

Seeking Refuge

Sūrah al-Falaq
and Sūrah an-Nās

سُورَةُ الْفَلَقِ

سُورَةُ النَّاسِ



INTRODUCTION

The last two sūrahs of the Qur'ān are referred to as *al-Mu'awwidhatān* (المُعَوِّذَتَان), meaning the two [sūrahs for] seeking refuge.¹ 'Uqbah bin 'Āmir reported that the Messenger of Allah (ﷺ) said, "Consider some verses sent down this night, the like of which has never been seen. They are: *Say, I seek refuge in the Lord of daybreak* and *Say, I seek refuge in the Lord of mankind*" (i.e., the sūrahs al-Falaq and an-Nās).²

'Ā'ishah reported that when the Prophet (ﷺ) went to bed at night he used to blow into his hands after reciting Sūrah al-Ikhlāṣ, Sūrah al-Falaq and Sūrah an-Nās, and then wipe his hands over his head, his face and the front of his body. He would do it three times.³ She also said, "Whenever the Messenger of Allah (ﷺ) became ill, he would recite al-Mu'awwidhatān and blow over his body. Then when his pain became severe, I recited them over him and passed his hand over his body in hope of its blessing."⁴

And Abū Sa'eed al-Khudri reported that the Messenger of Allah (ﷺ) used to seek protection from the evil eyes of the jinn and mankind. But after al-Mu'awwidhatān were revealed, he took to them [for protection] and left everything else besides them.⁵

With these two sūrahs one seeks refuge in Allah from every kind of evil (*sharr*), and they may be recited for any circumstance in which one fears harm. They serve to remind the believer to put his trust in Allah and depend upon Him alone.

Sūrah al-Falaq mentions external evils which threaten mankind, such as what occurs in the darkness of night, the plots of magicians and the harms caused by those who envy and harbor jealousy. And *Sūrah an-Nās* deals with internal evil which is found within the self, such as the suggestions of the Shayṭān and corrupt inclinations of the soul.



¹ Refuge is sought from evil only with Allah. Dependence upon anything other than Him is a form of *shirk*.

² Muslim.

³ Al-Bukhāri and Muslim.

⁴ Al-Bukhāri.

⁵ At-Tirmidhi, an-Nasā'i and Ibn Mājah.

سُورَةُ الْفَلَقِ (113) SŪRAH AL-FALAQ

Bismillāhir-Raḥmānir-Raḥeem

Āyah 1. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ Say, "I seek refuge in the Lord of daybreak

As in the previous sūrah, Allah begins by commanding the Prophet (ﷺ), and through him the believers, to "say" what follows in its verses. For these words are specific for seeking protection from all that threatens man externally.

Seeking refuge is an act of worship which should be directed to none other than Allah. It is a request for protection from something that is feared. And it was confirmed in the authentic Sunnah that the Messenger of Allah (ﷺ) used to seek refuge in Allah from evil on various occasions and would instruct his companions to do so as well. He would supplicate, *"O Allah, I seek refuge in You from bad manners, deeds, desires and diseases."*⁶ *"O Allah, I seek refuge in You from anxiety and grief, from failure and laziness, from cowardice and stinginess, from the constriction of debt and being overpowered by men. And I seek refuge in You from the torment of the grave and from the trials of life and death."*⁷

The word "*falaq*" in this verse literally means cleaving or splitting,⁸ and was understood by the Arabs to mean the break of dawn, because Allah cleaves the daybreak out of the darkness of night. In addition, *falaq* is similar in meaning to "creation" given that new life comes into existence by breaking out of something else. *Falaq* in this āyah has been explained as daybreak, when the sun breaks through the darkness of night before rising in the east. This brings to mind the power of the Creator and impresses upon the mind of a believer that it is Allah alone who has the power to protect him from evil.

Āyah 2. مِنْ شَرِّ مَا خَلَقَ From the evil of what He created

In this āyah, protection is sought from those evils which are known to be harmful and dangerous as well as from the evil due to accidents or misuse of what Allah created for the benefit of man, such as fire.⁹ Protection is also sought from the evil consequences of human error and sin. And this comprises two categories of evil: that which exists and whose removal is sought, and that which has not occurred but is feared.

Evil (*sharr*) was defined by Ibn al-Qayyim as "suffering and the causes that lead to it." He explained that sins, disbelief, shirk and various forms of oppression are all evils, even though the person who commits them might experience pleasure. Nevertheless, they are evil because they cause suffering and pain for others. The evil effects of their particular

⁶ Narrated by at-Tirmidhi - saheeh.

⁷ Narrated by al-Bukhari and Muslim.

⁸ In Sūrah al-An'ām, 6:95, Allah refers to Himself as *fāliqul-ḥabbi wan-nawā* (cleaver of the grain and date seed), adding, *"He brings out the living from the dead and brings out the dead from the living."*

⁹ Similarly, water, although essential for the maintenance of life, can cause widespread destruction.

causes, whether sinful or inadvertent, are both physical and mental. Thus the Messenger of Allah (ﷺ) would teach his companions to seek refuge in Allah both from evil causes and evil effects. He said, *"Whoever enters a place and says, 'I seek refuge in the perfect words of Allah from the evil of what He created,' nothing will harm him until he departs from that place."*¹⁰

Allah created both good and evil; however, evil is not attributable to Him because He created it for a purpose which is ultimately good. Without the existence of evil on earth, man could not appreciate goodness. He would not feel the need for help and protection. If not for calamities, very few would turn to their Lord. If not for hardship and difficulties, people would not seek relief from Him, nor would they long for His Paradise.

Allah's punishment for those who deserve it is wisdom and justice. Although He has willed the existence of evil, He does not like it, is angered by it, has prohibited it, and punishes for it. Moreover, His trials for believers are opportunities for them to earn great benefit. The Prophet (ﷺ) said, *"The greatest reward comes from the greatest trial. When Allah loves a people He tests them, and whoever accepts it gains the approval of Allah and whoever complains earns His anger."*¹¹

The attributes of Allah are complete and perfect, free from any deficiency, fault or malevolence. So evil (*sharr*) is attributed only to created beings. Thus, it is one of His creations.¹² Ibn al-Qayyim stated that *"the evil of what He created"* refers to whatever evils might emanate from some, but not all, of Allah's creations. From among the qualities He created in certain creatures in order to fulfill the purpose of their creation, at times evil appears. Examples of this are mentioned in the verses that follow.

Āyah 3. وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ And from the evil of darkness when it settles

First, protection is sought from the evil of darkness. Most commentators have explained it as the darkness of night, which is often a time of fear.¹³ The night provides a cover under which evil elements can operate more easily. Ibn 'Abbās explained *ghāsiq* as the night bringing its darkness which settles over everything, making it invisible, and this is denoted by addition of the verb, *waqaba*. Ibn al-Qayyim mentioned that the reason for seeking refuge with the Lord of Daybreak is that the appearance of light at dawn drives away the evil forces of night.

Some scholars have additionally explained "darkness" as ignorance, because the Qur'ān describes every kind of falsehood and misguidance as darkness, while truth and right guidance are called light. Allah said:

¹⁰ Muslim.

¹¹ At-Tirmidhi and Ibn Mājah.

¹² As Prophet Ibrāheem (عليه السلام) pointed out to his people, *"And Allah has created you and that which you do."* (Sūrah aṣ-Ṣāffāt, 37:96)

¹³ It is known that many major crimes and immoral activities are committed in the darkness of night, so darkness becomes a potential source of danger and harm.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ

*And those who deny Our verses are deaf and dumb within darknesses.*¹⁴

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ.

Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve – their allies are ṭāghūt. They take them out of the light into darknesses."¹⁵

Āyah 4. وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ And from the evil of the blowers¹⁶ in knots

Here, protection is sought from the evil of those who practice magic. This was mentioned by the Prophet (ﷺ) as one of the seven major sins which make one deserving of the Hellfire.¹⁷ A common method used by magicians was to tie knots ('*uqad*) on a cord and then recite words and blow them onto the knots with the intent of casting a spell or afflicting someone with harm. Abū Hurayrah reported that the Messenger of Allah (ﷺ) said, "*Whoever ties a knot and blows on it has committed an act of magic, and whoever commits an act of magic has committed an act of shirk, and whoever wears an amulet will be left to its control.*"¹⁸

Āyah 5. وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ And from the evil of an envier when he envies."

Finally, protection is sought from the evil of those who envy others. For they often try to destroy the work or property of those they envy, or even harm them physically. The words do not refer to one who merely would like to have what another has without wishing to deprive him of it; this is not prohibited as long as there is no desire to affect the other adversely.¹⁹

But this āyah specifies *ḥasad*, which is the jealous desire that a blessing bestowed upon another be removed from him. It is harmful not only to the envied one but also to the envier, causing him distress without benefit and perhaps leading him to sinful speech or actions that harm his soul in the Hereafter. And it is an expression of dissatisfaction with what Allah has willed, and rebellion against Him, especially when accompanied by efforts to change the good condition of the one envied. Such an attitude can only earn Allah's

¹⁴ Sūrah al-An'ām, 6:39.

¹⁵ Sūrah al-Baqarah, 2:257. While the light of truth is one, the darknesses of disbelief, doubt and error are many. *Ṭāghūt* indicates false objects of worship, such as idols, heavenly bodies, spirits, human beings, etc.

¹⁶ Although the word, *naffāth-thāt* is feminine in gender, it has been pointed out that it does not refer explicitly to females. According to Arabic usage, it may denote souls (*anfus*) or groups (*jamā'āt*), which are feminine words but include both genders.

¹⁷ As narrated by al-Bukhārī.

¹⁸ An-Nasā'ī.

¹⁹ One may ask Allah to grant him the same blessing and to maintain or increase it for his brother. When it concerns religious matters and is manifested by seeking greater reward in the Hereafter, it becomes a virtue as demonstrated by the Prophet (ﷺ) in several ḥadīths related to intention.

anger; therefore, human inclinations toward selfishness must be disciplined,²⁰ and the believer also needs to request Allah's protection against the evil intent of envious people. Envy can be individual or collective – as when a group of people or a nation envies another. And envious people are of several kinds. There is one who seeks to remove a blessing from another and transfer it to himself, and this is prohibited and blameworthy. But one who seeks to remove a blessing from another without wishing it for himself is more evil than the first.

The *ḥāsīd* (envier) may not only harm with his hand or his tongue, but also through his envious eye. This happens when someone likes a thing, and then his evil feelings affect it by means of his staring at the object of his jealousy.²¹ The Prophet (ﷺ) said, "*The evil eye is true, and if anything could overtake destiny, it would be [the effect of] the evil eye.*"²² As the evil eye is but one particular aspect of envy, it is included when one seeks refuge in Allah from the evil of an envier. And because danger arises only when envy becomes translated into action, the āyah specifies: "*an envier when he envies.*"

The Messenger of Allah (ﷺ) said, "*Faith and envy cannot exist together in the heart of a servant.*"²³ And he said, "*Do not envy one another, do not exploit one another, do not hate one another, do not turn your backs on one another; but be brothers, O servants of Allah.*"²⁴

So Allah instructs believers, as well as taking physical measures to obtain safety, to seek refuge in Him from the envier and from all other evils, and then to trust and rely upon Him. When a Muslim constantly remembers his Lord and seeks refuge with Him, he is less likely to be affected by the evil eye and other kinds of harm. The most effective means for protection is seeking it with one's Creator, as He alone is aware of the evils of His creatures and it is He who monitors and controls them. The believer should have certain faith that unless Allah wills it, nothing can harm him in any way, and that only He can provide true protection. Refuge in Him is in that of the Sovereign whose power none can equal, and in His refuge is protection from all evils of this world and the next.



²⁰ One who is overwhelmed by such feelings despite himself is not considered to be sinful. But he must strive to do away with envy (*ḥasad*) and replace it with love for his brother and pleasure at his accomplishment or good fortune. This is called *ghibṭah* and is the quality of a true believer.

²¹ The evil eye is similar to an arrow shot from the soul of the one who envies at the one envied. It may strike or miss him. But only when the target is exposed and unprotected will it affect him.

²² Al-Bukhāri and Muslim.

²³ Aḥmad.

²⁴ Muslim.

سُورَةُ النَّاسِ (114) SŪRAH AN-NĀS

Bismillāhir-Raḥmānir-Raḥeem

Āyah 1. قُلْ أَعُوذُ بِرَبِّ النَّاسِ Say, "I seek refuge in the Lord of mankind,

In Sūrah al-Falaq, Allah's protection is sought from the external evils which cause one harm, whereas in this sūrah, protection is sought against internal evil within the individual, by which harm is caused to the self and others. The Ṣaḥābah noted that the Messenger of Allah (ﷺ) would begin his speeches by saying, *"We seek refuge in Allah from the evils of ourselves and from the evils of our deeds."*²⁵ And he would supplicate, *"O Allah, I seek refuge in You from the evil of what I have done and from the evil of what I have not done."*²⁶ And, *"O Allah, I seek refuge in You from knowledge that does not benefit, from a heart that is not humbled, from a soul that is not satisfied, and from supplication that is not answered."*²⁷

In this āyah the Prophet (ﷺ) is again commanded to say and convey the specific words which follow as protection against the devils among jinn and men who suggest evil to people's minds. Refuge is sought in the Lord of mankind from various afflictions of the mind and heart.

The Lord (*Rabb*) refers to Allah, and includes the connotations of owner, master, controller, sustainer, provider and guardian. For it is Allah who owns, governs and runs His universe. It is He who brings all beings into existence and manages their affairs. And it is He who sustains, directs and protects mankind, so this attribute has been mentioned to emphasize the Lord's relationship with His servants; He is their master and caretaker. Allah, the Lord of mankind, instructs His Messenger and all believers to recognize His attributes and seek His protection against the subtle forms of evil which can invade their hearts; for they can only be repelled with His support.

Āyah 2. مَلِكِ النَّاسِ The Sovereign of mankind,

Sovereignty is primarily ownership and authority. Allah is the owner of all He created, which includes mankind. Allah, *al-Malik*, possesses everything – the universe, its forces of nature and its living creatures. The human being, his body and his property belong to Allah, as well as his soul, his senses, his spouse, his friends and his enemies. The Lord's sovereignty indicates that He alone has absolute power and authority over mankind and other creatures, and that all people are His possessions and servants. He is their ruler with supremacy over them, absolute power, and the ability to intercede on their behalf. He alone can protect them and provide security for them in times of difficulty.

²⁵ Aḥmad.

²⁶ Muslim.

²⁷ Muslim.

Āyah 3. إِلَهَ النَّاسِ The God of mankind,

Then Allah states that He is the only true deity (*ilāh*) of mankind, meaning that He alone is worthy of their worship and obedience. There is no divinity and no legitimate object of worship other than Him, whether or not this is recognized by men. The Arabic word, *ilāh* is defined as "that which is worshipped." Ibn Rajab al-Ḥanbali explained *ilāh* as "everything that is obeyed out of love and fear, together with hope and dependency upon that object, with supplication and prayer directed to it." He then added, "And none is worthy of all those matters except Allah, the Mighty and Majestic."²⁸

Everything that takes place in creation does so according to His decree. Thus, Allah has described Himself in the Qur'ān as: "*Effector of what He intends*."²⁹ Knowing that Allah alone is the source of all benefit and harm, in whose hand is the final judgment and destiny requires by reason that He be loved and feared, and thus, worshipped and obeyed.

The repeated mention of mankind in these three verses is an additional reminder that human beings are under their Lord's attention and care. Some commentators have also concluded that Allah honored mankind by emphasizing that He is their Lord, Sovereign and God in particular.

Āyahs 4-5. مِنَ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ • الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

From the evil of the retreating whisperer who whispers into the breasts of mankind

Evil (*sharr*) is the characteristic of the one described in this and the following verses – *the retreating whisperer*. He whispers with the evil intent to cause temptations, doubts, destructive emotions and false concepts to enter the hearts of mankind. The Arabic word, *waswās*, is an intensive form, indicating a frequent, recurrent and persistent whisperer – not one who might do it occasionally.

And Allah has drawn attention to the nature of this incessant whisperer – *al-khannās*, the one who continuously retreats – as well as the depth to which his whisperings can reach within the body. Ibn 'Abbās said, "It is the devil who sits on the heart of a son of Ādam."³⁰ Whenever one becomes inattentive and heedless it whispers, and when he remembers Allah it withdraws."³¹ Many scholars are of the opinion that the āyah refers specifically to Iblees, *ash-Shayṭān*, due to the definite article (ال) preceding *waswās*.

The sūrah shows the process by which evil is suggested so that believers are alerted to it. A human being is not normally persuaded by a single suggestion, so the effort is made

²⁸ Jami' al 'Ulūm wal-Hikam, p.111.

²⁹ Sūrah Hūd, 11:107 and Sūrah al-Burūj, 85:16.

³⁰ Allah said: "...whispers into the breasts of mankind" rather than their hearts because the heart is located inside the breast.

³¹ The description indicates the evasiveness of this whisperer and its incapacity whenever it is perceived and resisted. Muslim recorded the Prophet's saying that whenever the *adhān* is called, Satan flees vehemently.

repeatedly. Constantly striving to corrupt, the whisperer suggests and retreats, often deceiving his target into thinking he has departed, only to reappear when least expected.³² As this malicious effort is ongoing, seeking refuge in Allah and remembering Him constantly is the most effective means of security and defense.

Many early and later scholars mentioned another form of internal evil from which protection is sought in this sūrah, and that is suggestion from the soul itself. Man's own mistaken concepts and philosophies misguide his intellect, and his own unlawful motives and desires corrupt his faculties of discrimination and judgment. Allah stated:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ

*We have created man and We know what his soul whispers to him.*³³

And the Qur'ān quotes these words:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

*Indeed, the soul is a persistent enjoiner of evil, except [those upon] which my Lord has granted mercy.*³⁴

However, the origin of these thoughts is known to be in the evil suggestions of the retreating whisperer. An ignorant or heedless soul accepts them, likes them and then advocates them. So protection is sought from all the various evils of this whisperer, for an evil suggestion can lead a careless person to an evil desire and then an evil act. Allah has warned:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حُزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ.

*Indeed, the Shayṭān is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.*³⁵

And the Messenger (ﷺ) himself was instructed:

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

*And if there comes to you from the Shayṭān an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.*³⁶

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ . وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ.

*And say, "My Lord, I seek refuge in You from the incitements of the devils, and I seek refuge in You, my Lord, lest they be present with me."*³⁷

³² Every soul has weaknesses and is susceptible to certain forms of temptation more than others, and the Shayṭān is always looking for an opportunity to exploit them to the utmost degree. One should endeavor to recognize his own particular weaknesses and guard against them, and then recite *al-Mu'awwidhatān*.

³³ Sūrah Qāf, 50:16.

³⁴ Sūrah Yūsuf, 12:53.

³⁵ Sūrah Fāṭir, 35:6.

³⁶ Sūrah Fuṣṣilat, 41:36.

³⁷ Sūrah al-Mu'minūn, 23:97

Ibn Katheer commented, "Since the Shayṭān sees man where man cannot see him, it is appropriate that believers seek refuge from Shayṭān with Him whom Shayṭān cannot see."

Those who live in consciousness of Allah are protected against provocations by the retreating whisperer. Ibn 'Abbās reported, "A man came to the Prophet and said, 'O Messenger of Allah, at times things occur to me that I would rather fall from the sky than mention them.' He (ﷺ) said, '*Allāhu akbar, Allāhu akbar! Praise to Allah who reduced his [devil's] plot to a whisper.*'"³⁸ The Ṣaḥābah often worried about such thoughts and suggestions until the Prophet (ﷺ) reassured them, "*Allah has overlooked for me in my ummah that which occurs to their minds as long as they neither speak of it nor act upon it.*"³⁹

Āyah 6. مِنَ الْجِنَّةِ وَالنَّاسِ From among the jinn and mankind."

Evil prompters can be from men as well as from jinn, and this sūrah is taught for seeking refuge from the evil of both. This fact is supported by the Qur'ān and the Sunnah.

Allah says in the Qur'ān:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا.

*And thus We have made for every prophet an enemy – devils from mankind and jinn, inspiring to one another decorative speech in delusion.*⁴⁰

Human devils are mentioned in the above āyah because they were the strongest enemies of Allah's prophets and messengers, as they are against all who work to convey the message of Allah. Once Abū Dharr went to the Prophet (ﷺ) in the masjid and sat down. He told him to get up and pray two *rak'ahs*, and then he said, "*O Abū-Dharr, seek refuge in Allah from the evil of devils of men and of jinn.*" Abū-Dharr asked, "O Messenger of Allah, are there devils from men?" He (ﷺ) said, "Yes."⁴¹

Among them are the companion who corrupts his friend's mind, the slanderer who invents lies and spreads rumors, the business associate who exploits moral weakness... and so on. As Allah said in the Qur'ān:

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا.

*And We have made some of you as trial for others – will you be patient? And your Lord is ever Seeing.*⁴²

Devils from jinn and from mankind inspire a person to do wrong, making it appear attractive to him. Human devils suggest through the ear and the eye, while those of the

³⁸ Aḥmad, Abū Dāwūd and an-Nasā'i.

³⁹ Al-Bukhārī, Muslim, at-Tirmidhī, Abū Dāwūd, an-Nasā'ī and Ibn Mājah.

⁴⁰ Sūrah al-An'ām, 6: 112.

⁴¹ Aḥmad and an-Nasā'ī.

⁴² Sūrah al-Furqān, 25:20

jinn whisper directly into the breasts of men. In the words of Ibn Katheer: "Only Allah is able to prevent the evil of Shayṭān from touching a son of Ādam. Allah allowed us to be lenient with the human devil so that his softer nature might cause him to desist from the evil he is committing. However, Allah ordered us to seek refuge in Him from the evil of Shayṭān, because he neither accepts enticements nor does kindness affect him, for he is pure evil. Thus, only He who created the Shayṭān is able to prevent his evil."

The sūrah reassures the believer that he is not helpless to avoid evil, whether incited by Iblees or by his human agent. For the Lord, Sovereign and God of mankind is in control of all creatures and occurrences. Although He has permitted the Shayṭān to whisper and suggest, He still has power over him and has provided a means of defense for mankind. Allah leaves to the Shayṭān only those who neglect Him, but those who live in consciousness of their Lord are secure against intimidations and incitements of the retreating whisperer.

