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By Shaykh Hisham Al Kabbani

Qul Audhu bi-rabbi 'n-naas, Maliki 'n-naas, Ilahi 'n-naas

Min sharri 'l-waswaasi 'l-khanaas

Alladhee yuwaswisu fee sudoori 'n-naas

Min al-jinnati wa 'n-naas Holy Quran 114

Say I seek refuge with Allah the lord of mankind,

the king of mankind,

the ilah of mankind.

From the evil of the whisperer devil who whispers in the breasts of mankind, of jinn and man.

Allah swt said to the Prophet to seek refuge with Allah the lord of mankind, then the king of mankind, then the ilah of mankind.

We see here that there are three different levels that we will go thru and explain.

Before we do that we see that the surah is called an-naas. Surat an-naas.

And naas are people. It means human race, mankind. So that surah Allah swt called it an-naas. And revealed to his Prophet (s) to put it at the end of the Holy Qur'an. Because it belongs to them and it wraps everything that everything that was revealed in holy Qur'an from beginning to end. It is the only surah called an-naas.

Allah begins the Qur'an and begins with his name *Bismillah...*

And the first word in surat al-Fatiha, Alhamdulillah, he is praising himself by himself in al-Fatiha.

And in the last surah, he is telling mankind to seek refuge in the King of mankind. As if He is telling them,

“O human beings, know that there is only one way. That way is to come to Me, after seeking refuge in Me.

After reading the Qur'an from beginning to end, I am reminding you refreshing your memory, to seek refuge

in Me, whatever situation you are in; whether you are happy, or you are sad or in pleasure, seek refuge in

Me. Ya Muhammad tell them.”

*{Only Sayedena Muhammad (s) can Carry the "Qaf" of Qadir and Holy Quran, So Allahs holy Speech
can only be directed to Prophet (s)}*

Allah swt was able to say Audhu bi rabbi 'n-naas. He told Prophet 'say' 'qul' tell them. That is intentionally with His Knowledge. Ya Muhammad tell them, you have to know that you must come to Me. **He put**

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Muhammad as intermediary. Qul huwa Allahu ahad. Qul ya Ayyuhal Kafiruun. **Qul ya `ibadee.** Always putting Sayyidina Muhammad as an intermediary to Him.

Qul Audhu bi rabbi 'n-naas. Say I seek refuge in the Lord of mankind.

Which lord? Which kind of name did Allah give to himself in that verse? The Lord of mankind!

When you can say about yourself that you are the lord of your house, it means you are the owner of the house. It means you own them.

Allah is saying Ya Muhammad, say to seek refuge in Me; that I own them. ***Maliki umurihi.*** He is holding everything that they have in this world. "I own every breath, every pumping of the heart, I own them, own the world, own the universe. And I save them by sending them what is protecting them thru My Mercy and taking away what is evil to them."

Qala al-kaashaani: Rabbu 'n-nass, the Lord of mankind is the essence with all its descriptions from the Divine Names and the Attributes. Thru His Essence and thru His Attributes, Allah owns human beings.

Because *insan* is the perfect creation and *insan* is the universe that is encompassing everything. Because he is the mastermind. There is no mastermind higher than the human being.

He is al-kawn al-jami` - the encompassing universe. The universe that encompasses everything and everything is contained in it. I own that. *La ilaha ill-Allah Muhammadun rasulullah.*

Muhammad is the perfect human being. Praise be to Allah who took the Prophet (s) on his night journey. He called him *`abdihi*, His servant. He is His servant and he is *al-kawn al-jami`*, the mastermind of the universe.

That is why the first one to appear on Judgment Day is Sayyidina Muhammad and all nations and all *anbiya* prophets, are going to the Prophet (s). That *insaana*, that perfect human being, that perfect creation, is the encompassing universe that within it is every kind of creation. That Allah swt has manifested on him, on that perfect creation, that perfect servant, Allah has sent his mercy and bestowed on him from his names to raise him up and perfect him.

That is why Allah related man to him directly, *rabbi 'n-naas*. You cannot relate the worst of creation to Allah. You can relate the best of creation to Allah.

And the best of creation is Muhammad. Say to them 'O Muhammad I am the Lord of the best of creation.' And ***in you they are there.***

Therefore know that the Prophet is with you. If you are not with them and you are not in them and your light is not in them they are worthless. Because of you they are valuable. That is why he connected his name with His Name. *La ilaha illa-Allah Muhammadun Rasulallah.*

That is why he connected *rabb* to *an-naas*. ***He is that universe,*** that universe that can wrap everything up, *Muhammadu rasulullah.*

Muhammadun rasulullah, wa'alladheena ma`ahu ashida'u ala al-kufaar...seemaahum fee wujuhihim min atharis-sujud. Dhalika mathalahum fit—tawraat wal-injeel...li yaghitha bihim al-kufaar. Wa`ad-

Allah is saying to Sayyidina Muhammad, fath 48,29. *Muhammad is the messenger of Allah. And those who are with him are severe against disbelievers.*

Wa'alamoo anna feekum rasulullah. Everyone is with him. that light of Muhammad is there. Form the light of Muhammad Allah created creation. That means everyone is severe against disbelievers.

They are against shaytan. They all know in reality that Allah is the truth, and that Muhammad is the messenger of Allah, and `Isa and Musa, and the devil is against him.

{After Annihilation in the light of the Day you are in the Presence of the King of Creation}

Say, ya Muhammad to seek refuge in the owner of mankind. That is why this surah came after Surat al-Falaq. Surat al-Falaq does not have description of mankind. This surah has the description of mankind. Surat al-falaq – say I seek refuge in the lord of the daybreak... it does not describe the human beings as a race. It describes what is between the **daybreak and the dark.**

Here it describes what concerns human beings, that I won them.

That is why in the du`a Prophet (s) says, *Audhu bi ridaaka min sakhatik.* I seek refuge in your satisfaction from your anger, when you are not happy with me. I seek refuge with your satisfaction. He brought what is good to erase what is bad. He seeks refuge in the pleasure of Allah, **not by the names, but by the attributes.**

There are names and attributes.

- Siffat, attributes are more personal than names.
- More personal to the essence.
- They describe more directly the essence. That is why he was making thru these descriptions that describe the essence of Allah swt.

Then he said, the King of mankind, maliki 'n-naas. I seek refuge also in the king of mankind. First He said Lord of mankind.

- Then King of mankind.
- Lord is higher than king.
- Lord is owner of everything, of what you, what you breath, even he owns. The king of mankind, he is a king. It means he is the highest authority. Allah is describing himself here, after lordship, is kingship. That every issue has to go back to him, the King of mankind.

The king is the one who raises his servants up, he looks after them, he takes care of them, he takes care of his property and does not let it go down. The king of yourself, you say I am king of myself. It means I do whatever I feel right to do. Allah is the king of every person. He is taking care of them.

And that is why we say there is ***Hadrat ar-Rabb and Hadrat al-Malik and Hadrat al-Ilah.*** Three different levels, three different divine presence.

The divine presence of lordship, the divine presence of kingship and the Divine Presence of godship. These three different levels have been assigned, in every century, there must be someone that these manifestations appear in these inheritors that inherit from the Prophet (s). ***This is what we call the qutb.***

In ruh al-bayan he says that there are three men, *wa hiya Hadrat ar-Rabb, Hadrat al-Malik wa Hadrat al-ilah*. These three categories of the Divine Presence, those who are at the door, expecting by inheriting from the Prophet (s), what is best for the human being, as Allah said, I am Lord of human beings, King of human beings, God of human beings.



Those who are Khalifatullah,

- are the Qutb and two imams,
- the Qutb is *sahib al-waqt*, the Man of the Time. { Mawlana Muhammad Nazim Haqqani (Q) In every time there is one man who is responsible, who takes from the Prophet (s) and gives to human beings.
- One is on the right side of the Qutb and one is on the left side. And we come back to that later.

We explain *maliki 'n-naas*. The King of mankind.

The king of mankind is responsible for his kingdom. He has complete authority, that attribute, and that attribute is complete authority on human beings in every aspect of their daily life and he is looking on his servants. He is *maalik wa malik*. He is king and he owns them at the same time.

That is why He said, *rabbi 'n-naas*, then *malik an-naas*. First Lord of mankind and then King of mankind. If you are servant you have no right in front of your king your right is only to say yes sir.

Complete submission. You cannot raise your head and say I exist. There is no existence in Allah's Presence. Even the Prophet (s) Muhammad on night journey was not seeing himself. That surah is teaching us complete submission and surrender that you have no way to raise up your head. Unfortunately, we human beings. With our pride and arrogance, are always raising up his head, as if he is the king of everyone, like the rooster on chickens. The rooster thinks that all the chickens are his tribe. Anyone comes he hits him. But he is a rooster, he is nothing. One day a wolf comes and kills him or a man comes and slaughter him. That means Azrael can come anytime and take your soul.

The only one that is something, that is great, is Allah. All else are nothing. Even the angel of death is nothing, he is trembling.

He said, that if I knew that taking the soul is so difficult I would have been merciful to human beings. And we are seeing ourselves as the top of people. It is not by tongue, O I am humble. I sit in front of everyone nicely. It is your actions. What you are really doing in your daily life. How you treat people, how you treat wives, you treat children. Not to make conspiracy against friends, to take their clients or to take their people to establish yourself. Everyone – he owns all them and knows what they are doing. He knows everything that they are doing, or he is not king.

What do you think of Allah, that says I am king. Sayyidina Umar, if an ordinary king, he used to know if

even an animal in the jungle is hungry. What do you think then of Allah swt. Where are you going to hide. One time Sayyidina Abdul Qadir Jilani {Q} said, take a rooster and slaughter it where no one sees you. All went and came after one or two hours with rooster slaughtered. Only one did not come. That one came in 2 days, and his rooster still alive. When he came sayyidina Abdul Qadir asked him what is the matter with you? You didn't slaughter. He said, wherever I want, I saw you there, I saw the Prophet (s), I saw Allah I could not find any place where you were not. Are we like that?

Qul Audhu bi-rabbin-naas

Malikin-naas

Ilahin-naas

Min sharril-waswasil-khanaas

Alladhee yuwaswisu fee sudoor innaas

Sadaq-Allahul adheem wa balagh rasulihi al-kareem

As we said before. Allah ended the Qur'an with surat an-naas. It means, o human beings I revealed the whole holy Quran for you, thru my messenger. And you be sure to understand this surah.

Allah began this Qur'an with surat al-fatihah. And this surah shows up all the attributes of Allah.

Alhamdulillah. Praise be to Allah. Ar-Rahman ir-Raheem. You alone do we worship

It shows everything for the other life. Guide us to the straight path. That bridge which we have to pass over hellfire, else you fall in. the path of those whom you have favored.

So you see most of it is related to Akhirah and to Allah and his attributes.

This surah is primarily to ourselves.

Rabbin-nass, rabb al-usrah. That is the rabb of the family. The one who looks after the family and looks after the children. Who trains them and educates and provides them.

Wa la taqul lahuma uffin... they have raised you. The rabbul usrah has raised you. Don't say even uff to them. If you are upset with them, don't show that kind of feeling, not to say to them "no." if we place that here in surat an-naas.

Allah says I seek refuge in the Lord of human beings. Lord here is the one who raised them, favored them with his honor, favored them with provision. Favored them with wealth, with health with everything. He favored them and perfected them. Al-insan al-Kamil. He raised Sayyidina Muhammad. The perfected man. Rabb in-naas. The only one perfected on the highest level is Sayyidina Muhammad. And if we went to reach that perfection we must follow him. so Allah said, in *kuntum tuhibboonAllah.*

So we see here that Allah divided that surah into 3 divine presence, they are not different but we must explain them.

1. ***First rabb an-naas.*** He raised them. When you raise a child what do you expect. The child will listen and obey.

- The king, you respect and listen to what he says. He raised you, then you have to listen to him. your father raised you, you have to listen to him, when you grow up. You cannot say no.

So Allah raised the Prophet (s), and what did he always say, samina wa ata`na. They said, we listened and obeyed, your forgiveness our lord.

So when you see his favors on you and how he raised you up, you have to listen, and obey. You listen to a teacher because he taught you.

- Allah said, seek refuge in shaytan thru Allah. Listen to me then shaytan cannot approach you.
- You will be the highest, the insan al-Kamil, following the footsteps of the insan al-Kamil.

So when you listen and obey the king, what then do you have to do.

- Then you have to make prayers to him, because at the time you listen and obey, at that time you understand he is ilah. God of mankind.

So when you listen and obey to king of kings, the creator, then Allah will raise you to understand his oneness. La ilaha ill-Allah.

No one can understand that word la ilaha... except Sayyidina Muhammad. All the rest will understand it when, when they die. It means when you leave this dunya.

So when you understand he raised you with his lordship and favored you, you will see that Allah has prepared ***you to a level to surrender.***

1. At that time you surrender to the king of kings, malik an-naas. You surrender and submit. When you surrender and submit, after being introduced to the holy Qur'an, and after being introduced to the favors that your guide brought you to, and you see all these attributes that Allah blessed you with, made you perfect, made you healthy, made you known, made you all kinds of attributes.
2. Then what you submit to the king, at that level you become king of yourself.
 - Man arifa nafsahu arifa rabbahu.
 - When you know yourself you become the king of yourself. At that time you understand yourself and you know your limits. You cannot go beyond your limits. At that time you leave all your will to Allah's will and at that time you reach the level of annihilation.

That level malik an-naas is the level of annihilation.

- Owner of creation. When you understand that you are owned, and you submit completely, it means you reached the level of full submission and you reached the situation of **annihilation**, in the divine presence. What will happen at that time. Allah will bring you up a wali.
- When you annihilate in the divine presence, you will be dressed in the attributes of the divine presence so when you appear among human beings.
- You will be like a spotlight. A king. A wali is a king.
- ***La khawfan alayhim wa lahum yahzagoon.*** You will be such that wherever you will go will be like a magnet attracting people to you without doing anything.

At that time you inherit from level of ubudiyya, as Allah dressed the Prophet (s).

- Like a person in the stadium under a big spotlight. Like a spotlight and all the insects and bugs are

attracted to the light. Why people run to you, they don't know that is [Haqiqat al-Juzbah](#).

So at that time you become a king, a wali of Allah and he send you back. Now go back to be a spotlight, for people to be guided by you.

- At that time they send him back in the level of Baqa, they give him those characteristics.

So that is why we can characterize the surah in 3 levels.

1. **First level is Hadrat ar-rabb.** That level has been dressed on the wali who is imam tarbiyya. The Shaykh of tarbiyya who raises his followers he is taking and inheriting form that level, Hadrat ar-rabb. Of lordship, Rububiyya.
2. **The 2nd maqam is Hadrat al-Mulk,** that is the level of kingship from which he is taking and that is the level of fana, the level of annihilation. The Shaykh shows you how to annihilate at that level.
3. Then when you reach that level they take *you to the maqam al-iluhiyya*. The divinely god's presence.
 - That is the **maqam al-Baqa**. There it is eternal. There Allah swt will make you eternal in Akhirah, in paradise, in the best level, **ma alladheena an`amta alayhim...**

in jannat al-firdaws. In that paradise.

So when you reach that, even if you reach these levels, still Allah saying Qul Audhu bi-rabbinnaass....

But yet the surah continues, min sharri waswaasil khanaas.

So Allah is saying directly after these verses, even you reached these high levels, you still have to seek refuge in me, from the **sharril waswaas**.

From the evil who is whispering in my ear.

Don't say that if a wali becomes a wali he wont make a sin. Yes, he might, but he does not intentionally do it. Without a bad intention. So immediately he repents. From the evil whisper in his ear.

Waswaas in Arabic, appears first like a hidden voice. You cannot hear a voice. He comes hiding himself. His voice you cannot hear by ear.

- You can understand by heart.
- So when shaytan comes he comes with a hidden voice.
- He comes without you feeling it and suddenly it shakes you down like an earthquake. An earthquake you never know about it. And now with technology, they are making these seismographs, sensors, in order that they can detect any earthquake around the world.

You think that Awliya don't have a detector, to detect any affect of shaytan that is coming to them or to their followers. That is a ZilZalaha.

The mufasiroon described the waswaas as an earthquake. That is like an earthquake. It is a small wavelength, that the angles move one part of the earth from one side and from the other side it causes a shaking.

Those who are not protected, a waswaas comes to you and suddenly you are excited to fall into something. Even you are dressing a big turban and jubbah, still you are going to fall in to the trap of shaytan.

So the waswaas is words that shaytan throws in the heart, in a hidden way, that no one can understand, not the mind, only the heart. That is where the danger lies. Because if it goes thru the mind, you can reasons . but what goes thru the heart, immediately it takes it accepting it as god. Most people get that and think it is a revelation, like an inspiration. That comes and people think they got a revelation. We will describe later.

One is ilham Rabbani and one is waswaas. We have to be very careful of that in your heart. Shaytan says, no problem you have time to repent. You do that now and you are safe. And the person believes that and goes and falls into the trap of shaytan. So it is two kinds.

- One of them comes perfect inspiration and the
- other comes as corrupt inspiration

The one that is correct is divided into 2 categories.

- Ilahi Rabbani is first.
- Ilahi is godship, from Allah and Rabbani from his Rububiyya.
- Rububiyya is everything that raises you up, that which concerns education, heavenly knowledge, secrets and whatever educates and gives you knowledge. [wa alamnahu min ladunna ilma](#).
- Alladhee indahu ilmin min al-kita... eh said I will get that in the blink of an eye. That is knowledge that is revealed to the heart directly and is connect to ma'rifah.

[The other is Maliki rûhânî.](#)

- Maliki is everything under the kingship of Allah's kingship and ownership.
- As we described earlier, Maliki-naas. Everything you are submitting to in the level of annihilation. That mean everything that takes you to obedience and good actions thru your life.

That first one takes you to [levels of sainthood](#), to see things that cannot be seen an hear what cannot be heard.

The second is what takes you to obedience and worship.

The Corrupt Inspiration. The first is nafsani.

- Hajizan shaitani. That is not inspiration but a waswaas.
- Hajjis is an evil whisper in the heart of human being. You cannot call it an inspiration. For shaytan it is an evil whisper in the heart.
- This calls you to disobedience and is called the whisperer.

And what shaytan is calling for is for 6 different levels as stated in ruh al-bayan:

1. to take you to kufr and
2. shirk.
3. To make you to be a kaafir and
4. unbeliever, and associating with Allah.

5. Wa mu`adhat Allah wa rasulih. To be against Allah and
6. the Prophet (s).

Look at yourself, might be at one time, but earlier, now you are Alhamdulillah on the right way.

- It might be doubts came, why you have to believe in Allah.
- Or why you have to listen to the Prophet (s).
- That is called **shak**, doubt in Allah and his Prophet (s). If he achieved that from you he will feel happy. He will feel satisfied. That is the highest level he thinks he can take from a human being.

If he is not able to get that, then he goes to 2nd choice he has.

- That is to throw you in innovation, bida`. And Iblees loves bida` more than ma`siyyah. Because disobedience you might repent from.
- But bida` you never know it is wrong you keep following. So the 2nd level that Iblees tries to motivate is to do bida`. And never that servant will repent from it because he does not know.

And the 3rd level it to take the servant to al-kabair with all its different categories.

- He takes you to do the forbiddens.
- If he was not able to do that he takes you to as-sagha`ir to keep you under his control. So you thinking these sagha`ir are very small, little by little he pulls you to hellfire.

If he cannot succeed in this, then he takes you to speaking about this and about that, ma la yanee.

- Speaking like on the plane, you go on the plane and hear people telling others their whole life.
- Better to take your beads and do dhikrullah. If shaytan has no way to take you to sin, he at least takes you to wasting your time, where there is no reward and no punishment. The punishment is that you are losing the time to get rewards by making remembrance of Allah.

If he was unable to do that then he goes to the 6th level:

- waswaas – something that is good. Mahwus. Makes him so doubtful, even if something is good. Like someone who wants to make wudu.
- You wash your hand, o I didn't wash it very well, then again.
- Then you repeat nawaytu fara'id al-wud'u.
- Then you start over. Then you go to your face. O I didn't do it right.

So it take one hour to make wudu. That is a very well known issue between Muslims. Even showers the same.

Even when you want to go into prayer, saying Allahu akbar. How many times I see people Allah, Allahu Allahu akbar. O start again. The imam is about to go into Ruku and you are making takbir.

And you see some people who are behind the imam, and they are burping. If they ate onion and garlic then everyone is smelling onion and garlic.

And they think it is sunnah and do it more.

That is hawas. When mentally you are beyond understanding. That is coming from shaytan. Min sharril waswaasil khannaas.

In the last section we have explained about min sharril-waswaasil-khannaas. From the evil of the whisperer who is whispering in the heart and we explained the different levels of the revelation: that it is [heavenly revelation](#), [lordly revelation](#) or [spiritual kingship revelation](#) or we spoke of the corrupted satanic whispering, and we explained the 6 diff. Levels.

We will continue on that:

Shaytan tries his best to make people busy by whispering in their ears, and the Prophet (s) said, ta`wadu min waswasatil-wudu. Seek refuge in Allah from the shaytan who whispers in the heart about wudu.

As we mentioned there are people who take wudu and they repeat and repeat because they think that wudu is not perfect.

And that shaytan is called *khanzab*, that shaytan with that name is trying to come and possess and take over the worshipper when he is worshipping Allah or when he is reciting Qur'an.

It is said the origin of waswaas is coming from 10 diff. Chars.

1. *awwalahu al-His*. The first is when you are very very careful, to be perfect and no one can be perfect except Sayyidina Muhammad, and you try to be very perfect and that is an ego problem, because your ego wants to be arrogant and to show off that you are the highest, that we say you are very careful, harees or how you are implementing things. That creates a lot of problem between wives and husbands, brothers and brothers, and between different people. I know some people they come to the wife and they say o there is dust here. Or they see the floor after mopping and say o there is something there. Vice versa there are women who are too perfect in their life and other people are not used to that.

To break that *hars*, to break that perfectionism is to take tawakul-ala Allah. You do your best and leave it. That Allah will support you and take care of it and qana`a, to be satisfied of what we are doing. What is qana` in English, to have satisfaction in everything. If you see something dirty on the floor you do it.

Don't try to wake your wife in idle of night to cook for you. You do for yourself. You don't have hands. There are people their wives are working evening to do very hard and they wake them to do work more. Allah gave you power to work as well. Wives also, especially in this century they like to dominate their husbands. This is satanic power. They like to order their husbands. They are called when ever I go as minister of interior. They are responsible for everything in the life of the husband. They want to be over his head. That is a sickness in wives and a sickness in women. They want to dominate and show their power. That is the way to overcome hars, by showing tawakul and aqana.

- *the second is that shaytan is giving you hope for your dunya*. He says, how are

you going to do for your future. He does not give for Akhira. If he did that it would be good, but he only tells you to be careful of dunya.

- the way to overcome that is that there might surprisingly death overtake me and you must tell yourself, your ego or the evil whisperer, as we are explaining surat an-naas. That is something at the end of Qur'an to tell you to learn and this is summary of everything. You don't know at any moment that say. Azraeel come at any moment and take your soul. That is why the Prophet (s) between sunnah of Fajr and Fajr, he used to lie down on right side and to remember death. And it is sunnah to remember death 3 times a day. And when we remember death we say minhu khalaqakum, wa... to remember that one day, one after one, we are going to go into that grave. That will completely break the hope in your heart. Today people have hope in everything. They don't think that Allah is ar-razzaq. They don't think they came naked from your mother's womb and Allah took care of you and provided you.
- **at-tamatum bi-... 3rd is to entertain yourself with the desires and pleasures of this dunya.** Shaytan whispers in the ear of every person how he has to attain the highest level of worldly desires. And Allah is saying to seek refuge in us from the whispering of bad desires. How to stop these bad desires. Bi-zawaal an-ni`am. One day if I run after dunya Allah might take everything from me and leave me with nothing. That is why you see many people, that Allah gave people much wealth they have cars, limos, yachts, bank accts, homes all kinds of dunya wealth and they forgot their lord. They kept running after the desire of the world. And after a while they come bankrupted. They fall in to that category. All of us are falling into that category.
 - how to avoid that: say to your ego, might be Allah will take my wealth from me. Not to spend in worldly desires
- **he will whisper in your ear jealousy. Jealousy to be jealous.** People today are jealous of each other. Brother from brother, sister from sister. Husband from wife and wife from husband. Why you work, I want to work. Why you drive I don't drive. Why you have this, I don't have it. Brother to brother and showing enmity to each other and yet they are poor. People that Allah made important, the other looks and says why is he important, why did Allah give him respect. Or her. They begin to be jealous of each other and begin attacking each other. They are refusing the nimat that Allah gave us, to be from ummat an-nabi. To live in a nice and happy life, still we are jealous of others. If Allah gave you

everything, home, car children, and still you are jealous of someone who has nothing and you see him with something, not worth anything but you see it and want it, nothing makes the eyes not to be greedy except dirt, when they bury you.

men and women. Men are jealous from women women from women. Why that one knows something and I don't know it. Or men. Why he is doctor and I am not. Allah made him doctor and me a carpenter.

- how to break hasad. Cut hasad in half by looking at everything as justice from Allah. That Allah balanced everything. He gave that one something and gave that to another. He did not give everything to any one person, except to Sayyidina Muhammad. He made you important in one aspect and the other in that aspect. Man or woman. Don't be jealous of each other. Nothing destroys the ummah except jealous. Write jealousy 100 times. We have to learn. Bismillah ir-rahman Qul Audhu bi-rabbin-naas. Because he throws jealous in each other. We make a house like a burning house, from the jealousy that man is doing in his work or the women is doing at work. The wife says, whom you spoke with at work, who you met at work. Which girl you met at work.
- and the husband says to wife if he is not working: which man you met, which one you ate with at cafeteria. Both are fighting with each other from what shaytan is whispering in his ears.
- even sayyida ayesha. Allah showing us as example. Allah want to teach us a lesson. Prophet (s) going out to mosque, dressed very nicely. Why are you dressing very nicely, which woman are you going to see. Wife of the Prophet (s). She was jealous. What did sayyidina abu Bakr do? He came and slapped his daughter. To teach us. Don't speak to the Prophet (s) like that. that jealous must be stopped. Or it will kill you and the whole house.
- **Always Complaining oh you are in difficulties.** What your prayer brought you. What Islam brought. Go out and be like others. Go to drink, to disco, to entertain yourself. How are you going to break it ?To thank Allah for his favor. To see that Allah by his favors he built you up. All these favors, good eyes, ears and health. So why you come against Allah and his obligations, running after entertainment and good life.
 - so to break that, remember what he gave of good life, good health, of good wife, of provision. That problem is called affliction.

- **6 is kibr. It is arrogance. Arrogance is the 6th origin of the evil whisperer.** He whispers in the heart of people to be arrogant. It means you don't accept anyone except yourself. It might be you are nothing and you think you are the best.
 - I will give an example, but it might not be its place, but I will give it. Every year they make Miss Universe, they say most beautiful. This year they made most ugliest. To be fair. Arrogance. In the heart of people. It is OK, you are ugly or beautiful, you are Allah's creation, people must respect. Allah engraved you in that picture. So kibr, arrogance is a problem.
 - like this is the house of Allah, it is an honor for us to clean the restrooms, it is the house of Allah. What is the problem? But if you are an important person, you say "I want to clean the restroom?" this is Allah's house, Allah does not need restroom that is your restroom. That is: I am president, I am king, I am academia, I am doctor, I am prof. Look people when they write their name they write, PhD or doctor.
 - I never saw in Arabic history that any imam or Shaykh in the tradition wrote after his name PhD or doctor. Go to any library and look at Islamic manuscript. Look at this book. Ad-durr al-manthur, by Imam as-Suyuti what did he write. Abdurrahman ibn... as-Suyuti. He didn't write doctor.
 - Make yourself important. If someone is to look after sheep. He thinks he is controlling the world. If someone is looking after the chicken coop he thinks himself wants to control everything. As a charity we collect food from people, bread or food, or sweets from different shops to distribute. And even that person who brings them and leaves them here in the mosque, he begins to make conspiracy who he wants to give and who he doesn't want to give.
 - **to kill it by humbleness.** Sayyidina Muhammad, the seal of messengers, the perfect creation. He was the most humble, Allah gave him everything. Iblis who was worshipping in heavens, Allah cursed him and threw him out.
 - **from whispering of shaytan, to doubt lightly about the respect or sanctity of believers. Istifaf al-mumineen.** To bring down the sanctity of mumin. Instead of saying you are my Muslim brother. Instead to say you are my brother, your face is shining, you are shining like a wali. I am not thinking low of my brother but praising him.
 - in the time of the Prophet (s) there was a man, the Prophet (s) said, this man is

not going to enter paradise because of his amal. What was he doing. He sit with his friends in the street, in the alleys still you have them in middle east countries, where people sit on street and others are passing and going. He used to pray the five prayers, but when free, sitting with friends, say, masha-Allah you are the best the greatest, I love you. When that person is happy feeling nice, o that big wealthy man respected me. Then he goes. After he goes that one says, this is the worst of people, the ugliest of people, the garbage. That char. Allah does not like. Istifaf bi huquq al-mumineen.

- **how to eliminate that. Faqsirhu bi tameemihim wa ta`mihim. By respecting them to their face and to their back. If anyone asks you about a person, say he is very good. Even if he is bad.** Whatever he is. We are speaking about something to cut the whisper of shaytan in your heart. Else shaytan will keep whispering and make your life miserable. You might have a problem with someone, and he does someone bad to you. If someone did that, avoid him and avoid his backbiting. Back up from him, as you did. You have a Haqq on that person. You can demand that from him. but don't make it general for all people .you don't like someone you criticize him, you don't like the way he walks, you mock him. keep the level of respect for mumins. How to do that by respecting and honoring them.
- love of dunya and its praise. You must drop the love of dunya from your heart. Praise and run after dunya, day and night running, not remembering Akhira, not caring about Akhira, that is one of the satanic whispers. Like after breaking fast, shaytan whispers, now you are tired, you feel sleepy, why you want to go to the mosque to pray 20 rak'ats. The mosque is far. That is first, tries to pull from jamat. Then next day, the prophet used to pray 8 rak'ats. In many countries they pray 8 rakats. Just pray 8 rakats. Then you listen. Another time he put you at home. Then another time. Now you are tired. Go and sleep. You pray Isha when you wake up. You say I have time, I can delay to 12, 1. you go to sleep. Shaytan makes you sleep until Fajr. Not even sahoor.
- sahoor is another story. You want to be like awkward people. Eat and drink at 12 and go to bed you don't wake up. There are people who eat and drink and then go to sleep miss Fajr. They miss Fajr, wake up 8 o'clock. Shaytan is playing. Hubb ad-dunya. When you are so involved in dunya, shaytan will not let you to go, pulling your leg. How to break it?
- By Ihklas , sincerity. If you are sincere, you cannot beak the orders of that commander. If you love someone you do what they are asking you to do. What

do you think of the creator of love. This whole dunya is a drop of Allah's love. That ocean is in Allah's hands. If Allah ordered you something and you are sincere, you will never break it. Iblees was not sincere, he was ordered and disobeyed. Prophet (s) was sincere, he said Samina wa Atana. Believers. Ummah obedient to prophet. Ati Allah wa ati ar-Rasul.

- so to break that whispering of shaytan, hubb ad-dunya, coming to pray or making it in time. When you are sincere, Allah opens to you.
- 9th source of that whispering is talab al-uluw war-rifa`. Always you demand to be on the highest level. To be the top. You cannot accept to be the lowest. You want to be top. Not speaking of dunya work. We are speaking of religious work. People have no satisfaction of what Allah gave them. Seeking highness and exaltation. Saying: people like to sit on top, even on a stick. Even if they are sitting top of stick and feeling pain, still they like it they don't care. And all these leaders of today all their chairs are sticks. They don't know where the pain is coming to them. Wait to see what Allah will do to them. Those who are not concerned with human rights. Those leaders who are destroying human right. They don't care but their chair and their children and their desires. There are many around the world. That is a big problem. Talab al-uluw. Sitting on top. You know these from one place to another you see these very high beams, high tension. The wireless ones are very high, with a tall antenna on top, they like to sit even on that, even they have electricity going in them, they are still happy, they are high. They become high in their minds, Allah knows what they are smoking or smelling. And they are high in their pain. Might be 100s of bodyguards have to walk with them to keep them safe. When you are with Allah, you don't need bodyguard. Walking in the streets with everyone.
- Allah saved them. Saved Sahaba. Leaders need hundreds of safety around them. How to break that. Break it thru khushu wa dhil lah. Break it with by feeling ya rabbi, no one is high except you, no one is great except you, no one is merciful except you. To see yourself nothing empty of everything. The only one who has everything is Allah. And whatever he gives his servants it is accepted. To break that mentality of living high, being high, break it by knowing you are nothing in front of Allah. On judgment day you come before Allah. Who does one atom of good will see good. Who does one atom of bad will see bad.
- 10 manna` wal-buklh. To forbid anyone from getting something and from greediness. Everyone is greedy and everyone likes to have everything to

himself. Not to give to anyone else. To stop it one must be generous and opening your hands, giving everything. Don't hold it in your hand like that. Like Sayyidina abu Bakr as-Siddiq, Sayyidina Umar, Sayyidina Uthman and sayyidina Ali. There are people who when you ask them to give, they hold like that. And when anything squeezes out, they lick it. They cannot let anything out. To break that open your hand, Allah sends more. As much as you open Allah sends more.

We reached the explanation of [min sharril waswaasil-khanaas](#)

We explained how the evil whispering comes to the ear of mumins. Allah is describing him as al-khannaas. Al-khannaas is the one who tries to do something and then runs away. In the English translation it says who withdraws from the whispering in the heart after he remembers Allah.

He whispers and then runs away from his whispering when the servant of Allah remembers the dhikr of Allah in his heart. They say that people today, in their spiritual ascending, say that we need to make meditation.

That means they want to concentrate the highest level of meditation is to look closely at what Allah likes and loves, reaching the main goal, that is Allah you are my main goal and your pleasure is my main thing \i seek. So people today try to think in mediation and concentrate their thoughts. And how many people are focusing not thru the right way and right channel, shaytan might whisper in their hearts and they believe that whispering because they are not able to remember Allah swt.

Because they are worshipers of other than Allah. Therefore those who worship different gods, that they put for themselves those that associate with Allah, that meditation is not reaching what they are seeking. They are not reaching except to what shaytan is whispering to them. Shaytan does not run from you if you aren't remembering Allah and shaytan does not run unless you have wudu.

Silah al-mumin al-wudu. The weapon that saves the believer from enemy is ablution. That means whatever whisper is coming to you in meditation is shaytan.

- The khannaas is the one who runs away when you remember Allah. That is why the Prophet (s), Allah revealed to him that surah, for people to take precautions. It means whatever i have revealed to you in holy Qur'an, ya Muhammad, you have to take precaution.

As soon as the light of remembering Allah enters the heart, shaytan runs away. That is why Allah said, neither heavens nor earth contained me but the heart of my believing servant ...

That means when you remember me, that secret of lordship and kingship and godship will manifest in the heart of the believer. When that light of the divine presence manifests where will shaytan stay.? He will run away.

For that heavenly secret coming from lordship, from kingship, from ilahi naas, from heavenly or ilahi

manifestation of these 3 different levels, when it manifests in the heart of the believer, it turns him into a *glowing light*, like the verse *nurun min nuri Allah and Allahu nur as-samawati wal-ard*. Then he will be walking on earth like *âyat ullah*, a sign from Allah's signs.

That is why there is a sign that is very important to us.



There was a sign or place that was appearing on the Prophet s (s) body. The alaamat an-nubuwwah.

That was between his shoulder blades. That salman al-Farsi was looking for it, on his back.

This one – [shows a talisman].

So that is the sign of prophecy, Khatim an-nubuwwah. Seal of prophecy. They only Prophet (s) who was sealed, Muhammadun rasulullah walladheena ma ashidaau ala al-kufaaruu.

that is protection from shaytan.

Where does shaytan enter the human being.

- From behind the two shoulders.
- For that reason Jibreel advised him to do hijjama, cupping.
- That is in order to make sure that where shaytan goes thru in the blood, he goes thru there, penetrating the whole blood system and brings with him all that fasid blood, contaminated, dead blood. **he makes the blood dead.**

The Prophet (s) ordered hijjama in order to remove that dead blood and to rejuvenate the blood in the human system in order to cure them of their physical and spiritual problems.

- Prophet (s) said, Allah helped in order that I was able to overcome my shaytan, by means of the heavenly ilahi seal that he gave me on my back..
- One of the Awliya said, o Allah show me how shaytan comes and whisper as you described in that surah and how he runs away.

Allah showed him the form of a human being and between his shoulders, a black spot,

- like a nest or like a place where a bird lives.
- And shaytan, he saw that shaytan coming thru that spot on the human form and entering inside.
- He was feeling the entire area and then he entered there in the **form of a pig with a huge trunk.**
- Before entering, he put his trunk in, and in order with his trunk he will blow. So like elephants, use

the trunk to blow, he uses his trunk to blow into the heart of that human being.

- Immediately that form of the wali began to make dhikr, and as soon as he did that, **naqasa ala aqibayh**. Turned and ran.

So shaytan enters from the back.

- He doesn't **dare to come in front**.
- He comes silently. He moves during the night, not during the day.
- He moves to get you when you are heedless, not when you are worshipping. When you are heedless he enters. Be careful of heedless moments.
- You don't know when shaytan will enter thru these heedless moments.

Sayydina adam, was not able, like Sayyidina Muhammad to make his **Qareen, the companion**, was not able to control the whispering of shaytan, so he entered his ears, whispered in his heart and made him to eat from that tree.

That is ordinary explanation of that, but Awliya say, Sayyidina adam Is a Prophet (s). Allah's will was to get human beings on earth. So it was in fact all the progeny of adam in his back that caused him to move and to take from that tree.

So shaytan was able to whisper in the heart of adam but never to whisper in the heart of Sayyidina Muhammad.

Inheritors of the Prophet (s) also have the seal and ***Grandshaykh had the seal of the Prophet (s)'s hand on his back.***

That Is the power that was given to Grandshaykh and is carried by Mawlana Shaykh Nazim now.

So shaytan has no form.

- He is created from fire but he is a not like angels, subtle,
- but he has a transparent form and can enter anywhere, especially in the body of a human being.

That wall if you throw something it cannot go thru.

But shaytan can go thru.

That is why shaytan is like a wavelength{ Digital-Dajal}

- A wavelength can go thru that wall.
- Allah gave him the characteristic to move.
- And his fire will not burn.
- When he was sent down from heaven, his fire was mixed with earthly life.
- That is why he is able to enter without burning you physically but he will burn you spiritually. {But will cause you to pass gas }
- Allah mixed the **fire with air { Helium and Hydrogen}**, and he became a combination of fire and air. He is a special combination of two elements, in the same way that human being is composed of 4

elements: fire air clay water.

- Clay and water have physical appearance.
- Gas and air do not so no physical appearance.

That is why human beings has a physical appearance.

So Allah said min al-jinnati wan-naas.

- That is why an-naas is mentioned here.
- That means half of them are made of fire and air.

Because shaytan has two elements he can enter your body.

- They can endanger you by whispering and giving wrong advices and taking you places that Allah does not like.

The whisperer form

- effects on the human beings has two powers one is physical power that you can feel and the other is imaginary power that he imagines things and applies it to you.

Shaytan, the khannaas, that evil whisperer,

- has the **quwwah wahmiyya**, meaning not imaginary, but doubtful and unclear issue that he will whisper it and make you confused.
- That is why when you remember Allah, he takes all this away from you and shaytan cannot reach you and even that man from humans, who tries to deceive you cannot deceive you.

And in the last verse He said, *Alladhee yuwaswisu fee sudoorinnaas.*

He did not say in the heart of mankind, he said in the **breast or the chest** and this has a meaning also.

- When you become heedless from Allah's remembrance then shaytan can reach that area. As it is explained in English, it says, "who whispers in the breasts of mankind." It means the one that is forgetting dhikrullah in the heart, in the secret (because in the heart is a secret) and in the soul. **You forget Allah's remembrance in different levels: heart, secret and soul. Qalb, Sirr, ruh.**

In the Sirr, that Allah put secrets of Awliya and in the soul.

- Allah did not say in the heart of men,
- but he said in the **breast of men**, that chest is the square of where the heart resides.

It is like the courtyard or square of the city.

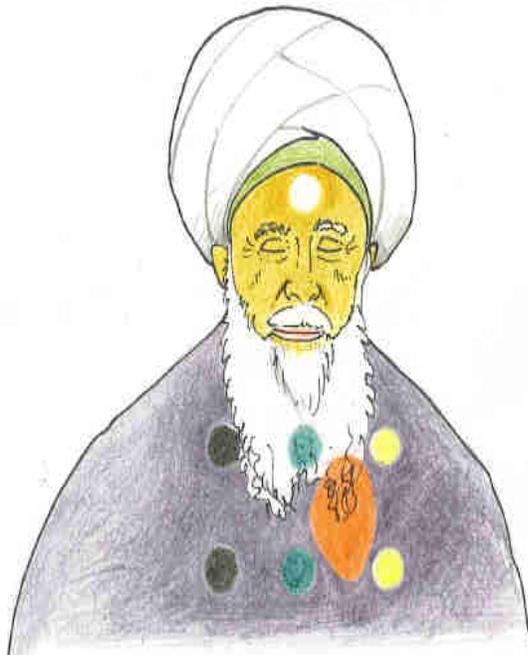
- He is able to penetrate into that courtyard. Now that is like a satellite dish receiving all kinds of information, and when he penetrates thru your back, he begins to send all kinds of information and that begins to reach the heart.

- All that accumulates in the breast and then slowly it will begin to go to the tunnel of the heart and from it all kinds of will and orders come out.
- As soon as it reaches the heart, it begins to issue commands.
- That is because the **heart is the central control**.
- If the heart is dead you are dead.
- If you are in coma, but heart is pumping, you are still alive.
- No o2 coming to brain, but as long as heart pumping, you are alive.
- The main focus is to keep the heart living. If the heart is living it can rejuvenate back the brain that was damaged. It can rejuvenate back and throw out shaytan from the breast, from *the courtyard of the heart*.

So look at the knots, the eleven knots that the balck magician was trying to make magic on the Prophet (s), and Allah revealed surat al-Falaq, to open knot after knot and as he was blowing, one by one the knots were opening.

- Do you remember in a different association, we were discussing different kinds of string.
- **Was-samai dhat il-hubuk**. We said there are 3 dimensions and then 4 dimension. Then we discovered that there are **11 strings that they were able to count**.
- Awliya'ullah when *they recite surat al-Falaq with its secrets*, with all its heavenly manifestations they will be able to open the eleven knots of this universes dimensions and it opens for them.
- Then they will be freed from their cages and they will be able to go thru the universe.

Those 11 knots are those which connect these 11 strings that connect these parts of the universe.



Or 6 Point on the Chest and 5.

5 levels of the heart and 6 levels of the breast will open thru this surah. You will be able to open these knots and decode these 11 point in order to open for you in the heart these characteristics.

La ilaha illa-Allah, is 8{No Ilahi But }and 4{ Allah}. 12

5-  Alif , 5-  Lam. And 2  hah's.

All the Alifs and lams are describing the points that have to be opened thru different knots and the last of the 11 is

the hah  which describes the prophet as the hidden treasure and

one hah is the divine presence.,  **al huwiyya al-mutlaq.**

These winds and orders as they begin to accumulate in the breast come and go thru the heart and are distributed on the army of shaytan.

As soon as they are distributed on the army of shaytan shaytan beings to whisper in the heart with no voice. The only thing that makes him to run away is to remember Allah swt.



So from this we know that the seekers of the journey, those ascending thru their hearts, find that there are **5 leaders or princes.**

Adam-Noah-Ibrahim/Musa-Jesus-Muhammad

Gabriel-Mikhael-Israel-Israfil-Malik

Sayed-Sahib-Sidiq-Rasul-Allah

Pinky-Ring-Long-Index-Thumb

So for that heart there are 5 different leaders that are angelic but of earthly power, connected with al-hawwaas: 5 senses: Hearing, Seeing, Touch, Smell Taste

And also it has another **5 different heavenly angelic powers** which are called souls or spirits:

- animal soul,
- imaginary soul;
- thoughtful soul;
- mental/mindly soul
- and holy soul.

Wuquf al Qalbi

Those leaders in the heart, the heart begins to respond to them, the way that everything that is whispered into the heart, the heart begins to respond. If it is responding in a good way, the vision ***becomes a real vision.***

- The hearing becomes a real one, not a fake one, not a fuzzy one.
- You can see what people cannot see and
- hear what people cannot hear,
- smell what people cannot smell,
- sense what people cannot sense,
- and taste what others cannot taste.

If they are not functioning the right way, then they are functioning according to what shaytan's directions. Then you are short sided.

- Then you are not hearing inspiration.

- Smelling worldly smell, tasting worldly taste
- and all things are earthly instead of heavenly.

In Qudsi Hadith., as long as my servant approaches me thru voluntary worship, then I will love him.... His Hearing Seeing Touch Feet Hands Mouth to Speak with.

That must be your goal, the goal of every Person and every believer, the goal of every person on earth is to reach Allah divine presence.

The other five of these heavenly leaders are

1. **Animal soul combination of body and soul** will be affected by animality of body. That is called ar-ruh al-hayawaani. In reality if you can separate it with dhikrullah that animality will disappear. For Allah said, **Subhan Alladhee asra bi abdihi min al-masjid**.
In masjid al-haram, no sins are allowed there, it is restricted. The ruh al-hayawaani, is a masjid for you that is the dwelling place of the soul. You cannot turn it into a disco. You have to keep it a sacred place a holy place. You cannot turn it into a entertainment place by throwing Halaal away and binging Haraam inside yourself.
2. **At that time ar-ruh al-khayaali**, the imaginal soul, you will imagine in your journey. Why do people have hope in their journey. At first they have a hope form the mirage they are experiencing. That is something to give you hope. That is imagination that there is a fountain of youth there. You run for it and you find it is not there, then you see another and you run for it. Then you reach the **level of ruh al-fikree**. Then you realize that is in fact a mirage and at that time you begin to realize that what you saw was imaginary and now you need to search for the truth. Like Hollywood, they show you things but it is imaginary. They show you transformation. The Awliya can do it. Telepathy, they can do that. You see it in movies but it is real. So you see there is water, and you find no water, then you see water ahead and you try more, and finally you begin to think. You begin to reason. You use the mind: this is correct, this is not.
3. **Then you have to take everything out of the mind and they give you the ruh al-qudsee** – the holy spirit. **Wa allamnaahu min ladduni ilma**.
 1. You will inherit from that heavenly knowledge that prophet is taking from Jibreel and taking, dressing the ummah. At that time you will be able to understand that kind of knowledge that Allah wants his servant to find. So when Allah's will, for these different levels of souls penetrates into one's heart, in the mirror of that heart, that person becomes dressed with heavenly power and a saint, a wali of Awliya'ullah.

And nothing will be able to change him, even from ins {humans} or from jinn. That is why the last verse says, min al-jinnati wan-naas. No one at that time can whisper in his breast, neither from ins shaytan nor from jinn, real shaytan.

As we described shaytan of jinn will run from dhikrullah. Also there are shaytan al-ins who will show you things that are wrong. He will show his emotion an love, and he will try to tell you something. If someone comes to backbite another throw him. so many people come to you and say we have gossips to tell you, I heard this. You must not listen, that is a weakness. Throw that away and do not listen to that, that way you avoid listening to shaytan of human beings.

So from jinn, jinn know because they go and listen. They are able to steal the hearing. So they go to the highest level they can reach in this universe and they listen to what is going on in the heaven. They are able to receive the wavelengths of the angelic spiritual sounds.

- Thus they know some of the unseen for us, which is known for them. But all of it is in the restriction of earth. so thru this they are able to affect human beings life.
- Shaytan form human side are like psychic.
- People go and ask such people and they lie and misled them. Prophet (s) said, the psychics are liars, even if they tell the truth. He wants you not to be attracted to them.

As we said before Allah began the holy Qur'an by Bismillah and ended it with surat an-nass. He began it with Allah and ended with human being. That is a sign, that the human is the last one who has been sent of creation, after human beings judgment day comes and all is finished. So first creation of light of sayyidina Muhammad then ending up at the end with human being on earth. [first created last sent]

The first of heavenly levels is life and the last of it is the words. That is why Allah said, that I blow in him from my order. [Nafakhta feehi min ruhee](#). Some say soul but some say order to live. He sent him that life to appear.

So the best of the word of Allah, and Allah began it with the word that Allah gave to human being, that word that gives you life is Bismillah, that keeps you living, and keeps you rejuvenated is Bismillah and that entered into what? Into adam the human being. That is why the beginning of Qur'an is Allah and the ending is an-naas.

Ibn Abbas said, that the verses of holy Qur'an number 6016 ayat/verses { $6+0+1+6=13$, 13 is Meem Abjad order and the Value of Nur is $256=13$ }

and the numbers of the letters of the holy Qur'an are 323,671 letters.

[ibn al-mardawayh]