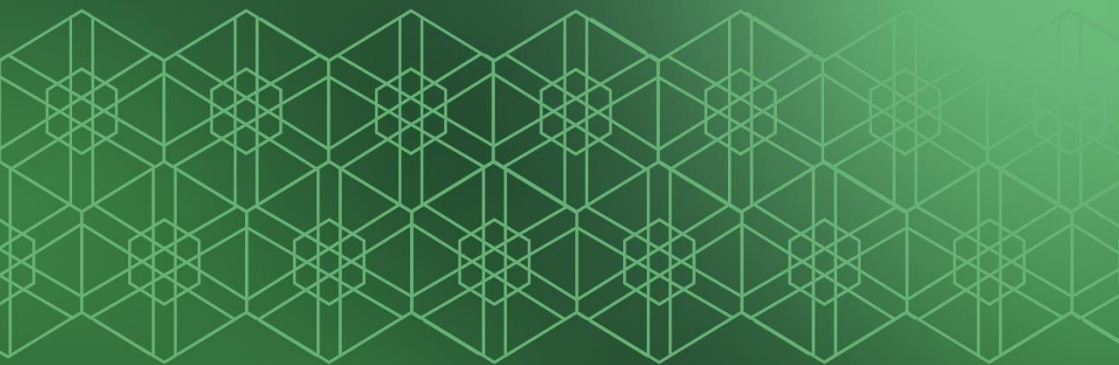


# WAKING UP TO THE THREAT OF THE DEVIL



ABU MUHAMMAD  
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SPIRITUAL LIGHT  
PUBLICATIONS

# **WAKING UP TO THE THREAT OF THE DEVIL**

Abu Muhammad

MI Ridwan ibn Dawud Kajee



**SPIRITUAL LIGHT  
PUBLICATIONS**

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May Almighty Allāh accept this publication, and in His Infinite Kindness, crown it with His Pleasure, and the pleasure of Rasūlullāh ﷺ.

May Almighty Allāh allow it to be a means of perpetual reward «إيصال الشواب وصدقة جارية» for the author and the members of Spiritual Light, their parents «نسباً وصهرًا», their mentor, and for all those that have offered aid in any form, as well as their parents and children, and for the Ummah of Rasūlullāh ﷺ in general.

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# Transliteration Guide

## Consonants

ء	‘
ب	B
ت	T
ث	TH
ج	J
ح	H
خ	KH
د	D
ذ	DH
ر	R
ز	Z
س	S
ش	SH
ص	Ṣ

ض	Ḍ
ط	Ṭ
ظ	Ẓ
ع	‘
غ	GH
ف	F
ق	Q
ك	K
ل	L
م	M
ن	N
ه	H
و	W
ي	Y

## Vowels

اَ	A
اِ	I
اُ	U
آ	Ā
إِ	Ī
أُو	Ū
أَيَّ	AY
أَوَّ	AW

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ  
وَكِيلًا ﴿٦٥﴾

“Verily, My slaves (i.e., the true believers of Islāmic Monotheism) – you (O Shayṭān) have no authority over them. And All-Sufficient is your Rabb as a Guardian.”  
[al-Isrā’: 65]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Waking Up To The Threat Of The Devil

«الكفر ملة واحدة»

“The world of disbelief is all under one banner!”

Fourteen hundred years ago, the above statement emitted from the blessed lips of Rasūlullāh ﷺ, and with the passing of every day and the announcement of every new war, the reality behind this statement becomes all the more clearer.

Understanding current events and reading between the lines of western propaganda, in the light of the above statement, would require some knowledge regarding the secret workings of the Shayāṭīn (devils), especially that of Iblīs and his chief lieutenant, Dajjāl, and the nature of their devilish traps which filter throughout the world.

Despite the world of the Shayāṭīn being hidden, Almighty Allāh has time and again in the Noble Qur’ān highlighted certain aspects regarding them, which serves as an adequate warning regarding their existence, their poison and how to save oneself from their harm. The aspect that one shall notice being mentioned the most however is with regards to the very first meeting between Nabī

Ādam عَلَيْهِ السَّلَام and Ibīs, who was at that time known as ‘Azāzīl. Our discussion shall thus begin from that very time.

## **Man’s First Confrontation With Iblīs**

Before Almighty Allāh began with the moulding of Nabī Ādam عَلَيْهِ السَّلَام, the world was inhabited by the Jinn. When their evil and mischief on earth surpassed all limits, an ‘outwardly-pious’ jinni (‘Azāzīl) sought permission from Almighty Allāh to wage war against them. Permission was granted and this jinni, together with his force of soldiers, launched a lightning attack upon the jinn who had polluted the earth with corruption and mischief. Majority of the evil jinn were slaughtered, and the few that survived went into hiding. The land was now free of its filth and ‘Azāzīl was its hero.<sup>1</sup>

‘Azāzīl thereafter made great effort to prove himself being capable for the role of being Almighty Allāh’s vicegerent on earth. He would spend his days and night engrossed in worship. His unique devotion in worship left the angels astounded, and soon he acquired for himself a seat amongst the angels and became the centre of their gatherings. Everything was going well for ‘Azāzīl, and in his

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<sup>1</sup> According to another version, Iblīs himself was not part of the army that fought the jinn, but was in fact found by the angels, abandoned. Out of pity they allowed him to accompany them and benefit from their gatherings.

---



opinion, receiving the post of vicegerency was just a matter of a few days.

Whilst still lost in his dreams of kingship, ‘Azāzīl heard the angels discussing a mould which Almighty Allāh had carved out. According to the angels, this mould was known as ‘man’ and it was this mould that was destined to receive the title of being Almighty Allāh’s vicegerent on earth. For the angels, this discussion was merely one of curiosity, but for ‘Azāzīl it was a burst to his balloon. To see the position he had waited for so long being handed over to someone else was something ‘Azāzīl could not bear.

With great haste, ‘Azāzīl proceeded to inspect this new mould and size up his competition. The weak, restricted mould of Nabī Ādam عَلَيْهِ السَّلَام, being made from sand, was hardly something which would cause the jinn envy. ‘Azāzīl could just not understand how a model created from stinking clay could ever be superior to jinn made of a smokeless flame. He went in and out of Nabī Ādam عَلَيْهِ السَّلَام’s mould, but could not find anything of value within, which could entitle man to kingship over the lands. At that moment, the heart had still not been placed within Nabī Ādam عَلَيْهِ السَّلَام.

According to a narration of Mujāhid رَحِمَهُ اللَّهُ, when the angels asked ‘Azāzīl as to what he thought of the creation called ‘man’, Iblīs remarked that ‘man’ would never prove loyal in fulfilling his role as

vicegerent on earth, but would instead spread corruption, bloodshed, anarchy, and numerous other evils.<sup>2</sup>

What Iblīs intended was that Almighty Allāh had erred in overlooking him and selecting instead ‘man’ to fulfil a role which, in his opinion, none besides himself could ever manage. (*Na‘ūdhu Billāh!*)

The angels, after hearing from ‘Azāzīl that the creation of man was an open error, were thrown into confusion, and thus expressed their concern to Almighty Allāh with the following words:

﴿أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ﴾

“O Allāh, are you making as your vicegerent one who shall cause corruption and bloodshed?”

Upon realizing that their objection had angered Almighty Allāh, they fell immediately into submission and begged for pardon.

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<sup>2</sup> عن مجاهد قال: «إبليس كان على سلطان سماء الدنيا وسلطان الأرض وكان مكتوباً في الرفيع عند الله تعالى أنه قد سبق في علمه أنه سيجعل خليفة في الأرض، فوجد ذلك إبليس فقرأه وأبصر دون الملائكة، فلما ذكر الله عز وجل للملائكة أمر آدم عليه السلام، أخبر إبليس الملائكة أن هذا الخليفة الذي يكون تسجد له الملائكة وأسر إبليس في نفسه أنه لن يسجد له أبداً، وأخبر الملائكة أن الله تعالى يخلف خليفة يسفك دماء، وأنه سيأمر الملائكة فيسجدون لذلك الخليفة». [آكام المرجان]

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‘Azāzīl however was not going to repent, since according to him, Nabī Ādam عَلَيْهِ السَّلَام was nothing but a major threat.

After blowing soul within the carved mould of ‘man’, Almighty Allāh ordered ‘Azāzīl and the angels to bow before the first human i.e., Ādam عَلَيْهِ السَّلَام; in respect and honour. The angels complied and fell in prostration. ‘Azāzīl however flatly refused. Nothing prevented him from doing so, but pride!

Due to this open act of disobedience, ‘Azāzīl was expelled from paradise and titled with the label ‘Iblīs’ (the rejected). On his way out, he vowed to prove to the angels that whatever he had said regarding ‘man’ was the absolute truth and that Almighty Allāh was indeed in ‘open error’ (*Na‘ūdhu Billāh!*).

Besides the Anbiyā’ عَلَيْهِمُ السَّلَام, who were divinely protected, and a few selected servants of Almighty Allāh, Iblīs commented that none else would remain faithful, i.e., all would happily fall into kufr and disbelief, polluting the world with the darkness of sin and oppression.

Iblīs’s jealousy led him into a war against mankind. As the jinn had once spread chaos throughout the length and breadth of the earth, making it seem pitch black to the angels looking from above, Iblīs had to now prove that man would do the same. For the world to become pitch black Iblīs required just one era in which from East to

West, North to South not a single soul remains found carrying the light of 'true faith'.

Together with this, there were a few other points that Iblīs was adamant to prove, amongst which were:

1. Instead of the jinn prostrating to man, man's appropriate position is to be in prostration to the jinn. To prove this, Iblīs desires to drop 'man' on his forehead in front of the jinn, either directly or indirectly, whereby 'man' himself physically admits that his success lies at the feet of the jinn.
2. Iblīs had declared 'man' to be an ugly creation, not deserving of any recognition whatsoever. In refutation of his thoughts, Almighty Allāh announced that 'man' had been created with the most special of Almighty Allāh's attention, and had been moulded into the best of forms. To prove himself correct, Iblīs desires that man makes a practical admission that his 'unique' form is not unique at all! For this, man gets instigated into adulterating his natural form of beauty, by wearing clothing designed for the opposite sex, by removing the beard, etc.
3. Iblīs's hatred for man makes him crave to see man suffer, thus, not only does he strive in harming the sincere servants of Almighty Allāh, but in fact even those wretched souls who have become his 'loyal slaves', he thrills watching them too, suffer and scream in pain.

Almighty Allāh had created this world as a venue to test man's loyalty to his Creator. Iblīs was thus afforded the opportunity to lay out his sinister traps and to display his entourage of attractions, amusement and items of pleasure. To make the test even more unique, Almighty Allāh informed Iblīs that unimaginable wealth, power, weapons, soldiers, etc., shall be left at his disposal.

When one trusts his product, he allows those criticizing to themselves take its test. The greater the test, the more the product shines. With the passing of each day the severity of the assault of the Shayāṭīn shall only increase, but no matter how many servants of Almighty Allāh get killed, no matter how much of persecution gets meted out to the Ummah; no matter how much of drugs, pornography and other forms of evil are made openly available, till the very end there shall always be groups of Almighty Allāh's selected servants standing firm, no matter how strong the tide against them becomes.

In Sūrah al-Isrā', verses 17-19, Almighty Allāh, in a concise, yet all-encompassing manner, has outlined the attacks that Shayṭān shall, time and again, make upon man. In the following lines, a gist of these verses shall be given, through which, *In Shā' Allāh*, much may be understood regarding the world of the Shayāṭīn and the attacks that continue falling upon the Muslim world.

## Shayṭānī Weapons

### Weapon No.1: The Power of ‘Voice’

Addressing Iblīs, Almighty Allāh declared:

﴿وَأَسْتَفْزِزْ مَنْ أَشَاطَعَتْ مِنْهُمْ بِصَوْتِكَ﴾

“Use your **voice** to entice whosoever you can!”

Explaining the word ‘voice’, the Mufasssīrīn have written that Almighty Allāh had vested Iblīs with the power to distract, tempt and trap man through the usage of music, musical instruments, items of play and amusement and through the power of ‘waswasah’ (blowing thoughts into the heart and minds of man).<sup>3</sup>

The venue for the final match between ‘Man’ and Iblīs had, from the very beginning, been set to be this Ummah. Being the ‘final match’, Almighty Allāh had allowed the opening up of that level of power to the *Shayāṭīn* in this Ummah which they had never enjoyed previously.

The voice of “Iblīs” has today reached such levels that there is hardly a soul who does not hear this voice, in some manner or the other, on a daily basis. This voice, through the medium of the television, newspaper, advertisements, cartoons, movies, etc.,

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<sup>3</sup> As mentioned by al-Qurṭubī in his Tafsīr, *Aḥkām al-Qur’ān*.

filters through the minds and hearts of millions every second, yet few are aware of whose voice they are actually hearing.

When one listens to music, he is not merely hearing some musician, but rather he is being captivated by the tunes and messages of Shayṭān. When a child is entertained with cartoons, he is not just hearing ‘Donald Duck’ and ‘Goofy’, but rather, through the tongue of cartoon characters; he is being poisoned by the speech of the devil. Iblīs allows no stage of man to pass except that he converses and interacts with him/her according to the mental level of the individual, be it through cartoons, novels, magazines, newspapers, soaps, movies, etc.

Almighty Allāh afforded Shayṭān this amazing power of ‘voice’ and he (Shayṭān) has left no stone unturned in utilizing this power of deceit to its full. Had there been no continuous shower of Almighty Allāh’s grace in every era, known as *Tawfīq* (divine guidance), this voice of Iblīs alone would have been sufficient to entice mankind in entirety into the worship of the jinn.

Yet, despite this most powerful tool of ‘voice’, instead of finding Masājīd emptying by the day, we are witnessing the building of new Masājīd, due to the ones present no longer being sufficient to accommodate the crowds flocking towards it. From the very beginning, Almighty Allāh had announced that Shayṭān’s efforts shall fail and that in every era there shall surely be at least a few

servants of Almighty Allāh who shall remain firm upon the truth till the very end, no matter how fierce the Shayṭānī attack may be, but Shayṭān, in his stubbornness, refused to pay heed.

## **Weapon No. 2: The Power of Force**

Regarding the next weapon vested to Iblīs, Almighty Allāh declared:

﴿وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ﴾

“And (O Iblīs) bring upon man your horsemen and foot soldiers!”

In this verse Almighty Allāh has announced that Iblīs shall always have at his beck and call armies that shall attack the servants of Almighty Allāh. Indication has been given that from the various tests that the believing Ummah shall face, one shall be that of war and all the difficulties that come with war, viz., genocide attacks, rape, plunder, etc. To turn man away from Almighty Allāh, the power of force was placed in the hand of Iblīs, but the area of his force was limited to the physical body. Through his henchmen, he may inflict severe injury, have children slaughtered in front of their parents, have women abused in front of their families, and a list of other atrocities, but Īmān that lies in the crevices of the heart, that he has not been allowed to touch.

In every era, believers have faced the wrath of cruel, blood-thirsty



rulers, acting upon the instigation and command of the Shayāṭīn that operate from behind them. Through the aid of the jinn, rulers acquire powers which enable them to subjugate the masses, but no matter how hard they try, there has and shall always be a group of devout worshippers who shall display the most unique levels of loyalty and love in the face of the most trying of conditions.

Upon witnessing this unique display of loyalty, the angels receive the answer to the question they had once asked, i.e., why has ‘man’ been selected as Almighty Allāh’s vicegerent, instead of the jinn. The very angels who had once expressed concern that man would do nothing but cause corruption and bloodshed, upon witnessing the acts of loyalty and love being displayed by faithful men, women and children around the globe, admit their folly in having questioned Almighty Allāh’s decision and openly proclaim that the creation called ‘man’ is indeed most-remarkable and truly worthy of preference over all other creation.

### **Weapon No. 3: The Power of Wealth**

The third weapon placed in the hands of Iblīs was easy access to the wealth and treasures of the world. With regards to this, Almighty Allāh declared:

﴿وَشَارِكُهُمْ فِي الْأَمْوَالِ﴾

“And become a partner in the wealth of man.”

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Through this wealth, Iblīs was allowed the opportunity to tempt mankind towards his worship by offering his devotees whatever luxuries, enjoyments, pleasures, etc., that the world can offer.

It is not always the case, but without doubt, one can easily say that in many instances, the erecting of enterprises, empires, mansions, sky-scrapers, etc., as though one is playing monopoly; the burning of cash to light one's cigarette; climbing the ladder from zero to hero in no time; always remaining ahead of the times; etc., these feats are not always accomplished on the basis of one making the right business move, but rather due to one entering into the service and obedience of the jinn (Shayāṭīn).

Many of the super-powers of today are nothing but slaves who have sold their souls to the devil in lieu of the trivial gains of this perishing world! Such people shall tomorrow, on the Day of Qiyāmah, regret ruining their Hereafter for a mere few days of pleasure. They shall lament their plight, saying:

﴿رَبَّنَا أَسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ  
مَثْوَاكُمْ خَالِدِينَ فِيهَا﴾

‘O Allāh! Some of us (i.e., man) derived benefit from others (i.e., the jinn), and we have reached the time that you had appointed for us.’ Almighty Allāh shall then say to them, “The fire shall now be your abode, in which you

shall dwell forever!”

In the explanation of this verse, the following has been mentioned in *Rūḥ al-Ma‘ānī*:

“The Shayāṭīn<sup>4</sup> directs man towards whatever he requires to have his carnal passions fulfilled. As a payback, man then has to take the jinn (Shayāṭīn) as his leader and has to fulfil their demands.”<sup>5</sup>

From the very beginning Almighty Allāh had destined that wealth shall be a tool in the hands of the Shayāṭīn, but despite the intense desire that has been engrained within man for wealth, till the very end there shall always remain a group of devout worshippers of Almighty Allāh who shall forsake and turn their backs upon all such wealth which could create a divide between them and their Creator.

A point to take note of here is the manner in which Almighty Allāh described this power, i.e., the power of wealth. Almighty Allāh states:

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<sup>4</sup> «المراد بالجن أو بمعشرهم على ما قيل: الشياطين». [روح المعاني]

<sup>5</sup> «أي: انتفع الإنس بالجن حيث دلّوهم على الشهوات وما يتوصل به إليها». [روح المعاني]

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﴿وَشَارِكُمْ فِي الْأَمْوَالِ﴾

“Become a *partner* in the wealth of man.”

In explaining how Shayṭān enters into partnership with man in his wealth, scholars of Tafsīr have rendered various examples, some of which are:

- ❧ Shayṭān creates environments which tempt one to earn from forbidden avenues and squander wealth in the disobedience of Almighty Allāh
- ❧ Shayṭān creates and entices man into interest-based transactions
- ❧ Shayṭān dupes man into regarding permissible wealth and animals to be unlawful, e.g., how cows are viewed in certain parts of the world

In present times, various other examples of how the Shayāṭīn create their partnership in the wealth of man have arisen, some of which are indeed quite glaring.

A few examples of such present-day partnerships could easily include:

#### **a) Control Over Natural-Resources**

Natural resources have been divinely distributed throughout the world, yet wherever these resources are found, instead of the locals

benefitting from it, we find ‘imperial-powers’, which are nothing but a human front for the Shayṭān, falling upon these resources and establishing such control over it, as though it was theirs from the very beginning. The companies that are then established over these resources, their names, logos, and signs blatantly expose the partnership of Shayṭānī/dajjālī elements in the mining of these resources.

### **b) Present-Day Banking System**

There was a time when man held complete control over his own gold and silver. Then came a period wherein man happily handed over his most prized possessions of gold and silver to an international banking setup, in lieu of a paper-guarantee. With this guarantee, man was allowed to comfortably continue with his daily-life, but no longer held control over his own wealth. His wealth was now in the hands of a forced-upon partner, who would continue issuing paper-guarantees on behalf of all his purchases, but would never allow him to take back his gold ever again.

Through the Shayṭānī banking system, the hard-earned wealth that man earns is utilized more by the Shayṭānī world than by man himself. As man needs, the Shayṭānī banking world provides, whilst the rest of his wealth remains under their care and usage.

Despite Shayṭān exercising control over the economy of the world, then too as Almighty Allāh had declared, the Īmān of his faithful and devout men would never be bought off.

Shayṭān would initially never have believed that despite enjoying such power and wealth, he would still be incapable of pulling all of mankind into disobedience and disbelief. Generations have now passed, throughout which Iblīs has seen his efforts and plans fail miserably, yet till Qiyāmah he shall never be prepared to accept that he was wrong in questioning Almighty Allāh's Divine Decree, which placed man in control of the earth, instead of the jinn.

**Note:** Understand well that when making mention of the powers that Almighty Allāh has allowed the Shayāṭīn to utilize, the purpose should never be to create awe for them. The Shayāṭīn crave for attention and hate being ignored. Our approach with all the jinn, and with Iblīs in particular, should be that we remain aware of their existence and wary of their traps, but never awe-struck or amazed with their powers, since their like is naught but that of the web of a spider, which seems so sticky and strong, but disappears into nothingness with just a single blow of a broom.

Almighty Allāh says:

﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ  
اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا  
يَعْلَمُونَ﴾

“The example of those who prefer masters other than Allāh is like that of a spider which has built its web (thinking it to be quite strong), whereas the weakest of houses is the web of the spider. If only they understood!”

### Weapon No. 4: The Power Of Occupying The Time Of The Youth

Addressing the jinn, Almighty Allāh says:

﴿وَشَارِكُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ﴾

“Become partners with them (i.e., with man, in their wealth and children and beguile them (with false promises).”

With regards to how Shayṭān enjoys a partnership in the children of man, scholars of Tafsīr have mentioned that Shayṭān enjoys a share in all such children that are:

1. Born out of wedlock.<sup>6</sup>
2. Killed after birth or aborted after the soul gets placed within.<sup>7</sup>
3. Whose parents, guardians, teachers, etc., poison their innocent minds and convert them into Christians, Jews, atheists, etc.<sup>8</sup>
4. Given names showing their loyalty to false deities, e.g., ‘Abd ash-Shams (worshipper of the sun).
5. Born after conjugal relations, prior to which neither husband nor wife sought Almighty Allāh’s protection from letting the Shayāṭīn advance close.<sup>9</sup>

Rasūlullāh ﷺ thus encouraged the Ummah to recite duas before relations. Rasūlullāh ﷺ himself taught the following Du‘ā’:

«بِسْمِ اللَّهِ، اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا». [البخاري]

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<sup>6</sup> عن مجاهد ﴿وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾ قال: «أولاد الزنا». [الطبري]

<sup>7</sup> عن ابن عباس ﴿وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾ قال: «ما قتلوا من أولادهم». [الطبري]

<sup>8</sup> عن الحسن ﴿وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾ قال: «قد والله شاركهم في أموالهم وأولادهم، فمجبسوا وهودوا ونصروا وصبغوا غير صبغة الإسلام». [الطبري]

<sup>9</sup> وعن مجاهد: «أن الرجل إذا لم يسم عند الجماع فالجان ينطوي على إحليله فيجامع معه، وذلك هي المشاركة في الأولاد». [روح المعاني]



“In the name of Allāh, O Allāh keep Shayṭān away from us and away from whatever you bless us with!”

Rasūlullāh ﷺ also mentioned that whoever recites the above before relations, and through that relation gets blessed with a child, Shayṭān shall not get hold of that child and shall not harm him.<sup>10</sup>

The above have been listed by the *Mufasssirīn* as examples of how Shayṭān acquires a share in the children of man. In today’s ‘modern era’, another method by which Shayṭān takes a fair share in our children has emerged, the crux of which is that parents no longer spend quality time with their children, leaving the child vulnerable to Shayṭānī attacks.

For example, when a child is born the mother might enjoy the first few moments with her precious little child, but shortly thereafter hands the child over to the care of the hospital nurse. For the next few hours, the child shall pass time in another room, entertained only by the musical tones playing from above.

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<sup>10</sup> عن ابن عباس عن النبي ﷺ قال: «لو أن أحدكم أو إن أحدهم إذا أتى امرأته قال: «اللَّهُمَّ جنبني الشيطان وجنب الشيطان ما رزقتني» ثم كان بينهما ولد إلا لم يسلط الشيطان، أو لم يضره الشيطان». [المسند المستخرج على صحيح الإمام مسلم]

The next day the child gets taken home, but here too is handed over to the care of the house-maid. If not the maid, then the child's definite company shall be a phone, keeping him/her busy with its tunes, pictures, etc. As the child grows, the television becomes his lap of education until he reaches the age of five or six. For the next seven to ten years, six hours of his day shall be spent under a 'western', 'modern', 'secular' education system, and the rest of his/her time shall be wasted in shaitāni entertainment.

Through this system of providing baby-care, child-care, education, entertainment, recreation etc., Shayṭān has managed to grab 90% to 95% of the life of every child, as though Shayṭān has said to every parent:

“O Parent, do not be too worried with regard to your child, for if you cannot find time for him, I surely will! If you cannot educate your child, my system is all too ready to take him in! I shall train him, educate him, entertain him and keep him/her out of your way, since your busy schedule really does not have time for children!”

Where a mother and father enjoy 5% to 10% of their child's life, the rest of the time has been taken up by Shayṭān and his Shayṭānī system in which the world presently drowns. Yet, after being given such golden opportunities to rob believing youth of their Īmān,

Shayṭān still fails. He has been given avenues through which he may penetrate into the heart and mind of man, and into the innocent minds of small children, but Almighty Allāh's unique magnet of 'Divine Pull' has left Shayṭān dumbfounded. As his filthy tricks increase in its intensity, instead of Kufr and Shirk spreading further, one finds more and more being drawn into the circle of Islām. Masājid and Madāris are being erected at a rapid pace and Islāmic fervour in the hearts of Muslims increases by the day.

At the very beginning, Almighty Allāh declared that there would always be a group of sincere, devout worshippers, whom Shayṭān shall fail to draw into his clutches. Almighty Allāh announced:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا﴾

“Indeed, your force shall have no effect upon my selected servants, and Allāh is sufficient as an aid for his servants.”

Then, by way of example, Almighty Allāh explained how it is possible for a believing nation, lacking totally in resources and facing the wrath and power of the most powerful nations of the world, to not only stand firm, but instead slowly but surely move forward, until one day it shall succeed in bringing down every structure and empire of disbelief; and shall stand tall above all other faiths and ideologies.

The example Almighty Allāh gives is of a ship that travels through the storms and huge waves of the mighty oceans, with danger and death staring at it from every direction. At the mercy of the winds, this ship, lost in a world of water, continues bubbling up and down, slowly and steadily, until finally reaching port. With such odds against it, how does one small ship manage to cross through the mighty oceans, coming out unscathed on the other side? Almighty Allāh gives the answer, and in this answer lies the secret of a believer's success against all odds in remaining firm upon his faith till death. Almighty Allāh says:

﴿رَبُّكُمُ الَّذِي يُرِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ  
كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾﴾

“It is your Creator that pulls for you your ships through the oceans, so that you may acquire from His Grace. Verily Allāh is Most Kind with you.”

In this example Almighty Allāh has explained that just how a ship, due to its being steered by Almighty Allāh, is able to move through the most dangerous of paths and reach its destination safely, similarly those upon whose hearts the magnet of Almighty Allāh has focused, whom Almighty Allāh has favoured with His cloud of protection and forgiveness, such men, despite facing Shayṭānī

attacks from all sides, shall live with Īmān, shall die with Īmān and shall be resurrected with Īmān.

As Rasūlullāh ﷺ said:

«لَا يَزَالُ اللَّهُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ». [ابن ماجه بسند حسن]

“Almighty Allāh shall continue planting shrubs in this Dīn (i.e., creating men of piety), who shall remain firm in their obedience to Almighty Allāh.

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَوَامَةٌ عَلَى أَمْرِ اللَّهِ، لَا يَضُرُّهَا مَنْ خَالَفَهَا، تَقَاتِلُ أَعْدَاءَ اللَّهِ، كُلَّمَا ذَهَبَتْ حَرْبٌ نَشَبَتْ حَرْبٌ قَوْمِ آخِرِينَ حَتَّى تَأْتِيَهُمُ السَّاعَةُ». [مسند أحمد بن حنبل]

“There shall always be a group from my Ummah firm upon the obedience of Almighty Allāh. Those who oppose them shall not be able to harm them (stop them). They shall remain firm against the enemies of Allāh. Whenever one battle draws to an end, another shall begin, and this process shall continue till Qiyāmah.”

May Almighty Allāh make us all amongst His obedient, faithful slaves! May Allāh keep us with Īmān and take us with Īmān! May the winds of evil never be allowed to turn us away from the road of

righteousness and may Almighty Allāh always keep us in the shadow of Divine Protection. Āmīn!

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