

Stop the Shaytan with the Remembrance of Allah January 9, 2026

innahu laysa lahu sul`ṭānun `alā alladhīna āmanū wa`alā rabbihim yatawakkalūna, innamā sul`ṭānuhu `alā alladhīna yatawallawnahu wa-alladhīna hum bihi mush`rikūna (Surah An Nahl 99-100)

Allah-u Ta'ala repeatedly warns in the book about the influence of Shaytan and says, "Do not follow the footsteps of the Shaytan, he is a clear enemy to you," and also He belittles his power in Suran Nahl, saying, "He certainly has no power over those who believe and who put their trust in their Lord, his power is only over those who are willing to follow him."

Shaytan received permission to wage a war against humanity and to attempt to deceive us until the day of resurrection. How is it possible that when he has no power over those who believe, he can easily penetrate into our hearts and darken it with delusions?

Shaytan does not attack us with powerful weapons of destruction; he does not destroy buildings or strike with visible force. His battle is not noticeable. Unlike the other enemies we recognize by their threats and violence, he approaches in silence. He does not enter through the front door that is already bolted, he looks for the window we left cracked open, because we did not think it mattered. He does not invade noisily; he infiltrates quietly in the shadows, entering our hearts unnoticed.

The Shaytan's primary gateway is not the presence of sin. Most of us believe that the battle begins only at the moment of temptation, at the precise moment we decide between right and wrong. However, his strategy often starts much earlier, not with a call to commit a crime, but with a subtle suggestion to forget. When the remembrance of the Divine is removed, the heart becomes like an empty house. It is far easier to invade and burn down an abandoned home than one that is occupied and guarded. His true entry point is heedlessness (*ghaflah*); he doesn't wait for us to sin to invade our hearts: he simply waits for us to forget Allah.

Often our own negativity becomes the very weapon Shaytan-i Lain uses against us. We cannot fight his darkness with darkness; we have to turn on the light to eliminate his darkness. While negativity feeds Shaytan-i Lain, sacred silence and dhikr, remembrance of Allah, starves him.

A man was riding with the Prophet (saws) when his horse tripped. The man said, "I curse the devil!" The Prophet (saws) corrected him. He explained that when you curse the Shaytan, he swells in size until he becomes "as large as a house." He feels powerful because he has successfully provoked a reaction from you, and occupied

your thoughts. He feels power when he controls your tongue and your mind. When you curse the Shaytan in anger, you are validating him, giving him credit for your misfortune rather than submitting to the wisdom of the Divine. Instead, the Prophet (saws) advised us to say: Bismillah. When you say Bismillah, he becomes so small that he shrinks to the size of a mosquito. By saying Bismillah, you completely take the Shaytan out of the equation, because you attribute what has happened to Allah's decree and you seek His protection. A single Bismillah said consciously is more damaging to the Shaytan than a thousand insults shouted in anger and frustration.

Cursing the devil is like looking at the darkness; saying Bismillah is like turning the light on. Dhikr, remembrance of the Divine, keeps the light on and starves the Shaytan-i lain. Dhikr removes him from our lives, from our decisions, from our relationships, and even from our dinner tables. In another hadith, the Messenger of Allah (saws) said: "When a man enters his home and remembers Allah as he enters and as he sits down to have his meal, the Shaytan says to his followers: 'You have no home here and you have no food here.'"

By mentioning Allah, we are effectively removing the Shaytan from our daily routines that we perform without thinking much. But, when we forget Allah, we allow the Shaytan to infiltrate into our daily routine, and even allow him to sit at our dinner tables. In that case, he announces to his tribe that they have found a place to stay and eat. In the continuation of the narration, a man forgot his Bismillah until his very last bite. When he finally said, "Bismillah awwalahu wa akhirahu," the Prophet (saws) laughed and said: "The Shaitan was eating with him the entire time, but when he remembered Allah, the Shaitan vomited what was in his stomach."

Those who forget to remember Allah are said to be in the state of Gafrah. These are the people who forget their divine origin, the purpose of life and accountability in the Hereafter. They are so much occupied by material pleasures and the fast pace of life that the eternal becomes forgotten. They lack the ability to see what is truly important. Allah says, "They have ears they do not hear; they have eyes they do not see; and they have hearts but they do not understand." They are called Gafil. In the book, Allah calls them with the following verse: "They are like cattle, nay they are worse than that. It is they who are the Ghafilun (the heedless ones)." (Surah Al-A'raf 7:179)

The Shaytan attempts to prevent the heedless ones from obeying Allah, from praying, fasting, paying zakat, going to Hajj, doing good. If he cannot prevent us from doing what Allah has ordered us to do, he tries to delay good actions. He encourages us to do what the ego wants first. If he cannot prevent us from following Allah's orders, he pushes us to hurry. If he fails to make us rush, then he makes us show off our deeds, inducing arrogance. If he cannot do anything else, he encourages us to

separate from our community so that we do not become a good example and support for each other.

Heedlessness, Gaflah, is a spiritual disease. It is turning away from spiritual awareness. It empties the hearts for Shaytan-i lain to enter. Its remedy is the remembrance of Allah. A person in a state of Gafla might appear functional in the world but he is spiritually asleep or dead.

May Allah for the honor of the month of Rajab and Shaban wake us up from the sleep of heedlessness, increase our awareness and illuminate us with the light of the Qur'an and the example of Resulallah (saws), and grant us clarity to perceive the Truth. Give us strength to hold on to the rope of Islam, and do not separate us in moments of heedlessness. Protect us from wavering in the moment of neglect.

Yurdaer Al Latif Al Jerrahi