



*“Is not Allaah Sufficient for His servant?” Az Zumar:25*

The total sufficiency, total help, total support from Allaah ( ) is complete with complete servitude. It is deficient when servitude and worship is deficient.

**“So, he who finds good let him praise Allaah, and let him who finds other than that blame no one but himself.” {Al Hadeeth}**

These servants who worship Allaah in the good times, and the bad times, in the bitter and sweet times, they’re the one Allaah Spoke about that Shaytaan doesn’t have any authority over. Allaah says:

*“Verily My servants, you do not have any authority over them.*

When the enemy of Allaah (Iblees) understood that Allaah ( ) was protecting His servants, and would not give His servants to him, and that He would not give him authority over them, he said,

*“By Your *Taq̄ṣa* (Power, Honor), I will misguide all of them except the servants who are sincere.”*

Allaah Said that Iblees has fulfilled his pledge to the degree that he is followed by a vast majority of people, except the Believers. He (Iblees) has no authority over them except that Allaah says that He ( ) wanted to know those who believe in the Hereafter and those who are in a state of shakk (doubt). {See Sooratu Sab’a:21}

So, Allaah ( ) did not give Shaytaan authority over His righteous, believing servants. They’re under the Protection of Allaah; they’re under the Guardianship of Allaah. They are under His Protecting Cloth, and if an enemy such as Shaytaan pulls them every so often – this is like the thief, who every so often gets something from the man who’s unaware. This is something that must happen because the servant will be tested with ghaflah (being neglectful), and the servant will be tested with shahwa (desire), and ghadhab (anger), and these are the three doors that Shaytaan enters upon the servant. As much as a servant tries to stop himself, and prevent that from happening, he will be neglectful sometimes. He will be negligent and unaware sometimes. As much as he tries to prevent this, he will have some desire sometimes. As much as he tries to prevent it, he will have some anger sometimes. Aadam, the father of all

mankind ( ) was the most forbearing of the creatures. He had the best intelligence, the best mind, and was the most firm, but with all of that Shaytaan kept coming after him until Aadam ( ) fell into what he fell into. So, what about someone who doesn't have any forbearance? The one who is intelligent, comparing it to the intelligence of his father Aadam ( ) is like a drop of water from the ocean. Shaytaan doesn't come to the servant and get to him but every so often when the servant is negligent and he makes him fall into sins or pushes him to fall into sins. This servant won't turn to Allaah after that. Shaytaan says, *"I got him into this sin, he's not going to repent."* This is how he thinks. Shaytaan believes in whatever he has made him fall into from sin to destroy that servant, and prevent him from gaining any type of ground. The Shaykh (Ibnul Qayyim ) says, *"But the Bounty of Allaah and His Mercy and Forgiveness are behind all of that."*

 *To be continued In Shaa Allaah* 

*Reference:*

*Part 2: Good News For The Strange Sisters*  
*By Aboo Uways*  
*Los Angeles Conference – 5/22/04*  
*On Sale @ Tarbiyyah Boosktore.Com*

*Umm Su'aad Haneefah Bint 'Alim*

*"If you are able, then be a scholar; if you are not able then be a student;  
and if you are not able, then love them; and if you are not able, then do not hate them."*  
*'Umar Ibn 'Abdil 'Azeez*

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