

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Series of Questions Addressed to the Eminent Scholar Ata Bin Khalil Abu Al-Rashtah, Ameer of Hizb ut Tahrir through his "Fiqhi" Facebook Page)

Answer to Question

Possessed (*Mas*) by Shaytan, Envy (*Hasad*) and the Evil Eye (*Al-'Ain*)

To: Muhammad Adil Jameel Al-Ghouli

Question:

Bismillah Ar-Rahman Ar-Raheem

My Honourable Respected Brother, Ameer of Hizb ut Tahrir, May Allah protect you.

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh

Allah (swt) says: ﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ...﴾ **“And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic...”** To the end of verse 102 of Surah Al-Baqarah.

In our countries there are widely prevalent diseases called possessed or touched (*Mas*) by the Shaytan, the evil eye (*Al-'Ain*) and magic/curses. Is the magic linked to the jinn entering the (human) body? Does it have an impact? Is it permissible to treat them with Shar'i Ruqiyah or are they considered from sorcery? Can you please clarify this and may Allah reward you with the good. Your Brother Saif Tayyib Muthar Al-Ghouli-Yemen.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

Your question consists of four issues: the first is the subject of what the public calls possessed [touch (*Mas*)] of Shaytan: the second is the interpretation of the noble verse on magic and its evidence: the third is the subject of envy and the eye (*Al-'Ain*), and the fourth is the protection from them; is it by Ruqiya or something else. Here's the answer:

First - the interpretation of the noble verse, which mentions the touch (*Mas*) of the Shaytan: ﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ...﴾ **“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity...”** [Al-Baqarah: 275]

I quote from the book *At-Tayseer fi Usul At-Tafseer* to you regarding this:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا﴾ **“Those who consume interest”**

That is, they take it, and it encompasses all the benefits from it. **The word ﴿يَأْكُلُونَ﴾ “Consumes”** in the Qur'an is used to show censure: ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾ **“Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze”** [An-Nisa': 10]

﴿يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ﴾ **“...but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them”** [Muhammad: 12]

And here it carries the same meaning. ﴿لَا يَقُومُونَ﴾ **“...cannot stand [on the Day of Resurrection]”** i.e. the Day of Resurrection.

﴿إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ﴾ **“except as one stands who is being beaten by Satan”.**

That is, they will be reserrected from their graves like those stricken with insanity in the world – that is a madman - and that will be humiliation for them that day, and this is a Qareena (an indication) of the definite prohibition of usury, and this prohibition is repeated in these verses.

﴿مِنَ الْمَسِّ﴾ **“into insanity (Mas)”** That is, insanity; it is said a man is inflicted with the touch (Mas) i.e., he is crazy, and “khabt: means beating randomly. There are narrations mentioned of the Tafseer of the verse: ﴿الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ **“...is being beaten by Satan into insanity”**.

It is more likely that when a person becomes insane, the Shaytan has a greater influence on him through his whispering (waswasa), and the insane person imagines many things that lead him to more insanity.

As for saying that the Shaytan is the one who beats him or leads him to insanity, the verse does not say this, and Allah (swt) did not say that Shaytan beats him with insanity, i.e. inflicts him with madness, but the verse ﴿يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ **“...is being beaten by Satan into insanity”**.

That is, the Shaytan beats him as a result of man’s insanity i.e., madness comes before the beating of the Shaytan.

Similarity to say: ﴿يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ **“...is being beaten by Satan into insanity”**.

It is an expression and a metaphor according to the names the Arabs give to the madman, that the jinn had touched him, inflicted him with insanity - they have derived madness (*junoon*) from the jinn - this is likely because people give metaphors and expressions in the absence of the truth, and the truth here is possible; it is possible that the Shaytan can whisper to the insane with several fantasies that make him insane and so it is said he is beaten by the Shaytan.

Furthermore, I did not read any Sahih Hadith in the interpretation of the verse. As long as this is the case, i.e., there is no Shariah truth in the interpretation of the verse, therefore we refer to the meaning in language. The Qur'an came down in the language of the Arabs, so we find the most correct is what we have said; that their example is like those beaten by the Shaytan into insanity because of their madness. That is, madness comes before the beating of Shaytan, so the person will become insane for a reason then Shaytan beats him with whispers and fantasies.

The Shaytan did not beat the person, i.e. did not make him insane, otherwise, the noble verse would be with the letter (BA) (الذي يتخبطه الشيطان بالمس) which means the link to madness here, i.e. that he will become insane of, and at the same time there is no need for the use of metaphor and name (kinayah) and the meaning of the Shaytan is removed, because the truth is not impossible.” **END.**

Thus, the devil does not touch the man and beat him into insanity, because there is no authority for the Shaytan over man ﴿وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ﴾ **“But I had no authority over you”** [Ibrahim: 22].

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾ **“Indeed, My servants - no authority will you have over them,”** [Al-Hijr: 42]

Shaytan can not make the human to be insane, but the work of Shaytan is whispering, and the person then chooses whether to reject it which is the correct action, or to respond to it, which is the misguidance. ﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾ **“And what can be beyond truth except error?”** [Yunus: 32]

This is what I see as the strongest in this matter, and Allah knows best and He is Most Wise.

Secondly - the noble verse mentioned in the question and its evidence of magic, we have already answered this question and I quote you from the answer what is relevant to your question, it is as follows:

“Magic is a science that is implemented using words of disbelief in spells or actions; it can make you imagine that the form of the object before you became another form but without changing the reality of the object, but it is imagined; that is, if you hold that thing you will find that it is the original thing, or if analyzed by laboratory you will find it is the original thing. The issue is just imagined.

The evidence that magic is implemented using words of disbelief in spells or actions is what is understood from the saying of Allah (swt): ﴿وَمَا كَفَرَ سُلَيْمَانُ﴾ **“It was not Solomon who**

disbelieved.”.

That is, he did not use magic. The use of the word ﴿كَفَرًا﴾ “Disbelieved” is a metaphor. Meaning that magic can take place by words and deed of disbelief; therefore, the one who works with magic commits disbelief. This is confirmed by Allah’s saying that follows: ﴿وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا﴾ “but the devils disbelieved, teaching people magic...”

Therefore, the magician is a kafir, and the Muslim who deals with magic is an apostate who is killed by the state in Islam.

The proof that what the magician shows is not true, and just an illusion is the saying of Allah (swt): ﴿سَحَرُوا أَعْيُنَ النَّاسِ﴾ “they bewitched the eyes of the people” [Al-A’raf: 116].

﴿يَخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى﴾ “...seemed to him from their magic that they were moving [like snakes]” [Ta-Ha: 66]

That is to say, the stick remains a stick in reality, but it seems to the onlooker that it is a moving snake. That is, the reality does not change with another new reality, meaning that it does not negate the first reality and forms a new reality. Therefore, if a man holds the snake that appeared from the stick, he will find it a stick even if it is analyzed in a laboratory, its components will be of the same stick that was thrown and appeared to us as snake. Therefore, the magicians who threw their sticks saw that they were sticks, but they charmed the eyes of the people and made them see them as snakes. When Musa, peace be upon him, threw his stick, the magicians saw it as a real life snake, not a stick, and then it swallowed their sticks, and eliminated them completely, and they realized that this is not magic because magic does not negate the reality of things, and it is the truth from the Lord of the Worlds, as Musa - peace be upon him – said, and they believed and their belief was amazing.

The conclusion is that if you had a chair and then a man came and stood away from the chair, and said to you, now I will do things with words and actions while I am far from the chair, and I will make you see it as a pillow, and then he began to recite the words of disbelief, and you imagine that the chair is a pillow without changing the fact of the chair. If you touch the chair you will feel that it is a chair not a pillow. If he does this, without changing the facts, with words of disbelief in it, and the thing remains as it is, and you have imagined that it is something else, then this man is a magician and he is a kafir.

But if he carried out deceptive technical tricks, such as holding a handkerchief and a bird and putting them together, then he makes certain movements and hides the bird and shows you the handkerchief. Then, he tells you that he will turn the handkerchief into a bird, then mutters words and then shows a real bird. This is not magic, but rather, a technical trick. The man hid the bird from you in a technical trick and then showed it. In other words, he had a handkerchief and a bird, and hid the bird at times and showed the handkerchief and then concealed the handkerchief another time and showed the bird; that is, the handkerchief and the bird were with him. He conducted a deceptive technical trick. Or like if he brings a box and put the box above hidden cellar door that you can not see, then a man enters the box and goes down the cellar, and he tells you: I will cut this box into halves, and the person will come out of it alive. When the person enters the box, he descends to the basement, and the man cuts the box into halves, but he does not hit the other man, and then the man comes out unharmed. This is not magic; it is deception using technical actions. The man entered the box, went down to the basement and then ascended again ... or there were several levels in the box, and he entered one of them, and the cutting was in another layer ... and so this is not magic, but deceptive technical tricks.

But the sorcerer and jugglers, who can not fool the eyes to believe things are of different nature, and do not deceive people with technical tricks. They claim to know the unknown by opening a book or look into a cup (of coffee), or by making a sachet (pouch for protection) or heresy, like claiming to speak to the jinn or that he can see them and such socery, **This is not magic, but rather socery and deception. And they commit Haram that is punishable by Ta’zeer, and the punishment increases according the harm they do.**

As for the magic in the sense that we mentioned at the beginning, that is to say the

words and spells with words of disbelief, and make you see a different reality of something but without changing the truth, but it is an illusion of the reality and the thing remains as it is. This magic is almost extinct, because its reality today is almost non-existent in this sense. In addition to that, the punishment of the magician is killing, and the Islamic state continued for several centuries, and it almost eliminated them. For these two matters: it almost has no reality, and the Islamic state almost eliminated it with the punishment. We say that this science is almost extinct". **END.**

The punishment of the magician, who uses the words of disbelief in his magic, and then commits this witchcraft, **as we have said, as stated in the book of Tafseer of Surat Al-Baqarah mentioned above:**

"The punishment of the magician, as we have said, is the punishment of the apostate. He is a kafir as mentioned above. The Sahabah punished the magician with killing. This act, i.e., killing of the magician, took place in the era of Umar (ra). It is a consensus of the Sahabah, and it took place in front of a number of them without denouncing it. Ahmad narrated from Sufian from Jaz' bin Muawiya Al-Ahnaf bin Qais that he said **"We received a letter from Umar a year before his death to kill every magician and perhaps Sufian said female magicians too"**

As for what we have mentioned of the hidden technical tricks that mislead people, if they are not explained to them, and the sorcerers are punished with Ta'zeer according to his deception to the people. It is known that the Ta'zeer punishment in Islam is tantamount to killing according to the type of crime committed.

But the difference between killing by Had and killing by Ta'zeer, to say that the first is an apostate who is not prayed for in his death and is not buried in the graves of Muslims, and the second is Muslim who is a transgressor (fasiq) or a wicked (fajir) according to the type of his crime; he is prayed for in his death and is buried in the graves of Muslims." **END.**

For the benefit I will cite some of the opinions of the school of thoughts mentioned in some Tafseer:

Tafseer of Ibn Katheer (t Salamah) (371/1):

﴿وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَٰ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ...﴾ **"And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic..."**

(Chapter) they differed on who learns magic and uses it; Abu Hanifa and Malik and Ahmad said: he becomes a kafir if he does so. Among the companions of Abu Hanifa, who said: If he learns to be protected from it or to avoid it, then he does not become a kafir, and whoever learns it thinking it is permissible or that it will benefit him, he becomes a kafir. As is the case for those who believe that the devils can do whatever he pleases, he is a kafir. Al-Shafi'i (may Allah have mercy on him) said: If he learns magic, we say to him: Describe your magic. If the description is of kufr ... he is a kafir. If it is not kufr, but he believes in its permissibility he is a kafir.

Ibn Hubayrah said: Is he killed by the simple act of using it? Malik and Ahmad said: Yes. Al-Shafi'i and Abu Hanifa said: No. If a man uses magic to kill a person, he should be killed according to Malik, Al-Shafi'i and Ahmad. Abu Hanifa said: he is not killed until he repeats it or approves it for a particular person. If he is killed, he will be killed as Had according to them except for Al-Shafi'i. He said: He is killed - and this is case- is a punishment." **End quote.**

Tafseer of Al-Qurtubi (2/47):

[The eleventh- The scholars differed in the ruling of the magician, the Muslim and Dhimi. Malik said that the Muslim, if he uses magic himself by words, then this is kufr and should be killed not given chance to repent and his repentance is not accepted, because he is like an apostate ... And because Allah called magic disbelief, in His (swt) saying: ﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا: ﴿وَمَا نَحْنُ بِمُعَلِّمِينَ وَلَا نَكْفُرُ﴾ One is even saying: "But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic". This is the view of Ahmad ibn Hanbal, Abu Thawr, Ishaq, Al-Shafi'i and Abu Hanifa.

The killing of the magician is narrated from Umar, Othman, Ibn Umar, Hafsa, Abu Musa and Qais bin Saad and seven of the followers...

Ibn Al-Arabi said:

“... Allah (swt) has stated in his book that the magician has become a Kufr, he said: ﴿وَمَا كَفَرَ﴾ “but the devils disbelieved” by teaching it, and Harut and Marut said: ﴿إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾ “We are a trial, so do not disbelieve [by practicing magic].” And this is a conformation to the statement.)” **END QUOTE**

Thirdly: The Evil Eye (Al-‘Ain) and envy (Hasad): We have answered this subject previously and I cite to you what is relevant to your question, as follows:

“Envy is the hope of the demise of the blessing given to the person who is envied. And the eye here means: to be afflicted by the eye, the one who does it is called ‘Ain, it is said: ‘*Int* the man, means I struck him with my eyes, so I am ‘Ain and he is Ma’een or Ma’yoon.[I am the striker and he is struck or the one stricken.]

And envy and the eye are similar in leaving a harmful impact on the one envied or struck by the eye. And they differ in the method; the one who envies (Hasid), envies the one who is present and who is not present before him, but the ‘Ain can only harm the one he can see by his own eye, i.e., he must be present. Envy is more general than the eye, and so seeking refuge from envy includes seeking refuge from the eye, but seeking refuge from the eye is part of envy. And Allah’s saying: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ... وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ “**And from the evil of an envier when he envies.**” [Al-Falaq: 5] also includes the eye, and this is from the eloquence of the Qur’an and miracles.

As for how harm happens to the envied or the *Ma’yoon* [struck by the eye/Ain], the issue here is twofold:

The first: the envious or ‘Ain is the person who wishes to remove the blessing from the envied and from the *Ma’yoon* is a sinner and his torment is great. Allah has commanded us to seek refuge from the evil of this person, as we explained above.

As for the envied or *Ma’yoon*, the harm that is caused to him by envy or the eye comes under infliction like disease that afflicts him, so he can get protection with the styles and means that we will show later.

By the way, envy comes in a metaphorical sense; that is, to wish to receive such a blessing as the one who was given the blessing without wishing that it is removed from its owner, it is allowed to see a man who memorizes the Qu’ran, and hope to be like him, or if he sees a man who is very generous in giving sadaqa and hopes to be like him. Al-Bukhari narrated in his Sahih from Abu Hurayrah that the Messenger of Allah (saw) said: ﴿لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ، وَآتَاءَ النَّهَارِ، فَسَمِعَهُ جَارٌ لَهُ، فَقَالَ: لَيْتَنِي أُوتَيْتُ مِثْلَ مَا أُوتِيَ فَلَانٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُهْلِكُهُ﴾ “**There is no envy except in two cases: a man whom Allah has given this Book so he stands to recite it during the day and night, and his neighbor heard him and said: I wish I was given the same as so and so, so I can do the same. And a man whom Allah has given wealth and he spends in the path of truth, and a man say: I wish I was given the same as so and so, so that I can do the same.**” End quote.

Fourth: How to prevent the eye, envy and magic:

1- The eye and envy: This is through matters proven by the Shariah evidence:

a. By getting closer to Allah (swt) by worship, du’a and reading the Qur’an, as well as trusting in Allah (tawakkul), Allah (swt) says: ﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ “**And We send down of the Qur'an that which is healing and mercy for the believers**” [Al-Isra’: 82].

Allah (swt) says: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ “**And whoever relies upon Allah - then He is sufficient for him**” [At-Talaq: 3].

b. To seek refuge in Allah from the evil of mankind and jinn and the protect of children and offspring and reading Al-Maudhatan:

«كان النبي صلى الله عليه وسلم يتعوذ من عين الجن وعين الإنس، فلما نزلت الموعذتان أخذ بهما وترك ما سوى ذلك» "The Prophet (saw) sought refuge from the eye of men and jinn. When the **Maudhatan were revealed, he took them and left everything else.**" [Narrated by An-Nasa'i, Ibn Majah, and classed as sahih by Al-Albani]

To say: «أعوذ بكلمات الله التامة من شر ما خلق» "I seek refuge in the perfect words of Allah from the evil of what He has created." [Narrated by Muslim] ولا «بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ» and to say: "In the name of Allah, whose name protect from all that is harmful in the earth and the Heavens, He is the All-Hearing, the All-Knowing." [Narrated by Abu Dawood and Tirmidhi]

It was narrated that Ibn Abbas (may Allah be pleased with him) said: The Prophet (saw) used to protect Hassan and Husain and say: «إِنَّ أَبَاكَمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ» "Your father protected with this Ismail and Ishaq, I seek refuge in the perfect words of Allah from every devil, poisonous creature and harmful eye." [Narrated by Bukhari]

C – The Ruqiya Shar'i when inflicted by harm:

«يا: On the authority of Abu Saeed said that Jibril came to the Prophet (saw), he said: يَا مُحَمَّدَ اشْتَكَيْتَ فَقَالَ نَعَمْ قَالَ بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ» "O Muhammad, are you sick?" He replied, 'Yes.' He said: "**Bismillahi arqik, min kulli shayin yuthik, min sharri kulli nafsin aw ayni hasid** - With Allah's Name I shelter you (give you ruqyah), from all that ails you, from the evil of every soul, or that of the envious eyes. May Allah cure you; with Allah's Name I shelter you." [Narrated by Muslim]

It was narrated that A'isha (ra) said: «أمرني رسول الله صلى الله عليه وسلم أو أمر أن يسترقى من العين» "The Messenger of Allah (saw) ordered me or ordered that I do ruqiya from Al-'Ain (eye)." [Narrated by Bukhari]

«وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ اللَّهُ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ» Allah is the protector at the beginning and end: «وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ اللَّهُ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ» "And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent." [Al-An'am: 17]

2- As for magic (Sihr):

As for how to protect oneself from magic if it happened: **As we have already said magic is almost finished** and what is happening is closer to the sorcery and witchcraft, which does not affect anything except those with weak minds, and we seek refuge in Allah from it:

The prevention is as mentioned above like prevention from envy and the eye and added to it what was mentioned in the hadith of reading of Surah Al-Baqarah in which there is a lot of good, especially cutting off any effect that results from magic if it happened. Narrated by Muslim in his Sahih, he said: Al-Hassan Bin Ali Al-Huluwani told us, Abu Tuba, he is Al-Rabee' bin Nafi told us, Muawiya, he means Ibn Salam, told us from Zaid that he heard Abu Salam say Abu Amama Bahli told us and said: «سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ أَقْرَأُوا الزُّهْرَاوِينَ الْبُقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَاتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنَ الطَّيْرِ صَوَافٍ تَحَاجَّانِ عَنِ أَصْحَابِهِمَا أَقْرَأُوا سُورَةَ الْبُقْرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطْلَةُ» The Prophet (salAllahu alayhi wasalam) said, 'Learn how to recite Surah al-Baqarah for there is a blessing in it, and there is sorrow for abandoning it, and it is unbearable for the idle' (al-Batla) and that 'al Baqarah and al-i- Imran are like two flowers which will shade their learner on the Day of Judgement, as if there were two large clouds or two flocks of birds' Muawiya said that I was told that Al-Batla are the magicians." End quote.

«وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ اللَّهُ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ» And the best protection is belief that Allah is the Protector in the beginning and end: «وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ اللَّهُ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ» "And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent" [Al-An'am: 17].

In conclusion, it is not correct that a Muslim worries over such things, but he must complete his obligations and get closer to Allah with Dhikr, du'a, and Nawafil... and be reassured by Allah's protection and that Allah Azza Wa Jal is with his slave, in a Sahih Hadith from the Messenger (saw):

- Al-Hakim narrated in Al-Mustadrak from Abu Ad-Dardaa (ra) that he said: I heard the Messenger of Allah say: «إِنَّ اللَّهَ يَقُولُ: أَنَا مَعَ عَبْدِي إِذَا هُوَ ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ» "Allah says: I am with My servant if he mentions Me and his lips move with My mention".

He said this is a Hadith with sahih sanad (transmission), and they did not extract it.

«إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أَحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لِأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاعَتَهُ.»

Allah (Mighty and Sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him”.

In this is sufficiency and the protection, Allah willing.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

19 Sha'ban 1439 AH

5/5/2018 CE

The link to the answer from the Ameer's Facebook page:

<https://web.facebook.com/AmeerhtAtabinKhalil/photos/pb.122848424578904.-2207520000.1526400134./813123605551379/?type=3&theater>

The link to the answer from the Ameer's page on Google Plus:

<https://plus.google.com/u/0/b/100431756357007517653/100431756357007517653/posts/fLFJeGPCJV8>

The link to the answer from the Ameer's page on Twitter:

<https://twitter.com/ataabualrashtah/status/996421704372060161>