

## SUMMARY OF MAJLIS

**Date:** 29<sup>th</sup> Shawwal 1426 AH / 2<sup>nd</sup> December 2005

**Occasion:** Friday Majlis

**Topic:** Al-Isti'adha – Part 11

**"And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me". (23:97-98)**

### TAQWA – A STRONG FORT TO EVADE SHAYTAN

The heart of a human being is either the throne of Rahman or the dwelling place of Shaytan. If a person has fortified it with **Taqwa**, Shaytan cannot break into his heart – BUT if he has NOT then Shaytan takes shelter in it.

**"When those who are Godfearing are touched by an insinuation of Shaytan, they remember (Allah) and behold, they perceive". (7:201)**

**Taqwa** is achieved through obedience of Allah (SWT). And obedience of Allah (SWT) means to follow His '**Hukm**', which means His commands. Ayatullah Abdulhusein Dasti Ghayb (ra) writes in his book that: *The **Hukm** (commands) of Allah (SWT) are of two kinds: One is **Hukm-e-Amr**, which means 'command to do certain things'. The examples of this **Hukm** are many: Pray, Fast, Go for Hajj, Pay Khums & Zakat, Do this and Do that. And the other is **Hukm-e-Nahyi**, which means 'command to abstain from certain things'. Once again the examples of this **Hukm** are many too: Do not associate partners to Allah (SWT); Do not kill the innocent; Do not commit fornication; Do not backbite; Do not deal in usury; Do not do this; Do not do that.*

Then the Late Ayatullah further adds:

***Hukm-e-Amr** is divided into two parts: One is known as **Amr-e-Wujoobi** meaning 'obligatory command', which you have no choice but to follow. And the other is **Amr-e-Istihbaabi** meaning 'recommended command', which is NOT compulsory but better to follow. **Hukm-e-Nahyi** is also divided into two parts: One is known as **Nahyi-e-Haraam** 'an act, which is totally forbidden and there is no compromise in that'. And the other is **Nahyi-e-Karaahi** 'an act, which is NOT totally forbidden but it is abominable to do it'. **(Gunahaane Kabeera)***

In short, the **Hukm** of Allah (SWT) consists of 4 things: Wajib, Mustahab, Haraam & Makrooh. A person who attends to all his Wajibaat and refrains from all Haraam is a **Muttaqee** (God-conscious) BUT if one wants to strengthen his **Taqwa**, then he must also give importance to Mustahab acts and strive to abstain from all Makruhaat. Why??

When a person does both, Wajib & Mustahab acts; he leaves no room for Shaytan to interfere with him. Shaytan at times whispers to a Mumin and tells him, 'Hey! You are doing all the wajib acts hence there is no need to tire yourself with Mustahab acts – Relax!!' And at times he emphasises to a person to do Mustahab acts so much that in the process one forgets the Wajibaat. Shaytan whispers to him, 'Hey! You have already given donations in the Mosque & Madrasah, you don't need to pay Khums now'. Hence you will see people doing Mustahab acts but neglecting the Wajibaat.

With regard to Haraam & Makrooh acts, Shaytan lures a Mumin to major sins in three stages: First, he tempts him to do Makrooh. "Do it! Its only Makrooh and not Haraam"; Then, once a person is engrossed in Makrooh, he will then tempt him to minor sins. "Do this! It is NOT a major sin – Allah is Ghafoorur-Raheem"; and finally, when a person is engrossed in minor sins, he then

takes him to major sins. This begins with satisfying the curiosity and it ends with the cat being killed because '*curiosity kills the cat*'.

### **THE OUTCOME OF TAQWA**

**Taqwa** – is an attribute that protects a person from **Shaytan**. It is therefore necessary that we should fortify our hearts with this attribute. Be Godwary and God-conscious at all times and fulfil our duties and responsibilities towards Allah (SWT). If we do this, then our **Isti'adha** will be effective and Allah (SWT) will always inspire us against the ploys of Shaytan.

**"When those who are Godwary are touched by an insinuation of Shaytan, they remember (Allah) and behold, they perceive". (7:201)**

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