

Ibn Qayyim Al-Jawziyya (R)

Chapter

Regarding What Should be Said and Done by a Person Who is Afflicted by Whispering

It is reported on the authority of 'Abdullah Ibn Mas'ūd رضي الله عنه, who declared that he heard it from the Prophet ﷺ:

«إِنَّ لِلْمَلَكِ بِقَلْبِ ابْنِ آدَمَ لَمَّةً، وَلِلشَّيْطَانِ لَمَّةً، فَلَمَّةُ الْمَلَكِ إِيْعَادٌ بِالْخَيْرِ، وَتَضْيِيقٌ بِالْحَقِّ، وَرَجَاءٌ صَالِحِ ثَوَابٍ، وَلَمَّةُ الشَّيْطَانِ إِيْعَادٌ بِالشَّرِّ، وَتَكْذِيبٌ بِالْحَقِّ، وَقُنُوطٌ مِنَ الْخَيْرِ، فَإِذَا وَجَدْتُمْ لَمَّةَ الْمَلَكِ، فَاحْمَدُوا اللَّهَ، وَاسْأَلُوهُ مِنْ فَضْلِهِ، وَإِذَا وَجَدْتُمْ لَمَّةَ الشَّيْطَانِ، فَاسْتَعِينُوا بِاللَّهِ وَاسْتَغْفِرُوهُ»

"The appointed angel whispers into the heart of the son of Adam and Satan whispers into his heart; the whispering of the angel is a promise of goodness, an affirmation of the truth, the hope of a goodly reward, while the whispering of Satan is a promise of evil, denial of the truth and despair of goodness. So if you find the whispering of the angel, praise and thank Allāh and ask Him to give you from His Bounty; but if you found the whispering of Satan, seek refuge with Allāh and ask His Forgiveness."^[1]

^[1] Narrated by Salih Ibn Kaisan, on the authority of Ibn Mas'ūd رضي الله عنه, its *Sanad* is *Munqati'* (broken), because 'Uhairillah Ibn 'Abdillah did not meet his father's uncle, Ibn Mas'ūd رضي الله عنه. It was also narrated by At-Tirmidhi, Ibn Hibban and At-Tabari, on the authority of Ibn Mas'ūd رضي الله عنه, in a *Marfū'* form, but its *Sanad* is weak, because it contains one 'Ata' Ibn As-Sa'ib,

'Uthman Ibn Abil-'As said to the Prophet ﷺ: "Oh, Messenger of Allâh! Satan intervenes between me and my prayer and my recitation (of the Qur'ân) and he confounds me." Thereupon, the Messenger of Allâh ﷺ said:

«ذَاكَ شَيْطَانٌ يُقَالُ لَهُ: خِنْزَبٌ، فَإِذَا أَحْسَسْتَهُ، فَتَعَوَّذْ بِاللَّهِ، وَانْقُلْ عَنِ يَسَارِكَ ثَلَاثًا»

"That is (the doing of) a devil who is known as Khinzab; so when you perceive his effect, seek refuge with Allâh from it and spit three times to your left."^[1]

And the Companions ؓ complained to him that a person among them finds within himself something which he would rather be burnt to a cinder than to speak about; and the Prophet ﷺ said:

«اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَاسَةِ»

"Allâh is Most Great, Allâh is Most Great, Allâh is Most Great! All praise and thanks be to Allâh, Who repels his (Satan's) plot and reduces it to whispering."^[2]

And he ﷺ advised one who is afflicted by any kind of whispering of association of ideas regarding the doers of actions, if it is said to him: "This is Allâh, Who created all things in creation; then who created Allâh?" – that he should say:

«هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ»

"He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing."^[3]

who used to mix up his narrations in his later years, according to Ahmad, Abu Hatim Ar-Razi and others. It was also narrated by At-Tabari as a saying of Ibn Mas'ûd ؓ with an authentic chain of narrators.

[1] Narrated by Muslim and Ahmad on the authority of 'Uthman Ibn Al-'As ؓ.

[2] Narrated by Abu Dawûd and Ahmad, on the authority of 'Abdullah Ibn 'Abbas ؓ.

[3] *Sûrah Al-Hadeed* 57:3

Likewise, Ibn 'Abbas ؓ said to Abu Zameel, when he asked about some thought which he found in his heart: "What is it?" Abu Zameel said: "By Allâh, I will not speak of it." Ibn 'Abbas ؓ asked: "Is it some form of doubt?" Abu Zameel said: "Yes." He laughed and said: "No one is free from that; if you find such a thing within yourself, say:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ﴾

"He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him)."^[1]

So he showed them through this Verse the falseness of logical association of ideas and that the chain of creation begins with the Creator and there is nothing before Him, just as it ends with the last creation, after which there is nothing, and just as His Highness is that above which there is nothing and His Nearness is that more than which there is nothing more encompassing. And if there had been anything before him which had affected Him, that would be the Lord, the Creator, therefore there can be nothing before the Creator, Who is Independent of all others, while everything else is in need of Him. He is the Self-existent, while all others exist through Him. He exists with His Self and He is Eternal, and none existed before Him, while everything else existed having formerly been non-existent. He is Eternal and Everlasting, while everything else remains in existence through Him. The Prophet ﷺ said:

«لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولَ قَائِلُهُمْ: هَذَا اللهُ خَلَقَ الْخَلْقَ،

فَمَنْ خَلَقَ اللهُ؟ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا، فَلْيَسْتَعِذْ بِاللَّهِ، وَلْيَتَّهِ

"The people will keep on asking until one of them says: "This is Allâh, Who created the whole of creation; then who created Allâh?" So whoever finds any such thing (within himself) should seek refuge with Allâh and it will cease."^[2]

And Allâh, Most High says:

^[1] *Sûrah Al-Hadeed* 57:3.

^[2] Narrated by Al-Bukhari, Muslim, Abu Dawûd and Ahmad, on the authority of Abu Hurairah ؓ.

﴿وَمَا يَزَعَنَّكَ مِنَ الشَّيْطَانِ نَزَعٌ فَاسْتَعِذْ بِاللَّهِ﴾

“And if an evil whisper from *Shaitan* (Satan) tries to turn you away (from doing good), then seek refuge in Allâh.”^[1]

And because the devil is of two types: One which is seen by the eye – and that is the human type – and one which is not seen and that is the jinn – Allâh, Most High has commanded His Prophet ﷺ to suffice himself against the evil of the human devil by avoiding him and by pardoning him and by opposing him with that which is better; and to suffice himself against the evil of the jinn by seeking refuge from him with Allâh and He has combined the two in *Sûrah Al-A'raf* and *Sûrah Al-Mu'minûn*.

For what is it but seeking refuge (with Allâh) in humility, or to repel it with that which is better, they are both good and desirable.

This is the cure for the disease of the evil that is seen. And that is the cure for the disease of the evil that is unseen.



[1] *Sûrah Fussilât* 41:36