21904 - How the Shaytaan has a share in people’s wealth

the question

What is the share that the Shaytaan has in people’s wealth, as mentioned in the aayah (interpretation of the meaning): “share with them wealth and children (by tempting them to earn money by illegal ways usury, or by committing illegal sexual intercourse),”[al-Israa’ 17:64]?

Detailed answer

Praise be to Allah.

The share that he has in their wealth is when they spend it in disobeying Allaah. This was the view of al-Hasan. And it was said that it is that which is acquired from sources which are not halaal. This was the view of Mujaahid.

Ibn ‘Abbaas said: (it means) the things they used to forbid such as al-baheerah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), al-saa’ibah (a she-camel let loose for free pasture for their false gods, and nothing was allowed to be carried on it), al-waseelah (a she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery) and al-haam (a stallion-camel freed freed from work for their idols after it had finished a number of copulations assigned for it). This was the view of Qutaadah. Al-Dahhaak said: (it means) what they used to sacrifice to their gods.

It was narrated from Ibn ‘Abbaas and Mujaahid: this is what he (the Shaytaan) commands them to do of spending their wealth in disobeying Allaah. ‘Ataa’ said: this means riba (usury, interest). Al-Hasan said: this means acquiring it (wealth) from evil sources and spending it in haraam ways. This was also the view of Qutaadah. Al-‘Awfi said, narrating from Ibn ‘Abbaas (may Allaah be pleased with them both): with regard to his sharing in their wealth, this means that which he forbade them of their an’aam (livestock such as camels, cattle, etc.), i.e., the baheerah, saa’ibah,

etc. This was also the view of al-Dahhaak and Qutaadah.

Al-Tabari said:

The view which is most likely to be correct is the view of those who said that what this meant was every kind of wealth which involved disobeying Allaah, whether it was spent on haraam things, earned from haraam sources, sacrificed to their gods, instituted as a saa'ibah or baheerah for the Shaytaan, or other ways by means of which it was spent in disobedience (towards Allaah). That is because Allaah said (interpretation of the meaning): "share with them wealth". So every kind of wealth by means of which the Shaytaan is obeyed and Allaah is disobeyed, the one who does that has given Iblees a share in it; there is no reason why one specific meaning should be intended to the exclusion of others (i.e., the meaning is general).

With regard to the Shaytaan sharing in food and drink – to which his sharing in staying overnight in people's houses, which are also a form of wealth, is also added – in the case of those who do not mention the name of Allaah, this is mentioned in the hadeeth of Jaabir ibn 'Abd-Allaah, who said that he heard the Prophet (peace and blessings of Allaah be upon him) say: "When a man enters his house and remembers Allaah [i.e., says Bismillaah] when he enters and when he eats, the Shaytaan says, 'You have no place to stay and no dinner.' If he enters and does not remember Allaah when entering, the Shaytaan says, 'You have found a place to stay.' If he does not remember Allaah when he eats, [the Shaytaan] says, 'You have found a place to stay and dinner.'"

(Narrated by Muslim, 2018).

It was narrated that Hudhayfah said: When we ate with the Prophet (peace and blessings of Allaah be upon him), we would not stretch forth our hands until the Messenger of Allaah (peace and blessings of Allaah be upon him) stretched forth his hand first. We were going to eat with him one time, when a young girl came rushing as if she were being pushed. She went to stretch forth her hand to the food, but the Messenger of Allaah (peace and blessings of Allaah be upon him) took hold of her hand. Then a Bedouin came rushing as if he were being pushed, and he took hold of his hand. Then the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The

Shaytaan regards food as permissible (for himself) if the name of Allaah is not mentioned over it. He brought this girl so that the food might become permissible for him through her, but I took her hand. Then he brought this Bedouin so that the food might become permissible for him through him, but I took his hand. By the One in Whose hand is my soul, his hand is in mine along with her hand.” This was narrated by Muslim, 2017.

Al-Nawawi said:

The correct view, which is that of the majority of scholars of the earlier and later generations, scholars of hadeeth, fiqh and kalaam, is that this hadeeth and similar ahaadeeth which were narrated concerning the Shaytaan eating are to be interpreted according to their apparent meaning. The Shaytaan eats in a real sense, because rationally this is not impossible and sharee’ah does not deny it, rather it confirms it. So we must accept it and believe in it. And Allaah knows best.

Sharh Muslim, 13/190