

# **'Satan - Fending-off Insinuations'**

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### **Abbreviations:**

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Aja! Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>azwj</sup>

**La:** - Laan Allah<sup>azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Fending-off Insinuations of Satan’

### Summary:

Iblees<sup>la</sup> (Satan) is from the Jinns. He used to be a staunch worshiper living on earth. When Allah<sup>azwj</sup> Punished the Jinn, due to their excessive bloodshed, Iblees<sup>la</sup> was pardoned and was taken up to the skies and he started living with the angels (Appendix I). There are many Verses in the Holy Quran where Allah<sup>azwj</sup> Warns us that Iblees<sup>la</sup> is an open enemy of the believers (Momineen). Iblees<sup>la</sup> has many children called Satan(s) (collectively) – for each child born to human, two children are born to Iblees<sup>la</sup>. Satan (s) flow in our veins like the flowing of the blood and Satan(s) are able to dwell in human chests, and can cause serious difficulties to our relationships, damage our health and indulge us into those activities/thoughts which are inappropriate for a believer. Allah<sup>azwj</sup>, however, has Appointed an angel who sends us an alarming signal whenever Satan insinuates into our ears. We are also advised to recite supplications to derive him away from us, which of course we regularly recite. One must admit, Satan has influenced us so much that we, occasionally pose any resistance. We mostly act as a subservient servant and willingly lend him our shoulders to ride on our backs. We trade eternal losses and destruction for a comfort or pleasure of a little while. Satan’s eleven months’ of training and grooming of our life-style, get us going without any deviations, even in his<sup>la</sup> absence during the holy month of Ramazan – when he is chained!

Some Ahadith are compiled to better understand our most dangerous enemy, who never leaves us and we do happily live with an enemy on a day in and day out, without realising how much we miss our Satan when he is barred from us for a month and we happily embrace him on the eve of Shawwal as our heart is in his possession. Don’t we always struggle to take a short leave from him for Ibadah (i.e., in Salat) but there too, this enemy turned friend never spares us! (See a Hadith in Appendix II)

An angel reminds us every day and night to stop following Satan (committing sins), for example:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ ابْنِ عَرَفَةَ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مُنَادِيًا يُنَادِي مَهْلًا مَهْلًا عِبَادَ اللَّهِ عَنْ مَعَاصِي اللَّهِ فَلَوْ لَا بُهَائِمُ رُتِعَ وَ صَبِيَّةٌ رُضِعَ وَ شُيُوخٌ رُتِعَ لَصَبَّ عَلَيْكُمْ الْعَذَابُ صَبًّا تُرْضُونَ بِهِ رَضًا .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ibn Arafat, from

Abu Al-Hassan<sup>asws</sup> has said: ‘For Allah<sup>azwj</sup> Mighty and Majestic there is a Caller who Calls out during every day and night: ‘Stop! Servants of Allah<sup>azwj</sup>, stop from disobeying Allah<sup>azwj</sup>. So had it not been for the animals grazing and the children breast-feeding, and elderly bent down, the Punishment would have Poured upon you all with a pouring, shattering you with a shattering’.<sup>1</sup>

We are also altered of Satan insinuations with ill feelings and inspiration of guidance as a sweet smell, see for example:

عَنْهُ عَنْ عَلِيِّ بْنِ حَفْصِ الْعُوسِيِّ عَنْ عَلِيِّ بْنِ السَّائِحِ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ سَأَلْتُهُ عَنِ الْمَلَائِكَةِ هَلْ يَعْلَمَانِ بِالذَّنْبِ إِذَا أَرَادَ الْعَبْدُ أَنْ يَفْعَلَهُ أَوْ الْحَسَنَةَ فَقَالَ رِيحُ الْكَتِيفِ وَ رِيحُ الطَّيِّبِ سَوَاءٌ قُلْتُ لَا قَالَ إِنَّ الْعَبْدَ إِذَا هَمَّ بِالْحَسَنَةِ خَرَجَ نَفْسُهُ طَيِّبَ الرِّيحِ فَقَالَ صَاحِبُ الْيَمِينِ لِصَاحِبِ الشَّامَالِ قُمْ فَإِنَّهُ قَدْ هَمَّ بِالْحَسَنَةِ فَإِذَا فَعَلَهَا كَانَ لِسَانُهُ قَلَمَهُ وَ رِيقُهُ مِدَادَهُ فَأُثْبِتَهَا لَهُ

From him, from Ali Bin Hafs Al Aws, from Ali Bin Al Sai’h,

(It has been narrated) from Abdullah son of Musa Bin Ja’far<sup>asws</sup>, said, ‘I asked him<sup>asws</sup> about the two (Recording) Angels, ‘Do they know of the sin when the servants intends to do it, or the good deed?’ So he<sup>asws</sup> said: ‘Is the latrine smell and the perfume smell the same?’ I said, ‘No’. The servant, whenever he intends the good deed, his self-exudes the aromatic smell. So the companion of the right says to the companion of the left: ‘Arise, for he has intended the good deed’. So when he does it, his tongue would be his pen and his perspiration would be his ink, and it would be affirmed for him.

وَ إِذَا هَمَّ بِالسَّيِّئَةِ خَرَجَ نَفْسُهُ مُنْتِنَ الرِّيحِ فَيَقُولُ صَاحِبُ الشَّامَالِ لِصَاحِبِ الْيَمِينِ قِفْ فَإِنَّهُ قَدْ هَمَّ بِالسَّيِّئَةِ فَإِذَا هُوَ فَعَلَهَا كَانَ لِسَانُهُ قَلَمَهُ وَ رِيقُهُ مِدَادَهُ وَ أُثْبِتَهَا عَلَيْهِ .

And whenever he intends the evil deed, his self would exude the rotten smell, so the companion of the left would be saying to the companion of the right: ‘Pause, for he has intended the evil deed’. So when he does it, his tongue would be his pen, and his perspiration would be his ink, and it would be affirmed for him’.<sup>2</sup>

Finally, what happens, when one sends ‘laan’ (curse on Iblees<sup>la</sup>)? Does it do any harm to him/his large family of Satan(s)? The ‘laan’ repels him<sup>la</sup> from the place of ‘good’, as we will see in the following sections, acts of Ibadah, religious knowledge and Zikr of Allah<sup>azwj</sup> are the primary means to keep him<sup>la</sup> away, and a Momin has to become habitual in these, as soon as we are negligent, Satan doesn’t misses an opportunity and grabs us. If he is successful, we come into his trap, his next strategy is to make us forget our slip-ups so that we either overlook or delay in asking for forgiveness. Some Ahadith are presented with this short background in the remaining part of the article.

<sup>1</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 31

<sup>2</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 190 H 3

## Introduction:

After acknowledging the strength of Satan, we present Ahadith on fending him off and to prepare ourselves against him<sup>la</sup>, ‘as and when’ a satan approaches us with a trap.

In Ahadith it is also stated that religious and social values of Momineen will keep on deteriorated with strong opposition from tyrant rulers, mischief of preachers, strife of Jinn-o-Ins (Satan among jinn and people), until the time of reappearance of the 12th Imam-asws, and at that time all of satan(s) will be destroyed (see a Hadith in Appendix III).

## The Children of Iblees<sup>la</sup> (Satan):

قال: فقال إبليس: رب هذا الذي كرمته علي و فضلته، و إن لم تفضل علي لم أقو عليه. قال: لا يولد له ولد إلا ولد لك ولدان. قال: رب زدني. قال: تجري منه مجرى الدم في العروق. قال: رب زدني. قال: تتخذ أنت و ذريتك في صدورهم مساكن. قال: رب زدني. قال: تعدهم و تمنهم و ما يعدُّهم الشَّيْطَانُ إِلَّا غُرُورًا».

He<sup>asws</sup> said: ‘Iblees<sup>la</sup> said, ‘Lord<sup>azwj</sup>! This is the one whom You<sup>azwj</sup> have Honoured above me<sup>la</sup> and Merited him<sup>as</sup>. And if You<sup>azwj</sup> do not Give me<sup>la</sup> merits, I<sup>la</sup> will not have the strength against him<sup>as</sup>. He<sup>azwj</sup> Said: “No child shall be born unto him<sup>as</sup> except that there shall be two for you<sup>la</sup>”. He<sup>la</sup> said, ‘Lord<sup>azwj</sup>! Increase it for me<sup>la</sup>. He<sup>azwj</sup> Said: “You<sup>la</sup> shall (be able to) flow into him<sup>as</sup> like the flowing of the blood in the veins”. He<sup>la</sup> said, ‘Lord<sup>azwj</sup>! Increase it for me<sup>la</sup>. He<sup>azwj</sup> Said: “You<sup>la</sup> and your<sup>la</sup> offspring (shall be able to) dwell in their chests”. He<sup>la</sup> said, ‘Lord<sup>azwj</sup>! Increase it for me<sup>la</sup>. He<sup>azwj</sup> Said: **He promises them and arouses their desires; and the Satan does not promise them except to deceive [4:120]**”<sup>3</sup>.

ابن بابويه: قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا سهل بن زياد، عن عبد العظيم بن عبد الله الحسيني، قال: سمعت أبا الحسن علي بن محمد العسكري (عليه السلام) يقول: «معنى الرجيم أنه مرجوم باللعن، مطرود من مواضع الخير، لا يذكره مؤمن إلا لعنه، و إن في علم الله السابق أنه إذا خرج القائم (عليه السلام) لا يبقى مؤمن في زمانه إلا رجمه بالحجارة، كما كان قبل ذلك مرجوما باللعن».

Ibn Babuwayh said, ‘Muhammad Bin Ahmad Al Sanany narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad, from Abdul Azeem Bin Abdullah Al Hasany who said,

‘I heard Abu Al-Hassan Ali<sup>asws</sup> Bin Muhammad Al-Askari<sup>asws</sup> saying: ‘Meaning of **the Pelted [3:36]** (Satan<sup>la</sup>) is that he<sup>la</sup> is pelted with the curses, outcast from the places of the good. The Momin does not mention him<sup>la</sup> except that he curses him<sup>la</sup>.

<sup>3</sup> تفسير العياشي 1: 276 / 277

And it had preceded in the Knowledge of Allah<sup>azwj</sup> that when Al-Qaim<sup>asws</sup> rises, there will not remain a *Momin* in his<sup>asws</sup> era except that he would pelt him<sup>la</sup> with the stones, just as before that he pelted him<sup>la</sup> with the curses’.<sup>4</sup>

ابن بابويه، قال: حدثني أبي، قال: حدثنا عبد الله بن جعفر الحميري، عن موسى بن جعفر بن وهب البغدادي، عن علي بن معبد، عن علي بن سليمان النوفلي، عن فطر بن خليفة، عن الصادق جعفر بن محمد (عليه السلام)، قال: «لما نزلت هذه الآية: وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ صعد إبليس جبلا بمكة، يقال له: ثور، فصرخ بأعلى صوته بعفاريته فاجتمعوا إليه، فقالوا: يا سيدنا، لم تدعونا؟! قال: نزلت هذه الآية، فمن لها؟ فقام عفريت من الشياطين، فقال: أنا لها بكذا وكذا. فقال: لست لها.

Ibn Babuway said, ‘My father narrated to me, from Abdullah Bin Ja’far Al Humeiry, from Musa Bin Ja’far Bin Wahab Al Baghdady, from Ali Bin Ma’bad. From Ali Bin Suleyman Al Nowfaly, from Fatar Bin Jabalat,

(It has been narrated) from Al-Sadiq Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: ‘When this Verse was Revealed **and they do not persist upon what they are doing while they are knowing [3:135]**, Iblees<sup>la</sup> ascended a mountain at Makka called Sowr. Then he<sup>la</sup> shouted in a high voice for his<sup>la</sup> devils to gather to him<sup>la</sup>. So they said, ‘O our Chief! Why did you<sup>la</sup> call us?’ He<sup>la</sup> said: ‘This Verse has been Revealed, so who will be for it?’ So a devil from the Satans stood up and said, ‘I<sup>la</sup> will be for it, by (doing) such and such and such and such’. He<sup>la</sup>, ‘It is not for you’.

فقام آخر فقال مثل ذلك، فقال: لست لها. فقال الوسواس الخناس: أنا لها. فقال: بماذا؟ قال: أعدهم و أمنيهم حتى يواقعوا الخطيئة، فإذا واقعوا الخطيئة أنسيتم الاستغفار. فقال: أنت لها. فوكله بها إلى يوم القيامة».

So another one stood up and said similar to that. He<sup>la</sup> said, ‘It is not for you’. So the Slinking Whisperer (a devil) stood up and said, ‘I am for it’. So he<sup>la</sup> said, ‘And by what?’ He said, ‘I will prepare them and make them feel secure until the error occurs. So when the error does occur, I will make them forget the (seeking of) Forgiveness’. So he<sup>la</sup> said, ‘You are the one for it. I hereby allocate (this task) to you until the Day of Judgement’.<sup>5</sup>

## What is the difference between the Iblees<sup>la</sup> and Satan<sup>la</sup>?

وتلك الفرقة الواحدة من الثلاث والسبعين فرقة هي الناجية من النار ومن جميع الفتن والضلالات والشبهات، وهم من أهل الجنة حقاً، وهم سبعون ألفاً يدخلون الجنة بغير حساب. وجميع تلك الفرق الاثنتين والسبعين هم المتدينون بغير الحق، الناصرون لدين الشيطان الآخزون عن إبليس وأوليائه،

And that one sect out of the seventy three sects is the one rescued from the Fire and from all the tribulation and the errors and the confusion, and they are the true inhabitants of the

<sup>4</sup> معاني الأخبار: 1/139

<sup>5</sup> الأمالي: 5/376.

Paradise, and seventy thousands of them will enter the Paradise without reckoning. And all those seventy two sects have taken to the Religion without the truth, helping the religion of the Satan<sup>la</sup>, taking it from Iblees<sup>la</sup> and his<sup>la</sup> friends.

هم أعداء الله تعالى وأعداء رسوله وأعداء المؤمنين، يدخلون النار بغير حساب. براء من الله ومن رسوله، نسوا الله ورسوله وأشركوا بالله وكفروا به وعبدوا غير الله من حيث لا يعلمون، وهم يحسبون أنهم يحسنون صنعا، يقولون يوم القيامة: (والله ربنا ما كنا مشركين)، (يخلفون له كما يخلفون لكم ويحسبون أنهم على شيء ألا إنهم هم الكاذبون).

They are the enemies of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the enemies of the Believers, and will be entering the Fire without reckoning. They are remote from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>, having forgotten Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and have associated with Allah<sup>azwj</sup>, and denied Him<sup>azwj</sup>, and have worshipped others apart from Allah<sup>azwj</sup> without having realised it, and they count themselves as having done something good. They will say on the Day of Judgement **‘By Allah, our Lord! We were not associators’ [6:23]**.<sup>6</sup>

## The most frequently used trap of Satan:

How Iblees<sup>la</sup> attacks us - well, his team has many ways of deceiving us, their most successful trick is through causing ‘uncertainty’ and doubts in our minds and lust into our hearts,

فَقَالَ لَا تَشْكَنَّ وَدَّ الشَّيْطَانُ أَنَّكَ شَكَّكَتَ

He<sup>asws</sup> (Abu Al-Hassan<sup>asws</sup>) said: ‘Do not be doubting. The Satan<sup>la</sup> loves it that you doubt’, (an extract).<sup>7</sup>

However, Allah<sup>azwj</sup> has also Appointed an angel to correct us and protect us from the insinuations of Iblees<sup>la</sup>.

و قال الصادق (عليه السلام): «ما من قلب إلا و له أذنان، على أحدهما ملك مرشد، و على الآخر شيطان مفتن، هذا يأمره و هذا يزجره، و كذلك من الناس شيطان يحمل الناس على المعاصي، كما يحمل الشيطان من الجن».

And Al-Sadiq<sup>asws</sup> said: ‘There is no heart except that it has for it two ears. Upon one of them is a Guiding Angel, and upon the other a mischievous Satan<sup>la</sup>. This one commands him, and this one rebukes him. And similarly from the people there are Satans (in the appearance of human) who carry the people to the disobedience, just like the Satans<sup>la</sup> from the Jinn’.<sup>8</sup>

<sup>6</sup> Kitab Sulaym Bin Qays Al Hilali – H 7 (Extract)

<sup>7</sup> Al Kafi V 1 – The Book Of Divine Authority CH 120 H 3

<sup>8</sup> (تفسير القتي 2: 450).



## Iblees<sup>la</sup> Strikes behind the mist of uncertainty (confusion):

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ جَمِيعاً عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) النَّاسَ فَقَالَ أَيُّهَا النَّاسُ إِنَّمَا بَدَأَ فُتُوحَ الْفِتَنِ أَهْوَاءُ تُتَّبَعُ وَ أَحْكَامُ تُبْتَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللَّهِ يَتَوَلَّى فِيهَا رِجَالٌ رِجَالاً

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa and a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, altogether from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> addressed the people, so he<sup>asws</sup> said; 'O you people! The start of the occurrence of the sedition is the following of personal desires and the innovation of regulations wherein the Book of Allah<sup>azwj</sup> is opposed. A man takes command of a man in it.

فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ لَمْ يَخَفْ عَلَى ذِي حِجَى وَ لَوْ أَنَّ الْحَقَّ خَلَصَ لَمْ يَكُنْ اخْتِلَافٌ وَ لَكِنْ يُؤْخَذُ مِنْ هَذَا ضِعْثٌ وَ مِنْ هَذَا ضِعْثٌ فَيُمَزَجَانِ فَيَجِيئَانِ مَعاً فَهُنَالِكَ اسْتَحْوَذَ الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَ نَحَا الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى .

So if the falsehood was pure, it would not be hidden from the one with intelligence, and if the truth was pure, differing(s) would not occur. But, a bunch is taken from this, and a bunch from this, so they are both mixed up. Thus, they are coming with both of these together. So from over here, the Satan<sup>la</sup> takes over his<sup>la</sup> friends! And only those who have previously received Protection Allah<sup>azwj</sup> remain safe.<sup>9</sup>

## Iblees<sup>la</sup> loves that one doubts:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ

Ali Bin Muhammad, from Saeed Bin Abdullah who said,

فَدَخَلْتُ الدَّارَ وَ دَخَلْتُ بَيْتاً وَ فَرَعْتُ صِنَانَ الْحَمَالَيْنِ وَ إِذَا فِي زَاوِيَةِ الْبَيْتِ خُبْزٌ كَثِيرٌ فَأَعْطَى كُلَّ وَاحِدٍ مِنَ الْحَمَالَيْنِ رَغِيفَيْنِ وَ أَخْرَجُوا وَ إِذَا بَيْتٌ عَلَيْهِ سِتْرٌ فَنُودِيَتْ مِنْهُ يَا حَسَنَ بْنَ النَّضْرِ أَحْمَدُ اللَّهُ عَلَى مَا مَنَّ بِهِ عَلَيْكَ وَ لَا تَشْكُرَنَّ فَوَدَّ الشَّيْطَانُ أَنَّكَ شَكَّكَتَ وَ أَخْرَجَ إِلَيَّ تَوْبِينَ وَ قِيلَ خُذْهَا فَسَتَحْتَاجُ إِلَيْهِمَا فَأَخَذْتُهُمَا وَ خَرَجْتُ

So I entered the house and I entered the room and freed the carriage of the porters. And in the corner of the house there was a lot of bread, and he gave every one of the porters two loaves of bread and exited them. And there was a room having a curtain upon it, so there was a call from it: 'O Hassan Bin Al-Nazar! Praise Allah<sup>azwj</sup> upon what He<sup>azwj</sup> has Favoured with upon you, and do not doubt, for the Satan<sup>la</sup> loves it that you should be doubting; and

<sup>9</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 1

he<sup>asws</sup> brought out to me two clothes and said: ‘Take these, for you would be needy to these two’. So I took them and went out’ (an extract).<sup>10</sup>

عن رجل، عن أبي عبد الله (عليه السلام) في قول الله: وَ يُذْهِبْ عَنْكُمْ رِجْزَ الشَّيْطَانِ، قال: «لا يدخلنا ما يدخل الناس من الشك».

From a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup>: **and Remove uncleanness of the satan from you [8:11]**, he<sup>asws</sup> said: ‘Do not let us enter into doubts which the people have entered into’.<sup>11</sup>

وَأَمَّا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ {200}

**And if an evil suggestion from the satan hurts you, then seek refuge with Allah, He is the Hearing, Knowing [7:200]**

فِي كِتَابِ الْخِصَالِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِذَا وَسَّوسَ الشَّيْطَانُ إِلَى أَحَدِكُمْ فَلْيَسْتَعِذْ بِاللَّهِ وَ لْيَقُلْ

In the book Al Khisaal –

‘Amir Al-Momineen<sup>asws</sup> said: ‘Whenever the satan<sup>la</sup> whispers to one of you, so let him seek Refuge with Allah<sup>azwj</sup> and let him say,

آمَنْتُ بِاللَّهِ وَ بِرَسُولِهِ مُخْلِصاً لَهُ الدِّينَ

‘I believe in Allah<sup>azwj</sup> and in His<sup>azwj</sup> Rasool<sup>saww</sup>, being sincere to Him<sup>azwj</sup> in the Religion’.<sup>12</sup>

**Iblees<sup>la</sup> plants the love of enemies of Allah<sup>azwj</sup>:**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) أَخْبِرْنِي عَنْ مَعْرِفَةِ الْإِمَامِ مِنْكُمْ وَاجِبَةً عَلَى جَمِيعِ الْخَلْقِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ مُحَمَّدًا (صلى الله عليه وآله) إِلَى النَّاسِ أَجْمَعِينَ رَسُولًا وَ حُجَّةً لِلَّهِ عَلَى جَمِيعِ خَلْقِهِ فِي أَرْضِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Zurara who said,

<sup>10</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 4

<sup>11</sup> تفسير العياشي 2: 27 / 50

<sup>12</sup> تفسير نور الثقلين، ج2، ص: 111

'I said to Abu Ja'far<sup>asws</sup>, 'Inform me about recognition of the Imam<sup>asws</sup> from you (Imams<sup>asws</sup>). Is it an Obligation upon the entirety of the creatures?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Sent Muhammad<sup>asws</sup> to the people altogether as a Rasool<sup>saww</sup> and a Divine Authority of Allah<sup>azwj</sup> upon the entirety of His<sup>azwj</sup> creatures in His<sup>azwj</sup> earth.

فَمَنْ آمَنَ بِاللَّهِ وَبِمُحَمَّدٍ رَسُولِ اللَّهِ وَاتَّبَعَهُ وَصَدَّقَهُ فَإِنَّ مَعْرِفَةَ الْإِمَامِ مِنَّا وَاجِبَةٌ عَلَيْهِ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَبِرَسُولِهِ وَ لَمْ يَتَّبِعْهُ وَ لَمْ يُصَدِّقْهُ وَ يَعْرِفْ حَقَّهُمَا فَكَيْفَ يَجِبُ عَلَيْهِ مَعْرِفَةُ الْإِمَامِ وَ هُوَ لَا يُؤْمِنُ بِاللَّهِ وَ رَسُولِهِ وَ يَعْرِفُ حَقَّهُمَا

So the one who believes in Allah<sup>azwj</sup>, and in Muhammad<sup>saww</sup> as a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and follows him<sup>asws</sup> and ratifies him<sup>saww</sup>, so the recognition of the Imam<sup>asws</sup> from us<sup>asws</sup> is an Obligation upon him; and the one who does not believe in Allah<sup>azwj</sup> and in His<sup>azwj</sup> Rasool<sup>saww</sup>, and does not follow him<sup>saww</sup> and does not ratify him<sup>saww</sup> and recognise both their rights, so how can the recognition of the Imam<sup>asws</sup> Obligate upon him while he does not believe in Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and recognise both their rights?'

قَالَ قُلْتُ فَمَا تَقُولُ فِيمَنْ يُؤْمِنُ بِاللَّهِ وَ رَسُولِهِ وَ يُصَدِّقُ رَسُولَهُ فِي جَمِيعِ مَا أَنْزَلَ اللَّهُ يَجِبُ عَلَى أَوْلِيكَ حَقُّ مَعْرِفَتِكُمْ قَالَ نَعَمْ أَلَيْسَ هَؤُلَاءِ يَعْرِفُونَ قُلَانَا وَ قُلَانَا قُلْتُ بَلَى قَالَ أَ تَرَى أَنَّ اللَّهَ هُوَ الَّذِي أَوْفَعَ فِي قُلُوبِهِمْ مَعْرِفَةَ هَؤُلَاءِ وَ اللَّهُ مَا أَوْفَعَ ذَلِكَ فِي قُلُوبِهِمْ إِلَّا الشَّيْطَانُ لَا وَ اللَّهُ مَا أَلْهَمَ الْمُؤْمِنِينَ حَقًّا إِلَّا اللَّهُ عَزَّ وَ جَلَّ .

He (the narrator) said, 'I said, 'So what are you saying regarding the one who believes in Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> with regards to the entirety of what Allah<sup>azwj</sup> has Revealed, would it Obligate upon those ones the right of your<sup>asws</sup> recognition?' He<sup>asws</sup> said: 'Yes.

Aren't they recognising so and so, and so and so?' I said, 'Yes'. He<sup>asws</sup> said: 'Is it your view that Allah<sup>azwj</sup> is the One<sup>azwj</sup> Who Caused the recognition of those (two) to occur into their hearts? By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> did not Cause the occurrence of that into their hearts, except (it was) the Satan<sup>la</sup>. No, by Allah<sup>azwj</sup>! None inspires the Momineen of our<sup>asws</sup> rights except for Allah<sup>azwj</sup> Mighty and Majestic'.<sup>13</sup>

## The blowing and puffing's of Satan(s)<sup>la</sup>

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا أَيُّهَا الَّذِينَ آمَنُوا بِتَوْحِيدِ اللَّهِ، وَ نُبُوَّةِ مُحَمَّدٍ ص رَسُولِ اللَّهِ وَ بِإِمَامَةِ عَلِيٍّ وَلِيِّ اللَّهِ: كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ اشْكُرُوا لِلَّهِ عَلَى مَا رَزَقَكُمْ مِنْهَا بِالْمَقَامِ عَلَى وَلَايَةِ مُحَمَّدٍ وَ عَلِيٍّ

The Imam<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Said: **O you those who are believing!** – in the Tawheed (Oneness) of Allah<sup>azwj</sup>, and Prophet-hood of Muhammad<sup>saww</sup>, Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and in the Imamate of Ali<sup>asws</sup>, Guardian of Allah<sup>azwj</sup>, **Eat from the good (things) what We Provided you (with), and give thanks to Allah** – Upon what He<sup>azwj</sup> Provided you from it, with the staying upon the Wilayah of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>.

<sup>13</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 3

لِيَقِيَكُمْ اللَّهُ تَعَالَى بِذَلِكَ شُرُورَ الشَّيَاطِينِ - الْمُتَمَرِّدَةِ عَلَى رَّبِّهَا عَزَّ وَ جَلَّ، فَإِنَّكُمْ كُلَّمَا جَدَّدْتُمْ عَلَى أَنْفُسِكُمْ - وَلَايَةَ مُحَمَّدٍ وَ عَلِيٍّ عَ تَجَدَّدُوا عَلَى مَرَدَةِ الشَّيَاطِينِ لَعَائِنُ اللَّهِ، وَ أَعَادَكُمْ اللَّهُ مِنْ نَفَخَاتِهِمْ وَ نَفَثَاتِهِمْ.

Allah<sup>azwj</sup> the Exalted has Protected you all with that (from) the evils of Satans<sup>la</sup>, the renegades upon their<sup>la</sup> Lord<sup>azwj</sup> Mighty and Majestic. Therefore, every time you all renew upon yourselves the Wilayah of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, you should renew upon the renegade Satans<sup>la</sup>, the Curses of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> will Shelter you from their<sup>la</sup> blowing and their<sup>la</sup> puffings.

فَلَمَّا قَالَ رَسُولُ اللَّهِ ص قِيلَ: يَا رَسُولَ اللَّهِ، وَ مَا نَفَخَاتُهُمْ قَالَ: هِيَ مَا يَنْفُخُونَ بِهِ عِنْدَ الْغَضَبِ فِي الْإِنْسَانِ - الَّذِي يَحْمِلُونَهُ عَلَى هَلَاكِهِ فِي دِينِهِ وَ دُنْيَاهُ، وَ قَدْ يَنْفُخُونَ فِي غَيْرِ حَالِ الْغَضَبِ بِمَا يَهْلِكُونَ بِهِ.

So when Rasool-Allah<sup>saww</sup> said it, it was said, 'O Rasool-Allah<sup>saww</sup>! And what are their blowing?' He<sup>saww</sup> said: 'It is what they<sup>la</sup> are blowing with during the anger in the human being which carries him upon his destruction in his Religion and his world, and they<sup>la</sup> (also) have blown during other than the state of anger with what they<sup>la</sup> are destroying him with.

أَتَذَرُونَ مَا أَشَدُّ مَا يَنْفُخُونَ بِهِ هُوَ مَا يَنْفُخُونَ بَأَن يُوْهِمُوهُ - أَنَّ أَحَدًا مِنْ هَذِهِ الْأُمَّةِ فَاضِلٌ عَلَيْنَا، أَوْ عِذْلٌ لَنَا أَهْلُ الْبَيْتِ، كَلَّا - وَ اللَّهُ - بَلْ جَعَلَ اللَّهُ تَعَالَى مُحَمَّدًا ص ثُمَّ آلَ مُحَمَّدٍ فَوْقَ جَمِيعِ هَذِهِ الْأُمَّةِ، كَمَا جَعَلَ اللَّهُ تَعَالَى السَّمَاءَ فَوْقَ الْأَرْضِ وَ كَمَا زَادَ نُورَ الشَّمْسِ وَ الْقَمَرِ عَلَى السُّهُبِ.

Are you knowing what is the most intense of what they<sup>la</sup> are blowing with? It is what they<sup>la</sup> are blowing by worrying him that someone from this community is preferable over us<sup>asws</sup>, or equal to us<sup>asws</sup>, the People<sup>asws</sup> of the Household. Never! By Allah<sup>azwj</sup>! But Allah<sup>azwj</sup> the Exalted Made Muhammad<sup>saww</sup>, the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> to be above the entirety of this community, just as Allah<sup>azwj</sup> the Exalted Made the sky to be above the earth, and just as the light of the sun and the moon is more enhanced over the distant stars'.

قَالَ رَسُولُ اللَّهِ ص: وَ أَمَّا نَفَثَاتُهُ: فَإِنَّ يَرَى أَحَدُكُمْ أَنَّ شَيْئًا بَعْدَ الْقُرْآنِ أَشْفَى لَهُ مِنْ ذِكْرِنَا أَهْلَ الْبَيْتِ وَ مِنَ الصَّلَاةِ عَلَيْنَا، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ ذِكْرِنَا أَهْلَ الْبَيْتِ شِفَاءً لِلصُّدُورِ، وَ جَعَلَ الصَّلَوَاتِ عَلَيْنَا مَاحِيَةً لِلْأَوْزَارِ وَ الذُّنُوبِ، وَ مُطَهِّرَةً مِنَ الْعُيُوبِ وَ مُضَاعِفَةً لِلْحَسَنَاتِ.

Rasool-Allah<sup>saww</sup> said: 'And as for his<sup>la</sup> puffing - so if one of you views that there is something after the Quran as a healing for him than our<sup>asws</sup> mention of the People<sup>asws</sup> of the Household, and from the (sending of) Salawat upon us<sup>asws</sup>, for Allah<sup>azwj</sup> Mighty and Majestic Made our<sup>asws</sup> mention, the People<sup>asws</sup> of the Household, as a healing for the chests, and Made the Salawat upon us as a deletion of the burdens of the sins, and a cleansing from the faults, and a multiplication of the good deeds.

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ [أَيِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ] فَاشْكُرُوا نِعْمَةَ اللَّهِ بِطَاعَةِ مَنْ أَمَرَكَم بِطَاعَتِهِ - مِنْ مُحَمَّدٍ وَ عَلِيٍّ وَ خُلَفَائِهِمُ الطَّيِّبِينَ.

The Imam<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Said **if it is Him you are worshipping [2:172]** - i.e. if it is Him<sup>azwj</sup> you are worshipping, then be thankful for the Bounties of Allah<sup>azwj</sup> by obeying the one He<sup>azwj</sup> Commanded with obeying him, from Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, and their<sup>asws</sup> goodly Caliphs.

ثُمَّ قَالَ عَزَّ وَجَلَّ: إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ الَّتِي مَاتَتْ حَتْفَ أَنْفِهَا بِلَا ذَبَاحَةٍ مِنْ حَيْثُ أَذِنَ اللَّهُ فِيهَا وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ أَنْ تَأْكُلُوهُ وَ مَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ مَا ذُكِرَ اسْمُ غَيْرِ اللَّهِ عَلَيْهِ مِنَ الذَّبَائِحِ، وَ هِيَ الَّتِي يَتَقَرَّبُ بِهَا الْكُفَّارُ بِأَسَامِي أَنْدَادِهِمُ الَّتِي اتَّخَذُوهَا مِنْ دُونِ اللَّهِ.

Then Allah<sup>azwj</sup> Mighty and Majestic Said: **But rather, (it is) Prohibited upon you, the dead-** which dies open-mouthed without having been slaughtered from where Allah<sup>azwj</sup> Permitted with regards to it, **and the blood, and flesh of the swine** – to be eating it, **and whatever is dedicated with for other than Allah** – what the name of other than Allah<sup>azwj</sup> is mentioned over it from the slaughtered, and it is which the *Kafirs* are drawing closer with by naming their rivals which they are taking to from besides Allah<sup>azwj</sup>.

ثُمَّ قَالَ عَزَّ وَجَلَّ: فَمَنْ اضْطُرَّ إِلَى شَيْءٍ مِنْ هَذِهِ الْمُحَرَّمَاتِ غَيْرِ بَاغٍ وَ هُوَ غَيْرُ بَاغٍ - عِنْدَ الضَّرُورَةِ عَلَى إِمَامٍ هُدًى وَ لَا عَادٍ وَ لَا مُعْتَدٍ قَوْلٍ بِالْبَاطِلِ - فِي نُبُوءَةٍ مِنْ لَيْسَ بِنَبِيِّ، أَوْ إِمَامَةٍ مِنْ لَيْسَ بِإِمَامٍ فَلَا إِثْمَ عَلَيْهِ فِي تَنَاوُلِ هَذِهِ الْأَشْيَاءِ إِنْ اللَّهُ غَفُورٌ رَحِيمٌ سَتَارَ لِعُيُوبِكُمْ أَتَيْهَا الْمُؤْمِنُونَ، رَحِيمٌ بِكُمْ حِينَ أَبَاحَ لَكُمْ فِي الضَّرُورَةِ مَا حَرَّمَهُ فِي الرَّخَاءِ.

The Mighty and Majestic Said: **But the one who is desperate** – to something from these Prohibitions, **without coveting**– and he is without a desire (for it) – during the necessity – upon an Imam<sup>asws</sup> of Guidance, **nor transgressing** – nor giving significance by speaking with the falsehood regarding a prophethood of the one who isn't a Prophet<sup>as</sup>, or (speaking of) Imamate of the one who isn't an Imam<sup>asws</sup>, **so there is no sin upon him** – in taking these things, **Surely Allah is Forgiving, Merciful [2:173]** – a Veiler of your faults, O you *Momineen*! He<sup>azwj</sup> is Merciful with you where He<sup>azwj</sup> Permitted for you during the desperation what He<sup>azwj</sup> Prohibited during the ease".<sup>14</sup>

## Traps of Iblees<sup>la</sup>:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِذَا قُرَأْتُ الْقُرْآنَ فَرَفَعْتُ بِهِ صَوْتِي جَاءَنِي الشَّيْطَانُ فَقَالَ إِنَّمَا تُرَائِي بِهَذَا أَهْلَكَ وَ النَّاسَ قَالَ يَا أَبَا مُحَمَّدٍ اقْرَأْ قِرَاءَةً مَا بَيْنَ الْقِرَاءَتَيْنِ تُسْمِعُ أَهْلَكَ وَ رَجَعُ بِالْقُرْآنِ صَوْتَكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الصَّوْتِ الْحَسَنَ يُرْجِعُ فِيهِ تَرْجِيعاً .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Ja’far<sup>asws</sup>, ‘Whenever I recite the Quran, so I raise my voice with it, the Satan<sup>la</sup> come to me and says, ‘But rather, you are showing-off with this to your family and the people’. He<sup>asws</sup> said: ‘O Abu Muhammad! Recite a recitation what is in-between the two recitations, to cause your family to hear, and repeat with the (Verses of the) Quran in your voice, for Allah<sup>azwj</sup> Mighty and Majestic Loves the beautiful voice repeating in it (with a) repeating’.<sup>15</sup>

و عنه: بإسناده عن الحسين بن سعيد، عن القاسم بن محمد و فضالة، عن أبان بن عثمان، عن عبد الرحمن بن أبي عبد الله، قال: سألت أبا عبد الله (عليه السلام) عن رجل حلف أن ينحر ولده، قال: «ذلك من خطوات الشيطان».

<sup>14</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 348 & 349

<sup>15</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 13

And from him, by his chain, from Al Hassan Bin Saeed, from Al Qasim Bin Muhammad and Fazalat, from Aban Bin Usman, from Abdul Rahman Bin Aby Abdullah who said,

I asked Abu Abdullah<sup>asws</sup> about a man who oathed that he would sacrifice his son. He<sup>asws</sup> said: ‘That is from **the footsteps of Satan [2:168]**’.

Additional Ahadith on traps of Satan<sup>la</sup> are given in Appendix IV

## Satan plays the left-alone dead-body:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَيْسَ مِنْ مَيِّتٍ يَمُوتُ وَ يُشْرِكُ وَحْدَهُ إِلَّا لَعِبَ بِهِ الشَّيْطَانُ فِي جَوْفِهِ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washha, from Ahmad Bin A'iz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘There is none from deceased who dies and he is left alone except that the Satan<sup>la</sup> would play with him in his inside’.<sup>16</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا يَزَالُ الشَّيْطَانُ دَعِرًا مِنَ الْمُؤْمِنِ مَا حَافَظَ عَلَى الصَّلَاةِ الْخَمْسِ فَإِذَا ضَيَّعَهُنَّ بَحْرًا عَلَيْهِ فَأَدْخَلَهُ فِي الْعِظَائِمِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that Rasool-Allah<sup>saww</sup> said: ‘The Satan<sup>la</sup> does not cease to be alarmed from the Believer who has preserved upon the five (daily) *Salāt*. So when he wastes them, he<sup>la</sup> is audacious upon him, and he<sup>la</sup> enters him into the major sins’.<sup>17</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنَّ الْعَبْدَ يُوقِظُ ثَلَاثَ مَرَّاتٍ مِنَ اللَّيْلِ فَإِنْ لَمْ يَغْمُ أَتَاهُ الشَّيْطَانُ فَبَالَ فِي أُذُنِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Umeir, from Abu Ayoub Al-Khazaz, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘The servant wakes up three times at night, so if he does not stand (for *Salāt*), the Satan<sup>la</sup> comes to him and urinates in his ear’.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ قَالَ كَانُوا أَقَلَّ اللَّيَالِي تَفُوتُهُمْ لَا يَفُوتُونَ فِيهَا .

<sup>16</sup> Al Kafi V 3 – The Book Of Funerals CH 15 H 1

<sup>17</sup> Al Kafi V 3 – The Book of Salāt CH 2 H 8

He (the narrator) said, ‘And I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[51:17] They used to sleep but little in the night.** He<sup>asws</sup> said: ‘There were very few nights which they missed out on, not standing (for the *Salāt*) in them’.<sup>18</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) مَنْ أَكَلَ طَعَامًا فَلْيَذْكُرِ اسْمَ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِ فَإِنْ نَسِيَ فَذَكَرَ اللَّهُ مِنْ بَعْدُ تَقِيًّا الشَّيْطَانُ لَعَنَهُ اللَّهُ مَا كَانَ أَكَلَ وَ اسْتَقَالَ الرَّجُلُ الطَّعَامَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Gayas Bin Ibrahim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> said: ‘The one who eats food, so let him mention the Name of Allah<sup>azwj</sup> Mighty and Majestic over it. So if he were to forget, so he should mentioned Allah<sup>azwj</sup> from afterwards, the Satan<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup> vomits what he<sup>la</sup> had eaten (in participation) with him, and the man would find the meal as little’.<sup>19</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَكَلْتَ الطَّعَامَ فَقُلْ بِسْمِ اللَّهِ فِي أَوَّلِهِ وَ آخِرِهِ فَإِنَّ الْعَبْدَ إِذَا سَمَى قَبْلَ أَنْ يَأْكُلَ لَمْ يَأْكُلْ مَعَهُ الشَّيْطَانُ وَ إِذَا لَمْ يَسْمِ أَكَلَ مَعَهُ الشَّيْطَانُ فَإِذَا سَمَى بَعْدَ مَا يَأْكُلُ وَ أَكَلَ الشَّيْطَانُ مَعَهُ تَقِيًّا الشَّيْطَانُ مَا كَانَ أَكَلَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘When you eat the food, so say, ‘In the Name of Allah<sup>azwj</sup>’ at the beginning of it and at its end, for if the servant Names (*Bismillah*) before he eats, the Satan<sup>la</sup> does not eat with him, but when he does not Name (*Bismillah*), the Satan<sup>la</sup> does eat with him. So when he Names (*Bismillah*) after having eaten, and the Satan<sup>la</sup> had eaten with him, the Satan<sup>la</sup> vomits what he had eaten’.<sup>20</sup>

## Satan play with unfolded clothing:

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ بَكْرِ عَنْ زَكَرِيَّا الْمُؤْمِنِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اطْوُوا ثِيَابَكُمْ بِاللَّيْلِ فَإِنَّهَا إِذَا كَانَتْ مَنْشُورَةً لَبَسَهَا الشَّيْطَانُ بِاللَّيْلِ .

Sahl Bin Ziyad, from Muhammad Bin Bakr, from Zakariyya Al Momin, from the one who narrated it,

<sup>18</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 18

<sup>19</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 47 H 5

<sup>20</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 47 H 11

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Fold your clothes at night, for when these are displayed, the Satan<sup>la</sup> wears it at night'.<sup>21</sup>

## Iblees<sup>la</sup> makes a Momin Laugh loud:

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْقَهْمَةُ مِنَ الشَّيْطَانِ .

From him, from his father, from Ibn Abu Umeir, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The guffaw (loud bursts of laughter) is from the Satan<sup>la</sup>'.<sup>22</sup>

## Interest – A confusion by Satan<sup>la</sup>

العباشي: عن شهاب بن عبد ربه، قال: سمعت أبا عبد الله (عليه السلام) يقول: «أكل الربا لا يخرج من الدنيا حتى يتخبطه الشيطان».

Al Ayyashi, from Shahaab Bin Abd Rabbih who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The consumer of the usury (interest) does not exit from the world until the Satan<sup>la</sup> confuses him'.<sup>23</sup>

## All Good is from Allah<sup>azwj</sup> and misguidance is from Iblees<sup>la</sup>:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ {268}

***The Satan promises you the poverty and instructs you with the immoralities, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing [2:268]***

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد ابن أحمد بن يحيى، قال: حدثنا الحسن بن علي، عن عباس، عن أسباط، عن أبي عبد الرحمن، قال:

<sup>21</sup> Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 11

<sup>22</sup> Al Kafi V 2 – The Book Of Social Relationships CH 23 H 10

<sup>23</sup> تفسير العياشي 1: 503 / 152.



Ibn Babuwayh said, ‘My father narrated to me, from Muhammad Bin Yahya Al Ataar, from Muhammad Ibn Ahmad Bin Yahya, from Al Hassan Bin Ali, from Abbas, from Asbat, from Abu Abdul Rahman who said,

قلت لأبي عبد الله (عليه السلام): إني ربما حزنت فلا أعرف في أهل ولا مال ولا ولد، و ربما فرحت فلا أعرف في أهل ولا مال ولا ولد. فقال: «إنه ليس من أحد إلا و معه ملك و شيطان، فإذا كان فرحه كان من دنو الملك منه، و إذا كان حزنه كان من دنو الشيطان منه، و ذلك قول الله تبارك و تعالى: الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَ يَأْمُرُكُم بِالْفَحْشَاءِ وَ اللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَ فَضْلًا وَ اللَّهُ وَاسِعٌ عَلِيمٌ».

‘I said to Abu Abdullah<sup>asws</sup>, ‘Sometimes I grieve such that I neither know my wife, nor wealth, nor children, and sometimes I am so happy that I neither know my wife, nor wealth, nor children’. So he<sup>asws</sup> said: ‘There is no one except that there is an Angel with him and a Satan<sup>la</sup>. So when he is happy so the Angel is nearer to him, and when he is in grief then the Satan<sup>la</sup> is nearer to him, and these are the Words of the Blessed and High **The Satan promises you the poverty and instructs you with the immoralities, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing [2:268]**’.<sup>24</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عُبَيْدٍ اللَّهِ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا أَيُّهَا النَّاسُ إِنَّمَا هُوَ اللَّهُ وَ الشَّيْطَانُ وَ الْحَقُّ وَ الْبَاطِلُ وَ الْهُدَى وَ الضَّلَالَةُ وَ الرُّشْدُ وَ الْعَيُّ وَ الْعَاجِلَةُ وَ الْآجِلَةُ وَ الْعَاقِبَةُ وَ الْحَسَنَاتُ وَ السَّيِّئَاتُ فَمَا كَانَ مِنْ حَسَنَاتٍ فَلِلَّهِ وَ مَا كَانَ مِنْ سَيِّئَاتٍ فَلِلشَّيْطَانِ لَعَنَهُ اللَّهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father,

(It has been narrated) raising it to Abu Ja’far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘O you people! But rather, it is Allah<sup>azwj</sup> and the Satan<sup>la</sup>, and the truth and the falsehood, and the guidance and the straying, and the right way from the error, and the present and the future and the end-result, and the good deeds and the evil deeds. So whatever was from the good deeds, so it is for Allah<sup>azwj</sup>, and whatever was from the evil deeds, so it is for the Satans<sup>la</sup> may Allah<sup>azwj</sup> Curse him<sup>la</sup>’.<sup>25</sup>

**Iblees<sup>la</sup> is mentioned when enemies of Ahl Al-Bayt<sup>asws</sup> are referred to:**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ شِيعَتُنَا الرَّحَمَاءُ الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ إِنَّ دُكْرَنَا مِنْ دُكْرِ اللَّهِ إِنَّا إِذَا دُكِرْنَا ذَكَرَ اللَّهُ وَ إِذَا دُكِرَ غَدُونَا ذُكِرَ الشَّيْطَانُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Ali Bin Abu Hamza who said,

<sup>24</sup> علل الشرائع: 1/ 93.

<sup>25</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 2

'I heard Abu Abdullah<sup>asws</sup> saying: 'Our<sup>asws</sup> Shia, there is the compassion between them, those when they are alone, are mentioning Allah<sup>azwj</sup>. Our<sup>asws</sup> mention is from the Mention of Allah<sup>azwj</sup>. Us<sup>asws</sup>, when we<sup>asws</sup> are mentioned, Allah<sup>azwj</sup> is Mentioned, and when our<sup>asws</sup> enemies are mentioned, the Satan<sup>la</sup> is mentioned'.<sup>26</sup>

ثُمَّ قَالَ رَسُولُ اللَّهِ ص تَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، فَإِنَّ مَنْ تَعَوَّدَ بِاللَّهِ مِنْهُ أَعَادَهُ اللَّهُ [وَو تَعَوَّدُوا] مِنْ هَمَزَاتِهِ وَ نَفَخَاتِهِ وَ نَفَاتَاتِهِ. أَمْ تَدْرُونَ مَا هِيَ أَمَّا هَمَزَاتُهُ: فَمَا يُلْقِيهِ فِي قُلُوبِكُمْ مِنْ بُعْضِنَا أَهْلَ الْبَيْتِ.

Then Rasool-Allah<sup>saww</sup> said: 'Seek Refuge with Allah<sup>azwj</sup> from the Pelted Satan<sup>la</sup>, for the one who seeks Refuge with Allah<sup>azwj</sup> from him<sup>la</sup>, Allah<sup>azwj</sup> would Shelter him – and seek Refuge – from his<sup>la</sup> whispering suggestions, and his<sup>la</sup> blowing, and his<sup>la</sup> puffings. Do you know what it is? As for his<sup>la</sup> whispering suggestions, so it is what he<sup>la</sup> casts into your hearts from (having) our<sup>asws</sup> hatred, of the People<sup>asws</sup> of the Household.

قَالُوا: يَا رَسُولَ اللَّهِ وَ كَيْفَ تُبْغِضُكُمْ – بَعْدَ مَا عَرَفْنَا مُحَلِّكُمْ مِنَ اللَّهِ وَ مَنْزِلَتَكُمْ قَالَ ص: بِأَنْ تُبْغِضُوا أَوْلِيَاءَنَا وَ تُحِبُّوا أَعْدَاءَنَا، فَاسْتَعِيدُوا بِاللَّهِ مِنْ حُبَّةِ أَعْدَائِنَا وَ عَدَاوَةِ أَوْلِيَانِنَا، فَتَعَادُوا مِنْ بُعْضِنَا وَ عَدَاوَتِنَا، فَإِنَّ مَنْ أَحَبَّ أَعْدَاءَنَا فَقَدْ عَادَانَا وَ نَحْنُ مِنْهُ بِرَاءٌ، وَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ بَرِيءٌ.

They said, 'O Rasool-Allah<sup>saww</sup>! And how can we have hatred for you<sup>asws</sup> all after you<sup>saww</sup> making us recognise your<sup>asws</sup> places from Allah<sup>azwj</sup> and your<sup>asws</sup> statuses?' He<sup>saww</sup> said: 'By your hating our<sup>asws</sup> friends and loving our<sup>asws</sup> enemies. Therefore, seek Refuge with Allah<sup>azwj</sup> from having the love of our<sup>asws</sup> enemies, and enmity of our<sup>asws</sup> friends. So seek Refuge from having our<sup>asws</sup> hatred and our<sup>asws</sup> enmity, for the one who loves our<sup>asws</sup> enemies, so he has been inimical to us<sup>asws</sup>, and we<sup>asws</sup> are disavowed from him, and Allah<sup>azwj</sup> Mighty and Majestic is Disavowed from him'.<sup>27</sup>

## Iblees<sup>la</sup> is After Momineen (believers):

ابْنُ مَحْبُوبٍ عَنْ حَنَانٍ وَ عَلِيِّ بْنِ رَبَاطٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لَهُ قَوْلُهُ عَزَّ وَ جَلَّ لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ثُمَّ لَا تَنِيَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمَانِهِمْ وَ عَنْ شَمَائِلِهِمْ وَ لَا يَجِدُ أَكْثَرَهُمْ شَاكِرِينَ قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا زُرَّارَةُ إِنَّهُ إِنَّمَا صَمَدٌ لَكَ وَ لِأَصْحَابِكَ فَأَمَّا الْآخَرُونَ فَقَدْ فَرَعَ مِنْهُمْ.

Ibn Mahboub, from Hanaan and Ali Bin Ra'ib, from Zurara who said:

I said to him<sup>asws</sup>, 'The Words of the Mighty and Majestic: **He said, 'So, due to Your Deviating me, I will sit (in ambush) for them on Your Straight Path [7:16] Then I will come to them from their front, and from their back, and on their right, and on their left, and You will not Find most of them as thankful ones' [7:17].** So Abu Ja'far<sup>asws</sup> said: 'O Zurara! But rather, he

<sup>26</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 1

<sup>27</sup> Tafseer Imam Hassan Al-Askari<sup>asws</sup> – S 346 & 347

(Satan<sup>la</sup>) is lying in wait for you (Shias) and for your companions. But as for the others, he has finished (free) from them’.<sup>28</sup>

(نَحْجُ البَلَاغَةَ): قال أمير المؤمنين (عليه السلام) في الخطبة القاصعة: «فاحذروا عباد الله عدو الله أن يعديكم بدائه، و أن يستفزكم بندائه، و أن يجلب عليكم بخيله و رجله، فلعمري لقد فوق لكم سهم الوعيد، و أغرق إليكم بالنزع الشديد، و رماكم من مكان قريب، فقال: رَبِّ بِمَا أَعُوذُ بِكَ لَأُرِيَنَّ هُمْ فِي الْأَرْضِ وَ لَأُعَوِّثَنَّهُمْ أَجْمَعِينَ.

In Nahj Al Balagh –

Amir-ul-Momineen<sup>asws</sup> said in the sermon of Al-Qasi’a: ‘Therefore, you (Momineen) should fear lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his cavalry and infantry, because, by my<sup>asws</sup> life, he has put the arrow in the bow for you, and has stretched the bow strongly, and has aimed at you from a nearby position, and: **He said, ‘Lord! Due to You having Misled me, I will adorn for them in the earth and will mislead them in their entirety [15:39]’.**<sup>29</sup>

قال: فقال أبو عبد الله (عليه السلام): «و الذي بعث بالحق محمدا، للعفاريت و الأبالسة على المؤمن أكثر من الزناير على اللحم، و المؤمن أشد من الجبل، و الجبل تدنو إليه بالفأس فتنتحت منه، و المؤمن لا يستقل عن دينه».

(The narrator) said, ‘Abu Abdullah<sup>asws</sup> said: ‘By the One Who Sent Muhammad<sup>saww</sup> with the Truth, the devils and the Satans<sup>la</sup> are more numerous upon the Momineen than there are wasps upon the flesh. And the Momin is stronger than the mountain, which can be chipped away by an axe, and can be carved from it, whilst the Momin (nothing) can be lessened from his Religion’.<sup>30</sup>

و قال الصادق (عليه السلام): «ما من قلب إلا و له أذنان، على أحدهما ملك مرشد، و على الآخر شيطان مفتن، هذا يأمره و هذا يزجره، و كذلك من الناس شيطان يحمل الناس على المعاصي، كما يحمل الشيطان من الجن».

And Al-Sadiq<sup>asws</sup> said: ‘There is no heart except that it has for it two ears. Upon one of them is a Guiding Angel, and upon the other a mischievous Satan. This one commands him, and this one rebukes him. And similarly, from the people there are Satans who carry the people to the disobedience, just like the Satans do, from the Jinn’.<sup>31</sup>

<sup>28</sup> Al Kafi – H 14566

<sup>29</sup> نَحْجُ البَلَاغَةَ: 287 الخطبة 192.

<sup>30</sup> تفسير العياشي 2: 111 / 301

<sup>31</sup> تفسير القمي 2: 450.

## Zikr of Ahl Al-Bayt<sup>asws</sup> Revives that which spoils Iblees<sup>la</sup>:

العياشي: عن زياد، عن أبي عبيدة الحذاء، قال: دخلت على أبي جعفر (عليه السلام)، فقلت: بأبي أنت و أمي، ربما خلا بي الشيطان فخبثت نفسي، ثم ذكرت حيي إياكم، و انقطاعي إليكم فطابت نفسي، فقال (عليه السلام): «يا زياد، و يحك، و ما الدين إلا الحب، ألا ترى إلى قول الله تعالى: إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ».

Al Ayyashi, from Ziyad, from Abu Ubeyda Al Haza'a who said,

'I came up to Abu Ja'far<sup>asws</sup>, so I said, 'May my father and my mother be sacrificed for you<sup>asws</sup>! Sometimes when I am alone, the Satan<sup>la</sup> spoils my soul, then I remember my love for you<sup>asws</sup>, and I dedicate myself to you<sup>asws</sup>, so my soul becomes good'. So he<sup>asws</sup> said: 'O Ziyad! Woe be unto you! And is the Religion except the love? Do you not see the Words of Allah<sup>azwj</sup> Say: *If you love Allah, then follow me. Allah will Love you and Forgive you your sins [3:31]*?<sup>32</sup>

## Prophet Suleyman<sup>as</sup> Made Satan to be Subservient:

علي بن إبراهيم: و قال الصادق (عليه السلام): جعل الله عز و جل ملك سليمان في خاتمه، فكان إذا لبسه حضرته الجن و الإنس و الشياطين، و جميع الطير، و الوحوش و أطاعوه، فيقعد على كرسیه، و يبعث الله ريحا تحمل الكرسي بجميع ما عليه من الشياطين، و الطير، و الإنس، و الدواب، و الخيل، فتمر بها في الهواء إلى موضع يريد سليمان (عليه السلام).

Ali Bin Ibrahim –

And Al-Sadiq<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic make the kingdom of Suleyman<sup>as</sup> to be in his<sup>as</sup> ring. So whenever he<sup>as</sup> used to wear it, there would present to him<sup>as</sup> the Jinn, and the Human beings, and the Devils, and all the birds, and the animal, and be obedient to him<sup>as</sup>. So he<sup>as</sup> would sit upon his<sup>as</sup> chair, and Allah<sup>azwj</sup> would Send a wind which would carry the chain along with all that were upon it from the Satans<sup>la</sup>, and the birds, and the human beings, and the animals, and the horses. So they would fly with it in the air to any place that Suleyman<sup>as</sup> so intended to'.<sup>33</sup>

See more Ahadith on Satan(s) serving to Prophet Suleyman<sup>as</sup> in Appendix V.

## Protection from Insinuations:

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ حُمُرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْوَسْوَاسَةِ وَ إِنْ كَثُرَتْ فَقَالَ لَا شَيْءَ فِيهَا تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ .

<sup>32</sup> تفسير العياشي 1: 167 / 25.

<sup>33</sup> تفسير القمي 2: 235.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Muhammad Bin Humran who said,

‘I asked Abu Abdullah<sup>asws</sup> about the (Satanic) insinuations and if it was frequent. So he<sup>asws</sup> said: ‘There is nothing in it. You should be saying, ‘لَا إِلَهَ إِلَّا اللَّهُ’ ‘There is no god except for Allah<sup>azwj</sup>’.<sup>34</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّهُ يَقَعُ فِي قَلْبِي أَمْرٌ عَظِيمٌ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, ‘I said to him<sup>asws</sup>, ‘There has occurred in my القلب (Qalb), a grievous matter’. So he<sup>asws</sup> said: ‘Say, ‘لَا إِلَهَ إِلَّا اللَّهُ’ ‘There is no god except for Allah<sup>azwj</sup>’.

قَالَ جَمِيلٌ فَكُلَّمَا وَقَعَ فِي قَلْبِي شَيْءٌ قُلْتُ لَا إِلَهَ إِلَّا اللَّهُ فَيَذْهَبُ عَنِّي .

Jameel (the narrator) said, ‘So every time something occurred in my heart, I would say, ‘لَا إِلَهَ إِلَّا اللَّهُ’ ‘There is no god except for Allah<sup>azwj</sup>, and it would go away from me’.<sup>35</sup>

في الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن منصور بن حازم عن أبي عبد الله عليه السلام قال: من أكل حبة من الرمان امرضت شيطان الوسوسة أربعين يوما

In Al-Kafi – Abu Ali Al-Ashtari from Muhammad Bin Abdul Jabbar from Safwan Bin Yahya from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said: ‘One who eats the seed of the pomegranate, will not be affected by the insinuation of Satan<sup>la</sup> for forty days’.<sup>36</sup>

وروى عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: إن الشيطان واضع خطمه على قلب ابن آدم فإذا ذكر الله خنس، واذانسي التقم فذلك الوسواس الخناس.

And it has been narrated from Anas Bin Malik who said:

‘Rasool-Allah<sup>saww</sup> said: ‘Verily the Satan<sup>la</sup> openly sets a seal on the heart of the son of Adam<sup>as</sup>. This is Mentioned by Allah<sup>azwj</sup> as ‘insinuation’ and he takes it in, and that is the insinuation of the Satan<sup>la</sup>’.<sup>37</sup>

<sup>34</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 1

<sup>35</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 187 H 2

<sup>36</sup> Tafseer Noor Al Saqalayn – CH 114 H 10

<sup>37</sup> Tafseer Noor Al Saqalayn – CH 114 H 5

## The Knowledge (Ahadith) is a Defence against Satan:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عليه السلام ) يَقُولُ إِذَا سَمِعْتُمُ الْعِلْمَ فَاسْتَعْمِلُوهُ وَ لَتَتَسَّعَ قُلُوبُكُمْ فَإِنَّ الْعِلْمَ إِذَا كَثُرَ فِي قَلْبِ رَجُلٍ لَا يَحْتَمِلُهُ فَدَرَّ الشَّيْطَانُ عَلَيْهِ فَإِذَا خَاصَمَكُمْ الشَّيْطَانُ فَأَقْبِلُوا عَلَيْهِ بِمَا تَعْرِفُونَ فَإِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفاً

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Whenever you hear the knowledge, so utilize it and let your hearts be accommodating, for the knowledge, when it is abundant in the heart of a man, would not tolerate the Satan<sup>la</sup> to have power over him. So when the Satan<sup>la</sup> disputes with you, so pile upon him<sup>la</sup> with what you are recognising, for the plots of the Satan<sup>la</sup> would always be weak'.

فَقُلْتُ وَ مَا الَّذِي تَعْرِفُهُ قَالَ خَاصِمُوهُ بِمَا ظَهَرَ لَكُمْ مِنْ قُدْرَةِ اللَّهِ عَزَّ وَ جَلَّ .

So I said, 'And what is that which we should be recognising?' He<sup>asws</sup> said: 'Be at odds with him from the Power of Allah<sup>azwj</sup> Mighty and Majestic, whatever appears to you (from him<sup>la</sup>)'.<sup>38</sup>

## Allah<sup>azwj</sup> Makes an exception for forgetfulness

ثُمَّ اسْتَنْتَى اللَّهُ عَزَّ وَ جَلَّ مَوْضِعَ النَّسِيَانِ فَقَالَ وَ إِمَّا يَنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

Allah<sup>azwj</sup> then has Made an exception for the case of forgetfulness, ***'If Satan causes you to forget this, do not sit with the unjust people when you recall.'*** (6:68)

## Leave the company of Evil ones:

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ فَإِنْ دَعَوْا بِخَيْرٍ أَمِنُوا وَ إِنْ اسْتَعَاذُوا مِنْ شَرٍّ دَعَوْا اللَّهَ لِيَصْرِفَهُ عَنْهُمْ وَ إِنْ سَأَلُوا حَاجَةً تَشَفَّعُوا إِلَى اللَّهِ وَ سَأَلُوهُ قَضَاءَهَا

<sup>38</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 13 H 7

Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa’ad, from Muhammad Bin Muslim, from Ahmad Bin Zakariyya, from Muhammad Bin Khalid Bin Maymoun, from Abdullah Bin Sinan, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘There would not gather three *Momineen* and upwards, except that the Angels the likes of their number would be present. So if they were to supplicate for goodness, they would be saying: ‘Ameen!’ and if they were to seek Refuge from the evil, they would supplicate to Allah<sup>azwj</sup> to Exchange it from them; and if they were to ask for a need, they would intercede to Allah<sup>azwj</sup> and ask Him<sup>azwj</sup> for its fulfilment.

وَمَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْحَاجِدِينَ إِلَّا حَضَرَهُمْ عَشْرَةُ أَضْعَافِهِمْ مِنَ الشَّيَاطِينِ فَإِنْ تَكَلَّمُوا تَكَلَّمَ الشَّيْطَانُ بِنَحْوِ كَلَامِهِمْ وَإِذَا ضَحِكُوا ضَحِكُوا مَعَهُمْ وَإِذَا نَالُوا مِنْ أَوْلِيَاءِ اللَّهِ نَالُوا مَعَهُمْ فَمَنْ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِهِمْ فَإِذَا خَاضُوا فِي ذَلِكَ فَلْيُفْتِمُ وَلَا يَكُنْ شَرِكَ شَيْطَانٍ وَلَا جَلِيسَهُ فَإِنَّ غَضَبَ اللَّهِ عَزَّ وَجَلَّ لَا يَفُومُ لَهُ شَيْءٌ وَ لَعْنَتُهُ لَا يَرُدُّهَا شَيْءٌ

And there would not gather three from the renegades (rebels) except ten times their number from the Satans<sup>la</sup> would be present. So if they were to speak, the Satan<sup>la</sup> would speak approximate to their speech; and when they laugh, he<sup>la</sup> would laugh along with them, and if they malign the Guardians<sup>asws</sup> of Allah<sup>azwj</sup>, he<sup>la</sup> malign them<sup>asws</sup> along with them. So the one who from the *Momineen* who is involved with them, and when they indulge in that, so let him arise and do not become a participant with Satan<sup>la</sup>, and not be seated, for if Allah<sup>azwj</sup> Mighty and Majestic is Wrathful, nothing would be able to withstand it, and nothing can repel His<sup>azwj</sup> Curse’.

ثُمَّ قَالَ ( صلوات الله عليه ) فَإِنْ لَمْ يَسْتَطِعْ فَلْيُنْكِرْ بِقَلْبِهِ وَ لْيُفْتِمُ وَ لَوْ حَلَبَ شَاةً أَوْ فُوقَ نَاقَةٍ .

Then he<sup>asws</sup> said: ‘So if he is not able to (arise), so let him deny it in his heart, and let him arise (for a while), and even if it is for a time it takes to milk a sheep, or a hiccup of a camel’.<sup>39</sup>

## For the heart there are two ears into which blow the Angel and the Satan<sup>la</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مَا مِنْ قَلْبٍ إِلَّا وَ لَهُ أُذُنَانِ عَلَى إِحْدَاهُمَا مَلَكٌ مُرْشِدٌ وَ عَلَى الْأُخْرَى شَيْطَانٌ مُفْتِنٌ هَذَا يَأْمُرُهُ وَ هَذَا يَرْجُرُهُ الشَّيْطَانُ يَأْمُرُهُ بِالْمَعَاصِي وَ الْمَلَكُ يَرْجُرُهُ عَنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ عَنِ الْيَمِينِ وَ عَنِ الشَّمَالِ قَعِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ .

Ali Bin Ibrahim, from his father, from his father, from Ibn Abu Umeyr, from Hammad,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘There is none from heart except that there are two ears for it, upon one of the two is a guiding Angel, and upon the other is

<sup>39</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 81 H 6

a tempting Satan<sup>la</sup>. This one instructs him and this one rebukes him. The Satan<sup>la</sup> instructs him with the disobedience and the Angel rebukes him from it, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[50:17] seated on the right and on the left [50:18] He utters not a word but there is by him a watcher at hand**.<sup>40</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ لِقَلْبٍ أُذُنَيْنِ فَإِذَا هَمَّ الْعَبْدُ بِذَنْبٍ قَالَ لَهُ رُوحُ الْإِيمَانِ لَا تَفْعَلْ وَ قَالَ لَهُ الشَّيْطَانُ افْعَلْ وَإِذَا كَانَ عَلَى بَطْنِهَا نُزِعَ مِنْهُ رُوحُ الْإِيمَانِ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘For the ‘Qalb’ heart there are two ears. So when the servant thinks of sinning, the spirit of *Emān* says, ‘Don’t do it’; but the Satan<sup>la</sup> says to him, ‘Do it’. And when he was upon its belly (about to sin), the spirit of *Emān* is Removed from him’.<sup>41</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ مُؤْمِنٍ إِلَّا وَ لِقَلْبِهِ أُذُنَانِ فِي جَوْفِهِ أُذُنٌ يَنْفُثُ فِيهَا الْوَسْوَاسُ الْخَنَّاسُ وَ أُذُنٌ يَنْفُثُ فِيهَا الْمَلَكُ فَيُؤَيِّدُ اللَّهُ الْمُؤْمِنَ بِالْمَلَكِ فَذَلِكَ قَوْلُهُ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Aban Bin Taghlub,

‘From Abu Abdullah<sup>asws</sup> having said: ‘There is none from a *Momin* except for his heart would be two ears in its interior – an ear into which the slinking whisperer (Satan<sup>la</sup>) can blow, and an ear into which the Angel would blow. Thus Allah<sup>azwj</sup> Assists the *Momin* with the Angel, and these are His<sup>azwj</sup> Words: **and He Aids them with a Spirit from Him [58:22]**’.<sup>42</sup>

و أكل الربا، لأن الله عز و حل يقول: الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ،

And the consumer of the usury (interest) because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[2:275] Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise.....** He (the narrator) said, ‘Amro went out screaming from his crying, and he was saying, ‘Destroyed is the one who is speaking from his opinion, and disputes with regards to your<sup>asws</sup> merits and the Knowledge’.<sup>43</sup>

<sup>40</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 109 H 1

<sup>41</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 109 H 2

<sup>42</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 109 H 3

<sup>43</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24



## Hold onto Earth to Fend-off Iblees<sup>la</sup>:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ إِنَّ هَذَا الْعَصَبَ جَمْرَةٌ مِنَ الشَّيْطَانِ تُوقَدُ فِي قَلْبِ ابْنِ آدَمَ وَ إِنَّ أَحَدَكُمْ إِذَا غَضِبَ احْمَرَّتْ عَيْنَاهُ وَ انْتَفَخَتْ أَوْدَاجُهُ وَ دَخَلَ الشَّيْطَانُ فِيهِ فَإِذَا خَافَ أَحَدُكُمْ ذَلِكَ مِنْ نَفْسِهِ فَلْيَلْزِمِ الْأَرْضَ فَإِنَّ رِجْزَ الشَّيْطَانِ لَيَذْهَبُ عَنْهُ عِنْدَ ذَلِكَ.

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Raib, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'This anger is an ember from the Satan<sup>la</sup>, being inflamed in the head of the son of Adam<sup>as</sup>, and that one of you, when he gets angered, his eyes turn red, his veins puff up and Satan<sup>la</sup> enters in him. So when one of you fears that from himself, so let him hold on to the earth, for the filth of the Satan<sup>la</sup> would go away from him during that'.<sup>44</sup>

## What Punishes Satan<sup>la</sup>?

عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ( عليهم السلام ) أَنَّ النَّبِيَّ ( صلى الله عليه وآله ) قَالَ لِأَصْحَابِهِ أَلَا أُخْبِرُكُمْ بِشَيْءٍ إِنْ أَنْتُمْ فَعَلْتُمُوهُ تَبَاعَدَ الشَّيْطَانُ مِنْكُمْ كَمَا تَبَاعَدَ الْمَشْرِقُ مِنَ الْمَغْرِبِ قَالُوا بَلَى

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ismail Bin Abu Ziyad, from

Abu Abdullah<sup>asws</sup> (has narrated) from his<sup>asws</sup> forefathers<sup>asws</sup> that the Rasool Allah<sup>saww</sup> said to his<sup>saww</sup> companions: 'Shall I<sup>saww</sup> inform you all with something that if you were to do it, it would distance the Satan<sup>la</sup> from you just as the East is distanced from the West?' They said, 'Yes' (please).

قَالَ الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَ الصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ وَ الْمُوَارَظَةُ عَلَى الْعَمَلِ الصَّالِحِ يَقْطَعُ ذَائِبَهُ وَ الْإِسْتِغْفَارُ يَقْطَعُ وَبَيْنَهُ وَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْأَبْدَانِ الصِّيَامُ .

He<sup>saww</sup> said : 'The Fast (patience) blackens his<sup>la</sup> face, and the charity breaks his<sup>la</sup> back, and the love for the Sake of Allah<sup>azwj</sup> and the assistance upon the righteous deeds cuts-off his<sup>la</sup> tail (followers), and seeking the Forgiveness cuts-off his<sup>la</sup> vein (aorta); and for everything is a Zakaat, and a Zakaat of the bodies are the Fasts'.<sup>45</sup>

<sup>44</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 12

<sup>45</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ أَتَيْتُ بَابَ عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) فَوَافَقْتُهُ حِينَ خَرَجَ مِنَ الْبَابِ فَقَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Abu Hamza Al Sumaly who said, ‘

I went over to the door of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> and co-incidentally it was when he<sup>asws</sup> came out from the door, so he<sup>asws</sup> said:

بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ

‘In the Name of Allah<sup>azwj</sup>! I believe in Allah<sup>azwj</sup>, and rely upon Allah<sup>azwj</sup>!’

ثُمَّ قَالَ يَا أَبَا حَمْزَةَ إِنَّ الْعَبْدَ إِذَا خَرَجَ مِنْ مَنْزِلِهِ عَرَضَ لَهُ الشَّيْطَانُ فَإِذَا قَالَ بِسْمِ اللَّهِ قَالَ الْمَلَكَانِ كُفَيْتَ فَإِذَا قَالَ آمَنْتُ بِاللَّهِ قَالَ لَا هُدَيْتَ فَإِذَا قَالَ تَوَكَّلْتُ عَلَى اللَّهِ قَالَ وَقِيتَ فَيَتَنَحَّى الشَّيْطَانُ فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ كَيْفَ لَنَا بِمَنْ هُدِيَ وَكُفِيَ وَ وَقِي

Then he<sup>asws</sup> said: ‘O Abu Hamza! The servant, when he goes out from his house, the Satan<sup>la</sup> presents to him. So when he says, ‘In the Name of Allah<sup>azwj</sup>’, the two Angels say: ‘You are Sufficed (with)’. So when he says, ‘I believe in Allah<sup>azwj</sup>’, they both say: ‘You are Guided’. So when he says, ‘I rely upon Allah<sup>azwj</sup>’, they both say: ‘You are Protected’.

So the Satan<sup>la</sup> leaves him alone, and they (the Satans<sup>la</sup>) are saying to each other, ‘How would there be (a way) for us with the one who is Guided, and Sufficed (with), and Protected?’ (An extract).<sup>46</sup>

## Hardening of heart is from Satan; Softening of the heart is from Allah<sup>azwj</sup>:

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن يعقوب بن إسحاق الضبي، عن أبي عمران الأرمني، عن عبد الله بن الحكم، عن جابر، عن أبي جعفر (عليه السلام)، قال: قلت: إن قوما إذا ذكروا شيئا من القرآن، أو حدثوا به، صعق أحدهم حتى يرى أن أحدهم لو قطعت يده ورجلاه، لم يشعر بذلك؟

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Is’haq Al-Zaby, from Abu Umran Al-Armany, from Abdullah Bin Al-Hakam, from Jabir,

‘Abu Ja’far<sup>asws</sup> replied when I asked, ‘There is a group of people, if anything from the Quran is mentioned to them, or narrated by it, stuns one of them to the extent that one would think that if his hands and his feet would be cut off, he would not realise it due to that’.

فقال: «سبحان الله! ذاك من الشيطان ما بهذا نعتوا، إنما هو اللين و الرقة و الدمعة و الوجل».

<sup>46</sup> Al Kafi V 2 – The Book Of Supplication CH 50 H 2

So he<sup>asws</sup> said: ‘Glory be to Allah<sup>azwj</sup>! That is from Satan<sup>la</sup>. This is not what we<sup>asws</sup> have been described with. But rather it is the softening, and the tender-heartedness, and the tears, and the fear (of Allah<sup>azwj</sup>)’.<sup>47</sup>

## Holy Quran is a Repellent Of Satan<sup>la</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ الضَّرِيرِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّهُ لَيُعْجِبُنِي أَنْ يَكُونَ فِي الْبَيْتِ مُصْحَفٌ يَطْرُدُ اللَّهُ عَزَّ وَجَلَّ بِهِ الشَّيَاطِينَ .

From him, from Ali Bin Al Husayn Bin Al Hassan Al Zareyr, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘I<sup>asws</sup> would love it if there happens to be a Parchment in the House by which Allah<sup>azwj</sup> Mighty and Majestic Repels the Satans<sup>la</sup>’.<sup>48</sup>

## Protection from Iblees<sup>la</sup> when reciting the Quran:

عن سماعة، عن أبي عبد الله (عليه السلام) في قول الله: فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ قلت: كيف أقول؟ قال: «تقول: أستعِذ بالله السميع العليم من الشيطان الرجيم». و قال: «إن الرجيم أحبث الشياطين».

From Sama’at,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup>: ***So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98]***. I said, ‘How shall I say it?’ He<sup>asws</sup> said: ‘I seek Refuge with Allah<sup>azwj</sup>, the All-Hearing, the All-Knowing, from the Pelted Satan<sup>la</sup>’. And he<sup>asws</sup> said: ‘(الرجيم) is the worst of the Satans<sup>la</sup>’.

قال: قلت له: لم سمي الرجيم؟ قال: «لأنه يرجم». قلت: فانفلت منها بشيء؟ قال: «لا». قلت: فكيف سمي الرجيم و لم يرجم بعد؟ قال: «يكون في العلم أنه رجيم».

He (the narrator) said, ‘I said to him<sup>asws</sup>, ‘Why was he<sup>la</sup> named as ‘The Pelted’?’ He<sup>asws</sup> said: ‘Because he<sup>la</sup> is Pelted’. I said, ‘So, does anything escape from him<sup>la</sup>?’ He<sup>asws</sup> said: ‘No’. I said, ‘Then how come he<sup>la</sup> was named as ‘The Pelted’ and was not Pelted afterwards?’ He<sup>asws</sup> said: ‘It happened to be in the Knowledge (of Allah<sup>azwj</sup>) that he<sup>la</sup> would be Pelted’’.<sup>49</sup>

<sup>47</sup> الكافي 2: 451 / 1.

<sup>48</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 8 H 2

<sup>49</sup> تفسير العياشي 2: 270 / 67.

فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: إِنَّ قَوْلَهُ: «أَعُوذُ بِاللَّهِ» أَيْ أَمْتَنِعُ بِاللَّهِ، «السَّمِيعِ» لِمَقَالِ الْأَخْيَارِ وَالْأَشْرَارِ وَ لِكُلِّ الْمَسْمُوعَاتِ مِنَ الْإِغْلَانِ وَالْإِسْرَارِ «الْعَلِيمِ» بِأَفْعَالِ الْأَبْرَارِ وَالْفَجَّارِ، وَ بِكُلِّ شَيْءٍ مَا كَانَ وَ مَا يَكُونُ [وَمَا لَا يَكُونُ] أَنْ لَوْ كَانَ كَيْفَ كَانَ يَكُونُ

So Amir Al-Momineen<sup>asws</sup> said: 'His words, 'I seek Refuge with Allah<sup>azwj</sup> – i.e., I am abstaining with Allah<sup>azwj</sup>; 'the Hearing' – of the speeches of the good ones and the evil ones and for everything that can be heard from the (words) in public and secret; the 'Knowing' – of the deeds of the righteous ones and the immoral ones, and with everything what has already happened, and what would be happening (and what has not happened yet), that if it was to happen, how it would be happening.

«مَنْ الشَّيْطَانِ الرَّجِيمِ» (وَ الشَّيْطَانُ) هُوَ الْبَعِيدُ مِنْ كُلِّ خَيْرٍ «الرَّجِيمُ» الْمَرْجُومُ بِاللَّعْنِ، الْمَطْرُودُ مِنْ بَقَاعِ الْخَيْرِ وَالْإِسْتِعَاذَةُ هِيَ [يَمًا] مَا قَدْ أَمَرَ اللَّهُ بِهِ عِبَادَهُ - عِنْدَ قِرَاءَتِهِمُ الْقُرْآنَ، فَقَالَ: «فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» - إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ - إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ»

'From the Pelted Satan<sup>la</sup>' – And the Satan<sup>la</sup>, he<sup>la</sup> is remote from every goodness, the one Pelted by the Curse, the Castaway from the good spots. And the seeking of the Refuge, it is from what Allah<sup>azwj</sup> has Commanded His<sup>azwj</sup> servants with, during their recitation of the Quran, so He<sup>azwj</sup> Said: ***So when you recite the Quran, then seek Refuge with Allah from the Pelted Satan [16:98] Surely there isn't any authority for him over those who are believing and they are relying upon their Lord [16:99] But rather, his authority is over those who are befriending him and those who are associating with him [16:100].***

وَ مَنْ تَأَذَّبَ بِأَدَبِ اللَّهِ عَزَّ وَ حَلَّ أَذَاهُ إِلَى الْفَلَاحِ الدَّائِمِ، وَ مَنْ اسْتَوْصَى بِوَصِيَّةِ اللَّهِ كَانَ لَهُ خَيْرُ الدَّارَيْنِ.

And the one who disciplines (himself) with the Education of Allah<sup>azwj</sup> Mighty and Majestic, He<sup>azwj</sup> would Enable him to achieve perpetual success; and the one who heeds the Advice of Allah<sup>azwj</sup>, would have for him the goodness of the two houses (world and Hereafter)<sup>50</sup>.

## True and Muddled-up Dreams:

الطبرسي: روى العياشي بالإسناد، عن الحسن بن محبوب، عن عمرو بن ثابت، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «ما من أحد ينام إلا عرجت نفسه إلى السماء، و بقيت روحه في بدنه، و صار بينهما سبب كشعاع الشمس!، فإن أذن الله في قبض الأرواح أجابت الروح النفس، و إذا أذن الله في رد الروح أجابت النفس الروح، و هو قوله سبحانه: اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا الْآيَةُ،

Al-Tabarsy, from Al-Ayyashi, from Al-Hassan Bin Mahboub, from Amro Bin Sabit, from his father,

'From Abu Ja'far<sup>asws</sup> having said: 'There is no one who sleeps except that this soul rises up to the sky, and his self remains in his body, and a link is established between them like the rays of the sun (with the sun). So if Allah<sup>azwj</sup> Permits the Capture of the souls, the soul responds to the self, and if Allah<sup>azwj</sup> Permits the return of the soul, the self-responds to the soul, and these are the words of the Glorious: **Allah Takes away the souls when they die [39:42]** – the Verse.

فمهما رأيت في ملكوت السماوات فهو مما له تأويل، و ما رآته بين السماء و الأرض فهو مما يخيله الشيطان و لا تأويل له».

So, no matter what you see in the Kingdoms of the skies (as a dream), so it is from what there is an interpretation for it, and whatever is seen in between the sky and the earth, so it is from what the Satan<sup>la</sup> has impressed upon him, and there is no interpretation for it' (muddled up dreams).<sup>51</sup>

### Safety from Iblees<sup>la</sup> during sleep and for Sweet Dreams:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَقُلِ اللَّهُمَّ إِنِّي اخْتَبَسْتُ نَفْسِي عِنْدَكَ فَاخْتَبِسْهَا فِي مَحَلِّ رِضْوَانِكَ وَ مَغْفِرَتِكَ وَ إِنْ رَدَدْتَهَا إِلَى بَدَنِي فَارْزُدْهَا مُؤَمَّنَةً عَارِفَةً بِحَقِّ أَوْلِيَائِكَ حَتَّى تَتَوَقَّأَهَا عَلَى ذَلِكَ

Mohammed Ibn Yahya has narrated from Ahmad Ibn Mohammed in a Marfu manner from Abu Abd Allah<sup>asws</sup> said, One should recite, prior to going to sleep,

اللَّهُمَّ إِنِّي اخْتَبَسْتُ نَفْسِي عِنْدَكَ فَاخْتَبِسْهَا فِي مَحَلِّ رِضْوَانِكَ وَ مَغْفِرَتِكَ وَ إِنْ رَدَدْتَهَا إِلَى بَدَنِي فَارْزُدْهَا مُؤَمَّنَةً عَارِفَةً بِحَقِّ أَوْلِيَائِكَ حَتَّى تَتَوَقَّأَهَا عَلَى ذَلِكَ

'Ya Allah<sup>azwj</sup>, I submit my soul in Your<sup>azwj</sup> Custody, please keep it at the place which is liked and bless by You<sup>azwj</sup> and return it to me in the state that it would embrace Eman, which is to recognise the Rights of the Ahl Al-Bayt<sup>asws</sup> (the Imam<sup>asws</sup>) but You<sup>azwj</sup> do not return it to me (in case of death) then register me with these beliefs.<sup>52</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر بعدد كل حرف منها مائة ألف رقة عتيق،

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (Surah Al-Dukhan), would have for him the Recompense of freeing one hundred thousand slaves for every letter from it.

<sup>51</sup> مجمع البيان 8: 781.

<sup>52</sup> Hadith 2, الكافي ج 2: 536.

و من قرأها ليلة الجمعة غفر الله له جميع ذنوبه

And one who recites it on the night (before) Friday (Thursday Night), Allah<sup>azwj</sup> would Forgive all of his sins.

و من كتبها و علقها عليه أمن من كيد الشياطين

And one who writes it and attaches it (as an amulet) upon himself, would be safe from the plots of Satan<sup>la</sup>.

و من جعلها تحت رأسه رأى في منامه كل خير، و أمن من قلقه في الليل

And one who makes it to be under his head would dream everything good, and would be safe from worry during the night.

و إذا شرب ماءها صاحب الشقيقة برىء

And if it's (recited on water and) water is drunk by the one with migraine, he would be free from it.

و إذا كتبت و جعلت في موضع فيه تجارة ربح صاحب الموضع، و كثر ماله سريعا».

And if it is written and made to be in a place where trading takes place, the owner of the place would profit and his wealth would increase quickly'.<sup>53</sup>

## Protection from Satan when travelling:

عنه، عن البقطيني، عن الدهقان، عن درست، عن أبي إبراهيم، عن أبي - الحسن (ع) قال: قال رسول الله صلى الله عليه وآله: إذا ركب الرجل الدابة فسمى ردفه ملك يحفظه حتى ينزل، فان ركب ولم يسم ردفه شيطان فيقول له: " تغن "، فان قال: " لا أحسن " قال له: " تمن " لا يزال متمنيا حتى ينزل.

From him, from Al Yaqteeny, from Al Dahqaan, from Darast, from Abu Ibrahim,

'From Abu Al-Hassan<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When the man mounts the animal, so he should Name (Allah<sup>azwj</sup>), and an Angel would ride behind him until he descends. So if he mounts but does not Name (Allah<sup>azwj</sup>) A Satan<sup>la</sup> rides behind him, so he<sup>la</sup> says to him, 'You sing'. So if he says, 'It is not good', he<sup>la</sup> says to him, 'Desire'. He does not cease to desire (daydreaming) until he descends'.

<sup>53</sup> (خواص القرآن)

وقال: من قال إذا ركب الدابة: " بسم الله، لا حول ولا قود إلا بالله، الحمد لله الذى هدانا لهذا، سبحان الذى سخر لنا هذا وما كنا له مقرنين " إلا حفظت له نفسه ودابته حتى ينزل.

And he<sup>asws</sup> said: ‘The one who says when mounting a transport, ‘In the Name of Allah<sup>azwj</sup>. There is no Might nor Strength except with Allah<sup>azwj</sup>. The Praise is for Allah<sup>azwj</sup> Who Guided us to this. **‘Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]’**, except that he would have had himself and his animal Protected, until he descends’.<sup>54</sup>

## Supplication for Protection when in the Wilderness:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ مَنْ تَخَلَّى عَلَى قَبْرِ أَوْ بَالٍ قَائِمًا أَوْ بَالٍ فِي مَاءٍ قَائِمًا أَوْ مَشَى فِي جَذَائٍ وَاحِدٍ أَوْ شَرِبَ قَائِمًا أَوْ خَلَا فِي بَيْتٍ وَخَدَهُ وَ بَاتَ عَلَى غَمَرٍ فَأَصَابَهُ شَيْءٌ مِنَ الشَّيْطَانِ لَمْ يَدْعُهُ إِلَّا أَنْ يَشَاءَ اللَّهُ وَ أَسْرِعَ مَا يَكُونُ الشَّيْطَانُ إِلَى الْإِنْسَانِ وَ هُوَ عَلَى بَعْضِ هَذِهِ الْحَالَاتِ

Ahmad Bin Muhammad, from Ibn Mahboub, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘The one who defecates upon a grave or urinates standing, or urinates in water standing, or walks in one shoe, or drinks standing, or isolates himself alone in a house, and sleeps upon dripping hands (from food stains), so something from the Satan<sup>la</sup> hits him, it would not leave him except if Allah<sup>azwj</sup> so Desires it, and the quickest of what the Satan<sup>la</sup> comes upon the human being is when he is upon one of these states.

فَإِنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) خَرَجَ فِي سَرِيَّةٍ فَأَتَى وَادِيَّ مَجَنَّةَ فَنَادَى أَصْحَابَهُ أَلَا لِيَأْخُذَ كُلُّ رَجُلٍ مِنْكُمْ بِيَدِ صَاحِبِهِ وَ لَا يَدْخُلَنَّ رَجُلٌ وَخَدَهُ وَ لَا يَمْضِيَ رَجُلٌ وَخَدَهُ

Rasool-Allah<sup>saww</sup> went out in a military brigade, so he<sup>saww</sup> came to a valley of the Jinn. So he<sup>saww</sup> called out to his<sup>saww</sup> companions: ‘Let each man from you grab the hand of his companions, and no man should enter alone, nor should a man go past it alone’.

قَالَ فَتَقَدَّمَ رَجُلٌ وَخَدَهُ فَانْتَهَى إِلَيْهِ وَ قَدْ صُرِعَ فَأَخْبَرَ بِذَلِكَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) فَأَخَذَ بِإِبْهَامِهِ فَعَمَرَهَا ثُمَّ قَالَ بِسْمِ اللَّهِ اخْرُجْ خَبِيثُ أَنَا رَسُولُ اللَّهِ قَالَ فَقَامَ .

He<sup>asws</sup> said: ‘So a man went forward alone and ended up to it, and he had epileptic fits. So Rasool-Allah<sup>saww</sup> was informed with that, so he<sup>saww</sup> grabbed with his thumb and touched him, then said: ‘In the Name of Allah<sup>azwj</sup>! Get out, Wicked one, I<sup>saww</sup> am Rasool-Allah<sup>saww</sup>!’ He<sup>asws</sup> said: ‘So he stood up’.<sup>55</sup>

<sup>54</sup> Al Mahaasin – V 2 Bk 6 H 103

<sup>55</sup> Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 69 H 2

قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) مَنْ بَاتَ بِأَرْضٍ قَفْرٍ فَقَرَأَ هَذِهِ الْآيَةَ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ إِلَى قَوْلِهِ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ حَرَسَتْهُ الْمَلَائِكَةُ وَتَبَاعَدَتْ عَنْهُ الشَّيَاطِينُ

Then Amir Al-Momineen<sup>asws</sup> said: ‘The one who spends the night in a land of wilderness, so he should recite these Verses ***Surely, your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne [7:54]*** – up to His<sup>azwj</sup> Words ***Blessed is Allah, the Lord of the Worlds***, the Angels would fortify him and the Satans<sup>la</sup> would distance themselves from him’.

ثُمَّ قَالَ قَمَضَى الرَّجُلُ فَإِذَا هُوَ بِعَرِيَةِ خَرَابٍ فَبَاتَ فِيهَا وَ لَمْ يَقْرَأْ هَذِهِ الْآيَةَ فَتَعَسَّاهُ الشَّيْطَانُ وَ إِذَا هُوَ آخِذٌ بِخَطْمِهِ فَقَالَ لَهُ صَاحِبُهُ أَنْظِرْهُ وَ اسْتَيْقِظْ الرَّجُلُ فَقَرَأَ الْآيَةَ فَقَالَ الشَّيْطَانُ لِصَاحِبِهِ أَرَعَمَ اللَّهُ أَنْفَكَ احْرُسْهُ الْآنَ حَتَّى يُصْبِحَ فَلَمَّا أَصْبَحَ رَجَعَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فَأَخْبَرَهُ وَ قَالَ لَهُ رَأَيْتُ فِي كَلَامِكَ الشَّقَاءَ وَ الصَّدْقَ وَ مَضَى بَعْدَ طُلُوعِ الشَّمْسِ فَإِذَا هُوَ بِأَثَرِ شَعْرِ الشَّيْطَانِ مُجْتَمِعاً فِي الْأَرْضِ .

Then (the narrator) said, ‘The man went, and he was in a ruined town, so he spent the night in it and did not recite these Verses. So the Satan<sup>la</sup> overcame him and seized him by his face. So his<sup>la</sup> companion said to him<sup>la</sup>, ‘Look at this’, and the man woke up. So he recited the Verse. So the Satan<sup>la</sup> said to his<sup>la</sup> companion, ‘May Allah<sup>azwj</sup> Rub your nose (Humiliate you). Protect him now, until the morning’. So when it was morning, he returned to Amir Al-Momineen<sup>asws</sup> and informed him<sup>asws</sup>, and said, to him<sup>asws</sup>, ‘I saw the healing and the truthfulness in your<sup>asws</sup> speech’. And he went after the emergence of the sun, and there were traces of the hair of the Satan<sup>la</sup>, gathered in the ground’.<sup>56</sup>

## Never sleep alone in an empty house:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِيهِ قَالَ نَزَلْتُ عَلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَقَالَ يَا مَيْمُونُ مَنْ يَزِفُّدُ مَعَكَ بِاللَّيْلِ أَمْ مَعَكَ غُلَامٌ قُلْتُ لَا قَالَ فَلَا تَنَمْ وَحْدَكَ فَإِنَّ أَجْرًا مَا يَكُونُ الشَّيْطَانُ عَلَى الْإِنْسَانِ إِذَا كَانَ وَحْدَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Qaddah, from his father who said,

‘I lodged at Abu Ja’far<sup>asws</sup>, so he<sup>asws</sup> said: ‘O Maymoun! Who would slumber along with you at night, is there a slave with you?’ I said, ‘No’. He<sup>asws</sup> said: ‘So do not sleep alone, for the most audacious that the Satan<sup>la</sup> can become, does so upon the human being when he was alone’.<sup>57</sup>

<sup>56</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 21

<sup>57</sup> Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 69 H 1



## Supplications for Protection against Satan:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَوَارِقِ الْجِنِّ وَالْإِنْسِ وَ زَوَائِعِهِمْ وَ مَكَايِدِهِمْ وَ مَشَاهِدِ الْفَسَقَةِ مِنَ الْجِنِّ وَالْإِنْسِ وَ أَنْ أُسْتَزَلَّ عَنْ دِينِي فَتَقْسُدَ عَلَيَّ آخِرَتِي وَ أَنْ يَكُونَ ذَلِكَ مِنْهُمْ ضَرَرًا عَلَيَّ فِي مَعَاشِي أَوْ يَعْزِضُ بَلَاءً يُصِيبُنِي مِنْهُمْ لَا قُوَّةَ لِي بِهِ وَ لَا صَبْرَ لِي عَلَى احْتِمَالِهِ

O Allah<sup>azwj</sup>! I seek Refuge with You<sup>azwj</sup> from the ways of the Jinn and the human beings, and their furies, and their noisy disputes, and their plots, and facing the mischief from the Jinn and the human beings and that they would waver me from my Religion so they would spoil my Hereafter upon me, and that would happen to be harmful upon me during my life-time, or they would present an affliction to hit me from them, there neither being any strength for me with it nor patience for me upon bearing it. (An extract – complete supplication is included in Appendix VI).

وَ عَنْ مَعْقِلِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: مَنْ قَالَ حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ قَرَأَ الثَّلَاثَ آيَاتِ مِنْ آخِرِ الْحَشْرِ وَكَلَّمَ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمْسِيَ، فَإِنْ مَاتَ فِي ذَلِكَ الْيَوْمِ مَاتَ شَهِيدًا، وَ مَنْ قَالَ حِينَ يُمْسِي كَانَ بِتِلْكَ الْمَنْزِلَةِ.

And from Ma'qil Bin Yasar –

'Rasool-Allah<sup>saww</sup> said: 'One who says three times, when it is morning,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'I seek Refuge with Allah<sup>azwj</sup> from the Pelted Satan<sup>la</sup>,

And recites the three Verses from the end of (Surah) Al-Hashr (59:22-24) see pasted after the Hadith),

Allah<sup>azwj</sup> would Allocated seventy thousand Angels with him, sending Salawat upon him until evening. So if he dies during that day, he would die a martyr. And one who says when it is evening (the same), he would (also) be at the same status<sup>58</sup>.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَنُ الرَّحِيمُ {59:22}

**He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22]**

<sup>58</sup> H 76 – تفسير نور الثقلين، ج 5، ص: 294

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ  
الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {59:23}

***He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23]***

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ  
وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {59:24}

***He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24]***

## Appendix I: Some essential details on Iblees<sup>la</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَزَقْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْمَلَائِكَةَ كَانُوا يَحْسِبُونَ أَنَّ إِبْلِيسَ مِنْهُمْ وَكَانَ فِي عِلْمِ اللَّهِ أَنَّهُ لَيْسَ مِنْهُمْ فَاسْتَخْرَجَ مَا فِي نَفْسِهِ بِالْحَمِيَّةِ وَالْغَضَبِ فَقَالَ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ .

From him, from his father, from Fazalat, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The Angels used to reckon that Iblees<sup>la</sup> was from them, and it was in the Knowledge of Allah<sup>azwj</sup> that he<sup>la</sup> was not from them. So whatever was within himself<sup>la</sup> came out with the prejudice and the anger, so he<sup>la</sup> said: ‘You<sup>azwj</sup> Created me<sup>la</sup> from fire and Created him (Adam<sup>as</sup>) from clay’.<sup>59</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ حَلِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ إِبْلِيسَ أَمْ كَانَ مِنَ الْمَلَائِكَةِ أَمْ كَانَ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ فَقَالَ لَمْ يَكُنْ مِنَ الْمَلَائِكَةِ وَ لَمْ يَكُنْ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ وَ لَا كَرَامَةٍ فَأَتَيْتُ الطَّيَّارَ فَأَخْبَرْتُهُ بِمَا سَمِعْتُ فَأَنْكَرَهُ وَ قَالَ وَ كَيْفَ لَا يَكُونُ مِنَ الْمَلَائِكَةِ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ فَدَخَلَ عَلَيْهِ الطَّيَّارُ فَسَأَلَهُ وَ أَنَا عِنْدَهُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتَ قَوْلَهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا فِي غَيْرِ مَكَانٍ مِنْ مُحَاطَبَةِ الْمُؤْمِنِينَ أَمْ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ قَالَ نَعَمْ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ وَ الضَّالُّونَ وَ كُلُّ مَنْ أَفَرَّ بِالِدَعْوَةِ الظَّاهِرَةِ.

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ali Bin Hadeed, from Jameel Bin Darraaj who said:

I asked Abu Abdullah<sup>asws</sup> about Iblees<sup>la</sup>, ‘Was he<sup>la</sup> from the Angels or was he<sup>la</sup> in charge of something from the matters of the sky?’ So he<sup>asws</sup> said: ‘He<sup>la</sup> was not from the Angels, nor was he<sup>la</sup> in charge of anything from the matters of the sky, nor was he<sup>la</sup> honourable’. I came up to Al-Tayyaar, so I informed him of what I had heard, He denied it and said, ‘How can he<sup>la</sup> not be from the Angels and Allah<sup>azwj</sup> is Saying: “[2:34] **And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblees (did it not)**’”. Al-Tayyaar came up to him<sup>asws</sup>, so he asked him<sup>asws</sup> and I was in his<sup>asws</sup> presence, ‘May I be sacrificed for you<sup>asws</sup>, do you<sup>asws</sup> see that the Statement of the Mighty and Majestic: “O you those who believe”, and in another place where the Believers are addressed, are the hypocrites included in this?’ The Imam<sup>asws</sup> replied: ‘Yes, the hypocrites are included in this, and the strayed ones, and everyone who accepted the Call apparently’.<sup>60</sup>

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ {95}

**And armies of Iblees altogether [26:95]**

<sup>59</sup> Al-Kafi V 2 – The Book Of Belief and Disbelief CH 123 H 6

<sup>60</sup> Al-Kafi, Vol. 8, H. 14861

وعنه: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق بن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام) - في حديث - قال فيه: «و أنزل في طسم: وَ بُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ وَ قِيلَ لَهُمْ أَتَيْنَ مَا كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ فَكُفُّوا فِيهَا هُمْ وَ الْغَاوُونَ وَ جُنُودُ إِبْلِيسَ أَجْمَعُونَ جنود إبليس: ذريته من الشياطين».

And from him (Al Kulayi), from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Bin Mihran, from Al Husayn Bin Maymoun, from Muhammad Bin Salim,

'From Abu Ja'far<sup>asws</sup>, in a Hadeeth, said in it: 'And it is Revealed in ***Ta Sin Meem [26:1]*** (Chapter 26): ***And the Blazing Fire will emerge for the straying ones [26:91] And it shall be said to them: 'Where are what you had been worshipping [26:92] Besides Allah? Can they help you or even help themselves?' [26:93] So they would be flung into it, they and the straying ones [26:94] And armies of Iblees altogether [26:95]*** – armies of Iblees<sup>la</sup> – his<sup>la</sup> offspring from the Satans<sup>la</sup>,<sup>61</sup>.

الكافي 2: 26. 61

## Appendix II: Ibadah should enable one to leave Sins

العياشي: عن الحسن بن محبوب، عن أبي ولاد، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، إن رجلا من أصحابنا ورعا مسلما كثير الصلاة، قد ابتلي بحب اللهو، و هو يسمع الغناء؟

Al Ayyashi, from Al Hassan Bin Mahboub, from Abu Walad who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! A man from our companions, a devout Muslim, frequent of the *Salat*, has been tempted with love of the desires, and he listens to the music (songs)?’

فقال: «أ يمنعه ذلك من الصلاة لوقتها، أو من صوم، أو من عبادة مريض، أو حضور جنازة، أو زيارة أخ؟»

So he<sup>asws</sup> said: ‘Does that prevent him from the *Salat* at its time, or from Fasting, or from consoling a sick person, or attending a funeral, or visiting a brother (Momin)?’

قال: قلت: لا، ليس يمنعه ذلك من شيء من الخير و البر. قال: فقال: «هذا من خطوات الشيطان، مغفور له ذلك إن شاء الله».

He (the narrator) said, ‘I said, ‘No, that doesn’t prevent him from anything from the (acts of) goodness or righteousness’. He<sup>asws</sup> said: ‘This is from the footsteps of the satan<sup>la</sup>. That would be Forgiven for him, if Allah<sup>azwj</sup> so Desires’.

ثم قال: «إن طائفة من الملائكة عابوا ولد آدم في اللذات و الشهوات، أعني لكم الحلال ليس الحرام، - قال- فأنف الله للمؤمنين من ولد آدم من تعبير الملائكة لهم - قال- فألقى الله فيهم أولئك الملائكة اللذات و الشهوات، كيلا يعيبوا المؤمنين -

Then he<sup>asws</sup> said: ‘A group of Angels reproached the son of Adam<sup>as</sup> regarding the pleasures and the desires, meaning for you the Permissible, not the Prohibited ones’. So Allah<sup>azwj</sup> Disdained for the Momineen from the children of Adam from the faulting of the Angels to them, and He<sup>azwj</sup> Cast in the minds of those Angels, the pleasures and the desires, lest they fault the Momineen.

قال- فلما جرى ذلك في همهم، عجوا إلى الله من ذلك، فقالوا: ربنا عفوك عفوك، ردنا إلى ما خلقتنا له و اخترتنا عليه، فإننا نخاف أن نصير في أمر مريج - قال- فنزع الله ذلك من همهم -

He<sup>asws</sup> said: ‘So when that flowed into their thoughts, they clamoured to Allah<sup>azwj</sup> from that and they said, ‘Our Lord<sup>azwj</sup>! Your<sup>azwj</sup> Pardon! Your<sup>azwj</sup> Pardon! Return us to what You<sup>azwj</sup> had Created us and Keep us to be upon him for we fear being patient upon confusing matters’. He<sup>asws</sup> said: ‘So Allah<sup>azwj</sup> Removed that from their thoughts’.

قال- فإذا كان يوم القيامة، و صار أهل الجنة في الجنة، استأذن أولئك الملائكة على أهل الجنة، فيؤذن لهم، فيدخلون عليهم فيسلمون عليهم، و يقولون لهم: سلامٌ عَلَيْكُمْ بما صَبَرْتُمْ في الدنيا عن اللذات و الشهوات الحلال».

He<sup>asws</sup> said: ‘So when it would be the Day of Judgment, and the people of the Paradise come to be in the Paradise, those Angels would seek permission upon the inhabitants of the Paradise. So they would permit for them and they would be entering to meet them and they would be greeting them and they would be saying to them: **Greetings be upon you due to your having been patient Greetings be upon you due to your having been patient [13:24]**, in the world, from the pleasures and the Permissible desires’.<sup>62</sup>

## Satan Tries to deceive a Worshiper

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَابِدٌ فِي بَنِي إِسْرَائِيلَ لَمْ يُعَارَفْ مِنْ أَمْرِ الدُّنْيَا شَيْئاً فَتَخَرَّ إِبْلِيسُ نَحْرَهُ فَاجْتَمَعَ إِلَيْهِ جُنُودُهُ فَقَالَ مَنْ لِي بِفُلَانٍ فَقَالَ بَعْضُهُمْ أَنَا لَهُ فَقَالَ مَنْ أَتَيْهِ فَقَالَ مِنْ نَاحِيَةِ النِّسَاءِ قَالَ لَسْتُ لَهُ لَمْ يُجَرِّبِ النِّسَاءَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Muhammad Bin Sinan, from the one who informed him, the following:

‘Abu Abdullah<sup>asws</sup> has said: ‘There was a worshipper in the Children of Israel who never got involved with anything from the affairs of the world. Iblees<sup>la</sup> grunted a grunt, and his<sup>la</sup> army gathered towards him<sup>la</sup>. So he<sup>la</sup> said, ‘Who is the one for me<sup>la</sup> for that one?’ One of them said, ‘I am for him’. So he<sup>la</sup> said, ‘From where you will come to him?’ He said, ‘From the aspect of the women’. He<sup>la</sup> said, ‘This is not for him. He will never be tempted by the women’.

فَقَالَ لَهُ آخَرُ فَأَنَا لَهُ فَقَالَ لَهُ مَنْ أَتَيْهِ قَالَ مِنْ نَاحِيَةِ الشَّرَابِ وَ اللَّذَاتِ قَالَ لَسْتُ لَهُ لَيْسَ هَذَا بِهَذَا قَالَ آخَرُ فَأَنَا لَهُ فَقَالَ مَنْ أَتَيْهِ قَالَ مِنْ نَاحِيَةِ الْبِرِّ قَالَ انْطَلِقْ فَأَنْتَ صَاحِبُهُ فَانْطَلَقَ إِلَى مَوْضِعِ الرَّجُلِ فَأَقَامَ حِذَاهُ يُصَلِّي

Another one said to him<sup>la</sup>, ‘I will be for him’. So he<sup>la</sup> said, ‘From where will you come to him?’ He said, ‘From the aspect of the drink and the pleasures’. He<sup>la</sup> said, ‘This is not for him. This cannot be by this’. Another one said, ‘I will be for him’. He<sup>la</sup> said, ‘From where will you come to him?’ From the aspect of the righteousness’. So he<sup>la</sup> said, ‘Go, for you are the master of it’. So he went to the place of the man. He settled himself near him and Prayed.

قَالَ وَ كَانَ الرَّجُلُ يَنَامُ وَ الشَّيْطَانُ لَا يَنَامُ وَ يَسْتَرِيحُ وَ الشَّيْطَانُ لَا يَسْتَرِيحُ فَتَحَوَّلَ إِلَيْهِ الرَّجُلُ وَ قَدْ تَقَاصَرَتْ إِلَيْهِ نَفْسُهُ وَ اسْتَصْعَرَ عَمَلَهُ فَقَالَ يَا عَبْدَ اللَّهِ بِأَيِّ شَيْءٍ قَوِيَتْ عَلَى هَذِهِ الصَّلَاةِ فَلَمْ يُجِبْهُ ثُمَّ أَعَادَ عَلَيْهِ فَلَمْ يُجِبْهُ ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ يَا عَبْدَ اللَّهِ إِنِّي أَذْنَبْتُ ذَنْباً وَ أَنَا تَائِبٌ مِنْهُ فَإِذَا ذَكَرْتُ الذَّنْبَ قَوِيْتُ عَلَى الصَّلَاةِ

He<sup>asws</sup> said: ‘And the man used to sleep, and the Devil would not sleep, and he would rest, and the Devil would not rest. So the man turned towards him and belittled himself, and considered his deeds as short and small, so he said, ‘O servant of Allah<sup>azwj</sup>! With what thing do you get your strength from to perform these Prayers?’ He did not answer him. Then he

<sup>62</sup> تفسير العياشي 2: 42 / 211.

repeated to him. He still did not answer him. Then he repeated it again to him, so he said, ‘O servant of Allah<sup>azwj</sup>! I committed a sin, and I am repentant from it. So now whenever I remember the sin, it gives me strength for the ‘Salat’ (Prayers)’.

قَالَ فَأَخْبِرْنِي بِذَنْبِكَ حَتَّى أَعْمَلَهُ وَ أَتُوبَ فَإِذَا فَعَلْتُهُ قَوَيْتُ عَلَى الصَّلَاةِ قَالَ ادْخُلِ الْمَدِينَةَ فَسَلْ عَنْ فُلَانَةَ الْبَغِيَّةِ فَأَعْطِهَا دِرْهَمَيْنِ وَ نَلِّ مِنْهَا قَالَ وَ مِنْ أَيْنَ لِي دِرْهَمَيْنِ مَا أَذْرِي مَا الدَّرْهَمَيْنِ فَتَنَاوَلَ الشَّيْطَانُ مِنْ تَحْتِ قَدَمِهِ دِرْهَمَيْنِ فَنَآوَلَهُ إِيَّاهُمَا فَقَامَ فَدَخَلَ الْمَدِينَةَ بِجَلَابِيبِهِ يَسْأَلُ عَنْ مَنْزِلِ فُلَانَةَ الْبَغِيَّةِ فَأَرْشَدَهُ النَّاسُ وَ ظَنُّوا أَنَّهُ جَاءَ يَعْطُهَا فَأَرْشَدُوهُ

He said, ‘Inform be about your sin until I understand it, and I can repent if I were to commit it in order to derive strength for the Prayers’. He said, ‘Enter the city and ask around for so and so female prostitute. Give her two Dirhams, and benefit from her’. He said, ‘I do not know where I would get two Dirhams from?’ So the Devil took two Dirhams from under his feet and gave these to him. So he stood up and entered the city wearing his robe, asking around for the house of that prostitute. The people guided him thinking that he is going there to advise her, so they guided him.

فَجَاءَ إِلَيْهَا فَرَمَى إِلَيْهَا بِالدَّرْهَمَيْنِ وَ قَالَ قُومِي فَقَامَتْ فَدَخَلَتْ مَنْزِلَهَا وَ قَالَتْ ادْخُلِ وَ قَالَتْ إِنَّكَ جِئْتَنِي فِي هَيْئَةٍ لَيْسَ يُؤْتَى مِثْلِي فِي مِثْلِهَا فَأَخْبِرْنِي بِخَبْرِكَ فَأَخْبَرَهَا فَقَالَتْ لَهُ يَا عَبْدَ اللَّهِ إِنْ تَرَكَ الذَّنْبَ أَهْوَوُ مِنْ طَلَبِ التَّوْبَةِ وَ لَيْسَ كُلُّ مَنْ طَلَبَ التَّوْبَةَ وَجَدَهَا وَ إِنَّمَا يَنْبَغِي أَنْ يَكُونَ هَذَا شَيْطَانًا مِثْلَ لَكَ فَانْصَرَفَ فَإِنَّكَ لَا تَرَى شَيْئًا

So he went to her and threw the two Dirhams at her and said, ‘Stand up’. So she stood up and entered inside her house, and she said, ‘Enter, and you have come to me in a dress which no one has come to me wearing the like of it. So, inform me of your news’. So he informed her. She said to him, ‘O servant of Allah<sup>azwj</sup>! The avoidance of sin is easier than repenting for it, and every repentant person does not find it (Accepted). But rather, it is befitting that he is a Devil who looks like you. So leave, for you will not see anything’.

فَانْصَرَفَ وَ مَاتَتْ مِنْ لَيْلَتِهَا فَأَصْبَحَتْ إِذَا عَلَى بَابِهَا مَكْتُوبٌ احْضَرُوا فُلَانَةَ فَإِنَّهَا مِنْ أَهْلِ الْجَنَّةِ فَارْتَابَ النَّاسُ فَمَكَّثُوا ثَلَاثًا لَمْ يَدْفِنُوهَا ارْتِيَابًا فِي أَمْرِهَا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ لَا أَعْلَمُهُ إِلَّا مُوسَى بْنُ عِمْرَانَ (عليه السلام) أَنْ ائْتِ فُلَانَةَ فَصَلِّ عَلَيْهَا وَ مَرِ النَّاسُ أَنْ يُصَلُّوا عَلَيْهَا فَإِنِّي قَدْ عَفَرْتُ لَهَا وَ أَوْجَبْتُ لَهَا الْجَنَّةَ بِتَبْطِيطِهَا عَبْدِي فُلَانًا عَنْ مَعْصِيَتِي.

So he left, and she died that very night, and there was found written on her door, ‘Be cautious of this one, for she is from the inhabitants of the Paradise!’ The people became suspicious, so they waited for three days and did not bury her due to their doubts in her matter. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto a Prophet<sup>as</sup> from the Prophets<sup>as</sup> unknown to anyone except for Musa Bin Imran<sup>as</sup> that: “Go to her and Pray over her and order the people to Prayed over her, for I<sup>azwj</sup> have Forgiven her, and Obligated the Paradise for her, for her discouraging My<sup>azwj</sup> servant from disobeying Me<sup>azwj</sup>,<sup>63</sup>

<sup>63</sup> Al-Kafi, vol. 8, H. 15031

### Appendix III: All Satan(s) will be destroyed by the 12<sup>th</sup> Imam<sup>ajfj</sup>:

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن أبي أحمد محمد بن زياد الأزدي، قال: سألت سيدي موسى بن جعفر (عليهما السلام) عن قول الله عز و جل: وَ أَصْبَحَ عَلَىكُمْ نِعْمَةٌ ظَاهِرَةٌ وَ بَاطِنَةٌ فقال (عليه السلام): «النعمة الظاهرة: الإمام الظاهر، و الباطنة: الإمام الغائب».

Ibn babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us, from Ali Bin Ibrahim bin Hashim, from his father, from Abu Ahmad Muhammad Bin Ziyad Al-Azdy who said,

'I asked my Master Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **and Bestowed upon you His Bounties, apparent and hidden [31:20]**, so he<sup>asws</sup> said: 'The apparent Bounty – is the apparent Imam<sup>asws</sup>; and the hidden Bounty – is the hidden Imam<sup>asws</sup>.'

فقلت له: و يكون في الأئمة من يغيب؟ فقال: «نعم، يغيب عن أبصار الناس شخصه، و لا يغيب عن قلوب المؤمنين ذكره، و هو الثاني عشر منا،

So I said to him<sup>asws</sup>, 'So there will be among the Imams<sup>asws</sup>, one<sup>asws</sup> who would be hidden?' He<sup>asws</sup> said: 'Yes. His<sup>asws</sup> person would be hidden from the vision of the people, but his<sup>asws</sup> Zikr would not be absent from the hearts of the Momineen, and he<sup>asws</sup> is the twelfth one from us<sup>asws</sup>.'

و يسهل الله له كل عسير، و يذل الله له كل صعب، و يظهر له كل كنوز الأرض، و يقرب له كل بعيد، و يبيز به كل جبار عنيد، و يهلك على يده كل شيطان مرید،

And Allah<sup>azwj</sup> will Make easy for him<sup>asws</sup>, every difficulty, and overcome each one of it, and Manifest for him<sup>asws</sup> every treasure of the earth, and Draw closer to him<sup>asws</sup> every remote thing, and every tyrant would be destroyed by him<sup>asws</sup>, and every castaway satan<sup>la</sup> would perish at his<sup>asws</sup> hands.

ذلك ابن سيدة الإمام، الذي تخفى على الناس ولادته، و لا يحل لهم تسميته، حتى يظهره الله عز و جل فيملاً الأرض قسطاً و عدلاً كما ملئت جوراً و ظلماً».

That is the son<sup>asws</sup> of the Chieftess of the believing women, whose coming (to the world) would be concealed from the people. It would not be permissible for them to name him<sup>asws</sup>, until he<sup>asws</sup> Allah<sup>azwj</sup> Mighty and Majestic Makes him<sup>asws</sup> to appear, so he<sup>asws</sup> would fill the earth with equity and justice just as it had been filled with inequity and injustice'.<sup>64</sup>

كمال الدين و تمام النعمة: 6/ 368. <sup>64</sup>



## Appendix IV: Traps of Satan(s)<sup>la</sup>

عن محمد بن مسلم،

From Muhammad Bin Muslim who said,

قال: سمعت أبا جعفر (عليه السلام) يقول: «لا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ - قال - كل يمين بغير الله فهي من خطوات الشيطان».

'I heard Abu Ja'far<sup>asws</sup> saying: ***'and do not follow the footsteps of Satan [2:168]*** - He<sup>asws</sup> said: 'Every oath taken without Allah<sup>azwj</sup>, so it is from the footsteps of the Satan<sup>la</sup>'.<sup>65</sup>

و عنه: بإسناده عن الحسين بن سعيد، عن القاسم بن محمد و فضالة، عن أبان بن عثمان، عن عبد الرحمن بن أبي عبد الله، قال: سألت أبا عبد الله (عليه السلام) عن رجل حلف أن ينحر ولده، قال: «ذلك من خطوات الشيطان».

And from him, by his chain, from Al Hassan Bin Saeed, from Al Qasim Bin Muhammad and Fazalat, from Aban Bin Usman, from Abdul Rahman Bin Aby Abdullah who said,

I asked Abu Abdullah<sup>asws</sup> about a man who oathed that he would sacrifice his son. He<sup>asws</sup> said: 'That is from ***the footsteps of Satan [2:168]***'.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّ امْرَأَةً مِنْ آلِ الْمُخْتَارِ حَلَفَتْ عَلَى أُخْتِهَا أَوْ ذَاتِ قَرَابَةٍ لَهَا فَقَالَتْ اذْنِي يَا فَلَانَةَ فَكُلِّي مَعِيَ فَقَالَتْ لَا فَحَلَفَتْ وَ جَعَلَتْ عَلَيْهَا الْمَشْيَ إِلَى بَيْتِ اللَّهِ وَ عَتَقَ مَا تَمْلِكُ وَ أَلَّا يُظِلَّهَا وَ إِيَّاهَا سَفَفُ بَيْتٍ وَ لَا تَأْكُلَ مَعَهَا عَلَى خِوَانٍ أَبَدًا فَقَالَتْ الْآخَرَى مِثْلَ ذَلِكَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from safwan, from Al A'ala, from Muhammad Bin Muslim,

'A woman from the progeny of Al-Mukhtar swore an oath upon her sister or a relative of hers, so she said, 'Come closer and eat with me'. So she said, 'No'. So she swore and made it upon herself the walking to the House of Allah<sup>azwj</sup>, and free what she owned (slaves), and she would never shade herself and her under the roof of one house, nor eat with her upon a table, ever'. So the other one said similar to that.

فَحَمَلَ عُمَرُ بْنُ حَنْظَلَةَ إِلَى أَبِي جَعْفَرٍ (عليه السلام) مَقَالَتَهُمَا فَقَالَ أَنَا قَاضٍ فِي ذَا قُلْ لَهَا فَلَتَأْكُلَ وَ لِيُظِلَّهَا وَ إِيَّاهَا سَفَفُ بَيْتٍ وَ لَا تَمْشِيَ وَ لَا تُعْتَقَ وَ لَتَتَّقِيَ اللَّهَ رَبَّهَا وَ لَا تَعُدَّ إِلَى ذَلِكَ فَإِنَّ هَذَا مِنْ خُطُواتِ الشَّيْطَانِ .

So Umar Bin Hazala carried both their speeches to Abu Ja'far<sup>asws</sup>. So he<sup>asws</sup> said: 'I<sup>asws</sup> shall judge regarding that. Say to her, 'Let her eat, and let her be shaded, and her under the roof of one house, and neither to walk (to the Kaaba), nor free a slave, and let her fear Allah<sup>azwj</sup> her Lord<sup>azwj</sup>, and not to exceed to that, for this is from ***the footsteps of Satan [2:168]***'.<sup>66</sup>

<sup>65</sup> تفسير العياشي 1: 74 / 150.

<sup>66</sup> Al Kafi - V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 8

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي رَجُلٍ حَلَفَ بِبَيْنٍ أَنْ لَا يَتَكَلَّمَ ذَا قَرَابَةٍ لَهُ قَالَ لَيْسَ بِشَيْءٍ فَلْيُكَلِّمِ الَّذِي حَلَفَ عَلَيْهِ وَ قَالَ كُلُّ بَيْنٍ لَا يُرَادُّ بِهَا وَجْهُ اللَّهِ عَزَّ وَ جَلَّ فَلَيْسَ بِشَيْءٍ فِي طَلَاقٍ أَوْ عَتَقٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding a man who swore an oath that he would not speak to the relatives of his'. He<sup>asws</sup> said: 'It is not with anything. So let him speak to the ones he had sworn against'. And he<sup>asws</sup> said: 'Every oath, not intending by it the Face of Allah<sup>azwj</sup> Mighty and Majestic, so it is not with anything, regarding a divorce, or freeing a slave'.

قَالَ وَ سَأَلْتُهُ عَنْ امْرَأَةٍ جَعَلَتْ مَالَهَا هَدِيًّا لِبَيْتِ اللَّهِ إِنْ أَعَارَتْ مَتَاعَهَا لِفُلَانَةٍ وَ فُلَانَةٍ فَأَعَارَ بَعْضُ أَهْلِهَا بِغَيْرِ أَمْرِهَا قَالَ لَيْسَ عَلَيْهَا هَدْيٌ إِنَّمَا هَدْيٌ مَا جُعِلَ لِلَّهِ هَدِيًّا لِلْكَعْبَةِ فَذَلِكَ الَّذِي يُؤْفَى بِهِ إِذَا جُعِلَ لِلَّهِ وَ مَا كَانَ مِنْ أَشْبَاهِ هَذَا فَلَيْسَ بِشَيْءٍ وَ لَا هَدْيٌ لَا يُذَكَّرُ فِيهِ اللَّهُ عَزَّ وَ جَلَّ

He (the narrator) said, 'And I asked him<sup>asws</sup> about a woman who made her wealth to be a gift for the House of Allah<sup>azwj</sup>, if she lends her belongings to so and so, and so and so, so some of her family lend these without her instructions. He<sup>asws</sup> said: 'There is no sacrifice upon her. But rather, the sacrifice is what she made for the sake of Allah<sup>azwj</sup> as a gift for the Kaaba. So that is what needs to be fulfilled with, when it is made for the Sake of Allah<sup>azwj</sup>, and whatever was resembling from this, so is not with anything, nor a sacrifice not mentioning Allah<sup>azwj</sup> Mighty and Majestic in it'.

وَ سُئِلَ عَنِ الرَّجُلِ يَقُولُ عَلَيَّ أَلْفٌ بَدَنَةٍ وَ هُوَ مُحَرَّمٌ بِأَلْفِ حَجَّةٍ قَالَ ذَلِكَ مِنْ خُطُوءَاتِ الشَّيْطَانِ

And I asked him<sup>asws</sup> about the man saying, 'Upon me are a thousand camels (to sacrifice)', and he is in *Ihraam*, 'along with a thousand Hajj (to perform)'. He<sup>asws</sup> said: 'That is from **the footsteps of Satan [2:168]**'.<sup>67</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا حَلَفَ الرَّجُلُ عَلَى شَيْءٍ وَ الَّذِي حَلَفَ عَلَيْهِ إِنِّيَأَنَّهُ خَيْرٌ مِنْ تَرْكِهِ فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَ لَا كَفَّارَةَ عَلَيْهِ وَ إِنَّمَا ذَلِكَ مِنْ خُطُوءَاتِ الشَّيْطَانِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Abd Al Rahman Bin Abu Abdullah,

Abu Abdullah<sup>asws</sup> has said; 'When the man swears an oath upon something, and that which has been sworn upon, doing it is better than leaving it, so let him do that which is better,

<sup>67</sup> Al Kafi – V 7 – The Book of Oaths, and the Vows, and the Expiations Ch 7 H 12 (Extract)

and there would be no expiation upon him. But rather, that is from ***the footsteps of Satan [2:168]***.<sup>68</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُقْسِمُ عَلَى الرَّجُلِ فِي الطَّعَامِ لِيَأْكُلَ فَلَمْ يَطْعَمْهُ هَلْ عَلَيْهِ فِي ذَلِكَ الْكَفَّارَةُ وَمَا الْيَمِينُ الَّتِي يُجِبُّ فِيهَا الْكَفَّارَةُ فَقَالَ الْكَفَّارَةُ فِي الَّذِي يَخْلِفُ عَلَى الْمَتَاعِ أَنْ لَا يَبِيعَهُ وَلَا يَشْتَرِيَهُ ثُمَّ يَبْدُو لَهُ فِيهِ فَيَكْفُرُ عَنْ يَمِينِهِ وَإِنْ حَلَفَ عَلَى شَيْءٍ وَالَّذِي عَلَيْهِ إِثْبَانُهُ خَيْرٌ مِنْ تَرْكِهِ فَلَيَأْتِ الَّذِي هُوَ خَيْرٌ وَلَا كَفَّارَةَ عَلَيْهِ إِنَّمَا ذَلِكَ مِنْ خُطُوءَاتِ الشَّيْطَانِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, ‘I asked him<sup>asws</sup> about the man who swore upon the man regarding the food to let him eat, but he did not feed him. Is there the expiation upon him regarding that? And what is the oath in which the expiation is Obligated?’ So he<sup>asws</sup> said: ‘The expiation is in that which is sworn upon the chattels that he would not sell it, and not buy it, then he changes (his mind) regarding it, so he disbelieves in his oath; and if he swears upon something, and the doing of which is better than leaving it, so let him do that which is better, and there would be no expiation upon him. But rather, that is from ***the footsteps of Satan [2:168]***’.<sup>69</sup>

<sup>68</sup> Al Kafi – V 7 – The Book of Oaths, and the Vows, and the Expiations Ch 9 H 1

<sup>69</sup> Al Kafi – V 7 – The Book of Oaths, and the Vows, and the Expiations Ch 12 H 6

## Appendix V: Satan Served Prophet Suleyman<sup>as</sup>:

الطبرسي، قال: روى الواحدى بالإسناد: عن محمد بن جعفر بن محمد، عن أبيه (عليهم السلام)، قال: «أعطي سليمان بن داود ملك مشارق الأرض و مغاربها، فملك سبعمئة سنة و ستة أشهر، ملك أهل الدنيا كلهم، من الجن، و الإنس، و الشياطين، و الدواب، و الطير، و السباع،

Al Tabarsy said, 'It is reported by Al Wahidy by the chain,

'From Muhammad son of Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his father<sup>asws</sup> having said: 'Suleyman<sup>as</sup> Bin Dawood<sup>as</sup> was Given the kingdom of the easts of the earth and its wests. So he<sup>as</sup> ruled for seven hundred years and six months, ruling the people of the world, all of them, from the Jinn, and the humans, and the Satans<sup>la</sup>, and the animals, and the birds, and the wild animals.

و أعطي علم كل شيء، و منطق كل شيء، و في زمانه صنعت الصنائع المعجبة التي سمع بها الناس، و ذلك قوله: عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ».

And he<sup>as</sup> was Given the knowledge of all things, and speech of all things, and during his<sup>as</sup> era he<sup>as</sup> builds wonderful constructions which the people (never) heard of, and these are his<sup>as</sup> words: ***We have been Taught the speech of the birds, and have been Given from all things. Surely this is the clear Grace' [27:16]'***<sup>70</sup>

In Holy Quran, Allah<sup>azwj</sup> Says:

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحَرَ وَمَا أُنْزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ

***And they followed what was recited by the Satans in the reign of Suleyman; and Suleyman did not disbelieve, but the Satans were disbelieving. They were teaching the people, the sorcery. And what was Sent down upon the two Angels at Babylon – Harut and Marut - And these two were not teaching anyone until they said, 'But rather, we are a trial, therefore do not disbelieve!'***

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن أبان بن عثمان، عن أبي بصير،

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Abaan Bin Usmaan, from Abu Baseer,

عن أبي جعفر (عليه السلام)، قال: «إن سليمان بن داود (عليهما السلام) أمر الجن أن يبنوا له بيتا من قوارير

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Suleyman<sup>as</sup> Bin Dawood<sup>as</sup> ordered the Jinn that they should build for him a house from glass'.

<sup>70</sup> مجمع البيان 7: 335.

- قال:- فبينما هو متكئ على عصاه ينظر إلى الشياطين كيف يعملون، و ينظرون إليه إذ حانت منه التفاتة، فإذا هو برجل معه في القبة ففزع منه، و قال: من أنت؟ قال: أنا الذي لا أقبل الرشأ، و لا أهأب الملوك، أنا ملك الموت، فقبضه و هو متكئ على عصاه.

He<sup>asws</sup> said: 'So while he<sup>as</sup> was leaning upon his<sup>as</sup> staff, he<sup>as</sup> looked at the Satans, how they were working, and they were looking at him<sup>as</sup>, when he<sup>as</sup> glanced turning away, and there was a man with him<sup>as</sup> in the dome. So he<sup>as</sup> panicked from him and said, 'Who are you?' He said, 'I am the one who neither accepts the bribe, nor gifts of the kings. I am the Angel of Death'. So he captured him<sup>as</sup> (his<sup>as</sup> soul), and he<sup>as</sup> was (still) leaning upon his<sup>as</sup> staff'.

فمكثوا سنة يينون و ينظرون إليه، و يدانون له، و يعملون حتى بعث الله الأرضة، فأكلت منسأته- و هي العصا- فلما خر تبينت الإنس أن لو كان الجن يعلمون الغيب، ما لبثوا سنة في العذاب المهين، فالجن تشكر الأرضة بما عملت بعصا سليمان، فلا تكاد تراها في مكان إلا وجد عندها ماء و طين.

They remained for a year, building and looking at him<sup>as</sup>, using their hands for him<sup>as</sup>, and they were working until Allah<sup>azwj</sup> Sent the woodworm, so it ate his<sup>as</sup> stick – and it is the staff. So when he<sup>as</sup> fell, it became clear to the humans that if the Jinn were knowing the unseen, they would not have remained for a year in the abasing torment. Thus, the Jinn went to thank the woodworm with what it had done with the staff of Suleyman<sup>as</sup>. But they hardly saw in the place except they found by it, water and clay.

فلما هلك سليمان وضع إبليس السحر و كتبه في كتاب، ثم طواه و كتب على ظهره: هذا ما وضع آصف بن برخيا للملك سليمان بن داود من ذخائر كنوز العلم، و من أراد كذا و كذا فليفعل كذا و كذا، ثم دفنه تحت السرير، ثم استشاره لهم فقرأه

So when Suleyman<sup>as</sup> passed away, Iblees<sup>la</sup> placed the sorcery and wrote it in a letter. Then he<sup>la</sup> folded it and wrote upon its back, 'This is what Asif Bin Barkhiya<sup>as</sup> placed for the kingdom of Suleyman Bin Dawood<sup>as</sup>, from the hoards of the treasures of the knowledge. And the one who wants such and such, so let him do such and such'. Then he<sup>la</sup> buried it beneath the Throne, then indicated it for them, so they read it.

فقال الكافرون: ما كان سليمان يغلبنا إلا بهذا، و قال المؤمنون: بل هو عبد الله و نبيه، فقال الله جل ذكره: وَ اتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَ مَا كَفَرَ سُلَيْمَانُ وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحَرَ وَ مَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَ مُارُوتَ- إلى قوله:- فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ مَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ.

So the unbelievers said, 'Suleyman<sup>as</sup> did not overcome us except by this'. And the Momineen said, 'But, he<sup>asws</sup> was a servant of Allah<sup>azwj</sup> and His<sup>azwj</sup> Prophet<sup>as</sup>'. So Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention Said **And they followed what was recited by the Satans in the reign of Suleyman; and Suleyman did not disbelieve, but the Satans were disbelieving. They were teaching the people, the sorcery. And what was Sent down upon the two Angels at Babylon – Harut and Marut - And these two were not teaching anyone until they said, 'But rather, we are a trial, therefore do not disbelieve!'. So they were learning from**

***them what they could be causing separation with between the man and his wife. And they were not intending (harm for) anyone with it except by the Permission of Allah [2:102]”.***<sup>71</sup>

وعنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن أورمة، عن الحسن بن علي، عن علي بن عقبة، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «لقد شكرت الشياطين الأرضة حين أكلت عصا سليمان (عليه السلام) حتى سقط، وقالوا: عليك الخراب، وعلينا الماء و الطين، فلا تكاد تراها في موضع إلا رأيت ماء و طينا».

And from him, who said, ‘My father narrated to me, from Muhammad Bin Yahya Al-Ataar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Owramat, from Al-Hassan Bin Ali Bin Uqba, from one of our companions,

‘Abu Abdullah<sup>asws</sup> has said: ‘The satans<sup>la</sup> went to thank the woodworm when it ate the staff of Suleyman<sup>as</sup> until he<sup>as</sup> fell, and said, ‘To you is the ruination, and to us is the water and the clay’, and they could not see it in its place except that they saw the water and clay’.<sup>72</sup>

<sup>71</sup> تفسير القمّي 1: 54

<sup>72</sup> علل الشرائع: 4 / 74.

## Appendix VI: A comprehensive Supplication for Protection from Satan

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ حُبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ قَالَ أَخَذْتُ هَذَا الدُّعَاءَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ( عليه السلام ) قَالَ وَكَانَ أَبُو جَعْفَرٍ يُسَمِّيهِ الْجَامِعَ

Ali, from his father, from Ibn Mahboub, from Hisham Bin Salim,

(It has been narrated) from Abu Hamza who said, 'I took this supplication from Abu Ja'far<sup>asws</sup> Muhammad Bin Ali<sup>asws</sup>, and Abu Ja'far<sup>asws</sup> used to call it, 'The Comprehensive'.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ آمَنْتُ بِاللَّهِ وَبِجَمِيعِ رُسُلِهِ وَبِجَمِيعِ مَا أَنْزَلَ بِهِ عَلَى جَمِيعِ الرُّسُلِ وَأَنَّ وَعْدَ اللَّهِ حَقٌّ وَلِقَاءُهُ حَقٌّ وَصَدَقَ اللَّهُ وَبَلَغَ الْمُرْسَلُونَ

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. I testify that there is no god except Allah<sup>azwj</sup>, Alone, there being no associate for Him<sup>azwj</sup>. And I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>. I believe in Allah<sup>azwj</sup> and in the entirety of His<sup>azwj</sup> Rasool<sup>as</sup>, and in the entirety of what He<sup>azwj</sup> Revealed with upon the entirety of the Rasools<sup>as</sup>, and that the Promise of Allah<sup>azwj</sup> is True, and His<sup>azwj</sup> Meeting is True, and Allah<sup>azwj</sup> Spoke the Truth and the Mursil Prophets<sup>as</sup> delivered (the Message).

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَسُبْحَانَ اللَّهِ كُلَّمَا سَبَّحَ اللَّهُ شَيْئًا وَكَأَمَّا يُحِبُّ اللَّهُ أَنْ يُسَبِّحَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا حَمِدَ اللَّهُ شَيْئًا وَكَأَمَّا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ وَلَا إِلَهَ إِلَّا اللَّهُ كُلَّمَا هَلَّلَ اللَّهُ شَيْئًا وَكَأَمَّا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ وَاللَّهُ أَكْبَرُ كُلَّمَا كَبَّرَ اللَّهُ شَيْئًا وَكَأَمَّا يُحِبُّ اللَّهُ أَنْ يُكَبَّرَ

And the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds, and Glory be to Allah<sup>azwj</sup> every time something Glorifies Allah<sup>azwj</sup>, and just as Allah<sup>azwj</sup> Loves that He<sup>azwj</sup> be Glorified. And the Praise is for Allah<sup>azwj</sup> every time something praises Him<sup>azwj</sup>, and just as He<sup>azwj</sup> Loves that He<sup>azwj</sup> be Glorified. And there is no god except Allah<sup>azwj</sup> every time something Extols the Oneness of Allah<sup>azwj</sup>, and just as Allah<sup>azwj</sup> Loves that He<sup>azwj</sup> be Extolled. And Allah<sup>azwj</sup> is the Greatest, every time something exclaims the Greatness of Allah<sup>azwj</sup> and just as Allah<sup>azwj</sup> Loves that His<sup>azwj</sup> Greatness be exclaimed.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مَفَاتِيحَ الْخَيْرِ وَخَوَاتِيمَهُ وَ سَوَابِعَهُ وَ فَوَائِدَهُ وَ بَرَكَاتِهِ وَ مَا بَلَغَ عِلْمُهُ عِلْمِي وَ مَا قَصَرَ عَنْ إِحْصَائِهِ حِفْظِي اللَّهُمَّ أَنْهَجْ إِلَيَّ أَسْبَابَ مَعْرِفَتِهِ وَ افْتَحْ لِي أَبْوَابَهُ وَ عَشِّنِي بِبَرَكَاتِ رَحْمَتِكَ وَ مَنَّ عَلَيَّ بِعِصْمَةٍ عَنِ الْإِرْثَالَةِ عَنْ دِينِكَ

O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> for the opening of the goodness, and for its completion, and for its pleasures, and its benefits, and I Blessings, and what my knowledge reaches it, and what my memory falls short of its counting. O Allah<sup>azwj</sup>! Draw closer to me the causes for its recognition, and Open its doors for me, and Overwhelm me with the Blessings of Your<sup>azwj</sup> Mercy, and Bestow upon me the infallibility from the decline from Your<sup>azwj</sup> Religion.

و طَهَّرْ قَلْبِي مِنَ الشَّكِّ وَ لَا تَشْغَلْ قَلْبِي بِدُنْيَايَ وَ عَاجِلِ مَعَاشِي عَنْ آجِلِ ثَوَابِ آخِرَتِي وَ اشْغَلْ قَلْبِي بِحِفْظِ مَا لَا تَقْبَلُ مِنِّي جَهْلُهُ وَ ذَلِكَ لِكُلِّ خَيْرٍ لِسَانِي وَ طَهَّرْ قَلْبِي مِنَ الرِّيَاءِ وَ لَا تُجْرِ فِي مَفَاصِلِي وَ اجْعَلْ عَمَلِي خَالِصاً لَكَ

And Purify my heart from the doubts, and do not Let my heart be pre-occupied with my world and my immediate life from the deferred Rewards of my Hereafter, and Pre-occupy my heart with the preservation of what is not Acceptable from me from being ignorant of it, and Humble my tongue for every goodness, and Purify my heart from the showing off, and do not Cause it (showing off) to flow in my joints, and Make my deeds to be sincerely for You<sup>azwj</sup>.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ وَ أَنْوَاعِ الْفَوَاحِشِ كُلِّهَا ظَاهِرِهَا وَ بَاطِنِهَا وَ غَفْلَاتِهَا وَ جَمِيعِ مَا يُرِيدُنِي بِهِ الشَّيْطَانُ الرَّجِيمُ وَ مَا يُرِيدُنِي بِهِ السُّلْطَانُ الْعَبِيدُ مِمَّا أَحْطَتْ بِعِلْمِهِ وَ أَنْتَ الْقَادِرُ عَلَى صَرْفِهِ عَنِّي

O Allah<sup>azwj</sup>! I seek Refuge with You<sup>azwj</sup> from the evil and the varieties of the immoralities, all of them, its apparent ones and its hidden ones, and its neglectful ones, and the entirety of what the Pelted Satan<sup>la</sup> intends me with, and what the obstinate ruling authorities intend me with from what his knowledge encompasses, and You<sup>azwj</sup> are Able upon Exchanging it from me.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ طَوَارِقِ الْجِنِّ وَ الْإِنْسِ وَ زَوَائِعِهِمْ وَ بَوَائِقِهِمْ وَ مَكَايِدِهِمْ وَ مَشَاهِدِ الْفَسَقَةِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ أَنْ أُسْتَزَلَّ عَنْ دِينِي فَتَفْسُدَ عَلَيَّ آخِرَتِي وَ أَنْ يَكُونَ ذَلِكَ مِنْهُمْ ضَرَرًا عَلَيَّ فِي مَعَاشِي أَوْ يَعْزُضُ بِلَاءٌ يُصِيبُنِي مِنْهُمْ لَا قُوَّةَ لِي بِهِ وَ لَا صَبْرَ لِي عَلَى اخْتِمَالِهِ

O Allah<sup>azwj</sup>! I seek Refuge with You<sup>azwj</sup> from the ways of the Jinn and the human beings, and their furies, and their noisy disputes, and their plots, and facing the mischief from the Jinn and the human beings and that they would waver me from my Religion so they would spoil my Hereafter upon me, and that would happen to be harmful upon me during my life-time, or they would present an affliction to hit me from them, there neither being any strength for me with it nor patience for me upon bearing it.

فَلَا تَبْتَلْنِي يَا إِلَهِي بِمُقَاسَاتِهِ فَيَمْنَعَنِي ذَلِكَ عَنْ ذِكْرِكَ وَ يَشْغَلَنِي عَنْ عِبَادَتِكَ أَنْتَ الْعَاصِمُ الْمَانِعُ الدَّافِعُ الْوَاقِي مِنْ ذَلِكَ كُلِّهِ أَسْأَلُكَ اللَّهُمَّ الرَّفَاهِيَةَ فِي مَعِيشَتِي مَا أَتَقَيَّتَنِي مَعِيشَةُ أَقْوَى بِهَا عَلَى طَاعَتِكَ وَ أَبْلُغُ بِهَا رِضْوَانَكَ وَ أَصِيرُ بِهَا إِلَى دَارِ الْحَيَوَانِ غَدًا

Therefore, do not Try me, O my God, with its sizes so that would prevent me from remembering You<sup>azwj</sup> and pre-occupy me from worshipping You<sup>azwj</sup>. You<sup>azwj</sup> are the Rescuer, the Defender, the Repeller, the Saver from all of that. I ask You<sup>azwj</sup>, O Allah<sup>azwj</sup>, for the ease in my living for what remains of my life-time, I can strengthen by being upon Your<sup>azwj</sup> obedience, and reach Your<sup>azwj</sup> Pleasure by it, and by it I can come to the House of (eternal) living tomorrow.

وَ لَا تَزُرْفِي رِزْقًا يُطْعِنِي وَ لَا تَبْتَلْنِي بِفَقْرٍ أَشْقَى بِهِ مُضَيِّعًا عَلَيَّ أَعْطِنِي حِطَاءً وَافِرًا فِي آخِرَتِي وَ مَعَاشًا وَاسِعًا هَنِيمًا مَرِيئًا فِي دُنْيَايَ وَ لَا تَجْعَلِ الدُّنْيَا عَلَيَّ سِحْنًا وَ لَا تَجْعَلْ فِرَاقَهَا عَلَيَّ حُزْنًا أَجْرُنِي مِنْ فِتْنَتِهَا وَ اجْعَلْ عَمَلِي فِيهَا مَقْبُولًا وَ سَعْيِي فِيهَا مَشْكُورًا



And do not Grace me with such a sustenance which would cause me to transgress, and nor Try me with poverty which I would be miserable with, being constrained upon me. Give me an abundant share in my Hereafter, and a capacious living, welcoming, pleasant in my world, and do not Make the world to be a prison upon me, nor Making its separation upon me to be a grief. Rescue me from its strife and Make my deeds therein to be Acceptable, and my striving in it to be grateful.

اللَّهُمَّ وَ مَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ بِمِثْلِهِ وَ مَنْ كَادَنِي فِيهَا فَكِدْهُ وَ اصْرِفْ عَنِّي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَ امْكُرْ بِمَنْ مَكَرَ بِي فَإِنَّكَ خَيْرُ الْمَاكِرِينَ وَ أَفْقَأُ عَنِّي عُيُونَ الْكَفَرَةِ الظَّالِمَةِ وَ الطُّغَاةِ وَ الْحَسَدَةِ

O Allah<sup>azwj</sup>! And the one who intends evil with me, Return it to him with the like of it, and the one who plots against me therein, so Plot (against) him, and Exchange from me its worries from entering upon me, and Plan against the one who plans against me, for You<sup>azwj</sup> are the Best of the planners, and Blind from me the eyes of the disbelievers, and the oppressors, and the arrogant ones, and the envious ones.

اللَّهُمَّ وَ أَنْزِلْ عَلَيَّ مِنْكَ السَّكِينَةَ وَ أَلْبِسْنِي دِرْعَكَ الْحَصِينَةَ وَ احْفَظْنِي بِسِتْرِكَ الْوَاقِي وَ حَلِّلْنِي عَافِيَتِكَ النَّافِعَةَ وَ صَدِّقْ قَوْلِي وَ فَعَالِي وَ بَارِكْ لِي فِي وُلْدِي وَ أَهْلِي وَ مَالِي

O Allah<sup>azwj</sup>! And Send down the tranquillity upon me, from You<sup>azwj</sup>, and Clothe me with Your<sup>azwj</sup> Fortified Shield, and Protect me with Your<sup>azwj</sup> Defensive Veil, and Wrap me with Your<sup>azwj</sup> goodly beneficial health, and Ratify my words and my deeds, and Bless for me regarding my children, and my family, and my wealth.

اللَّهُمَّ مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَغْفَلْتُ وَ مَا تَعَمَّدْتُ وَ مَا تَوَاتَيْتُ وَ مَا أَغْلَنْتُ وَ مَا أَسْرَرْتُ فَاعْفُفْهُ لِي يَا أَرْحَمَ الرَّاحِمِينَ .

O Allah<sup>azwj</sup>! Whatever I have sent forward, and whatever I have delayed, and whatever I neglected, and whatever I deliberated, and whatever I slackened, and whatever I (did) publicly, and whatever I (did) privately, so Forgive it for me, O Most Merciful of the merciful ones!<sup>73</sup>.

<sup>73</sup> Al Kafi V 2 – The Book Of Supplication CH 60 H 26