

# الشيطان في التراث الإسلامي. دراسة تاريخية

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## The Devil (AL-Shaytan) in Islamic Heritage; A historical study

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**المستخلص** **Abstract**

تعنى هذه الدراسة بشكل رئيسي بالشیطان في التراث الإسلامي وحجة خلقه الأصلي وتأثيره على سلوك الإنسان. في الفكر الإسلامي ، يمثل قوة الشر الشیطان (الشیطان) أو الشیطان الذي هو عدو الإنسانية. عصى الشیاطین الله لسجودهم لآدم لأنهم اعتقدوا أنهم أفضل من آدم وغيره من الملائكة. قال اللاهوتيون أن الشیاطین لديهم القدرة على خداع غير المؤمنین من خلال الهمس في آذانهم لفعل الخطایا. في التقالید الشعبية ، تغرس الشیاطین الميل إلى الخطیئة في البشر عند الولادة وفقاً للمسیحية.

**الكلمات المفتاحية:** الشیطان ، الشیطان ، الروح ، الإسلام ، القرآن

This study is mainly concerned with the Devil in Islamic heritage and the argument of its original creation and its influence on human being behavior. In Islamic thought, the power of evil is represented by Satan (الشیطان) or Devil which is the enemy of humanity. Devils disobeyed Allah to prostrate to Adam because they believed that they were superior to Adam and other angels. Theologians said that Devils have the ability to deceive non-theists by whispering in their ears for doing sins. In popular tradition, the devils instill the propensity to sin into humans at birth according to Christianity .

**Keywords:** Shaytan, Devil, Spirit, Islam, Qura'n

### **1.Introduction**

According to (Noraseh, et al., 2013; Moeliono, 1988) Spirits are the invisible creatures that cannot be seen such as angels, jinn, demons, souls, Satan, fiend, etc...

The spirit defined by Al-Razi (1981) is everything that can be related to invisible and unreachable creatures. Al-Tha‘labi (2002) states it is kept from the human eyes but could be known by heart. Spirit is among jinn, devil and Satan as mentioned in the Qur’an and sunnah (Bali, 1998; Shihab, 2009). It is believed that the supernatural beings are invisible at all but some people are able to see them. In the Islamic view, belief in the unseen is one of the fundamental of Islamic beliefs that characterize a believer. No one in any of the Muslims sects denies the existence of spirits. The vast majority of disbelievers are whether pagan Arabs and other Semites, Indians and other Hemites, most Cananites and Greeks and other descendants of Japheth, confirm the existence of spirits. As for Jews and Christians, they recognize that spirits exist in much the same way that Muslims do though may be among them some individuals who deny the existence of spirits. Individuals who deny the existence of spirits may also be found among orthodox Muslims and Muslims sects like the Jahmites and Mu’tazilites (Philips, 1996).

### **2.The concept of Devil (Shaytan)**

in the vocabulary of Qur’an “Satan” The *noon* in it, is original, and it is derived from the Shatn (شطن) , meaning became far away, and it includes the well of Shatun (شطون), Shatt al-Dar , and the exile of Shatun. Also it is said, but the noon in it is extra from the beach, it burns in anger.

Ibn Mandhur said that the Devil is derived from Shaytan which made the Noon originally.

Their saying: the demons are evidence of that. Satan is a creature of fire as indicated by the Almighty saying: [And the demons were created from the onset of fire]

(AL-Rahman Surah; Verse 15)

According to most linguists, the word (iblis إبليس devil) is come from ablasa which means desperation from Allah’s mercy, or stem from the word balasa which means no benefits. The original name of devil is Azazil (al-Razi, 1986).

They called iblis due to their despair of mercy and compassion of Allah

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(Ibn Manthur, 2008).

The devil is the head of the Satan, who incited mankind to do wickedly, fighting and disobeying Allah and always endeavoured to lead them astray from His guidance.

(Noresah et al, 2013)

The word of shaytan (Satan) stems from the root shatana which means stay away. Whoever prefer to disturb from jinn, human and animal called Satan (Ibn Manthur, 2008).

It is called Satan because they are away from the truth and usually like to disrupt.

(al-Qurtubi, 2006; Shihab, 2002).

The word “Shaytan” is mentioned in the Qur’an more than 80 times. In some interpretations of the Qur’an explained the word al-Taghut( الطاغوت ) also means Satan in human form.

(Ibn Abi Hatim, 1998)

### 3.The place of Shaytan

. The name Iblis is usually seen as derived from the Greek diabolos, the name of the devil in Christian scripture, and is therefore etymologically related to the word devil. Shaytan is most probably derived from the herbeu, shatan (Satan). Arab Muslim philologists suggest different etymologies. They derived iblis from an Arabic root, meaning to render hopeless and find also an Arabic etymology for shaytan. Al-shaytan is in its different forms occur more frequently in the Qur’an than iblis. (Wild, 2006)

In the Qur’an the word iblis (devil) found 11 times in the singular form, it gives the impression that devil is only one in contrast to “shayatin”. According to Ibn Abbas, Satan is descendants of the devil. They will not die except by the death of devil on the Day of Judgment. The devil had begged their death postponed till the day of resurrection (Shihab, 2002).

But their demand unfulfilled by Allah, if the devil can live up to they would try to disturb and mislead the people who are already in the Hereafter. Pagans claimed between Allah and the devil has brotherly relations, some others said jinnah was the daughters of Allah and it was among the angels. As shown in al-An’am surah verse 100 (Al-Tabari, 1954).

#### **4.The rebellious angels**

The Devil, or Satan, is part of the jinn, but the Qur'an also portrays them as rebellious angels, a belief that had arisen in Judaism and Christianity previously. The scholars agree the devil is the first creatures who refused to obey Allah's command to salute Adam. They also seduced, or deceived Adam and Eve until expelled from heaven (Al-Shaukani, 1994). When God ordered the angels and all creatures including devil to bow down to Adam, but the devil refused and got Allah's wrath, curse and drove them out from heaven (al-Musayyar, 1998), as shown in al-Kahf surah (The Cave) verse 50. The devil refused to do so because of pride and arrogance. Instead they disobey Allah (Al-Razi, 1981).

Resentment of the devil to Adam becomes greater, even after their appeals to be given the opportunity to live could be suspended until the day of resurrection is not permitted by Allah; they swore to deceive the servants of Him (Shihab, 2002). In al-Baqarah Sura (The Cow) Verse 36, Allah has commanded Adam and the devil down to earth, and reminded Adam that the devil is extremely dangerous enemies. The hostility of the devil towards Adam comes out of envy and arrogance for the blessings that Allah gave to Adam (Al-Razi, 1981). The devil also stated that they will continue to resist and deceive Adam and his descendants, as described in verse 5 of sura Joseph (Al-Tabari, 2001). However, Ibn al-Qayyim al-Jauziyyah (1997) said some of the wisdom of the creation of the devil and Satan are: Human face them in order to achieve a high position in Him, to seek refuge in Allah always, increasing their fear and devotion to Allah, the divine power and evidence perfection as a test for them.

#### **5.The creation of Devil**

The demons are evidence of that Satan is a creature of fire, as indicated by the Almighty's saying: [And the demons were created out of the onset of fire] (AL-Rahman Surat; Verse 15).

Due to this form of creation, he was given the hidden excess of power and the reprehensible protection abstained from prostrating to Adam.

Abu Ubaidah said: Satan is a name for every swarm of jinn, humans and animals.

(AL-Asfahani; 2003:423-424).

The Almighty said: [The devils of mankind and jinn] (AL-An'am Surah; Verse: 112).

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And the Almighty said: [And the devils would wave to their guardians] (ibid; 121)

It is worth noting that Satan is mentioned in the Holy Qur'an about ninety times. He is entrusted with moving a person to evil and disbelief through obsession and intimidation.

It is through the foregoing that the devil has the ability to obsess over it, as if it was a revelation from the evidence of the verse [and that the devils refer to their guardians] the aforementioned. The things received from the demons about the early pre-Islamic ages What is meant is that divination is a communication process that includes a message, and this process of communication takes place with a special code, because the path of communication in which the sender and the receiver do not belong to the same existential rank, and since the revelation in it has the meaning of waswasah, وسواس, as the dictionaries say and as the Holy Qur'an describes the conversations of Satan to humans in Surat al-Naas (Abu-Zaid; 2005:38)

It is clear that the phenomenon of revelation is not an emergency or something that is imposed on the traditions before Islam at the time.

Satan, the priests, man, and since Satan was created from fire, then he belongs to the world of jinn, according to what Allah has mentioned in the Holy Quran.

So what are the jinn? Jinn: the name of one gender, genie, meaning hidden, concealed, or invisible, which is what we can generally call the realm of invisibility.

And if the Islamic creed refers to the rational, conscious, conscious creatures that are costly to the etheric bodies. We shared life with this planet.

The demons among the jinn can see us, and we cannot see them unless they are formed in another way that takes the characteristic of materialism, and if that is possible for the prophets then it is classified as a miracle.

### 6. Priests: (الكهنة)

The history of divination goes back to pre-Islamic times, when belief in priests was part of the religion among the pre-Islamic peoples. The pre-Islamic people have taken it as a science that must be known and to be believed in their credibility. They were aware of the matters of their lives and the affairs of their home through the priests and priests' scholars who used to claim the connection to the unseen through the jinn

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and demons that used to provide them with the unseen. And when Islam came, belief and belief in priests fell, as it contradicts with its teachings the doctrine of monotheism. The Holy Prophet fought against those perverted beliefs, and showed that everyone who believed what the priests said had disbelieved.

The priest inform the people about their history, and thus they have become a haven for people to see their hiding place and what they wish to know about their days and conditions, and the priest in some non-heavenly religions is the mediator between the gods or one of the gods and the people. And this convergence is what revealed to people the world of the unseen.

Therefore, priests used to receive offerings and gifts from people that people give to their gods, and it can be understood in the language of the age that they are the legitimate representatives of the gods on earth, and in the Hebrew language the priest is called (khn كهن) and it is different from the term (priest) in the Arabic language, so the priest is the chosen one in social circles. He who has the full experience of how to make offerings and give them and through him knows the will of God.

### 6.1. Priest and jinn

In ancient religions, the priest was tasked with holding religious ceremonies held by temples where offerings and gifts are given according to special rituals and rituals. In Christianity, priests were the priests of the religion. As for the Arabs in pre-Islamic times, it is the priest who reports about the unseen.

The people of the Jaahiliyyah (الجاهلية) believed that each priest had a devil of his own or a genie who would suggest to him, and they used to call that Satan or the genie with names such as the sahib, the follower, the saint and demon. And the priest was known to the Arabs as the fortune-teller, and the Prophet warned of fortune tellers and forbade them to believe their words and go to them (he forbade coming from the fortune teller) (Al-Sadooq; 2016; 3/4).

The connection between the jinn and the priests was possible based on the Holy verse [and that he was a man of mankind] (Al-Jinn Surah; verse: 6).

This verse refers to the priests and their connection to the jinn. The jinn provide their followers like the priests with information and news, so they used to protect the head of the jinn and seek his protection.

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So the jinn were exhausted, as the Qur'an made clear that [so they became more exhausted] [and we had not touched the sky ...] (Al-Jinn surah; verse; 8) and the Almighty said: [And verily we used to sit there in stations to steal a hearing.] (Al-Jinn Surah; verse; 9) And since the jinn has a special characteristic, which is that they can travel distances, although from the point of view of knowledge and the abilities of the soul are weaker than that of man, but due to their physical characteristics, he is stronger than man and more capable

And the Qur'an shows that the jinn ascend to the lowest heaven where the angels are, so they used to seek out some occult news that the angels circulated, each according to his specialization, and after the mission of the greatest messenger, the jinn saw that things had changed for him. The sky is no longer as it was before, open to them, as they used to sneak up and sneak some news, but it became full of guards, so that if they approach they are thrown with , which is a metaphor for a kind of energy that burned jinn and demons, and killed them, and the Qur'an tells us that.

[And we have sought to reach heaven, but... and verily we used to sit there in stations to steal a hearing, so whoever listens will now find for him meteors watching] (Al-Jinn Surah; verse: 8-9).

Thus, the path to the fragrance of the divine revelation after the mission of the Holy Prophet became associated with the Qur'an, so people turned to the Holy Book of God, seeking to understand it, in order to explore the news of the world and the hereafter only.

An exception is made from this rule for the jinn who believe [and when we have sent to you a group of jinns who will listen to the Qur'an] (Al-Ahqaf Surah; verse: 29) and the verse [say: It was revealed to me that they listen to us (Al-Jinn Surah; verse: 1)

This does not affirm the view that the Prophet had a relationship with them, as Allah only mentioned listening to the Qur'an when it is recited.

It is not possible to believe that bringing livelihood, warding off harm, and revealing the future is in the hands of the jinn and the priest. Satan is the enemy of man. Therefore, God Almighty declared this to him [so make him an enemy].

### 7.The relationship between Devil and human being

The narrations are filled with unpopular books about the relationship of the jinn with the human being. It was mentioned in the



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section of stubbornness in the hatred of Umar ibn al-Khattab to Ali, and vice versa in the production of an imagination of another kind that enters the character of the jinn through what was reported by Bihar AL-Anwar book (كتاب بحار الانوار)

(Mohammed Taqi; 1315 A.H:42)

In the case of the marriage of Umm Kulthum, daughter of Ali to Omar bin al-khattab:

... On the authority of Abu Basir, on the authority of a log, attributed to Abu Abdullah a: He said: It was said to Abu Abdullah a: People are protesting against us and say: The Commander of the Faithful is a husband, so-and-so, his daughter. He was reclining, so he sat and said: Do they say that? Some people claim that they are not guided to the right path, glory be to Allah. The Commander of the Faithful could not have prevented him from her and saved her. They lied, and it was not. He married me in order to take away from you the watering and Zamzam, so Al-Abbas came to Ali and spoke to him, so my father urged him to do so, when the Commander of the Faithful saw the difficulty of the man's words on Abbas and that he would do what he said with the watering, the Commander of the Faithful sent to a jin from the people of Najran, a Jew called Sahaqa, Bint Jiririya, so he commanded her and she pictured The example of Umm Kulthum, and the eyes were blocked from Umm Kulthum and he sent it to the man, and it did not disappear with him until one day he was confused by Umm Kulthum.

How strange the situation is! Could this event be one of the causes of Omar's killing? Myth and myth is a suicide of the mind, even if there is a conflict and a strong one between the sectarian sects, the consideration is waived by taking into account such narrations that are intended to widen the division among Muslims.

Noting that, we do not care about the difference between Sunnis and Shiites in the issue of Omar's marriage to Umm Kulthum, although many texts support this marriage, and Imam Al-Sadiq was quoted as saying: This is a relief to us or to usurp him (ibid:106).

The manifestations of the difference in the issue of Umm Kulthum's marriage to Umar show a real problem in Shi'ite thought, which is that the approval of marriage indicates the good relationship between Imam Ali and the caliph and described it, and the matter is categorically rejected in the traditional Shi'ite mentality. That difference is strong. In the first book, al-Mufid justified the marriage of Umm Kulthum to Omar

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in issue No. (15) of the book. As for matters of pleasure, al-Mufid argues that the news of marriage at an unstable age, and his path by Zubayr ibn Bakkar, who was not reliable in transmission.

And due to the political dimension, this relationship indicated a flare-up due to this marriage in the arena of sectarian conflict, which we see on the Sunni side of it an implicit recognition of the state of Umar ibn al-Khattab, while the Shiites questioned the occurrence of the marriage or at least Ali's dissatisfaction with it except for compulsion.

The Shiite mind was not satisfied with this matter. Rather, it proceeded to believe what was narrated about the incidents committed by the jinn that were broadcast in unpopular books that also reported that Imam Ali fought the jinn in a well under their titles (The Battle of Bir al-Alam): Narrated by the scholar Muhammad Taqi al-Qazwini and the Allama The term Muhammad Salih al-Barghani in his book "The Preaching Treasure" narrated that Abu al-Hasan al-Askari narrated on the authority of Abu Sa'id al-Khudri and Huthaifa al-Yaman who said: When the Prophet (peace be upon him) returned and won over it, Imam Ali had fought the jinn and defeated them.

Regarding his discussion of the narration, it appears that Abu al-Hasan al-Askari is an unknown man. No significant translation was mentioned for him in the men's books, such as the "Dictionary of Men" by Mr. Al-Khoei. Rather, a translation of a person named (Abu al-Hasan al-Askari al-Bahrani) was mentioned on the authority of Sheikh Al-Bahai in 998 and 999 AH. That is the author of the book "Notables of the Shiites" (Al-Ameen; 1983:10).

If he was intended by that, then the time interval between him and Abu Saeed and Huthaifa is more than (900) years, so how can he directly narrate about them? This drops the Sindhi consideration even though the narration is weak and not considered. It is littered with a web of imagination that was woven by humility in order to increase the virtues of Imam Ali, which Ali originally fought by saying: O God, I seek refuge in you from the slumber of the mind. The multiplication of these fairy tales in order to multiply the virtues and dignities does not conform to the simplest criteria of acceptance. Yes, demons from the jinn and mankind alike can be fought by spreading the spirit of faith, science and the strength of the soul to ward off evil from the believers of the jinn and mankind. But what is mentioned about killing thousands of jinn is mentally rejected, because it is known and certain that the jinn are among

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them the believer and the unbeliever, and they are tested as we are, and thus it is advisable to exclude such news that does not diminish or add to the virtues of Imam Ali and his pure family.

### 8.The devil and the women of the Prophet Solomon.

Satan holds a place in the Islamic beliefs, as he penetrates all ideological fields. Here we see that the hand of Satan touches the core of the women of the Prophet Solomon.

This devil touches this time the wives of the prophets who are immune to immorality. In this narration it is emphasized that the wives of the prophets are not immune to immorality.

It was mentioned in the story of the wives of the Prophet Solomon a, that Satan, who sat on the throne of Solomon and imitated him, was able to have intercourse with his wives in the event of menstruation, and he did not wash during impurity. As he told Assef when he asked them (Al-Tabary; 1983:183) Al-Fakhr Al-Razi said: If Satan is able to imitate the image and creation of the prophets, and then there is no dependence on any of the laws. Perhaps those whom people saw in the form of Muhammad, Jesus and Moses were not those. Rather, they were demons who resembled them in the image for the sake of seduction, and the reason for the breach is that this nullifies the religion altogether (Al-Razi.1981:208).

In fact, such talk and these stories are worthless and unreliable. It was not attributed to an infallible prophet or imam, and it is not excluded that this opinion was from the influences or leaks of the Israeli women who were seduced by the Islamic mentality at the time and took them from the hand of some of the rabbis who knew the Muslimness of the People of the Book.

Al-Zailaghi said in Takhreej Hadith and Archeology (Al-Zelghi; 1414 A.H:192).

And it is well-known on the authority of Mujahid and other imams of the predecessors that that genie (Satan) did not rule over the women of Solomon Bin, may God protect them from him in honor of his Prophet. He said: This story was narrated on the authority of Saeed bin Al-Musayyib, Zaid bin Aslam and Jamaa, all of them received from stories of the origin of the book. The Prophet of Islam, Muhammad I, did not embrace the clutches of Satan in Islamic literature, as it was mentioned in Al-Bukhari (Al-Bukhari; 2001:548) called (Al-Sahih) Hadith No. (3486).

### 9.The narration of Shaytan in religion

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Abu Al-Yaman told us: Shuaib told us on the authority of Abi Al-Zinad, on the authority of Al-Araj, on the authority of Abu Hurairah, he said: The Prophet said: "All sons of Adam stab Satan in his side with his finger when only Jesus, the son of Mary, is born. He went stabbed and stabbed in the veil.

This hadith is considered a major calamity that offended the noble Prophet and his religion, as it confirms the infallibility of the Prophet Jesus bin Maryam and denies the infallibility of our Prophet Muhammad. God here, according to the hadith, did not exclude anyone from creation from stabbing Satan except the son of Mary. And the Holy Messenger within the general population who was touched by Satan.

### 9.1. Abu Hurairah's narration

According to Abu Hurairah's narration: I heard the Messenger of Allah say: There is no newborn in the children of Adam that Satan does not touch when he is born. Then he starts crying out from touching Satan other than Mary and her son, then Abu Hurairah says: And I seek refuge with you from the accursed Satan.

This Hadith attached Mary and her son Jesus to the group of whom the accursed Satan would not touch. While our noble Messenger, like the rest of humanity, is touched by Satan.

The strange thing in the matter is that the world is established and does not sit on what appears in the West from time to time from the abuse of the Noble Messenger.

### 9.2. Al-Bukhari's narration

It seems that the sanctity of Al-Bukhari according to the sheikhs of the Salafism and those who follow them is greater than the sanctity of the person of the Prophet Muhammad. You have seen Al-Bukhari's and his hadith which he narrated in the chapter on jihad, which reminds him that the Noble Messenger is alone with a strange married woman and sleeps with her in the absence of her husband while she does a sound-minded Muslim who respects his religion and his prophet like to believe such a myth, which is that the Prophet enters foreign house, and is alone with her and sleeps with her, and cleans his head of lice, i.e. the Messenger of this? God forbid, and he is the one who always declares all his sayings that Islam is clean and that cleanliness is part of faith, so is there a pure lie than this? Al-Bukhari and other hadith scholars underestimated the minds of people, and unfortunately those who have no mind believed them. Satan controls the person of the Messenger.

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According to Al-Bukhari's hadiths and the Messenger cannot control Satan. It seems that Al-Bukhari loves Satan and his deeds and learns from him. He produced a hadith from Abu Huraira that Satan teaches Muslims the religion and recites the Qur'an and teaches Abu Huraira to recite the verse of the Holy before going to sleep, and then al-Bukhari concludes with the Messenger. Whoever spoke three years ago, O Abu Hurairah, I said: No, he said: That Satan (ibid)

The strange thing is that the excuse advanced by the pious predecessors is that the unbeliever is taken to be far from truth as they have compared the unbeliever with Satan, which is a corrupt and invalid analogy because Satan does not teach Islam to us, and the Prophet does not approve it because Satan is the enemy of the Messenger and Islam and all people. It is not surprising that Al-Bukhari narrates these myths and the like, as he narrates many evils that the predecessors and the successors could not return to him because they sanctified the falsehood that Al-Bukhari brought.

As long as Al-Bukhari narrates that the Messenger prays without ablution after he fell asleep deeply, according to the narration of Kraib (ibid; 660).

According to Al-Bukhari, the slaughtering Messenger is also the merciful messenger of Allah who is Allah mercy to the world; which description should go with?

Al-Bukhari said in his Sahih (I brought you to slaughter) or God Almighty said: [We did not send you except as a mercy for the worlds].

### 9.3. Muslim's narration

In Sahih Muslim, Satan can become Muslim and convert to Islam and the evidence for this is that the Devil that is strained with the Messenger became Muslim.

Based of Salim bin Abi Al-Jaad, based on his father Abdullah bin Masoud, he narrated: The Messenger of God said: I have no one of you who has appointed him to his neighbor from the jinn. (Muslim; 2000:2814).

It is wondrous that they attribute to the Prophet a devil of his own, as if he was not an infallible messenger, God protected him from people, from the jinn, and from every giant demon. Then comes the interpretation and his world is dilapidated so that a Muslim and his correct one remain sacred, and the Messenger has a devil, and his Islam is a submissive

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Islam, not Islam in the sense of Islam and he believes in the Islamic religion that Muhammad came with.

Explaining Al-Tahawi said: He cannot be a believer and his saying (Islam) means submission, which is surrender.

Then a Muslim joins us with another hadith on the authority of Harun stating that Aisha, the husband of the Prophet, said that the Messenger of God left her at night, and she said: So she deceived him. So he came and saw what I should do, so he said: What do you do? Hey Aisha have you seduced? I said: Mali is not jealous of me for someone like you?

The Messenger of Allah said: Did your demon come to you? She said: O Messenger of Allah, or do I have a demon? And he said yes. I said does everyone? He said: Yes. I said: And with you, O Messenger of Allah? He said: Yes, but my Lord helped me until he became Muslim.

And here (the horse stall) as long as Aisha has a demon and every person has a devil of his own, then the Prophet must have a demon, and this hadith was found in order to diminish the status of the most noble Prophet, and an excuse for every ruler who did what he wanted and did whatever forbidden things he wanted, even if he was asked about it, he said: It is a deed My demon and that I am not a prophet until I can convert him to Islam or restrain him, so I did so-and-so. Weird thing! Why do they understand and know that the most noble prophet is a human being known to them by their people, who speaks their speech, shares life with them, grieves, rejoices, gets angry, gets married, eats ... they thought that there was no dispute that he was just like them and that nothing was separated from them and that a prophet was infallible by the message only, so they did in his right Blessings, may God forbid that she be allowed to be for his noble prophet, whose words are revelations. Al-Shafi'i mentioned in the book "Marriage from the Mother" statements that support this content.

We quote her saying (The Sunnah of the Messenger of Allah is a revelation and a statement from the revelation) (Tarabishi; 2010:185). They went to regard the Sunnah of the Messenger as living or in any case a form of revelation: how can they attribute to it all of the preceding contradictions?

Al-Shafi'i is the leading legislator for the reconciliation between the Qur'an and hadith in the divine source and in the legislative capacity (ibid: 187).

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The reader can understand that the words of the Prophet and his Sunnah are revelations.

What came on the authority of Abdullah bin Omar bin Al-Aas, that he said: I used to write everything I heard from the Messenger of God, I want to memorize it, so Quraish forbade me and said: You write everything you hear from the Messenger of God, and the Messenger is a human who speaks in anger and contentment. So I stopped writing, and I mentioned that to the Messenger of God, and he said: Write, and by whom my soul is in his hand, nothing came out of me but the truth. " (Ibin Hanbal; 1986:162) this statement indicates his infallibility, may God's prayers and peace be upon him.

### 9.4. Al-Qadhi's naration

It was mentioned in Sharh Al-Nawawi: Al-Qadhi said: I aknowledge that the Islamic nation has agreed upon the infallibility of the Prophet from Satan in his body, thought and tongue. And in the hadith of Muadh, that mentions the story of the damned devil's visit to the Messenger of Allah: Ahlualbayt ... do you authorize me to enter when you need something? The Messenger of God, said: Do you know from the one who called? They said: Allah and His Messenger know best. The Messenger of Allah said: This is Satan; Allah Almighty cursed him. Omar bin Al-Khattab said: O Messenger of Allah, authorize me to kill him!! ..

The hadith comes in another form at the end of the hadith when Omar says: Do you authorize me to kill him, O Messenger of Allah? The Messenger of Allah, Wait, Umar: Did you not know that he is.

But open the door for him because he is commanded, so understand about him and listen, and if he is a blind sheikh...

This hadith has become widespread these days on (YouTube) and scholars among all Muslims have rejected the hadith, and we do not comment except on Omar's saying: O Messenger of Allah... and the Prophet's saying to him: Hey, Omar

Oh, if Umar had killed, as in the false and rejected novel, the Devil, he would have relieved the people and the country from his evil, and the worldly people would enter Paradise without being brought to account.

Here we can ask: What is the meaning of the words of the Prophet (that he is commanded) who is commanding him? He is Satan, the king of demons and their master.

Allah Almighty has warned against Satan and demons in the Holy Qur'an by eighty-eight verses (88) verses.

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Among them, but not limited to:

[Enter in peace all do not follow the footsteps of the devil], (Al-Baqarah; Verse: 208) [the devil promises you poverty and orders you to commit immoral(ibid; 268), but wants Satan to sign among you enmity and hatred], ( Al-Ma'idah Sura; verse:91) [the devil is your enemy] (Yas Surah; verse:60), [and the devil was to his Lord Disbelief] (Al-Isra'a Surah; verse:27)[Indeed, Satan was disobedient to Rahman](Maryam Surah; verse:44).

We have mentioned some of the verses that confirm that Satan is an enemy of mankind, messengers, and guardians.

### 9.5. Al-Saduq's naration

This prompted Sheikh Al-Saduq to tell us a story about Satan (Satan), in which he (Satan) defends strongly against people who insult me.

In Amal al-Saduq (Al-Sadooq;2008:425):

Satan passed by a group cursing Ali, and stood before them, and the people said: Who stood before us and said: Abu Murra?

They said: Did you listen to us?.

He said: Bad for you. You ask your Lord Ali bin Abi Talib.

They said: how did you know that he is our Lord?

He said: Tthe words of your Prophet: Whoever you (Muhammad) are his master Ali must be his master, O Allah aid those who follow him, curse his enemies, give victory to his followers and let down those who fail him.

They said: You are one of his loyalists and his Shiites.

He said: I am not one of his loyalists or his Shiites, but I love him and no one hates him except for his participation in the money and the child.

Then they said to him: O Abu Murra, then you say about Ali some of his virtues until the end...

I do not criticize the hadith and I do not respond to it, and it is sufficient for the hadith attributed to the Prophet to be related to Ali a ((O Ali, only a believer loves you and hates you only a hypocrite)) (Al-Turmothi; 1960:306), and he has disappointed those who are slandered (Ibn Hanbal;1986:292).

Where do we place Iblees, and in what location, after reading these hadiths?

Does the unbeliever devil love Ali and the Qur'an rightly says the devil, may God curse him [And Satan was to his Lord an unbeliever] (Al-



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Asra'a Surah; verse: 27) or the Almighty saying: [Indeed Satan was disobedient to Rahman] (Maryam Surah; 44)?

In eyon akhbar Al-Ridha (72) Sheikh Al-Saduq narrates a narration on the authority of Imam Al-Ridha on the authority of the Faithful.

He said: I was sitting at Al- Kaaba and found a humpbacked sheikh, whose eyebrows had fallen over his eyes from extreme arrogance, and in his hand was a crutch, and on his head was a red cape with armored hair on it. So we came to the Prophet and the Prophet lay his back on the Kaaba and he said: O Messenger of God: Pray for me forgiveness. The Messenger of God said, "O Sheikh, your pursuit was disappointed, and your work went astray. When the sheikh took over, he said to me: O Abu Al-Hassan, do you know him?" I said no. He said: That damned devil. Ali said: I ran behind him until I caught up with him and threw him to the ground and sat on his chest and put my hand in his throat to suffocate him. He said to me: Do not do, O Aba Al-Hassan, for I am from the theoreticians until the day of the known time. God Almighty said: [And he joined them in the wealth and the children] (Al-Asra'a Surah; verse: 64) I laughed and released him.

This is amazing! Ali, the Quran reader and translator of the Qur'an does not know that Satan (the Devil) is at the day of creation until the Day of Resurrection.

Then he tells Ali that he loves him and does not hate him, and he also tells him that he who hates him shares with him in his mother and becomes a child of fornication, and then Satan recites the Qur'an to protect him. Glory is to my Lord and I seek refuge in God from the slumber of the mind.

### 9.6. Al-Bursi's Naration

The world of myths and legends, al-Hafiz al-Bursi, enters to tell us the other in his book Anwar al-Yaqeen (Al-Birsi; 2012:220) the relationship of Satan with Ali (far from that) and on this aspect: The Commander of the Faithful has narrated: a: The devil passed by him a day, so the Commander of the Faithful said to him: a: O Abu Al-Harith What have you saved for your return? He said: Your love? If on the Day of Resurrection you brought out what you saved from your names that he cannot describe, and you have a name hidden from the people that appears to me. God has symbolized it in his book that only God knows and those who are firm in knowledge. If God loves a slave, he revealed his insight and knowledge of him.

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Weird this hollow talk.

The Imam asks Satan what you have delayed for your day ... as if Satan has a merit or a righteous deed! Then the dreaded Satan answers the world's comforting answer, "What are your names saved?" Wonderful Satan knows and knows Ali's names that are hidden from the people. He is apparent to Satan, and only those who are firm in knowledge share this knowledge with him.

Praise be to God that Al-Bursi did not complete the end of this myth's story for us. Will God grant Satan to pardon on the Day of Resurrection because he loves Ali and the Qur'an testifies that Satan is an enemy of God and man at the same time? Did Al-Bursi recite the hadith of the Prophet ((Only a believer loves you and hates you only a hypocrite)) (Al-Turmothi; 1960:306) about Ali

Did Al-Bursi and the people of hyperbole read that the Messenger i said about Ali a: ((He does not hate you, Ali is a believer, and he does not love you as an infidel, and he has disappointed those who are slandered)) (Ibn Hanbal; 1986:292). And the damned devil is an unbeliever, how does he love Ali?

And we say by describing this novel: This novel, like its relatives, does not rise to other than being a myth, for it is a transmitted novel that opposes the Qur'an, the Sunnah, and the mind, in addition to that Al-Bursi has been described as excessive and hyperbole.

Upon reviewing the description of Al-Bursi according to Sheikh Al-Hurr Al-Amili, you see him saying: There is an excess in Al-Bursi's book, and it may be attributed to exaggeration (bn Al-Hassan; 1418 A.H).

Imam Ali warned about the devil and his aides in many situations, including: ((Do not swear of the devil in public while you are his friend in secret) (Ibn Abi Al-Hadeed; 1429 A.H:329) and this meaning was formulated by the Imam methodically, saying in describing the followers of Satan: ((Take Satan for their command, and take them for them. bad chick in the chest, a bear and a drawer in Hgeorhm, and saw with their own eyes, and pronounce their tongues, their THEREON slips, and Zain them absurd, an act of the devil has a company in his own power, and pronounce falsehood on his tongue)) (Al-Salih;1424:37).

After explaining the hadiths of Satan in love with Ali among the Shiites, we turn to the hadiths of Satan among the Sunnis and this time, Satan's hostility to Umar ibn al-Khattab and Omar's hostility to the

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demons, as if we are facing a new transgression according to the famous saying “and they disagreed with them.” When the devil among the Shiites was a love for Ali and liked to be under the concept of The dispute is an enemy of Omar bin Al-Khattab through hadiths that Satan fled from Omar bin Al-Khattab.

Al-Bukhari included in the book The Beginning of Creation, the chapter on the description of the devil (Al-Bukhari; 2001:256) and in the chapter on the virtues of Umar on the authority of Saad bin Abi Waqqas, he said: Umar asked the Messenger of God. Then the Messenger of God i and the Messenger of God would laugh. Omar said: I will laugh, God is your age, O Messenger of God i! He said: I am astonished at those who were with me, and when they heard your voice, they began to wear the veil. Omar said: You are O Messenger of God! You deserve to be gifted. Then Umar said: Which of the enemies themselves do you fear me and not the Messenger of God i?

He said: They said: Yes, you are rougher and rougher than the Messenger of God. The devil has never met you while walking crudely, but walking crudely other than your mouth.

From this superstitious hadith, we see that the prestige of Umar among the people, especially among women, is greater than the prestige of the Messenger of God - God forbid that this be.

The author of the superstitious hadith is his primary concern is the creation of a diminished messenger of Allah, who is described as perfection, prestige and staunchness. Here he makes him uninhibited in a female community, leaving their faces, hair and bodies, or else he would have said: When they heard your voice, they introduced the veil. Meaning of that they were in the presence of the Messenger traveling.

The strange thing is that Satan is able to attend the prayer of the Prophet, and he is not able to attend the prayer of Umar. And this shameful situation that Abu Huraira Al-Dossi placed in it he reaped the station of prophet hood by making a hadith in which he dares to the person of the Messenger of Allah I even in his prayer as Al-Bukhari provided it (ibid:143) in the Book of Prayer, chapter on what is not permissible in prayer, and in saheeh Muslim (Saheeh Muslim;2000:204) Chapter It is permissible to cursed Satan in prayer with its chain of transmission also to Abu Hurairah.He said: The Shaytaan offered to me, so he tightened me by cutting the prayer on me, so God made it possible

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for me to do so, so I staked him in the sense that I choked him and obeyed and called: violent push.

### 10. The discussion of the Narrations

It is necessary to close the door on this recklessness, as the author of the book The Path of Two Hijrahs and the Chapter of Al-Sa'adin was mentioned by Ibn al-Qayyim. He said: Likewise, passion is the enemy of man, and if he defeated his enemy and became under his grip, he was stronger and more complete, he had no power to defeat him. Thus, the state of the Prophet, in his subjugation, was presumed until he was led away and converted to Islam, and there was nothing but goodness that would be more complete than the condition of Umar, whom Satan would flee from when he saw him ... and the answer: that the devil of Umar was fleeing from him, neither of them was able to oppress his companion, and as for Satan who was exposed to the Prophet Aslam, he took him and his family and made him in his grasp like a prisoner - and where is he who escaped from his enemy, so he does not conquer him to the one who triumphed over his enemy, so he puts him in his command and under his hand and his grip. This is how they explained and interpreted the hadith. Instead of rejecting it and dropping it, they explained and elaborated on its explanation in defense of the Maqam of Bukhari and his book called Saheeh. Until it came to the expiration of everyone who challenged the book of Bukhari and in the hadith tradition and history books it tells us that Abu Bakr has a demon over him.

In a sermon by Abu Bakr after receiving the caliphate: Al-Tabari mentioned (Al-Tabari;2003) in his history with a chain of transmission on the authority of Asim bin Uday who said: The caller of Abu Bakr called on the day after the deceased of the Messenger of God and he led the hadith to his saying: He stood among the people and said: O people ... to If he said: If I stand up, follow me ... to his saying, and that I have a demon that mocks me, and if he comes, then avoid me.

It was narrated by Ibn Saad in Tabaqat (Ibn Saad; 1981:113), as well as by Ibn Qutaybah in the Imamate and Politics (Ibn Qutaybah; 1969:6), and both sources is older than the history of al-Tabari. And here begins the question:

A - What are the signs in the caliph when the Shaytaan turns to him? So that he tells people to avoid it. This is contrary to their saying that he is the best of people after the Prophet, and they have better than Ali, the Commander of the Faithful.

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B - It can come to mind on the foregoing that Umar ibn al-Khattab is better than Abu Bakr according to the narrated hadith: that the Messenger said about him: O Umar, I did not walk a crud but Satan walked another crud. This hadith makes it clear that Satan is exclusive to Abu Bakr. Not surprisingly; Satan was the one who prevented Abu Bakr from giving al-Zahra a sacrifice? And he is the one who put on his tongue (We are the prophets' associates, not left) or is there another devil?

As for the preference chapter, his succession and preference will be dropped, according to Omar Ibn Al-Khattab: (The succession of Abu Bakr was a fiasco, and may God protect us from its evil). If it was by text and preference, Omar would not say that about it. The texts that were said about the succession of Abu Bakr and that he was the successor of the Messenger of God are all collapsing and collapsing in front of Omar's words and his description that the succession of Abu Bakr is a fiasco.

As for Ibn Tamiya's defense of the hadith, by saying "I have a demon who disguises me when I get angry, and if he disdains me, then avoid me". He was afraid, upon anger, that he would attack one of the parishioners, relying on a saying attributed to the Prophet: (O God, I am a human being who angered the way people get angry, and I have taken a covenant with you to whom ... whoever is a believer who has offended him or caused him or flogged him, make it to him expiation and closeness) (Al-Bukhari; 2001:6361).

In general, the people attribute to the Messenger of Mercy insults, cursing, flogging and harm, avoiding that by describing the Qur'an to him [and you have a great morality] (Al-Qalam Surah; verse:4). And his saying is affirming, translated by the Almighty's saying: ((My Lord disciplined me and best disciplined me)). And when the Noble Qur'an describes once again for us the Most Honorable Prophet: [And if you were very hard-hearted, they would not shave off around you] (AL-Umran Surah; verse: 159). And the news says that he did not pray against the polytheistic Quraysh with their entitlement to cursing, even if the command came to pray on them after the Muslims asked him to do so, and he said: (I did not send a cursing, but I sent a mercy) (Saheeh Muslim; 2000:2599), and his saying: God guided my people, they do not know With which two sayings do we believe, the words of God and the saying of His Prophet, or the saying of Al-Bukhari?

As for the saying that Abu Bakr gets angry, and that he is rough, it is not known about him in the news of the biography except that it is a tool

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that obeys the hand of Omar only. What is described as soft is not described with intensity and anger.

The poets have a share and stories with the Devil, as he enters their hearts. We read about the poet Hassan bin Thabit, who later became the closest poet to the court of Muhammad himself (according to Jefri's saying) that in his youth he did not think of becoming a poet, but one day, while he was walking On the streets of the city, a female devil threw herself at him and kneels on his chest, fought him, and threatened him with death, until she extracted three verses from him by force in the end and began his life as a poet (Arther;2019:184).

The devil of poetry remains in the minds of poets, like the famous poet Greer, and his saying: Poetry is a demon that makes me suffer, and Bashar has a demon of his own as well.

### 11. Conclusions

The study has reached the following conclusions:

1. Al-Shaytan (the Devil) is an invisible creature which has the ability to deceive people and encourage them to commit sins. As it is mentioned in all religion's books that the shaytan is responsible for doing unpleasant things.
2. Allah creates devil (Al-shaytan) from fire and human being from mud therefore the shaytan in pride refuses to obey Allah's command to kneel before Adam.
3. The variety of narrations in Al-Hadeeth serves the narrator's purpose and creates the ambiguity to the readers or the listeners to support their beliefs.
4. The devil known under two designations in the Qur'an: iblis, used always as a proper name, and al-shaytan (the Satan) originally a generic designation but with the definite article used as a proper name as well. The generic Satan takes up a pre-Islamic nation of a superhuman entity not unlike the jinn, which may govern the words and deeds of humans as did the pagan demands and deities. The Arab was seen as possessed by a jinn or a Satan.

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