

## 243279 - Can devils be expelled from the house when Soorat al-Baqarah is recited even though there are objectionable things in the house?

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### the question

Reciting Soorat al-Baqarah in the house expels the devils for three nights or three days. But can that happen even when the house is not free of objectionable things, whether they are visible objectionable things, such as having the television on and watching the news which contains music, or other objectionable things?

### Detailed answer

It is proven in the Sunnah that reciting Soorat al-Baqarah expels devils from the house, as they flee yanfur when they hear it [?].

It was narrated from Abu Hurayrah that the Messenger of Allah (blessings and peace of Allah be upon him) said: “Do not make your houses like graveyards, for the Shaytaan flees from a house in which Soorat al-Baqarah is recited.” Narrated by Muslim (780).

But this hadith does not specify the length of time for which he flees.

Regarding the hadith which specifies the length of time as being three days or three nights, it is the hadith of Sahl ibn Sa’d, who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Everything has a pinnacle, and the pinnacle of the Qur’an is Soorat al-Baqarah. Whoever recites it in his house at night, the Shaytaan will not enter his house for three nights, and whoever recites it during the day, the Shaytaan will not enter his house for three days.” Narrated by Ibn Hibbaan in his *Saheeh* (777).

There is some weakness in this hadith, as was noted by Shaykh al-Albaani in *Silsilat al-Ahaadeeth ad-Da’eefah* (3/525). He said: We have not found any corroborating evidence for this hadith that would strengthen it, except the first part of it. End quote.

Hence we cannot be certain of the length of time for which the Shaytaan will stay away from a house when hearing Soorat al-Baqarah.

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allah have mercy on him) said:

But the fact that he flees does not necessarily mean that he will not return after the recitation ends, just as he flees when hearing the adhaan and iqaamah, then he returns and distracts the individual, and says to him: Remember such and such, and remember such and such... as was soundly narrated from the Prophet (blessings and peace of Allah be upon him).

What is prescribed for the believer is to constantly seek refuge with Allah from the Shaytaan, and to beware of his tricks and whispers and what he calls to of sin.

End quote from *Majmoo‘ Fataawa Ibn Baaz* (24/413-414).

What is meant in the hadith is to highlight the virtue of Soorat al-Baqarah and to urge people to frequently recite it.

Undoubtedly if one frequently recites it, understanding its meanings and reflecting upon them, and strives to adhere to its commands and prohibitions, all of that will weaken the Shaytaan and reduce his control and influence over the people of this household, because the Shaytaan only has influence over those who are heedless of remembering Allah in their hearts and verbally.

Doing objectionable things is one form of being heedless of remembering Allah in one’s heart, and this heedlessness is one of the ways in which the Shaytaan enters the house and stays with its people.

So, in addition to making sure to recite Soorat al-Baqarah in a proper manner, he should also strive to the best of his ability to remove objectionable things from his house, so that these objectionable things will not undermine his efforts to seek protection by remembering Allah, thus enabling the Shaytaan to have influence over him, to the extent to which he is heedless and careless in blocking doors and gaps through which his enemy may enter.

And Allah knows best.