to the Sunnah and the Jamā’ah	<p>“The devil is to humans just as a wolf is to sheep. He takes the sheep that goes astray. So beware of side roads in a valley and stick to the Jamā’ah, the community and the masjid”</p> <p>قَالَ ﷺ: إِنَّ الشَّيْطَانَ ذُنُوبُ الْإِنْسَانِ كَذُنُوبِ الْغَنَمِ يَأْخُذُ الشَّاةَ الْقَاصِيَةَ وَالنَّاحِيَةَ فَيَأْكُمُ وَالشُّعَابَ وَعَلَيْكُمْ بِالْجَمَاعَةِ وَالْعَامَةِ وَالْمَسْجِدِ</p> <p>“Stick to the Jamā’ah, for Allah SWT will never gather my nation over anything except guidance”</p> <p>فَعَلَّيْكُمْ بِالْجَمَاعَةِ فَإِنَّ اللَّهَ لَمْ يَجْمَعْ أُمَّتِي إِلَّا عَلَى الْهُدَى</p> <p>Thawrī: “No saying and action is proper unless accompanied with intention, and no saying, action and intention is proper unless they are consistent with the Sunnah”</p> <p>وَلَا يَسْتَقِيمُ قَوْلٌ وَعَمَلٌ إِلَّا بِنِيَّةٍ وَلَا يَسْتَقِيمُ قَوْلٌ وَعَمَلٌ وَنِيَّةٌ إِلَّا بِمُوَافَقَةِ السَّنَةِ</p> <p>“Whoever rejects my Sunnah he is not from me”</p> <p>مَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي</p>
Bid’ah	<p>Thawrī: Bid’ah is more beloved to Iblīs than a regular sin, because it is possible to repent from a regular sin, but not possible to repent from a bid’ah (i.e. because the innovator does not think it is bad)</p> <p>الْبِدْعَةُ أَحَبُّ إِلَى إِبْلِيسَ مِنَ الْمَعْصِيَةِ، الْمَعْصِيَةُ يُتَابُ مِنْهَا، وَالْبِدْعَةُ لَا يُتَابُ مِنْهَا</p> <p>Al-Layth ibn Sa’d: “If I were to see an innovator walking on water I would still not accept him”</p> <p>لَوْ رَأَيْتُ صَاحِبَ بِدْعَةٍ يَمْشِي عَلَى الْمَاءِ مَا قَبِلْتُهُ</p>
Meaning of bid’ah	<p>Bid’ah is defined as a practice that has no origin in the Sharī’ah</p> <ul style="list-style-type: none"> If something was innovated without contradicting the Sharī’ah then still most of the Salaf disliked it <ul style="list-style-type: none"> They used to turn away from every innovation even if it was permissible <p>فَإِنْ ابْتَدَعَ شَيْءٌ لَا يَخَالِفُ الشَّرِيعَةَ وَلَا يُوجِبُ التَّعَاطِيَّ عَلَيْهَا فَقَدْ كَانَ جُمْهُورُ السَّلَفِ يَكْرَهُونَهُ وَكَانُوا يَنْفَرُونَ مِنْ كُلِّ مُبْتَدِعٍ وَإِنْ كَانَ جَائِزًا</p> <ul style="list-style-type: none"> The Salaf did not see harm in practicing some innovations that did not contradict the Sharī’ah <ul style="list-style-type: none"> People used to pray tarāwīh individually and later ‘Umar RA gathered them to pray behind Ubayy bin Ka’b saying “what a good bid’ah this is” <ul style="list-style-type: none"> ‘Umar RA did so because prayer in

	<p>congregation is prescribed by Sharī'ah</p> <p>أن الناس كانوا يصلون في رمضان وحدانا وكان الرجل يصلي فيصلي بصلاته الجماعة فجمعهم عمر بن الخطاب على أبي بن كعب فلما خرج فرأهم قال نعمت البدعة هذه لأن صلاة الجماعة مشروعة</p>
<p>73 sects</p> <p>Division of the people of bid'ah</p>	<p>"My nation will split into 73 sects, all of which will be in the Hellfire, except one, will be in Paradise"</p> <p>وَتَفَرَّقَتْ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً</p> <p>Some of these sects are:</p> <ul style="list-style-type: none"> - Mu'tazilah - claimed the creationism of the Quran and denied seeing Allah in the Hereafter - Shaytāniyyah - claimed that Allah did not create the devil - Raywandiyyah - claimed that it was permissible to act upon any of the books revealed from Allah, whether these books were abrogated or not - Zanadiqah - claimed that no one could confirm a god, because such confirmation may not take place except through the five senses and that which may not be sensed may not be confirmed - Fāniyyah - claimed that Paradise and Hellfire would eventually vanish - Mushabbihah - claimed that Allah's Sight was just like our sight, and His hand was just like our hand - 'Alawiyyah - claimed that the revelation was supposed to be delivered to Ali RA and that Jibrīl erred - Imāmiyyah - claimed that the world would always have an Imam from the offspring of Husayn RA and that Jibrīl would teach the Imam until his death and then a new Imam would take his place - Af'aliyyah - claimed that human actions were not controlled by humans and instead, we are driven to do things just like cattle are driven by rope - Sābiqiyyah - claimed that a fortunate person will not be harmed by his sins, and an unfortunate person will not benefit from his righteous deeds - Hibbiyyah - claimed that whoever drinks from the glass of Allah's Love, then all forms of obligatory worship are dropped off him - Khawfiyyah - claimed that whoever loves Allah then he is not to fear Him, because a lover must not fear his loved one
Excess	The devil entices the human to be excessive in general
Hot-temperedness	<p>Wabih bin Munabbih: A monk asked the devil when he had appeared to him: Which of human manners are most helpful for you to overtake a human? He replied: Hot-temperedness. When a servant is hot-tempered we play with him just as kids play with a ball</p> <p>قَالَ رَاهِبٌ لِلشَّيْطَانِ وَقَدْ بَدَأَ لَهُ أَيُّ أَخْلَاقِ بَنِي آدَمَ أَعْوَنَ لَكَ عَلَيْهِمْ قَالَ الْحِدَّةُ ، إِنَّ الْعَبْدَ إِذَا كَانَ حَدِيدًا قَلْبَنَاهُ كَمَا يَقْلَبُ الصَّنِيَانُ الْكُرَّةَ</p>

Women	<p>Iblīs: Never be alone with a woman that is not lawful to you. Because whenever someone does so, I personally accompany him and use her to seduce him</p> <p>لَا تَخْلُونِ بِأَمْرًا لَا تَحِلُّ لَكَ قَطُّ فَإِنَّهُ مَا خَلَا رَجُلٌ بِأَمْرًا لَا تَحِلُّ لَهُ إِلَّا كُنْتُ صَاحِبَهُ دُونَ أَصْحَابِي حَتَّى أَفْتِنَهُ بِهَا</p>
A devil companion	<p>Allah's Messenger ﷺ said: Each human has been assigned one jinn and one angel. They asked him ﷺ: Is this the same for you? He replied: It is the same for me, but Allah has helped me against my jinn, he became Muslim and does not tell me to do anything but good</p> <p>مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَةِ ، قَالُوا وَإِيَّاكَ يَا رَسُولَ اللَّهِ قَالَ: وَإِيَّايَ وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَلَا يَأْمُرُنِي إِلَّا بِحَقٍّ</p> <p>Allah's Messenger ﷺ said: The devil has an effect on the son of Adam and so does the angel. The devil threatens bad outcomes and rejection of the truth. The angel promises a good end and belief in the truth. Whoever finds the latter let him thank Allah for it. Whoever finds the former, let him seek refuge from the devil. The Prophet then recited: Satan threatens you with poverty and orders you to immorality</p> <p>إِنَّ الشَّيْطَانَ لَمَّةٌ بَابْنِ آدَمَ وَلِلْمَلَكِ لَمَّةٌ فَأَمَّا لَمَّةُ الشَّيْطَانِ فَايْعَادُ بِالشَّرِّ وَتَكْذِيبُ بِالْحَقِّ وَأَمَّا لَمَّةُ الْمَلَكِ فَايْعَادُ بِالْخَيْرِ وَتَصْدِيقُ بِالْحَقِّ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ الْآخَرَى فَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ ثُمَّ قَرَأَ: الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ</p>
Doubts about Allah	<p>The Prophet ﷺ : Indeed the devil comes to a person and says: Who created you? He replies: Allah. The devil says: So who created Allah? When one of you finds such whisperings let him say: I believe in Allah and His Messengers</p> <p>إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَكَ فَيَقُولُ اللَّهُ فَيَقُولُ فَمَنْ خَلَقَ اللَّهَ فَإِذَا وَجَدَ أَحَدَكُمْ ذَلِكَ فَلْيَقُلْ أَمَنْتُ بِاللَّهِ وَرَسُولِهِ فَإِنَّ ذَلِكَ يَذْهَبُ عَنْهُ</p>
Utility in seeking Allah's protection	<p>One of the Salaf: If you try to pass by some sheep and the shepherd's dog barks at you to prevent you from passing, don't try to fight and repel the dog as this would take too long, instead, seek the assistance of the sheep's owner</p>
Strength of the devil's influence	<p>Iblīs influences people as much as possible</p> <ul style="list-style-type: none"> - His influence depends on how alert, negligent, ignorant and knowledgeable they are
Materialists/Atheists (al-Dahriyyah)	<p>These people denied Allah's existence because they failed to sense Him with their senses</p> <p>If a person passes by a piece of land with no buildings, then returns to find a wall built there, he would realize that there must have been a builder who built the wall</p> <ul style="list-style-type: none"> - If a person only contemplates over himself, that would be enough of a proof - The human body contains wisdoms that may not be compiled in a book <p>فَإِنَّ الْإِنْسَانَ لَوْ مَرَّ بِقَاعٍ لَيْسَ فِيهِ بَنِيَانٌ ثُمَّ عَادَ فَرَأَى حَائِطًا مَبْنِيًّا عَلِمَ أَنَّهُ لَا بَدَ لَهُ مِنْ بَنَانِهِ</p>

	لو تأمل الإنسان نفسه لكفت دليلا ولشفت غليلا فإن في هَذَا الجسد من الحكم مَا لا يسع ذكره في كتاب
Naturalists	Iblīs convinced some people that all creatures were made by nature since they are made from earth, water, air and fire
Response	Organized actions can only be done by an entity that is knowing and wise <ul style="list-style-type: none"> - Something that doesn't possess knowledge cannot create something that does ومعلوم أن الفعل المنسق المنتظم لا يكون إلا من عالم حكيم فكيف يفعل من ليس عالما وليس قادرا
Philosophers (Falāsafah)	Iblīs deceived Philosophers by making them have opinions that are independent of the teachings of Prophets <ul style="list-style-type: none"> - They spoke on the basis of assumptions - The reason for their error is that humans are unable to comprehend the details of religion without revelation
Idol worshippers	Iblīs convinced some that idols were gods themselves, while others he deceived to think that worshiping these idols brought them nearer to the Creator 'Amr bin Luhayy was the first to change the religion of Ismā'īl and called Arabs to worship idols he brought from Shām The Makkans used to take stones from Makkah as souvenirs and over time began worshiping these stones but continued to practice some teachings of Ibrāhīm and Ismā'īl such as respecting the Ka'bah, circling it, Hajj and 'Umrah Allah condemns the idols: "Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear?" <ul style="list-style-type: none"> - How can humans who can walk, hold, see and hear, unlike idols, worship something inferior? - A person must worship that which created him, not that which he created وَكَاثِبِ الْإِشَارَةِ إِلَى الْعِبَادِ أَيْ أَنْتُمْ تَمْشُونَ وَتَبْطِشُونَ وَتُبْصِرُونَ وَتَسْمَعُونَ وَالْأَصْنَامُ عَاجِزَةٌ عَنْ ذَلِكَ فَكَيْفَ عِبَدَ التَّامِّ النَّاكِصَ وَلَوْ تَفَكَّرُوا لَعَلِمُوا أَنَّ الْإِلَهَ يَصْنَعُ الْأَشْيَاءَ وَلَا يُصْنَعُ وَيُجْمَعُ وَلَيْسَ بِمَجْمُوعٍ وَتَقُومُ الْأَشْيَاءُ بِهِ وَلَا يَقُومُ بِهَا وَإِنَّمَا يَنْبَغِي لِلْإِنْسَانِ أَنْ يَعْبُدَ مَنْ صَنَعَهُ لَا مَا صَنَعَهُ
Jews (Yahūd)	They assumed that 'Uzayr was Allah's son because he came back from the dead and recited the Torah from memory They worshiped the calf because they wanted something that they could sense
Christians (Nasārā)	Iblīs convinced some of them to believe that 'Īsā AS was Allah's son <ul style="list-style-type: none"> - They confirmed 'Īsā's need for food and that he was crucified and unable to repel harm away from himself

<p>Blind following in matters of creed (taqlīd)</p> <p>Ibn Hanbal</p>	<p>Iblīs convinced imitators that proofs may become confusing, and that the truth may become hidden, so it is best to imitate others</p> <ul style="list-style-type: none"> - Jews and Christians imitated their forefathers and scholars, and so did the people of Jāhiliyyah <p>Allah SWT condemned those imitating their forefathers saying: “Indeed they found their fathers on the wrong path, so they made haste to follow in their footsteps” إِنَّهُمْ أَفْوَا أَبَاءَهُمْ ضَالِّينَ فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ</p> <p>Most followers glorify certain people and follow their opinions without adequate analysis</p> <ul style="list-style-type: none"> - People should consider the opinion itself, not the one holding this opinion <p>واعلم أن عموم أصحاب المذاهب يعظم في قلوبهم الشخص فيتبعون قوله من غير تدبر بما قال وهذا عين الضلال لأن النظر ينبغي أن يكون إلى القول لا إلى القائل</p> <p>It is a sign of a lack of knowledge for someone to imitate another man in matters of creed</p> <p>من ضيق علم الرجل أن يقلد في اعتقاده رجلا</p> <ul style="list-style-type: none"> - Proofs of matters of creed are clear and no logical person could not realize them <p>For matters of branches not related to creed then it is better for a layperson to imitate someone knowledgeable</p> <ul style="list-style-type: none"> - However the layperson is still required to use his intellect to identify the person most worthy to be imitated <p>فإن قال قائل فالعوام لا يعرفون الدليل فكيف لا يقلدون فالجواب إن دليل الاعتقاد ظاهر وأما الفروع فإنها لما كثرت حوادثها واعتاص على العامي عرفانها وقرب لها أمر الخطأ فيها كان أصلح ما يفعله العامي التقليد فيها</p>
<p>‘Umar bin ‘Abd al-‘Azīz</p>	<p>When asked about deviant sects he responded: “Follow the practice of school children and the desert Arabs, and abandon everything else” عَلَيْكَ بِدِينِ الصَّبِيِّ الَّذِي فِي الْكُتَّابِ وَالْأَعْرَابِيِّ، وَالْأُمَّةُ سِوَاهُمَا</p>
<p>Khawārij</p> <p>Response of Ibn</p>	<p>The Prophet ﷺ: “There will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, but they will recite the Quran that will not go beyond their throats (to their hearts) and they will go out of Islam as an arrow goes through the game” يَخْرُجُ قَوْمٌ فَيُكْمُ تَحْقِرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ وَصِيَامَكُمْ مَعَ صِيَامِهِمْ وَأَعْمَالَكُمْ مَعَ أَعْمَالِهِمْ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ مَرُوقَ السَّهْمِ مِنَ الرَّمِيَةِ</p> <p>Kharijites performed a lot of worshipful acts, but their serious disease was that they thought they were more knowledgeable than ‘Alī RA</p> <p>Complained that ‘Alī RA had men judge in a matter of Allah, while Allah says: “Judgment is for none but Allah”</p> <ul style="list-style-type: none"> - Allah has delegated His Judgment to men regarding hunting in ihrām: “Then the penalty is an offering equivalent to the one he

<p>‘Abbās</p>	<p>killed, as judged by two just men among you”</p> <ul style="list-style-type: none"> - Regarding a woman and her husband, Allah says: “And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people” <p>أما قولكم حكم لرجال في أمر الله أنا أقرأ عليكم في كتاب الله ما ينقض هذا فإذا نقض قولكم أترجعون قالوا نعم قلت فإن الله قد صير من حكمه إلى الرجال في ربع درهم ثمن أرنب وتلى هذه الآية: لا تَقْتُلُوا الصَّيِّدَ وَأَنْتُمْ حُرُمٌ وفي المرأة زوجها: وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا</p>
<p>Rāfidah</p>	<p>Iblīs persuaded some to exaggerate in loving him to the point of cursing Abu Bakr and ‘Umar, and some even believed that he was god, while others believed he was the greatest of Prophets</p> <p>If the Rāfidah say that the Companions stopped believing in Prophetic principles after the Prophet’s death, then we should have no hope in Islam, because our only connection to the religion is following what they transmitted to us</p> <p>فإن الاعتقادات الصحيحة سيما في الأنبياء توجب حفظ قوانينهم بعدهم لا سيما في أهلهم وذريتهم فإذا قالت الرافضة أن القوم استحلوا هذا بعده خابت آمالنا في الشرع لأنه ليس بيننا وبينه إلا النقل عنهم والثقة بهم</p> <p>Allah’s Messenger ﷺ: “Do not abuse my Companions”</p>
<p>Bāṭiniyyah</p>	<p>Iblīs beautified for them the doctrine that there were hidden meanings behind the apparent texts of the Quran and Sunnah</p> <ul style="list-style-type: none"> - The apparent meanings were meant for simple folk - Whoever elevated himself to understand the hidden meanings was free from fulfilling religious obligations <p>وأن من تقاعد عقله من الغوص على الخفايا والأسرار والبواطن والأغوار وقنع بطواهرها كان تحت الأغلال التي هي تكليفات الشرع ومن ارتقى إلى علم الباطن انحط عنه التكليف واستراح من أعبائه قالوا وهم المرادون بقوله تعالى: وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ</p> <p>The Fire of Ibrahim AS is an expression for the wrath of Nimrod; the Sacrifice of Ishaq AS means taking the covenant; Yajūj and Majūj are the literalists</p>
<p>Reciters (Qurrā’)</p> <p>Al-Hasan al-Basrī</p>	<p>Sometimes an Imam may be fluent at recitation, but not well-versed in what invalidates the prayer</p> <ul style="list-style-type: none"> - The Qur’an was revealed to be acted upon, instead, people took its recitation as the required deed <p>أنزل القرآن ليعمل به فاتخذ الناس تلاوته عملاً يعني أنهم اقتصروا على التلاوة وتركوا العمل به</p> <p>Some reciters compete to see who recites more in one day</p> <ul style="list-style-type: none"> - Some of these people have recited the entire Qur’an 3 times in one day - Iblīs deceives them to believe there is reward in this <ul style="list-style-type: none"> - Recitation must be for Allah’s sake, not to be praised by others, and it must be done slowly - “That you may recite it to the people over a prolonged period” <p>لِتُقْرَأَ عَلَى النَّاسِ عَلَى مُكْثٍ</p>

	<p>- “And recite the Qur'an with measured recitation” وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً</p> <p>They may commit bigger sins thinking that memorization of the Qur'an would alleviate punishment</p> <ul style="list-style-type: none"> - This is from Iblīs' deception since the punishment of a knowledgeable person will be more severe than that of an ignorant person - The fact that the reciter did not respect what he has memorized is another sin in itself <ul style="list-style-type: none"> - “Whoever of you commits open illegal sexual intercourse, the torment for her will be doubled” يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ
Hadith traditionalists (Ashāb al-hadīth)	<p>Iblīs may persuaded them to spend too much time in gathering hadīth at the expense of performing obligations and learning that which they must learn</p> <ul style="list-style-type: none"> - Some hadith scholars spend decades in acquiring and compiling hadiths but know nothing of their meanings <ul style="list-style-type: none"> - If something happens to them during prayer they would seek assistance from some junior student of fiqh <p>إِلَّا أَنْ إِبْلِيسَ يَلِيسُ عَلَيْهِمْ بَأَنْ يَشْغَلَهُمْ بِهَذَا عَمَّا هُوَ فَرَضَ عَلَيْهِمْ مَا يَجِبُ عَلَيْهِمُ وَالْاجْتِهَادُ فِي آدَاءِ الْإِذَاءِ وَالْتَفَقَهُ فِي الْحَدِيثِ</p> <p>Some of them do not memorize the Qur'an or the pillars of prayer</p> <ul style="list-style-type: none"> - Iblīs deceived them by making them preoccupied with that which was less important and neglecting that which was more important <p>وَمِنْهُمْ مَنْ لَا يَحْفَظُ الْقُرْآنَ وَلَا يَعْرِفُ أَرْكَانَ الصَّلَاةِ فَتَشَاغَلُ هَؤُلَاءِ عَلَى زَعْمِهِمْ بِفُرُوضِ الْكِفَايَةِ عَنْ فُرُوضِ الْأَعْيَانِ وَإِثَارَ مَا لَيْسَ بِهِمْ عَلَى الْمَهْمِ مِنْ تَلْيِيسِ إِبْلِيسَ</p> <p>It is of Iblīs' deception of hadith enthusiasts that they slander one another while framing this slandering as if it were a part of practicing al-jarh wa al-ta'dīl</p>
Jurists (Fuqahā')	<p>It is from Iblīs' deception of Fiqh scholars that they spend most of their time in acquiring the techniques of debate</p> <p>Some jurists do not admit that their opponent is correct</p> <p>Some debaters tend towards arrogance, stubbornness and the use of foul language</p> <p>They provide fatwā before being qualified to do so</p> <ul style="list-style-type: none"> - I have met 120 of the Messenger's Companions, when one of them was asked to give a verdict he referred the question to the person next to him, and they continued to do so until the question ended up at the first person
'Abd al-Rahmān bin Abī Laylā	

	<p>Iblīs convinces jurists to look down at preachers</p> <ul style="list-style-type: none"> - The devil's objective is to keep them away from gatherings that soften the heart and bring humility
Preachers (Wu“āz) and storytellers (qussās)	<p>Iblīs convinced them to fabricate hadīths that brought fear and hope to tyne listeners</p> <p>Iblīs may deceive a good preacher to make him feel that he is not worthy of preaching, causing him to stop preaching</p> <ul style="list-style-type: none"> - Iblīs tells this man that he is showing off, and that quitting is safer for him - This discontinues the good that this man was doing
Linguists (Ahl al-lughah)	<p>Iblīs has deceived most of them by occupying them with the science of grammar and linguistics to the point of neglecting what they need go know about religious rituals, proper etiquettes and what rectifies the heart</p> <ul style="list-style-type: none"> - Life is not long enough to acquire all knowledge, and so, we must prioritize that which is more important <p>ولو اتسع العمر لمعرفة الكل كان حسنا ولكن العمر قصير فينبغي إثثار الأهم والأفضل</p> <p>Iblīs convinced them that they are the greatest scholars of Islam because the Arabic language is the way to understanding the Qur'an</p>
Scholars ('Ulamā')	<p>Knowledge is not worth anything without it being acted upon</p> <ul style="list-style-type: none"> - It is enough condemnation the saying of Allah: "Like that of a donkey who carries volumes (of books)" <p>كمثل الحمار يحمل أسفارا</p> <p>Iblīs may convince scholars that they are spending all of their time acquiring knowledge to support the religion when in fact they are only doing so to gain fame, leadership and for others to flock to them</p> <ul style="list-style-type: none"> - This deception can be exposed by seeing whether this scholar feels happy when books of other scholars are circulated and when students frequent scholars other than him - A sincere scholar is like a doctor; if a patient is cured at the hands of a different doctor he would be happy <p>وينكشف هذا التلبيس بأنه لو انقطع بعضهم إلى غيره ممن هو أعلم منه ثقل ذلك عليه وما هذه صفة المخلص في التعليم</p> <p>Iblīs convinces them that it is their right to behave arrogantly</p> <ul style="list-style-type: none"> - The cure for this is to keep reading and reminding oneself how sinful arrogance is - Gaining knowledge by itself does not repel the evil of these habits, instead, it increases the due punishment for committing them <p>وعلاج هذا لمن وفق إدمان النظر في إثم الكبر والحسد والرياء وإعلام النفس أن العلم لا يدفع شر هذه المكتسبات بل يضاعف عذابها لتضاعف الحجة بها</p>

	<p>ن العبد ليعمل العمل في السر فلا يزال به الشَّيْطَان حتى يتحدث به فينتقل من ديوان السر إلى ديوان العلانية</p> <p>It is out of fear of showing off that righteous people concealed their actions and pretended to do the opposite of what they were doing</p> <ul style="list-style-type: none"> - Dāwūd ibn Abū Hind fasted for 20 years without anyone knowing - He used to take his lunch from home and give it to the poor <p>فقد كان داود بن أبي هند صام عشرين سنة ولم يعلم به أهله كان يأخذ غذائه ويخرج إلى السوق فيتصدق به في الطريق فأهل السوق يظنون أنه قد أكل في البيت وأهل البيت يظنون أنه قد أكل في السوق</p>
Those who order good and forbidding evil	<p>If the one who orders good is ignorant, then the devil can cause him to create more harm than good</p> <ul style="list-style-type: none"> - He might forbid from doing something that is permissible, or permissible by some schools of jurisprudence <p>إذا كان الأمر بالمعروف جاهلاً فإن الشَّيْطَان يتلاعب به وإنما كان إفساده في أمره أكثر من إصلاحه لأنه ربما نهى عن شيء جائز بالإجماع وربما أنكر ما تأول فيه صاحبه وتبع فيه بعض المذاهب</p> <p>The Salaf were gentle when forbidding evil</p> <ul style="list-style-type: none"> - One of them saw a person talking to a woman and said to him: "Allah sees the two of you. May Allah keep your affairs a secret as well as mine" <p>Iblīs has convinced some worshipers not to forbid evil on the basis that they are not righteous enough</p> <ul style="list-style-type: none"> - He should forbid others even if he is committing the same sin <ul style="list-style-type: none"> - It is better if he himself stop committing this sin as hid admonishing will be more effective <p>ويقول إنما يأمر وينهي من قد صلح وأنا ليس بصالح فكيف أمر غيري وهذا غلط لأنه يجب عليه أن يأمر وينهي ولو كانت تلك المعصية فيه</p>
Ascetics (Zuhhād)	<p>Iblīs convinces them not to seek knowledge</p> <ul style="list-style-type: none"> - An ascetic only benefits himself while a scholar benefits others as well <p>Iblīs deceives them into thinking that zuhd requires not indulging in permissible things</p> <ul style="list-style-type: none"> - This was not the way of Allah's Messenger or his Companions <ul style="list-style-type: none"> - They only felt hunger when they had nothing to eat - "Your body has a right over you" <p>إِنَّ لَجَسَدِكَ عَلَيْكَ حَقًّا</p> <p>Iblīs convinces them that asceticism only pertains to food and clothing, while their hearts are eager for leadership and prestige</p> <ul style="list-style-type: none"> - Some of them might reject financial gifts, yet they love for people to visit them and to kiss their hands <p>ومن تلبسه عليهم أنه يوهمهم أن الزهد هو القناعة بالدون من المطعم والملبس فحسب فهم يقتعون بذلك وقلوبهم راغبة في الرياسة وطلب الجاه</p>

	<p>Some wear torn and tattered clothing and never fix their 'imāmah or comb their beards</p> <ul style="list-style-type: none"> - Dāwūd al-Tā'ī replied that he was too busy with other things when asked why he did not comb his hair - This was not the way of the Prophet ﷺ who used to comb his hair, apply grease to it and wear perfume, all while being the person most occupied with the Hereafter <p>They do not realize due to their ignorance that being pleasant toward one's family is part of attending to the Afterlife</p> <p>Iblīs deceives ascetics into acting upon what they feel is right, not based on the opinions of learned people أنهم يعملون بواقعاتهم ولا يلتفتون إلى قول الفقيه</p> <p>Iblīs deceives the ascetics to look down upon the scholars</p> <ul style="list-style-type: none"> - Scholars assume the status of Prophets in preserving the religion
Sūfīs	<p>During the Prophet's time, people's titles were either “mu'min” or “muslim” كانت النسبة في زمن رسول الله ﷺ إلى الإيمان والإسلام فيقال مسلم ومؤمن</p> <p>It is not correct to attribute Sufism to Suffah (ahl al-Suffah), otherwise they would have been titled Suffīs ونسبة الصوفي إلى أهل الصفة غلط لأنه لو كان كذلك لقليل صفي</p> <p>The aim of these people was indeed good, only they were diverted from the straight path</p> <ul style="list-style-type: none"> - Iblīs deceived them by diverting them from knowledge, making them believe that the goal was action وكان أصل تلبيسه عليهم أنه صدهم عن العلم وأراهم أن المقصود العمل <p>Sufism is a doctrine different than asceticism (zuhd)</p> <ul style="list-style-type: none"> - Zuhd was never condemned by anyone, unlike Sufism فالتصوف مذهب معروف يزيد على الزهد ويدل على الفرق بينهما أن الزهد لم يذمه أحد وقد ذموا التصوف
Wealth	<p>Al-Ghazālī and al-Muhāsibī argue that the absence of wealth is better than its presence, even if it be used on good</p> <ul style="list-style-type: none"> - The least of its evils is, according to Ghazālī, that its possessors are diverted by its upkeep from the remembrance of Allah - The author says this opinion is contrary to the Sharī'ah and to reason وهذا كله بخلاف الشرع والعقل وسوء فهم للمراد بالمال
Counter	<p>Prophet ﷺ: “It is better for you to leave behind your heirs wealthy, rather than leaving them poor beggars”</p>

	<p>Prophet ﷺ: “Honest wealth is good for an honest man” فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَسْلَمْتُ مِنْ أَجْلِ الْمَالِ وَلَكِنِّي أَسْلَمْتُ رَغْبَةً فِي الْإِسْلَامِ فَقَالَ: يَا عَمْرُو نَعَمْ الْمَالُ الصَّالِحُ لِلرَّجُلِ الصَّالِحِ</p> <p>Prophet ﷺ: “O Allah, multiply his wealth and his offspring and bless him” اللهم أكثر ماله وولده وبارك له</p> <ul style="list-style-type: none"> - These hadīths go against the Sūfī belief of having a lot of wealth being a form of punishment <p>It is difficult to gather money from a lawful source and for the heart not to get attached to it</p> <ul style="list-style-type: none"> - But if his intention is to sustain his family, to save money for hard times, to help his brothers and to give to the poor, then he will be rewarded
Seeking more wealth	<p>When the sons of Ya‘qūb AS told him “and we may add one more measure of a camel's load” he liked the idea and sent their brother Benyāmīn with them وَنَزَدَادُ كَيْلَ بَعِيرٍ</p> <p>When golden grasshoppers came down upon Prophet Ayyūb AS, he began to gather them using his garment and when asked whether he had had enough responded: “Who can ever have enough of Your Bounty?” فَأَخَذَ يَحْتُو فِي ثَوْبِهِ يَسْتَكْثِرُ مِنْهُ فَقِيلَ لَهُ أَمَا شَبِعْتَ قَالَ يَا رَبِّ مَنْ يَشْبَعُ مِنْ فَضْلِكَ</p>
Sa‘īd bin al-Musayyab	<p>He who does not seek wealth is of no good. Because it can be used in paying off debt, preserving honor, keeping his kinship ties, and if he dies he leaves it for his heirs لا خير فيمن لا يطلب المال يقضي به دينه ويصون به عرضه ويصل به رحمه فإن مات تركه ميراثا لمن بعده</p>
Virtue of the poor	<p>The poor will enter Paradise 500 years before the rich because of their patience</p> <ul style="list-style-type: none"> - Poverty is an affliction and whoever is patient during times of poverty will be rewarded - Wealth is a blessing that requires gratitude <p>واعلم أن الفقر مرض فمن ابتلى به وصبر أثيب على صبره ولهذا يدخل الفقراء الجنة قبل الأغنياء بخمسمائة عام</p>
Tawakkul	<p>Some of them say “I only trust Allah”</p> <ul style="list-style-type: none"> - This is a sign of a lack of understanding because they thought tawakkul requires ignoring the means - When Abu Bakr was asked to dedicate more time to the khilāfah, he replied: Then how will I feed my dependents? فَمِنْ أَيْنَ أَطْعَمُ عِيَالِي
Wajd (ecstasy)	<p>The Companions were the purest of hearts and they never used to go</p>

	<p>beyond crying</p> <ul style="list-style-type: none"> - Asmā' RA was asked how the Companions would react when listening to the Qur'an and she replied: Just as the Qur'an mentions, their eyes used to water and their skins shiver نَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ تَفْسَعِرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ - Wajd that includes yelling is clearly an act instigated by the devil
Human nature	<p>The nature of the lower soul does not change, but the level of fighting against lusts does</p> <ul style="list-style-type: none"> - He who claims that human nature changes is claiming the impossible
Response	<p>Sūfīs have differentiated the ruling of listening to music with regards to the type of listener</p> <ul style="list-style-type: none"> - Human nature is the same, any claim to the contrary is implausible - Those who claim that their nature is different and so looking at pretty faces and listening to singing causes no lust, are to be considered liars and from the deception of the devil <p>وكل من قال أنا أجد من الصور المستحسنة غيرا كذبناه وكل من ميز نفسه بطبيعة تخرجه عن طباعنا بالدعوى كذبناه وإنما هذه خدع الشيطان للمدعين</p>
Temptation	<p>One should not expose oneself to temptation nor associate with those people in whose company they are not immune from it</p> <p>The objective of the Shar'ah is not to totally eliminate lust, desire and anger</p> <ul style="list-style-type: none"> - It is impossible to eliminate attributes of human nature - What is expected is for one to control lust and anger, not to uproot them <p>فمن ادعى أن الرياضة تغير الطباع ادعى المحال وإنما المقصود بالرياضة كسر شدة شهوة النفس والغضب لا إزالة أصلها</p>
Taking precaution	<p>Some people think that precaution and safeguard are inconsistent with reliance</p> <ul style="list-style-type: none"> - Allah orders us to have reliance after adopting all means of precaution <ul style="list-style-type: none"> - "Consult with them about matters, then, when you have decided on a course of action, put your trust in God" وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ - Precaution was enjoined even in prayer <ul style="list-style-type: none"> - "A party of them should stand with you, and should take their arms along. Then, once they performed Sajdah, they should move away from you, and the other party, that has not yet performed Salāh, should come and perform Salāh with you, and should take their precautionary measures and their arms" وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ

	<p>- Reliance is an action of the heart which does not contradict the actions of the limbs</p> <p>Ya'qūb AS said to his sons: "O my sons, do not enter (the city) from the same gate, rather, enter from different gates"</p> <p>وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ</p>
Protection from enemy Musa AS	<p>The Prophet ﷺ hid in a cave to avoid being captured</p> <p>Mūsā AS took a fish with him on his journey to visit Khidr</p>
Finances and family	<p>Abū Bakr asked for a raise as a khalīfah in order to make up for the lack of time to engage in trade</p> <p>لَمَّا اسْتَخْلَفَ أَبُو بَكْرٍ جَعَلُوا لَهُ أَلْفِينَ فَقَالَ زَيْدُونِي فَإِنْ لِي عِيَالًا وَقَدْ شَغَلْتُمُونِي عَنِ التَّجَارَةِ فَزَادُوهُ خَمْسَمِائَةَ</p>
Birds have tawakkul and still work	<p>Allah SWT has provided animals with tools such as talons, beaks and fangs</p> <p>Prophet ﷺ: "If you were to rely upon Allah with reliance due to Him, He would provide for you just as He provides for the birds. They go out in the morning with empty stomachs and return full"</p> <p>لَوْ أَنَّكُمْ كُنْتُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقْتُمْ كَمَا يُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا</p> <p>Tawakkul is committing to Allah that which one has no control over</p> <p>Exposing oneself to what is normally fatal is an act of disobedience to Allah since He says: "Do not kill yourselves"</p>
Why take precaution when things are predestined?	<p>The One who predestined everything also enjoined taking precaution</p> <p>- "Take precaution"</p> <p>وَكَيْفَ لَا تَحْتَرِزُ مَعَ الْأَوَامِرِ مِنَ الْمَقْدَرِ فَالَّذِي قَدَّرَ هُوَ الَّذِي أَمَرَ وَقَدْ قَالَ تَعَالَى: وَخُذُوا حِذْرَكُمْ</p>
Argument for not seeking sustenance	<p>Sustenance will reach a person one way or another</p> <p>- It is like a person not performing any acts of worship and saying: My worship will not change whether I am predestined for Heaven or Hell</p>
Medicine	<p>Scholars agree that taking medicine is lawful, except that some were of the opinion that it is better to avoid it</p> <p>- Thus, scholars agree that taking medication does not contradict tawakkul</p>
Hadīth	<p>- "O servants of Allah, seek treatment. Verily, Allah did not place a disease but that he also placed its treatment"</p> <p>يَا عِبَادَ اللَّهِ تَدَاوُوا فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً</p>
Marriage	<p>Some avoided marriage thinking that it was a distraction from obeying Allah</p> <p>- The Prophet ﷺ used to encourage getting married</p> <p>مَا بَالُ أَقْوَمٍ قَالُوا كَذَا وَكَذَا لَكِنِّي أَصْلِي وَأَنَامُ وَأَصُومُ وَأَقْطِرُ وَأَتَزَوَّجُ النِّسَاءَ فَمِنْ رَغْبٍ عَنْ سُنَّتِي</p>

<p>Al-Ghazālī</p> <p>Response</p>	<p>فليس منّي</p> <ul style="list-style-type: none"> - “The greatest reward (for spending) is that which you spend on your family” <p>أفضلها الدينار الذي أنفقته على عيالك</p> <p>A disciple must not occupy himself with marriage, for this will distract him from treading the path (sulūk). He will enjoy the company of his wife, and whoso finds comfort in other than Allah has his thoughts diverted from Allah</p> <ul style="list-style-type: none"> - Finding comfort in one's spouse is a blessing from Allah: “And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them” - Why would the Prophet ﷺ have encouraged marriage if it prevented finding comfort with Allah? <p>هَلَّا تَزَوَّجْتَ بِكَرًا تُلَاعِبُهَا وَتُلَاعِبُكَ</p>
<p>Ignorance</p>	<p>Nothing assists Iblīs over worshipers and ascetics more than their ignorance</p> <p>وليس لإبليس عون على العباد والزهاد أكثر من الجهل</p> <p>The devil's deceptive ability increases in proportion to the person's level of ignorance</p>
<p>Knowledge leads to sincerity</p>	<p>Yazīd bin Hārūn: “At first, we did not seek knowledge for Allah's sake, but then knowledge refused to be attained for a purpose other than Allah”</p> <p>طلبنا العلم لغير الله فأبى إلا أن يكون لله</p> <ul style="list-style-type: none"> - Knowledge guides a person to sincerity <p>ومعناه أنه دلنا على الإخلاص</p>
<p>Advantage of scholars over the ignorant worshiper</p>	<p>A scholar will always be on the straight path even if his actions fall short while the ignorant worshiper might be on the wrong path despite his many actions</p>
<p>Knowledge</p>	<p>Knowledge produces fear of Allah</p> <ul style="list-style-type: none"> - “It is only those who have knowledge among His slaves that fear Allah” <p>إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ</p> <ul style="list-style-type: none"> - Prophet ﷺ: “I am the most knowledgeable and fearing of Allah among all of you” <p>أنا أعرفكم بالله وأشدكم له خشية</p>
<p>Limits of esoteric knowledge</p>	<p>Ghazālī: “Whoever claims that al-haqīqah contradicts al-sharī‘ah, or that hidden knowledge contradicts apparent knowledge: he is closer to kufr than he is to īmān”</p> <p>من قال إن الحقيقة تخالف الشريعة أو الباطن يخالف الظاهر فهو إلى الكفر أقرب منه إلى الإيمان</p>
<p>No blind obedience</p>	<p>Prophet ﷺ: “There is no obedience to the creation (if it entails) the disobedience of the Creator”</p> <p>لا طاعة لمخلوق في معصية الخالق</p>

	<p>The Prophet ﷺ sent a troop under the command of an Ansārī man who became angry with them for some reason and ordered them to make a fire and enter it. They went to the Prophet ﷺ and he told them: “Obedience is only in good deeds”</p> <p>إنما الطاعة في المعروف</p>
<p>Limits of self-discipline</p> <p>Ghazālī</p>	<p>A person became famous for his righteousness and decided to steal another’s clothes in order to earn people’s censure and calm his nafs</p> <ul style="list-style-type: none"> - This was how they used to get rid of their egos. Sometimes such people may treat themselves in ways unacceptable to a faqīh <p>ربما عالجوا أنفسهم بما لا يفتي به الفقيه</p> <ul style="list-style-type: none"> - One may not resort to the unlawful in order to rectify oneself <p>Prophet ﷺ: “A believer is not to humiliate himself”</p> <p>ليس للمؤمن أن يُذِلَّ نفسه</p>
<p>Malāmatiyyah</p>	<p>Term for Sūfīs who intentionally commit sins so that they fall from people’s eyes and become safe from pride and ego</p>
<p>False hope</p>	<p>What has destroyed most sinners is their saying: “Allah is generous, His Forgiveness is vast and having hope is from our religion”</p> <p>ومنهم من يَقُولُ الرب كريم والعفو واسع والرجاء من الدين فيسمون تمنيههم واغترارهم رجاء وهذا الذي أهلك عامة المذنبين</p>
<p>Bad customs</p>	<p>Following practiced customs is a major reason for laypeople falling into error</p> <ul style="list-style-type: none"> - They imitate their parents in following customs without question <p>تَرى الرجلَ منهم يعيش خمسين سنة على ما كان عليه أبوه ولا ينظرُ أكانَ على صواب أم على خطأ</p>
<p>Procrastination</p>	<p>Iblīs causes sinners to procrastinate seeking repentance</p> <ul style="list-style-type: none"> - Poet: Do not rush into committing a sin, and then delay repenting <p>نَعَجَلُ بِالذَّنْبِ لِمَا تَشْتَهِي ... وَتَأْمُلُ التَّوْبَةَ مِنْ قَابِلٍ</p> <p>The main reason for neglecting good deeds and persisting in sin is the hope of a long life</p> <p>وسبب كل تقصير، أو ميل إلى شرّ، طول الأمل</p> <p>He who hopes to wake up in the morning will not do much in the night</p> <p>The Prophet ﷺ: “Perform prayer as if you were departing”</p> <p>صَلِّ صَلَاةَ مُودِّعٍ</p>