

Seyyed Mahmoud Madani

Special Salawaat of the month of **SHABAN**



آکپ

Chapter 1

Author's preface

For those of us who want to take a step and get closer to Allah, there is a special and opportune season. In this period of time one's efforts and attempts are more rewarded and the journey towards Allah gets quicker. The scent of divinity and the tune of the Quran are spread everywhere. The golden opportunity of dawn (sahar) becomes more important. Righteous people identify the months of Rajab, Shaban and Ramadan as the spring of the heart.

According to some the Ahadith, the first one is the month of Velayat, the second month is the month of Prophethood and the third month is the month of Allah.

??? ??? ?? ???? ????????? ? ??? ??? ????? (???) ? ????? ??? ??? ????? ? ????? ???
???? ????? ? ? ??? ????? ??? ????? ?? ? ??[1]

It is narrated about the Commander of the Faithful that he would fast in the month of Rajab and he is narrated to have said, "The month of Rajab is my month and the month of Shaban is the month of Messenger of Allah and the month of Ramadan is the month of Allah Almighty."

According to some Islamic scholars, most of the people who wanted to start a special program for refinement of their souls and to purify themselves, implemented a forty day plan within these months.[2]

So the wayfarers towards Allah in the month of Shaban are in the middle of this spring and if they have used the opportunity of Rajab, they have already achieved a certain level of proximity to Allah. They can continue their ways and add to it by prayers, worship and recitation of the Quran. Even if some of us were lazy in the month of Rajab we can make up for our shortage in the month of Shabaan and prepare ourselves for the upcoming month of Ramadan.

The month of Shaban is really valuable and a lot of our Ahadith point to the significance of this great month. Some of our great scholars and narrators of Ahadith like Shaikh Sadooq have gathered these Ahadith in a book and in order to remind ourselves of the high rank of this month we narrate some of them here:

?????? ????? ?? ??? ???? ?????? ???? ???? ? ? ?? ??????? ???? ????? ?????
???? ???? ???? ? ?? ???? ? ???? ?????? ?????? ? ???? ??? ? ?? ??? ???? ????
????????? ? ?? ??? ?????? ??? ?????? ??????? ??????? ? ?????? ?????? ?
?????? ?????? ? ??????? ?? ?????? ?????? ??? ?????? ? ???? ??? ?????? ? ?????? ?
????? ? ?????? ??????? ?? ???? ??????

???? ???? ?? ??? ???? ? ???? ???? ??? ? ??? ?? ???? ???? ?? ??? ????? ?? ??????
?????? ???? ?? ?????? ? ?????? ? ??????? ??????? ?? ? ?? ???

???? ?????? ? ?? ??? ??? ??? ?? ?????? ??? ???? ?? ?????? ???? ???? ?????? ??? ...

? ?? ??? ??????? ???? ?? ?????? ?????? ??????? ?? ????? ??????: ?? ??? ??????? ??????
???? ?????? ??? ??? ?? ?? ??? ? ???? ?? ??????

Sheikh Sadooq narrates from Ibn Abbas with the chain of narration, "In the presence of Prophet Mohammad we discussed the greatness of the month of Shaban. Prophet Mohammad said, "It is an honorable month and it is my month. The carriers of the throne of Allah respect it and know its great magnitude. The blessings for the faithful increase in this month. This month is the month of performing actions, so the reward of good actions is seventy times more (than other months). The evil gets cleansed and sins get forgiven and the good deeds are accepted. Allah is proud of his servants. (In this month) Allah looks at the fast of those who fast and the worship of worshipper and boasts about it to the carriers of His throne."[3]

At that moment Ali Ibn Abutalib stood up and asked, "May my mother and father be sacrificed before you, please tell us some of the virtues of this month so we are encouraged to pray and fast more and strive more in the way of our Beloved Lord." Then the Prophet started with some of the rewards of fasting in this month and said, "Anyone who fasts on the first day, Allah gives him seventy rewards each equal to the reward of one year of worship...." And at the end he said, "Anyone who fasts all the thirty days of Shaban, Gabriel calls out to him from the front of Allah's throne and says, "Start your life anew! Allah has forgiven all the sins that you had done!"[4]

?????? ?????? ?? ??? ??? ???? ? ???? ??? ????-??? ??? ??? ?????????? ? ??? ???
?????? ??? ??????? ???? ?????? ??????? ? ?????? ?? ??? ???? ??? ??? ?????? ? ??? ?????
????? ? ?????: ?????? ???? ??? ??????? ??? ???? ????????? ? ?????? ??? ????? ?? ????? ???

??? ?? ?????? ????? ?????? ?? ?????? ?? ??? ?????? ????? ?????? ?????????? ? ?????: ??
??? ?????? ?????? ??? ????? ? ? ?????? ??? ????? ?? ? ?? ????? ?????? ?? ? ?? ? ????? ??
????????? ??? ?????????? ? ????? ?? ??????

In another hadith Sadooq narrates from our sixth Imam that he said, "My father told me that his father gathered all of his companions on the first of Shaban and he said, "Do you know what month is this month? This month is the month of Shaban. About this month Prophet Mohammad has said, "Shaban is my special month. Be aware and fast in this month to get closer to Allah, for the love of your Prophet."

I swear by Allah who holds my life in His Hand, I heard from my father, Imam Hussein and he said, "I heard my father Ali Ibn Abutaleb say, "Anyone who fasts in this month for the love of the Prophet and wants to get closer to Allah, Allah will make heaven obligatory for him." [5]

About the month of Shaban, the great scholar Ayatollah Mirza Javad Maleki Tabrizi in his book of Almoragbat said,

"This month is extremely valuable for the seekers of Allah. One of the nights that could be the Night of Qadr is in this month. From the time that Adam came to earth, God promised all of His messengers that victory will be in the hands of the man who will be born in this night (the fifteenth night). Also God promised that He will fill the earth with justice after it will be filled with oppression and cruelty."

About the importance of this month it is enough to know that the Prophet has said,

????? ?????? ??? ?????? ?? ?????? ??? ??????"

"This month is my month and may Allah bless those who help me in this month"

Whoever hears this invitation must strive to respond to it and be included amongst the invited ones. His brother and his successor said,

«?? ?????? ??? ?????? ?? ?????? ?????? ?????? ?????? ?????? ?????? ? ??? ? ?????
?????? ?? ??????? ??? ??????? ?????? ?????? ?? ??? ??????»

"I have not missed the fasting in Shaban from the time that I heard someone calling out at the Prophet's order (to encourage people for the fasting in Shaban) and I will not miss it until the end of my life Insha'Allah".

By this hadith you can understand the significance of fasting over praying, donation and other good deeds. [6]

One of the Mostahabaat that are highly encouraged in this month is a Salawat that has been narrated from Imam Zein Al-Abedin. This salawat is not only a religious masterpiece or a lovely supplication with Allah, but it is also a deep sea of theology and knowledge. Its teachings are primarily about the Imamate and its high position in Islam.

I had a chance to speak on Iran's national TV about the Salawat Shabaniyeh but unfortunately the program was very short and the information that I could gather from the Quran and Ahadith was more than could be delivered in the program. So, I decided to publish it in a small booklet for anyone who wants to take benefit from the seas of the knowledge of the AhlulBayt.

The fourth of Shaban 1428 A.H
Sayed Mahmoud Madani

1] 57 [2]Ayatollah Javadi Amolli [3] ????? ?????? ??????? ? [4]
????????????????????? ? : 56 [5] ?????????????????????? ? : 62????????????? ? [6] 166

The translation

O my Allah send blessings on Muhammad and on the descendants of Muhammad, the evergreen tree (outcome and end) of (the toil of) Prophethood, the destination of the Divine messages, the academy where Angels came to learn and know, the depository of wisdom, the people of the House of "Wahi" (the Divine Revelations).

O my Allah send blessings on Muhammad and on the descendants of Muhammad, an unsinkable sailing ship afloat over the fathomless deep waters of the seas; whosoever gets into it is saved and whosoever stays away is drowned; whosoever steps in front of them misses the aim and goes astray, whosoever lags behind wanders in wilderness. Whosoever holds fast to them reaches the destination.

O my Allah send blessings on Muhammad and on the descendants of Muhammad, a safe sanctuary, a relief for the worried uncared-for destitutes, a refuge for the fugitives running away from tyranny, an asylum for the banished and hunted, seeking shelter.

O my Allah send blessings on Muhammad, and on the descendants of Muhammad, a great many blessings, a stimulation for inner joy and peace of mind to them, a fulfilment of the obligation unto Muhammad and the children of Muhammad, duly decreed as a duty by the authority and power Thou commands, O the Lord of the worlds.

O Allah send blessings on Muhammad and on the descendants of Muhammad, the good, the attested by Thy witness, the high-minded chosen in preference by Thee, whose right has been declared a must for all to accept, to obey them to love them has been made obligatory under Thy commands.

O my Allah send blessings on Muhammad and on the descendants of Muhammad and cultivate in my mind and heart obedience unto Thee, do not let me put myself to shame by acts of disobedience, make me feel compassion and assist the unfortunate people who do not receive enough from Thee, with the provisions Thou has made available to me, more than I need, (to justify that) Thou rightly selected me as a channel and has kept me alive under Thy protective cover.

This is the month of Thy Prophet, the Messenger-in-chief, the month of Shaa'baan surrounded by Thy mercy and blessings from all sides, in which the Messenger of Allah (peace and blessings of Allah be on him and on his children) used to exert himself willingly in the matter of

fasting and praying in its days and nights, to show his humility before Thee for the respect and honour Thou bestowed on him, until his last breath.

O Allah help us to model our conduct on his "way of life" and obtain the intercession he is entitled to put forward.

O my Allah select him as my advocate to speak in favour of me, establish him for me a medium unto Thee, the sure and smooth approach; and make me follow in his footsteps till I stand before Thee on the Day of Judgement, Thou pleased with me, my mistakes overlooked, because Thou has found me worthy of Thy mercy and indulgence, and allowed me to take quarters in the eternal land of bliss and happiness in the neighbourhood of the select good.

Chapter 3

FIRST CHAPTER: SALAWAT

The first phrase that frequently gets repeated in the beginning of each paragraph is Salawat, and in one paragraph it comes with detail.

(????? ?? ??? ????? ??? ????? ????? ????? ????? ????? ????? ????? ?????)

There are some points to be mentioned about these phrases:

THE ROOT AND THE FOUNDATION OF SALAWAT

In the Surah of Ahzab, God Himself and His Angels send salawat on our prophet, and the Quran has ordered us to send Salawat as well.

[1] ????? ?????? ?? ?????????????? ?????????????? ?????? ?????????????? ?? ?????????? ?????????? ?????????? ?????????? ?? ?????????? ??????????

Allah sends His Salawat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salawat on (ask Allah to bless) him and be totally obedient to him.

The prophet has been awarded such a high status, that the Creator of the universe and all the angels who are responsible to manage the orders of Allah in the world send Salawat on him. When the believers send Salawat on the Prophet (and obey his commands), they harmonize with the message of the universe.

We must bear in mind that when we say Allah sends Salawat it means that He is sending blessings, but when creatures send Salawat it means, they ask for blessings.

Also the word "?????" indicates Allah and angels *continuously* send their blessings to his messenger.

????? ? (56)[1]

REWARDS FOR SALAWAT

We have lots of Ahadith about the rewards of salawat. Some Islamic scholars have even written books about it and gathered different salawat that are narrated by Ahlul Bayt. They have even written poetries on Salawat to show their love for the Prophet and Ahlul Bayt such as following:

1.)

-????? ?????? ??????? ????? ??? ??????? ?? ???? ??? ?????? ???? ?? ???? ??
???? ?????? ??????? 368.

Salawat Al-Faraj va Adeyateha by Sheikh of Qom Abe Al-Hassan Mohammad Ibn Ahmad Ibn Davood Al-Qomi passed away in 368 H

2)

-???????? ? ??????? ??? ???? ??????? ? ??? ?????? ??????? ?????? ?? ?????? ????
????? ???? ?? ???? ?? ??????
?????? ??????? 672 .

Al-Salawat va Tahiyat ala Ashrafe Al-Baryyat va Aleh Al-Aemat Al-Sadat by Khajeh Nasir Al-din Mohammad Ibn Mohammad Ibn Al-Hassan Al-Toosi passed away in 672

3)

-???????? ? ??????? ?????? ???? ???? ???? ???? ??????? ??????? 1091
Al-Salawat va Al-Tahyyat by great narrator Feyze Kashani passed away in 1091

4)

-???????? ? ??????? ?????? ??? ?????? ?????? ??????????????? ??? ?????? .
Al-Salawat va Al-Tahyyat by Alam Al-Huda the son of Feyze Kashani. In this book he has gathered various kind of Salawat that are narrated from Ahlul Beyt and also the Salawats that other scholars of Shia have invented. He also came up with some Salawat that he invented himself.

5)

????? ? ?????? ?? ?????? ?????? ???? ?? ??? ?????????? ?????? ??????? ?????? .
Salawat and its reward in Persian by Seyed Mohammad Ibn Zeyn Al-Abedin Al-razavi with the nickname of Fanayi

6)

- ??????? ???????

????? ???? ???? ?? ?????? ???? ?? ?????? ???? ?? ??? ?????? ?? ?????? ??????

Poetry Salawat by Mohsen Ibn Al-Mola Samie Ibn Al-Mola Hussein
Ibn Alam Al-Huda Ibn Al-Mohadeth Al-Feyz. The poem starts with:

?? ??? ???? ?????? ?????? ?????? ???? ???? ???? ? ???? ?

O, lord I swear by the right of Mohammad the master, close to you,
beloved to you, chosen by you and the last prophet

????????? ?????? ?? ??? ?????? ?? ??? ??? ????? (???? ??????)? ????:????: «??? ??? ?????? (??? ????? ????? ? ???) ????????? ????????? ?????? ?????? ?? ??? ??? ?????? ?????? ?????? ??? ?????? ?????? ??? ?????? ?? ??? ?? ?? ????????????? ? ?? ??? ??? ??? ??? ?????? ??? ??? ??? ?????? ?????? ?????? ?????? ? ?????? ????????????? ?????? ?? ?????? ?? ??? ??? ?????? ?????? ?? ?????? ?????? ? ?????? ? ??? ??????».[3]

Alameh Bahrani narrates from Abu Basir from Abu Abdullah (Imam Sadeq), “When you say the name of the Prophet, send lots of Salawat on him. Indeed, whoever sends one Salawat on the Prophet, Allah will send a thousand Salawats on him in the form of a thousand queues of angels and nothing from God’s creation remains unless it will send Salawat on that servant. So, whoever does not like to send Salawat, he is the ignorant and arrogant. Truly Allah and his Prophet and his Ahlul Beyt abandon him and hate him”

Hadith 4:

????????? ?????? ?? ?????? ?? ?????? ?? ????????? (????????? ?????????)? ????: «?? ?? ?????????? ??? ?????? ?? ?????????? ??? ?????? ? ?? ?????? ? ?? ?????? ?????????? ?????????? ?? ?????????? ?????? ??? ?????? (??? ?????? ?????? ? ???) ?????????? ?????????? ?????????? ?? ?????????? ??????????».[4]

Alameh Bahrani narrates from Mohammad Ibn Moslem from Imam Baqer or Imam Sadeq with the chain of narration, there is nothing heavier than Salawat in the scale of actions.

Hadith 5:

????????? ?????? ?? ?????? ?????????? ?? ??? ??? ?????? (????? ??????) ?????: «??? ?????? ?????? ?????? ?? ? ?? ?? ?????? ?? ?????????? ??? ?????? ??? ?????? ? ?? ??????».[49] 489

Alameh Bahrani narrates from Safvan the owner of camels with the chain of narration from Imam Sadeq. He said, “All supplications to Allah will remain in a veil from the sky until a Salawat is sent to Mohammad and his Households”[5]

[1] ?????? ?????????? ? 8 ?579

[2]

????????? ?? ?????? ?????????? ? 4 ? 49????????? ?? ?????? ?????????? ? 4 ? 49[3]

[4] ?????????? ? 4 ? 490[

5] Same book 489

PROPHET'S AWARENESS FROM OUR SALAWAT

All of these orders and recommendations raise a question in our mind, 'Is the Prophet aware of our Salawat and does he respond when we express our love to him, or is it that we just send Salawat to a dead person?'

The Prophet replies to these Salawat and the answer comes from Quran. The Prophet's life is like what Quran says about martyrs: "They are alive and provided by sustenance from their lord".

The visiting of the grave of the Prophet and requesting from him in the eyes of Ignorant Wahhabis is a heretical mistake. This ideology contradicts what Quran has told us. On the other hand, the daily prayers in all the Islamic sects have the Salam to Prophet Mohammad. So if saying Salam to Prophet is considered 'Shirk' (unIslamic) then even the daily prayer is 'Shirk' and Allah Himself has ordered us to do 'Shirk'. Contrarily, in the Ahadith of the immaculate Imams, the truth of this life is revealed and they have pointed to the bilateral and emotional relationships. Look at this beautiful hadith to understand the depth of this relationship:

????????? ????? ?? ??? ????? (???? ??????)? ??? : «?? ???? ?? ?????????? ??? ????? ?? ?????? ?? ?????? ?????????? ????? ?????? ??? ???? ?????????? ??? ??? ?? ?????????? ?????: ??? ????? ??? ????? ? ??? ? ????? ??? ? ??? ??????: ? ????? ??????. ?? ????? ??????: ?? ????? ?????? ?? ????? ?????? ??????. ????? ???? ???? (??? ????? ???? ? ???): ? ????? ??????».[1]

Al-Bahrani narrates with a chain of narration from Abu Jaffar (Imam Baqer), one angel from God's angels asked God to give him the ability of hearing all the sayings of Allah's servant and God gave him this ability. This angel will last until the end of time. There is no one who says: 'the peace and the passage of Allah to Mohammad and his households' unless this angel will say: 'peace be upon you'. The angel will then convey the peace and greeting to Prophet Muhammad who will reply peace and greetings to him.

[1] ????????? ? 4 ? 489

[1] ?????????? ?91 ?61[2] ????? ?????? ?? ????????????? ?????????? ?????
?????????? ?? ????????? ?????????? ????????? ????????? ????????? ?? ?????????
????????????[3] ????????????? ?91 ?61[4] This hadith is regards to the Suratul
Aaraf verse 172. ??????? 4 ? 448[5] ??????? 4 ? 448

Chapter 4

SECOND CHAPTER: DIVINE KNOWLEDGE

?????????? ????? ????? ?????????? ?? ??? ?????????? ?????????? ?????????????? ??
????????? ?????????????? ?? ??????????? ?????????????????? ?? ?????????? ?????????? ??
???????? ????????? ???????????

This phrases points out one of the most important special characteristics of Ahlul Beyt;

The root and the origin of the Ahlul Beyt's knowledge and that they are the scale for measuring the right and wrong and are the straight path away from the deviation.

Without doubt, we need knowledge and cognition for everything we do and it is attained in three ways:

1. Experiences

The information that comes through experiences makes up a great part of valuable human knowledge but it has boundaries. For example:

1. Some of the greatest incidents of the world are not repeatable and we cannot experience them.
2. Knowledge gained through experience is never flawless or perfect. It has happened many times that after years we reach a point where what we thought was fact turns out to be untrue. There are lots of medicine or chemicals that are tested and recognized as harmless but after years we diagnose their harmful effects. This is because we do not have domination on all the dimensions of an experience. Another example is of medicines that are on the shelves but because of the side effects they have to be confiscated or banned.

So, to traverse the way of life we cannot depend completely on our experiences. It does not lead us to the secrets of this world and we cannot search the chambers of this life with this dim light.

1. Wisdom

As we read in Hadithe Qudsi the most valuable creation of Allah is wisdom.[1]

The foundation of our beliefs is wisdom and logical reasoning, but wisdom has few certain and general judgments. The human intellect cannot tell us how we must eat, how we must wear, whom we can have a relationship with, and what kind of economic and political system we must chose. In such uncertain rules and commands we cannot find a common answer because every philosopher and politician gives different solutions. Every philosopher disapproves of the previous one, and so we are unable to find a common ground to answer such questions relating to our life. We also need a foundation that can answer the common aspects of our life and meanwhile it must be adoptive to different special situations of each society. So, with the general rules of wisdom we cannot find our way in the maze of life.

[1] " "?? ????? ????? ??? ??? ??? ?????? ? 1? 10"there is nothing more beloved to me like you(wisdom)"

REVELATIONARY TEACHINGS

God as the creator of world knows the best way a human being can live on Earth.

(???????? ? ? ? ? ? ????????? ??????. ????? 14)

(Does he not know the one He Himself has created? And He is the knower of the subtleties, the aware). So, everyone in all aspects and to know right from wrong and to recognize the straight path must embrace whatever God reveals for us.

The special characteristics of Ahlul Beyt that make them superior above all the other scholars and other ideological leaders is the source of their knowledge. They receive their knowledge from revelation. They are the destination of the Divine messages and also where the angels descend to.

DEPTH OF KNOWLEDGE

We cannot understand the quality of their knowledge and only someone in the same position can explain it. So, for our understanding of the greatness and depth of their knowledge, we have to refer to the following Ahadith:

? ?????? ????? ?? ????????????? ???? ?????? ????? ?????? ?????? ?????? ?????? ?
????? ????????????? ?????? ??????? ?? ?????? ????????????? ?????? ????????????? ??
?????? ?????????? ??????????? ?? ?????? ?????????? ?????? ?????????????? ??
?????????????? ?? ??????????? ?? ?????????? ?? ?? ?????????????? ?????? ??????
????? ?????? ?????? ?????????? ?????? ?????? ?????? ??? ?????????? ??????
????????? ??????? ?????????? ??????? ??????? ??????? ?? ??????? ??????? ???????

[1]

Kuleiny with the chain of narrations narrates from Mufazal Ibn Amr from Imam Sadeq: "Solomon inherited from David and Prophet Muhammad inherited from Solomon and we inherit from Prophet Muhammad. Truly the knowledge of the Testament, the Bible and the Psalms and the explanation of whatever is in these books is with us." Mufazal said, "This is the greatest knowledge!!!" Imam replied, "This is not. The true knowledge is the one that is inspired (to us from Allah) every second of every day.

???????? ?????? ??? ?????????? ???? ?????? ?????????? ? ?????? ?????? ?????? ?????????
???????????????? ?????? ??????????? ?? ??????????? ?????????? ?? ?????????? ?????? ???????
????? ?????????? ??????? ?????????? ??????????????? ???? ?????????? ??????????????? ???
?????????? ?? ??????? ?????????? ?????????????? ??????? ?????????????? ?????????????
?????? ?????????? ?????????????? ?????? ?????????? ?????????? ???? ?????????? ?????????? ?? ???????
????????????? ???? ?????????? ?????????????????? ?????????? ?? ?????????? ?????????? ?? ???????
????????? ??????? ?????????? ?????????? ?????????????????? ???? ??? ??????? ?????????????
????????????? ?? ??? ??????? ?? ??? ?????????? ?????????? ?????????????? ??????????????

[2]

Kuleiny with the chain of narration narrates from Jaber Ibn Abdullah who narrates from Imam Baqer who said: "The great name of Allah is seventy three letters and Asef (the minister of Solomon who brought the throne of the Queen of Saba in a blink of an eye) knew one letter of that. And with that one letter he travelled the earth and brought the throne to Solomon. However, we know seventy-two letters and Allah chose to keep one letter for Himself as it represents His special knowledge. There is no power and will except almighty God."

Nofely also narrates a similar Hadith from Imam Askari.[3]

- [1] ?????? ? : 1 ? : 225
- [2] ?????? ? : 1 ? : 230
- [3] ?????? ? : 1 ? : 231

Kuleiny narrates with the chain of narration from Abu Basir. He said, I told Imam Sadeq: May Allah sacrifice me over you, I want to ask you something. Is there anyone in this room who would hear me? (He was blind and he wanted to ask about eavesdroppers) Imam Sadeq checked behind the curtain in the room and said, "Abu Basir! Ask what you want." I asked, "May I be your sacrifice; your Shia say that the Prophet opened a door (of knowledge) to thousand doors. Imam said, "Prophet opened thousand doors (of knowledge) to thousand doors." Abu Basir said, "This is knowledge!" The Imam stared at the earth for a moment and then he said, "It is knowledge but not the one." Then he said, "O, Abu Basir, We have Jamee and who knows the Jamee!" I asked, "What is Jamee?" he said, "It is a book (on a roll) and its length is equivalent to seventy arms of the Prophet's arm and it includes what the Prophet had said which Ali Ibn Abu Talib had written down. This book includes all the Halal and Haram and all of people's needs, including the mention of even the scathe of a small scratch." Then he patted me and asked, "If you let me?" I answered, "May my life be sacrificed for you. You may do as you wish." He then squeezed my hand and said, "Even the scathe of this has come in this book." I said, "This is knowledge." He said, "This is knowledge but not the one." Then he was quiet for a moment and then said, "We have Jafr." I asked, "What is Jafr?" He answered, "It is a book on leather and in it there is the knowledge of Prophets and their ancestors and the scholars of Bani Esrael that have passed." Then I said, "This is knowledge." He said, "This is a great knowledge but not the one." Then he was quiet for a moment after which he said, "We have Book of Fatima and they do not know what the book of Fatima is." I asked, "What is the book of Fatima?" He answered, "It is a book three times bigger than the Quran but it does not have even one letter of the Quran". I said, "This is knowledge" he said, "This is knowledge but not the one." Then he became quiet for a while and then continued, "Knowledge of what ever has passed and whatever is going to come until the Day of Judgment is in our hand" I said, "This is knowledge." Then he said, "This is knowledge but not the one". I said, "May my life be sacrificed for you, but what is knowledge?" he said, "Whatever comes to us, day and night one after another, until the day of judgment"

We also have this fact reiterated in the Zeyarat of Jamee Kabireh where it says, "...right is with you and between you and from you and (what) comes to you" and also in the Zeyarat Alyasin, "...right is what you like and wrong is what you dislike". In these phrases Imam Sajjad says,

?????????? ????? ????? ??????????? ?? ??? ??????????? ?????????? ??????????????? ??
?????????? ??????????????? ?? ?????????????? ?????????????????? ?? ?????????? ??????????? ??
???????? ??????? ????????????

May Allah send your peace and passage to Mohammad and his households (for they are) the tree of prophet hood and (they are) the location of the message and the resort of the angels, and the mine of knowledge and the household of revelation.

[1] ?????? ? : 1 ? : 240

THIRD CHAPTER: WELFARE AND CONFIDENCE

????????? ????? ????? ?????????? ?? ??? ?????????? ?????????? ?????????????
??? ?????????? ?????????????? ?????????? ??? ?????????? ?? ?????????? ???
????????? ?????????????????? ?????? ?????????? ?? ?????????????????? ?????????? ?????????
?? ?????????? ?????? ??????

In this paragraph Imam Sajjad mentions another Excellency of the Ahlul Bayt. This important characteristic of the Ahlul Bayt is that welfare, security and safety is in companionship with them.

In human life, paths that lead us to the right way are limited but deviation has many paths and trails. Maybe it is because of this that the word of light in Quran is always singular but the word of darkness is always in its plural form. The straight path is always one but the paths that mislead and deviate are so many. It is of utmost importance that the wayfarer chooses the right path, for if the path is wrong, all attempts and efforts will create more distance and cause more harm.

It is because of these risks that Quran and Ahadith have paid so much attention to the introduction of the safe path and the true guide. And that path lies in holding the hands of those whom Allah has purified from every evil and uncleanness.

???? ???? ????? ???? ????? ??? ????? ????????? ???????[1]

[1] ??????? 33

heard your Prophet say, "I have left two things amongst you. If you hold on to them you will not go astray; The Book of God and my Household."

When Abuzar returned to Medina, Othman called for him and interrogating him, asking him, "What made you give a speech in Hajj?"

Abuzar replied, "That was the order of the Prophet".

Othman asked, "Do you have any witnesses?"

Imam Ali and Meqdad testified for him and the three of them left. When they had gone a bit far, Othman said, "This man and his two friends think they hold a high rank."

This particular event has also been narrated differently with the addition of an important point.

Sheikh Toosi in his book of Amali narrates with a chain of narration from Rafee, the slave of Abuzar. Abuzar climbed the stairs of the Kabah and held the ring of the Kabah's door. He leaned to the door and said, "O People, those who know me, know me and for those who do not know me, I am Abuzar. I heard from the Prophet that he said, "Truly my Household among my Ummah is like the ship of Noah for his Ummah. Whoever gets on board will survive and whoever leaves it will be drowned." Also I heard the Prophet say, "Make the position of my Household among you as your head is for your body and like your eyes are for your head. A body is not lead except by the head and the head is not lead except by the eyes."

Ibn Abbas has also narrated a Hadith that explains the position of the Ahlul Bayt.

?????? ???? ???? ?????? ???? ??????? ???? ????? ????????? ?????:????
?????? ??????? ?????????? ???? ????? ????????? ???? ??????? ????? ??????????
????????????? ?? ?????? ?????????? ?? ????? ????????? ?????????????? ?????? ????
?????? ?????????? ?? ?????? ???? ??????? ?????????? ?? ?????????? ?? ??????????
????????????? ?????? ?? ?????? ??????? ?????????? ????? ?????????? ?? ?????? ???? ?????? ??
????????? ???? ??????? ?? ?????????????? ?????????????? ?? ?????????????????? ??????????????
?? ?????? ?????????? ?????????? ?? ?????????????? ?????????? ?????????? ?????? ????
????????????? ?? ?????? ???? ?????????? ?? ?????? ???? ?????????????? ?? ?????? ????
????????????? ?? ?????? ???? ?????????? ?? ?????? ???? ?????????????? ?????????? ?? ??????
????????????????? ???? ?????????? ?????????? ??????? ?????????????? ?????? ???? ??????????
?????? ?? ???? ?????????? ?????????? ??????? ?? ?????????????? ?????????? ??????????????
????????????? ?????? ??????? ?????????? ??????? ??????? ?????????????????? [3]

Allamah Majlisi narrates with a chain of narration from Saeed Ibn Jubair from Ibn Abbas. The Prophet told Ali Ibn Abutalib, "O, Ali I am the city of wisdom and you are its gate and no one can enter this city unless he passes through its gate. Those who think they love me and they

hate you, they are lying. Because you are from me and I am from you. Your flesh is from me, your blood is from my blood, and your soul is from my soul. Your secrets are mine and your apparent is mine. You are the leader of my Ummah and my successor after me. Whoever obeys you is privileged and whoever disobeys you is unfortunate. Whoever loves you will be benefitted and whoever hates you is a loser. Whoever accompanies you will reach the destination and who maintains distance from you will be destroyed. You and the Imams from your descendants are like the ship of Noah. Those who get on board this ship will survive and those who are left out of the ship will perish. And you are like stars. Till the Day of Judgement, whenever one of them sets, another one rises.”

[1] ????? ? 23? 119

[2] ????? ? 23? 123

[3] ????????????? ? : 23 ? : 126

HAZARD OF DEVIATION

The threat of deviation is explained in the book of Kashful Haq by Al-lamah Hilli by narrating a Hadith from Hafiz Ibn Muhammad Ibn Musa Shirazi. This hadith comes in a book compiled by Hafiz Ibn Muhammad from the twelve Tafsir[1]

.....

???????? ?????? ??????? ????????? ?? ?????? ?????????? ??? ??????? ????????? (?) ???
?????????????. ??????? ??? ?????? ?????????? ?????? ??????? ??????? ?????????????
????????? ?? ?????????? ?????????? ?????????? ?????????? ?? ?????????????? ???
????????????? ?? ?????? ?????????? ??????? (?) ?????????????? ?????????????? ?? ??????????
????????????? ?????????? ?????????????? ?? ?????????????? ??? ?????????????? ?? ?????? ??????????
????????????????? ?????? ?????????? ?? ?????????????? ?????????????? ?????????? ?????????????? ??
????????????????? ??? ??????????. ?????????? ??? ?????????? ?????????? (?) ?? ???
?????????????????. ?????????? ?????????????????????? ?????? ??????? ?????????? ?? ?????????????????
????????????????? ?????????? ?????????????? ??? ??????? ?????????????? ?????????? ??????????. ?????????
?????? ?????????? ??? ?????????? ?????? ?????????????? ?????????????? ?? ??????????????????. ??????
?????? ?????????? ?? ?????????? ??? ??????? ?????????? ?????????????? ?????????? ??????????
????????????????????? (?) ?????????? ?????????????[2]

Anas Ibn Malik narrates, "We were in the Prophet's presence and we discussed the prayers, fasts, donations and Zakat of someone. The Prophet said, "I do not know him." I said, "O, Messenger of Allah, he is one of God's servants in that he always prays, glorifies, sanctifies and mentions Allah's uniqueness." The Prophet again said, "I do not know him". Suddenly that man entered from the door. We said, "This is the man". The Prophet looked at him and said to Abu-Bakr, "Take my sword and go to this man and kill him because he is the first man of Satan's party". Abu-Bakr followed him and entered the mosque but he saw him in Ruku. He said, "I swear to God that I will not kill him because Our Prophet prohibits killing those who pray" Then he returned to Prophet and said, "He was praying". The Prophet said, "Sit down! You cannot do it. Omar! Get up, take my sword from Abu-Bakr and kill him". Omar says, "I took the sword and I entered the mosque I saw him in prostration. I told myself that the one who is better than me did not kill him," and he returned to Prophet and said, "O, Prophet! I saw him prostrating". The Prophet said, "Sit down! You cannot do it. O, Ali! You can kill that man. Go and if you see him kill him because if you kill him my Ummah will not diverge. Imam Ali says, "I took the sword and entered the mosque but I did not see him, so I returned to Prophet and I said, "I did not see him". The Prophet said, "O, Aba Al-Hassan the Ummah of Moses turned to seventy one sects. One of them will survive (from Hell) and the rest of them will be in hell. The Ummah of Jesus turned to seventy two sects. One of them will survive (from Hell) and the rest of them will be in hell. My Ummah will turn to seventy three. One of them will survive (from Hell) and the rest of them will be in hell." Imam Ali said, "O, Messenger of Allah, which sect will survive?" The Prophet said,

"The group that holds on to what you and your followers hold on to." Allah descended the ninth Ayah of Surah Al-Haj[3] about that man. He was the first man of companion of heresy. Ibn Abbas says, "I swear to God, Ali killed him in the battle of Siffin".

?????? ???? ????????? ???????????? ??? ?????? ?????????????? ??? ???????????
????? ?????? ?????????????? ? ???? ?????????????? ???? ???????????? ???? ????????? ????
?????????? ???? ?????????? ?????????????????? ???? ???????????? ???? ???????????
????????????????????? ???? ?????? ?????????? ?????????????????? ???? ?????????? ??????????????
????? ?????????? ? ?????? ?????? ?????????? ???????????? ???????????????? ?????????? ??????
????????? ?? ??????????? ?????????? ?????????? ?????????? ?????????? ?? ??????????????
????????????? ?? ?????????????? ?????????? ?????????????????????? ?????????????????????? ??
????????????????????? ???? ?????????????? ?? ??? ?????????????? ?????????????????? ??????????????
??? ?????????????? ???? ??????????? [4]

Finding the correct path and holding on to it is a recurrent theme in our Ahadith. Ali Ibn Muhammad Khazaz in his book of Kefayah narrates from Imam Ali, "The Messenger of Allah said, "My Ummah will be in seventy three sects. One of them will get to salvation and the rest of them will perish. Only those who hold on to your Velayat (successorship) and benefit from your knowledge and do not follow their own opinion will succeed. (Those are the ones who) no one can find fault in them."

In the Salawat, this phrase tells us the above facts in the form of metaphors:

????????????? ?????? ?????? ?????????? ?? ??? ??????????
????????????? ?????????????? ??? ?????????? ?????????????????? ?????????? ???? ??????????
?? ?????????? ???? ??????????
????????????????????? ?????? ???????? ?? ?????????????????? ?????????? ?????????? ??
????????????? ?????? ????????

O my Allah send blessings on Muhammad and on the descendants of Muhammad, an unsinkable sailing ship afloat over the fathomless deep waters of the seas; whosoever gets into it is saved and whosoever stays away is drowned; whosoever steps in front of them misses the aim and goes astray, whosoever lags behind wanders in wilderness. Whosoever holds fast to them reaches the destination.

[1] There are twelve Tafasir by twelve senior scholars of Shia. They are the Tafsir of Abi Yaghub Ibn Sufyan, Tafsir of Ibn Jreih, Tafsir of Maqatel Ibn Suleyman, Tafsir of Vakie Ibn Jarah, Tafsir of Yusuf Ibn Musa Al-Qatan, Tafsir of Qatadeh, Tafsir of Abi Ubeideh Ibn Sallam, Tafsir of Ali Ibn Harb Al-Tayee, Tafsir Al-Suda, Tafsir of Mojahid, Tafsir of Moqtil IBn Hayan, Tafsir of Abi Saleh.

[2] ??????????? ? : 30 ? : 336

[3] ??????? ????????? ????????? ??? ??????? ??????? ???? ??? ??????????? ???????
????????????? ??????? ?????????????? ????????? ?????????????????

9. Bending his neck in pride (far astray from the Path of Allah), and leading (others) too (far) astray from the Path of Allah. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

[4] ????????????? ? : 27 ? : 50

Chapter **6**

FOURTH CHAPTER: REFUGE AND RECOURSE

?????????? ????? ??????????? ?? ?? ??????????? ??????????? ??????????? ??
???????? ????????????????? ????????????????? ?? ????????? ????????????????? ?? ?????????
????????????????????

UNIQUENESS AND RECOURSE

The most fundamental belief that has superiority and prominence is uniqueness of God or as we call it Tawhid. This principle means that you must not worship anyone and there is no creator for this world and there is not any power except Allah. (?? ???? ??????? ? ? ?????? ?????? ????????? ?????? ?39)

“It is as Allah has pleased. There is no power save in Allah”[1].

Likewise believing in every indecent power and effect besides Allah is also heresy. However while guarding our thoughts from heresy we must also keep in mind that the wisdom of Allah dictates that He chooses an instrument to get every job done. For example the power of healing is in the Hand of Allah but for curing any diseases we must go to doctors and use medicine. We must keep in our mind that the power of the mind of that doctor and the effect of that medicine is also by Allah. Another example that we must keep in mind is that the Sustainer of all creatures is Allah. “Surely Allah is the bestower of sustenance”[2] But we must strive and work for the attainment of our sustenance.

Similarly, in the spiritual wayfaring there are some spiritual actions that God prescribes for getting closer to Him. Dua is one of the important ones. “Say: My Lord would not care for you were it not for your prayer; but you have indeed rejected(the truth) so that which shall cleave shall come”[3]

Another one or maybe the most important one is intercession and the phrases from the Salawat mentioned at the beginning of this chapter highlight this.

[1] (?? ???? ??????? ? ? ?????? ?????? ?????????? ?????? ?39)

[2] ?? ???? ? ? ?????? ? ? ?????????????? ?????????? 58

[3] "???? ? ? ?????????? ?????? ?????? ??? ? ? ?????????? ?????? ????????????? ?????????? ?????????? (77)?????????"

INTERCESSION IN THE HOLY QURAN

The Holy Quran enunciates resorting to Prophet and says,
" ?? ?????????? ??? ???? ???? ???? ???? ???? ???? ? ? ????
????????? ??? ???? ???? ???? ???? ???? ???? ???? ? ?
????????? ???? ???? ???? ???? ???? ???? ???? ? " [1]

If when they had been unjust to themselves, (they) had come to you (Muhammad) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One who accepts repentance), Most Merciful.

Also in another Ayah it says:

"????????? ???? ???? ???? ???? ? ? ???? ????
????????? ? ???? ? ? ???? ???? ????[2]"

O you who believe! Do your duty to Allah and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.

Muslims throughout history have spent their money, time and even given up their lives to execute the Quranic order. It has always been a prevalent tradition among Muslims to visit the tomb of our beloved Prophet and his Ahlul Bayt. The aversion shown towards this act by a small group in the name of Wahabism (that was made up two centuries ago by provocation of an English spy) is not something that can stand against this deep-rooted tradition.

[1] (64) ??????

[2] (35) ?????

INTERCESSION IN AHADITH

In the Ahadith of the Prophet and the Ahlul Bayt, intercession is strongly recommended and it has been constantly repeated in their stories and traditions. There are many examples even from the resources of the scholars of the Ahle Sunnat. Here we mention just two of them.

Hakim Neyshabori in the book of Mostadrak narrates from Omar, "The Prophet said, "When Adam made that mistake, he told Allah, "O My Lord, I ask you by the name of Mohammad to forgive me." Allah replied, "How do you know him notwithstanding I did not create him yet?" Adam said, "When You created me by Your Mighty Hand and you blew your spirit into my body, I looked to the pillar of Your Throne and I saw these words "There is no lord but Allah and Muhammad is Allah's Messenger." So I understood that Muhammad is the most beloved creature to You because You put his name beside Yours" Allah addressed him and said, "You are right. He is the most beloved to Me and because you have asked forgiveness in his name I will forgive you and if Muhammad would not have existed I would not have even created you." [1]

The matter of intercession is definite and accepted between all Muslims and it is not a recent issue. In history we see when Mansor Al-Abassi went for Hajj, he went to Medina to visit the Prophet's tomb. Malik Ebn Anas, the leader of the sect of the Maleki, told him, "Reduce your voice because respecting the Prophet is essential whether he is dead or alive." Al-Mansor asked him, "When I am praying or reciting Dua, should I face the Prophet's grave or the Qibleh?" Malik said, "Why would you want to turn your face away from the Prophet whereas he is your interceder and the interceder of your Father Adam to Allah. Face him and ask him for intercession because Allah has said, "If when they had been unjust to themselves, (they) had come to you (Muhammad) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One who accepts repentance), Most Merciful" [2].

Nevertheless, in the Shia theology, the issue of intercession has more depth and is more widely discussed.

???????? ???? ?????? ??? ??????? ?????????? ???? ?????????? ??????????????
????? ?????????? ????????????? ? ????????? ?????? ????????? ?????? ?? ?????? ?????????? ???
?????????? ?? ?? ??????? ???? ???? ?????????????? ??????????? ?????????? ??? ??????????????
?????? ??????? ???? ?????????????? ?????????????? ?????????????? ?????????????? ??????????????
????????????????? ?????????????? ?????????????????? ??????? ?????????????????? ??????? ?????????????

????????? ?????? ?? ?????????????? ??????? ?????????? ?? ??????? ?????????? ??
???? ?????????? ?????????????? ?????????? ??? ?????????????? ?????? ???????
????????????????? ??? ?????????? ?????????? ?????????? ?????????? ?????? ?????????????
????????????? ?????????? ??????? ?????????? ?????????????? ?? ?????? ?????????????????
????????????????? ?????????? ??? ?????????? ??? ?????????????? ??? (?????????????????
????) ?????????? ?????????? ?????????? ?? ?????????? ?????????????????? ??? ??????????????
??????????

In a hadith, Ibn Fahd Helly narrates with the chain of narration that Sal-
man says, "I heard from the Prophet, "God says, "My servant, if
someone is in great need of you, you will not fulfil his need unless he re-
sorts to your beloved. Then out of respect you give his need. Thus the
most beloved and the most preferred people to me in this world are Mo-
hammad, his brother Ali and his successors. They are your interceders to
your God. So anyone who has a wish to make a profit or has a calamity
that he wants to avoid should ask Me by the name of Muhammad. Then
I will give him what he wants in the best shape." This hadith has been
narrated in the Tafsir of Imam Hassan Askari[3].

There are other kinds of Ahadith about intercession as well that an-
nounce a way of resorting such as the following.

????????? ?????? ??? ?????????????? ?????? ?????? ?? ?????? ?????????????? ? ?????? ??????
????? ?? ?????????????? ?????????? ?????????? ?????????? ?????????? ?????????????? ?????????
????????????????? ?????????? ?????????????? ?? ?????????? ?????????? ?????????? ?????????? ??????????
????? ?????????????? ?? ?????????? ?????? ?????????????? ?????????????? ?????????? ?????????????? ??
????????? ?????????? ?????????????? ?????? ?????????????? ?????????? ?????????????? ?? ??? ?????????????? ??
????? ?????????????? ??? ?????? ?? ??????"

Kulayni narrates with a chain of narration from Samaeh. Samaeh nar-
rates from Imam Mossa Al-Kazem, "Samaeh whenever you have a re-
quest from God, say "O, Allah I ask you to send your peace and bless-
ings to Mohammad -peace be upon him- and Ali because they are have a
great place and prodigious excellency before you. I swear by this Excel-
lency, send your peace and blessings to Mohammad and his household
and please do this or that for me.[4]

[1] ??? ?????? ???4 ??? 1371
[2] ?????????? ???4 ??? 1376
[3] ?????????????? ? : 7 ? : 102
[4] ????????? ? 2 ? 563

INTERCESSION OF THE RIGHTEOUS

Sometimes we may think that intercession is only for sinners or for regular people, but we see that even prophets and righteous people resort to our Prophet and his household. This is mentioned in lots of Ahadith.

?????? ???? ?????? ??????? ?????????????????? ??? ?????? ??????????????????
????????????? ???? ?????????? ???? ?????????? ???? ?????????? ???? ?????????? ??????:
"?????? ?????????? ?????? ?????? ?????????? ?????? ?????????? ?????????????? ??????????
????????? ?????????? ?????????? ?? ?????????? ?????????? ?????????????????? ??? ?????????? ??????
????????? ?????????????? ?????????? ?????????? ?????????? ?????????? ?????????? ?? ?????????? ??
?????? ?????????? ?????????? ?????????? ?????????? ??? ?????????????? ?????? ?????????? ??????????????
????????????? ?????????? ?? ?????? ?????????? ?????????? ?????????? ?????????????? ?????????? ??????
????????? ?????????????? ?????????? ?????? ?????????????? ?????????????? ??????????"[1]

Our great scholar Ravandi in the book of Qassas of Al-Ambia (stories of prophets) narrates from Imam Reza, "When the ship of Noah was about to drown, he asked Allah by our right and Allah saved him from being drowned. Also when Abraham was thrown into the fire, he asked Allah by our right, so the fire turned cold and safe for him. In addition, when Moses reached the sea, he too asked Allah by our right therefore God dried his way. Indeed when the Jews wanted to kill Jesus, he asked Allah by our right, because of which he was saved from murder and God elevated him to Himself."

Sheikh Hor Al-Ameli talking about resorting to the Prophet and the Ahlul Beyt says, "Ahadith that are narrated about resorting are many. There are also many AHadith and Duas full of intercession that the Ahle Al-Sunnah narrate.[2]

[1] ????? ?26 ? 325 ?????? ????????? ? 4 ?1143

[2] ?????? ????????? ? 7 ? 103

FIFTH CHAPTER: SALAWAT

?????????? ????? ??????????? ?? ?? ?????????? ?????? ?????????? ???????
?????? ????? ?? ??????? ?????????? ?? ?? ?????????? ??????? ?? ???????
????????? ?????? ?? ?????????? ??? ?????? ?????????????????

a great many blessings, a stimulation for inner joy and peace of mind to them, a fulfillment the obligation unto Muhammad and the children of Muhammad, duly decreed as a duty by the authority and power Thou commands, O the Lord of the worlds.

As we have already discussed the subject of Salawat at the beginning, it will not be repeated here.

SIXTH CHAPTER: OBEDIENCE AND THE DUTY OF ACCEPTING COMMANDS

?????????? ????? ??????????? ?? ??? ?????????? ??????????????
?????????????? ?????????????? ??????????? ?????????????? ?????????????? ?? ??????????
?????????????? ?? ???????????????

O Allah send blessings on Muhammad and on the descendants of Muhammad, the good, the attested by Thy witness, the high-minded chosen in preference by Thee, whose- claim has been declared a must for all to accept, to obey them, to love them has been made obligatory under Thy commands.

THE RIGHT OF ACCEPTING COMMANDS AND SUPERINTENDENCE

In Islamic ideology, the right of individuals and groups are reciprocal. If there is a right for parents, on the other hand, there is also a right for their children. If governments have the right to lead, then the people must obey them, likewise people too have rights and governments and governors must observe them.

In the relation between Prophets and Imams with their Ummah there is also a give and take. The duty of Prophets and Imams is relaying the message of Allah. "nothing is (incumbent) on the apostle but to deliver (the message)"[1].

Prophets, especially Our Prophet accomplished their duty in the best way. In the Ziyarat of the Prophet, we testify that the Prophet put in his utmost effort towards this duty. We say, "*I testify that you are His Messenger, and you are Muhammad, son of Abdullaah; and I testify that you had delivered the Message of your Lord, advised and warned your followers (Ummah) like a sincere friend, and strived, leaving no stone unturned, against heavy odds, in the cause of Allah, with wisdom, and good advice. Strong and powerful support, from the Truthful (Allah) was put at your disposal; (and) you had been kind and compassionate to the believers ,(but) were harsh with the disbelievers, and had sincerely served Allah, till the inevitable (what was certain-death) came unto you. So Allah made you reach the highest stage of glory and honor.*"[2]

Now it is our turn to know what is the duty of the Ummah towards the Prophet? Also we must ask ourselves if we have put in our efforts towards these duties? Two important duties that have been pointed out by Imam Sajjad in the above phrases of the Salawat are: Velayat (superintendence) and obedience. These two responsibilities have a correlation with each other, because the effect of accepting the superintendence and of love is obedience, and the true lover obeys all the commands of his beloved. In fact, the Quran calls love for the Prophet's Household as the recompense of his efforts.

"Say (O Muhammad): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allah is Oft-Forgiving, Most ready to appreciate (the deeds of those who are obedient to Him)."[3]

However it is important to note two important points concerning these two responsibilities. These are, the importance of accepting their superintendence and its effects.

[1] (??? ??? ?????? ??? ?????? ?????????? ?99)

[2] Zyarat of Prophet in Saturdays

[3] ?????? (23)

???? ????? ????? ????? ??? ?????????? ?????????? ?????? ?????????????? ?????? ?????????
????????????? ?????? ?????????? ?????????????? ?????? ?? ?????? ?????? ?????? ?????? ???
????????????? ? ?????????? ?????? ??? ?????????????? ?????????????? ?????? ?????????????? ?????? ?? ?????
????????? ?????? ?????? ??? ?????????????? ?????????? ?????????? ?????????????? ??????????????????
????????????????? ?????? ?? ?????? ?????? ?????? ?????? ?????? ??? ?????????????? ?????? ??????
????????????????? ?? ?????????????????? ?????? ?? ?????? ?????? ?????? ?????? ?????? ?????? ??????
????????? ?????? ?????????????????? ?????????????? ?????????? ?????????????????? ?????? ?????? ??????????
????????? ?????? ?? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????????????? ?????? ?????????? ?????? ??
????? ?????? ?????? ?????????? ??? ?????????????? ?????? ?????????? ?????????????? ??????????????

“Zamakhshari narrates from Prophet, “Whoever dies with the love of Prophet’s Households dies as a martyr. Know that if someone truly dies with the love of Prophet’s Households, he is forgiven.

Whoever dies with the love of Prophet’s Households, he is repentant.

Whoever dies with the love of Prophet’s Household, he is the complete faithful.

Whoever dies with the love of Prophet’s Household, the angel of death and afterwards the Nakir and Monkar will give him glad tidings of heaven.

Whoever dies with the love of Prophet’s Household goes to heaven like a bride goes to the house of her groom.

Whoever dies with the love of Prophet’s Household two doors open from his grave to the Heaven.

Whoever dies with the love of Prophet’s Household God makes his grave a shrine for the Angels of Mercy.

Whoever dies with the love of Prophet’s Household he dies as Ahl Al-Sunna.

Whoever dies with the hatred to Prophet’s Household will rise in the Day of Judgment while it will be written on his forehead: he is disappointed from God’s mercy.

Whoever dies with the hatred to Prophet’s Household dies as a pagan.

Whoever dies with the hatred to Prophet’s Household will not (even) smell the scent of heaven.”

??? ?????? ?????? ?? ??? ?????? ?????? ?????? ?????? ? ??? ?????? ?????? ?????? ? ?????? ??????
????? ?? ??? ?????????? ??? ?? ?????????? ?? ?????? ?????? ?????????????? ?????? ??????????????
????????????? ?????? ?????????? ??? ?? ?????????????????????? ?????? ?????? ?????????????? ??
????????????????????? ?? ?????????????? ?? ?????????????? ??? ?????? ?? ?????? ?? ?????? ?? ?????? ?? ??????
??? ??? ?? ??? ?????? ? ??? ??? ?? ?? ??? ?? ?????? ??? ?????? ?????? ?????? ??????
????????? ?????? ?????? ?? ?????? ?? ?????????? ??? ?????? ?? ?????? ??? ?????? ??? ?????? ??????
? ??? ?????? ?? ?????? ?????????? ?????????? ?????? ?????? ?????? ?? ?????? ?? ?????????? ?????? ??????
????????? ? ?? ??? ?? ?????? ??? ?????? ? ?????? ?????? ? ?????? ? ?????? ? ?????? ? ??????

?? ???? ?? ??? ???? ? ???? ??????? ???? ???? ????????? ? ??? ????????? ???? ?????? ???
???? ?? ????????? ? ?? ?????? ??? ???? ?? ????????? ? ???? ?? ?? ???? ?? ??????
????? ??? ?????? ? ???? ?????? ??????? ?? ?????? ?????? ??????????? ?? ????? ?? ??? ???
?????????? ?? ????? ? ??? ?? ?????? ??? ??? ?? ?? ?????? ?? ?????? ?? ?????? ???????
???? ??? ???? ? ?????? ? ?????? ? ?????? ? ??? ?? ?????? ? ?????? ?? ??? ? ?????? ??
???? ? ????? ?? ???? ? ??? ?? ?????? ? ?????? ?? ??? ? ??? ?? ?????? ? ?????? ?? ??? ?
?????? ?? ?????? ?? ??? ???? ?????? ? ?? ?? ?????? ?????? ??????? ?????? ?????? ???
???? ?? ???? ?????? ?????? ? ?? ??????? ?? ?????? ?? ?????? ? ?????? ??? ???????
?????????? ? ????????? ?? ??????? ? ??? ?????? ?????????? ? ??? ?????? ?????? ?????????? ??
??? ??? ?????? ??? ??????

Ibn Shazan Qomi in the book of Mea Manqabah (Hundred Good Attributes) with the chain of narration from Abi Salma the shepherd who says, "I heard from the Prophet who said: "In the night in which they elevated me, Allah the Almighty told me, " O Prophet have faith on what God descended on you." I said, "All faithful have faith in Allah and the angels and the books that descended from the sky and all of God's messengers." God said, "You are right. Who have you appointed as your successor in your Ummah? I said, "The best of them" Allah said, "Is it Ali?" I said, "Yes my lord" God said, "O, Muhammad, I searched the earth and I chose you and I made a name for you from my name. So I will not be remembered anywhere unless you will be remembered. I am Mahmoud (praised one) and you are Muhammad (Praiseworthy). Then I looked again and chose Ali and among my name, I preferred a name and I branched a name for him. I am the Ali Al-Aela (the highest of the height) and he is Ali (highest). O, Muhammad I created you, Ali, Fatima, Hassan and Hussein and your successors from the descendants of Ali from the class of my light. In addition, I offered your superintendence to skies and earths. Therefore, whoever accepted it, I accepted him as a faithful and those who denied it I know him as a pagan. O, Muhammad if a servant of My servants worships Me until his strength ends and turns like an old water skin but he dies while he denies your superintendence, and he enters My presence I will not leave him until he accepts your superintendence. O Muhammad, do you like to see them all (your successors)? I said, "Yes my lord " God said, "look at the right side of my throne" I looked and I saw Ali, Fatima, Hassan, Hussein, Ali Ibn Hussein, Muhammad Ibn Alil, Jaffar Ibn Muhammad, Musa Ibn Jaffar, Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hassan Ibn Ali and Mahdi in a platter of Light and they were praying. Also he, I mean Mahdi among them was shining. God told me, "O Muhammad they are the testimonies and he (Mahdi) is revenger of your kinship's blood. I

take oath to my Honor and Excellency that he will serve as an aid to my beloved and the revenger of my enemies. They are the obligated testimonies and by them God keeps the sky from falling.[7]"

[1] The pillar of Kabeh that has the stone of Hajar Al-Aswad installed in it.

[2] Magham is the stone that has the trace of Prophet Abraham's feet. The place between Rukn and Magham is one of the holiest places between Muslims.

[3] ?????????? ? : 7 ? : 234

[4] ?????????? ? : 8 ? : 358

[5] ?????????? ? : 23 ? : 231

[6] ?????????? ? : 23 ? : 233

??? ????? ? 40[7]

start to be pious and obey God. Our Shias cannot be recognized except by their humbleness, their fear of God, being trustworthy, excessive remembrance of Allah, fasts, prayers, being nice to parents, taking care of poor, pitiable, caring towards the orphans and neighbors, honesty, reciting Quran and speaking just for the good of people. They (Shia) are known as the (most) trustworthy individuals for the custody of goods among their people.”[2]

Jaber says, “O, son of messenger of Allah we do not know anybody with this characteristics!”

Imam answered me, “Do not get it the wrong way. Whoever claims that he loves Ali but does not act for it (is the same as) someone who says he loves the Prophet but does not follow his way of living and does not act like him. The love of Prophet does not have any benefit for him. So be pious and fulfill your duties to God because there is no blood relation between God and anybody. The most beloved servant to God is the most pious one and the one who strives in His way the most. O, Jaber no one can get closer to Allah just by obeying him, we do not give safe-conduct from hell to anybody, and no one has the excuse. Anyone who obeys God is our beloved and our friend, and whoever sins is our enemy, and our love (Velayat) cannot be earned except by actions and virtue.”

Imam Sajad in these phrases of Dua says,

????????? ????? ????? ?????????? ?? ??? ??????????

????????????????? ?????????????? ?????????????? ?????????? ?????????????? ??????????????
?? ?????????? ?????????????? ?? ??????????????

“May Allah send your peace and blessings to Muhammad and his household for they are the righteous and chosen (by you) in the world and for you obligate their right, obedience and love upon us.”

[1] ?????? ? : 2 ? : 74

[2] ?????? ? : 2 ? : 75

SEVENTH CHAPTER: PROSPERING THE RUINED HEART

From this phrase, Imam Sajjad starts his requests from Allah. Imam starts with requesting help for prospering his heart by obeying God. Renovation of anything causes prosperity and makes it flourish. For example when a market is prosperous, it means that it has many beneficial deals. A mosque will prosper when many people come for prayer and its neighbors have an active presence in the programs. Flourished garden is a garden with many vivacious trees and the garden has many fruits. The prosperity of a heart is through obeying God and the heart will flourish when we submit to Allah. Quran tell us that for solace of our heart we must direct ourselves to remembrance of Allah. “The ones who believe and whose hearts feel tranquil through remembering God, Surely hearts feel tranquil whenever God is mentioned!” [1]. On the other side, a heart when it is inclined to strong will, will gain and will have a strong motive; but if it is not moving towards Allah’s will, it is ruined. Commander of Faithfull, Ali Ibn Abutalib says,

??????? ???? ?????

“Salvation is in obedience of Allah”. He also said,

????????? ????? ?? ???? ????? ?? ???? ?

“Obeying God is the key to all the good and the way to correct all the depraved” and advised us,

???? ???? ?? ?????? ??? ???? ???? ?

“Appreciate yourself by obeying God, as much as you can” and informed us that,

???? ????? ?????????? ?????? ????????

“Those who obeyed God the most, deserve most of God’s mercy”[2]

[1] ?????????? ?????????? ?? ?????????????? ?????????????? ?????????? ?????????? ???? ?????????? ?????????? ?????????????? ?????????????? (28?????????)

[2] ????? ???????5?565

THE CORRUPTIONS OF HEART

Heart in the Islamic thought has a great position. According to some Ahadith of the Prophet, it is the place in which God has inspired the understanding of good and evil. If we only wish to gather the Hadith about prospering and corruption of heart in a book, it would require several volumes. However, if we cannot catch all the good we must not live without its benefits. We will have a quick look on some of the corruptions of the heart.

RELENTLESS HEART

Another kind of corruption of heart is being stringent. A heart that does not admit to any positive events and signs will not benefit from God’s signs.

?????? ?? ???? ????????? ????????? ????????????? ?? ????? ?????? ????????????? ??
???????? ?????? ????????????? ?? ?????? ?????????????? [1]

“Why then did they not act submissive when Our violence came to them, but instead their hearts were hardened and Satan made whatever they were doing seem attractive to them”

[1] (43?????????)

OBSESSIVE DOUBT

Doubt is a disease of the heart. The inactive heart cannot make a decision in the sensitive, profound and history making moment. We can find many people who because of this infection changed the destiny of a nation.

In the war of Tabook some Muslims did assist in the battlefield. Unfortunately, the rest of the forces were in doubt. They came to Prophet and asked for permission to go back to Medina. Quran describes them as:

??? ?????????????? ?????????? ?????????? ?????????? ?? ?????????? ??????????
??? ?????????????? ?????????????????? ?? ?????????????? ?? ?????????? ??????????
????????????????????(44) ?????????? ?????????????????????? ?????????????? ?? ?????????????????
????????????? ?? ?????????????? ?????????????? ?? ?????????????? ?????????????????? ?????????? ??
????????????????? ?????????????????????? (45)[1]

“Those who believe in God and the Last Day do not ask you to excuse them from striving with their property and persons. God is Aware as to who are heedful. (44)Only those who do not believe in God and the Last Day ask you to excuse them. Their hearts are in such doubt that they even waver in their doubt!45”

In another scene of history, Abu Mosa Ashary was the governor of Basreh in the time of Ali Ibn Abu Talib. When the war of Seffein occurred, instead of encouraging people to come and help the rightful Caliph, he was in doubt and did not assist in the war. His excuse was that he did not know if they could fight against the Muslims? Or in the same event, Rebie Ibn Kheitham tells Imam Ali, “I have doubt about fighting with Muslims so send me to the border where I can fight against the pagans”

[1]45 ???? ???????

PLAYFUL HEART

Another corruption of the heart is the disease of playfulness. This kind of person takes everything as a joke and cannot distinguish vital moments for acting seriously. The only different between them and kids is their age. They only think about the momentary enjoyments. Their picture is in the Surah of Anbiya as,

?????? ?????? ?????????? ??????????
????????? ?????????? ?????????? ?? ???? ?? ?????????? ?????????????? (1)
?? ??????????? ?? ?? ?????? ?? ?? ?????????? ?????????? ?????? ?????????????? ??
???? ?????????????? 2 ?????????? ?????????????? ?? ?????????? ?????????????? ??????????
????????? ??? ???? ?????? ?????? ?????????????? ?? ?????????????? ?????????? ??
????????? ?????????????? (3?????? 3406)

“In the name of God, the Mercy-giving, the Merciful! (I)Men turn aside through indifference even though their reckoning approaches. (1)No fresh reminder ever comes to them from their Lord except they listen to it as they play away, (2)their hearts distracted. Those who do wrong consult together privately; "Isn't not this [man] just a human being like yourselves? Will you succumb to magic while you can see it happening?"”.

HONOR AND DISHONOR

Everyone looks for honor in their life and avoids dishonor, but they all look for it in different things. Some may look for honor in the wealth and some think that they can find it in political power. Nevertheless, Quran denies all of them and threatens those who ask honor from such approaches in Surah of Humazah.[1]

?????? ?????? ?????????? ??????????
 ?????? ?????????? ?????????? ?????????? (1) ?????????? ?????????? ?????? ?? ?????????? (2)
 ?????????? ?????? ?????????? ?????????????? (3) ?????????? ?????????????????? ??? ?????????????? (4)
 ?? ?? ?????????? ??? ?????????????? (5) ??? ?????????? ?????????????????? (6) ??????????
 ?????????????? ?????? ?????????????????? (7) ?????????? ?????????????????? ?????????????? (8) ???
 ?????????? ?????????????????? (9)

“In the name of God, the Mercy-giving, the Merciful! How awful [will it be] for every backbiting slanderer (1) Who hoards wealth and keeps on adding to it! (2) He reckons that his money will make him immortal. (3) Nevertheless he will be flung into the Bonecrusher! (4)What will make you realize what the Bonecrusher is? (5)[It is] God's kindled fire which leaps up (6) To clutch at one's vitals. (7) It will be vaulted over them (8) In outstretched columns. (9)”

Likewise, as an example Quran introduces us to Qaroon and expresses his story in the Surah of Qassas (stories):

????????? ??? ?????????? ??? ?????????? ??? ?????????? ?????????????? ??????????
 ?????????? ?? ?????????? ?????? ?????????? ?? ?????????? ?????????? ?????????? ?????? ??????
 ?????????? (79) ?? ?????? ?????????????? ?????????? ?????????????? ?????????????? ?????????? ??????????
 ?????????? ?????????? ?????????? ?? ?????????? ?????????? ?? ?? ?????????????? ?????????? ??????????????????
 (80) ?????????????? ?????? ?? ?????????????? ?????????????? ?????? ?????? ?????? ?????? ??????????
 ?????????????????????? ?????? ?????????? ?????????? ?? ?? ?????? ?????? ?????????????????????????? (81) ??
 ?????????????? ?????????????? ?????????????? ?????????????? ?????????????????? ?????????????????? ??????????????????
 ?????????? ?????????????? ?????????????? ?????????? ?????????? ?????? ?????????????? ?? ?????????????? ?????? ??
 ?????? ?????? ?????????? ?????????????? ?????????????? ?????? ?????????????????????? ?? ??????????????
 ?????????????????????? (82)

“He went forth to his folk [dressed] in his finery. Those who wanted worldly life said: "If we only had the same as Qarun has been given! He has been extremely lucky!" (79)However those who had been given knowledge said: "It will be too bad for you! God's recompense is better for anyone who believes and acts honorably. Yet only the patient will encounter it." (80)Then We let the Earth swallow up him and his home. He did not have any party to support him against God; he was not supported. (81)Those who longed to be in his place the day before, said the next

morning: "Since it is God Who extends sustenance to anyone He wishes from among His servants and measures it out, it would have swallowed us up too if God had not cared for us. It seems that disbelievers do not prosper. (82)".[2]

In these phrases of Dua with the intention that the honor is in the obedience of Allah, we request Allah to not dishonor us with the disobedience. Imam Ali also said,

?? ?? ?? ????? ????? ????

????? ??????? ? 3 443?

"Any honor that the religion does not approve of is a dishonor" [3]or in another valuable Hadith it is said,

?? ????? ???? ???? ????? ??????[4]

"Whoever asks honor with something besides Allah, that honor will perish him"[5].

In these phrases our beloved Imam says, *"May Allah send your peace and passage to Muhammad and his household and prosper my heart by your obedience and do not humiliate me by disobedience"*

[1] ????? ???? 1-9

[2] ????? ??? 79-82

[3] ????? ??????? ? 3 443?

[4] ????????? ? 478

[5] ????? ??????? ? 3 443?

Part 1
**EIGHTH CHAPTER: SOCIAL
SYMPATHY AND COOPERATION**

GOD AND GOD'S CREATURES

After requesting success for obeying God, the second request of Imam Sajjad from Allah is a social request. One thing that you can find in many Islamic teachings is that the obedience of Allah is usually followed by social services. For example in the Holy Quran, nine times we are ordered to Prayer and after six of them Allah mentions Zakat immediately.

DONATION, AN INVESTMENT FROM ALLAH (OR DONATION, A SAVING ACCOUNT PRESENTED BY ALLAH)

An important point when we donate anything is to remember that whatever we donate, it is like a gift to Allah and he will sustain us with His blessing. If we keep this in mind, we will never be proud and will not regret.

SHARING

To find a deeper understanding of these phrases, we need to understand that the small donations we make out of pity, is not sharing. Sharing is not the money that we give in exchange of someone's reputation when they extend their hand. Sharing means to share all your capabilities in order to solve the problems of others.

THE MEASURE FOR RECOGNIZING A TRUE SHIA

It is important to know that sharing and social cooperation, as per our Ahadith, is termed as a measure for recognizing Shias. Imam Sadeq says,

??? ?????? ?? ???????? ??? ?????? ???????? ?????? ?????? ?????? ?????? ?????? ? ???????????? ???????????? ?????? ???????????? ???????????? ?????? ?????????????????????? ???????????? ?? ?????? ?????????????????? ?????? ?????????????????? ?????? ?????????????????? ?????? ?????????????????? ?????? ?????????????????? ?????????????????????? ?????????

“Examine our Shia with three things: (First) at the time of prayer how careful they are about their prayer. (Second) how they keep our secrets from our enemy. (Third) how they share their good with their brothers.”[1]

Also Sheikh Sadoogh narrates from Imam Sadeq,
??????? ?????? ??? ?????? ?????? ?????? ?????? ? ?????? ?????????????? ??? ?????????? ?????? ?? ?????? ???????????? ?????? ?????????? ?????? ?????????? ?????? ?? ??? ?????? ?????? ?????????????? ??? ?????????????????? ?? ?????????????????? ?????????? ?? ??????????????????

“If somebody has two characteristics (take him as friend) otherwise leave him and leave him and leave him” Someone asked, “What are they?” He answered, “Being careful about prayer time and sharing goods.”[2]

[1] ??? ?????????? ? 38

[2] ??????? ? 1 ? 47

?????????? ??????? ???? ??????? ?? ????????????? ??????? ??? ??????? ?????
?? ????? ? ? ??????? ??????? ????????? ?????? ?????? ?????? ?????? ? 1 ? 125

SHARING WITH ALL PEOPLE

Most of us may assume that only good people are worthy of help, and helping others in the way of their worldly needs is something in vain. Nonetheless Imam Reza narrates from the Prophet that,

???? ????? ????? ???? ?????? ????? ????? ????? ????????? ????????? ? ??????
???????????? ??????? ?????????? ?????????????????? ?????? ?????????? ?? ?????????????
???????????? ?????? ?????? ????????? ?????? ?? ????????

“The root of wisdom after being religious are being kind to people and being nice to all the people whether they are good or bad” [1]

[1] ????? ????? ?????? ????? ?????????/ ? 2?? 35

two days of Shaban, God will look at him every day and night in this world and he will continuously be under the observance of God's mercy. Whoever fast three days he will visit God in the heaven in Allah's throne"[2].

Also in another Hadith Imam Sadeq is not just encouraging the narrator, but also told him to reassure his friends and family to fast in the month of Shaban.

?????????????? ?? ????????? ?????????? ?????????????????? ??? ?????????
?????????????? ????? ?????? ?? ?????? ?????? ??????? ? ?????? ??? ?? ?????????????
????? ?????? ?????????? ?????????? ?????????? ??????? ?????? ?????? ??????
????????? ?????? ?????? ?????????? ?????????? ? ?????? ?????? ?????? ?????????? ??????????
????????? ?????????????? ?????????? ??? ?????????????????? ??? ?????? ?????????? ???????
????????? ?????????? ?????????? ?????????????? ?????? ?????? ?????????????? ?????????? ??????????
????????? ??? ?????????????? ?????? ?????????? ?????? ?????? ?????? ??????????
????????????????????? ? ?????? ?????????? ??? ?????????? ?????????? ?????????????? ?????????? ??????????
????????????? ?????????? ?????????? ? ?????????? ??? ?????????????? ?????????? ??????????????
????????????? ?????????? ?????????? ?????????????? ?????? ?????? ?????????? ?????? ?????? ? ??????????
????????? ?????????????? ?????????????????????? ?????????? ??? ??????????

Safvan Jammal narrates that, "Imam told me to encourage whoever is around you." I asked, "Is there any (special) reward for fasting in Shaban". Imam replied, "Yes, whenever the Prophet saw the moon (that shows the starting) of Shaban he ordered somebody to call all the people, and he would say: O the people of Yathreb, I am the messenger of Allah to you. Be aware Shaban is my month and may Allah bless those who help me in this month" Then Imam Sadeq said, "The Commander of the Faithful has said, "From the moment I heard this, I have never missed fasting in the month of Shaban and I will not miss it InshAllah." Then Imam Ali said, "Fasting two month continuously is the repentance to Allah."[3]

We must also request God for success and along with Imam Sajjad we must say,

"This is the month of Thy Prophet, the Messenger-in-chief, the month of Sha'ban surrounded by Thy mercy and blessings from all sides, In which the Messenger of Allah (peace and blessings of Allah be on him and on his children) used to exert himself willingly in the matter of fasting and praying in its days and nights, to show his humility before Thee for the respect and honor Thou bestowed on him, until his last breath."

- [1] ?????????? ? 94? 71
- [2] Same address
- [3] Same address

Chapter 11

TENTH CHAPTER: FOLLOWING THE TRADITION OF PROPHET

At first look, one may think why we must follow his way of life.

The root of this order is in the Holy Quran. In many verses, Quran ordered us to follow him and In Sureh of Hashr, the Quran says,

?? ?? ?????? ?????????? ?????????? ?? ?? ?????????? ?????? ?????????????? ??
????????? ?????????? ?????? ?????????? ?????????? ?????????? (7)

“[1] The Quran also tells us to monitor his actions and make it as a plan for our life.

?????? ???? ??????? ?? ????????? ?????????? ?????????? ?????????? ?????????? ??????? ???? ??????????
????????? ?? ?????????????? ?????????? ?? ?????????? ?????????? ?????????? [2].

In addition, we must know that in every aspect of our life we have a tradition from the Prophet. For choosing the way of their life, Muslims do not need to beg their lifestyle from different ideologies and academies. All the necessities of perfection have come in the lifestyle and Hadith of Prophet. There is a Hadith in the book of Basaer Al-Darajat by Safar Qomi that explains this point very well.

????????? ?? ?????? ?????????? ?????????? ???? ?????? ?????????????? ?????? ??????? ???????
?????? ?????????? ?????????? ? ?? ?????????? ?????????? ???? ?????????????????????? ??????????????
????? ??????? ???? ?????????????? ?????????? ??? ???? ?????????? ?????????????? ?????????? ???????
?????? ?????????? ?? ???? ?????????????? ??????? ?????????????????? ???? ?????????? ?? ???? ??????????????
?? ?????? ??? ?????????? ??? ?????????????? ?????????????? ?????????? ?????????????? ??????????
????????????????????? ?? ??????? ?????????????? ?????????? ??????? ?????????? ?????????? ? ?????????????
????????????????? ?????????????????? ?????????? ?????????????????? ?? ?????????????????? ??????????????
????????? ?????????? ???? ?????????????? ?????????? ???? ?????????????? ?????????????? ?? ?????????????????? ??
??? ?????????????????? ?????????????????? ?????????????? ??? ?????????????????? ??????

Abi Usameh has said, “I was in the presence of Imam Jaffar Sadeq and someone from the tribe of Moghayreh came and asked Imam about the lifestyle of the Prophet. The Imam answered him, “There is nothing that humankind needs unless the Prophet has some tradition about it. If it

was not like that the proofs for our Imamatus would be incomplete." The man asked him, "What proofs?" Imam replied, "????? ??????" so if what people need does not exist in his tradition this verse will be disproven"[3].

[1] ??? 7

[2]21 ??????

[3] ????? ? 2 ? 168

THE MEASURE FOR EVALUATING ACTION

In the scale of justice, one criterion for prizing action is the correspond-
ence of action to the Prophet’s tradition, not the quantity. Imam Sadeq
narrates from his fathers from the Commander of faithful, “I heard from
Prophet that he said, “Follow my tradition because acting a little upon
my tradition is much better than acting upon your own innovation.”[1]

[1] ??????? ?????? ??? ???? ?????? ??????? ??? ??????? ??? ???????
????????????????? ? ?????? ?????????? ?????????? ?????????? ? ?????????? ?????????????
????????????? ?????????? ?????????? ??? ?????????? ?????????? ??? ?????????? ?????????? ???
????????????? ?????????????????? 2 261

IMAM MAHDI'S PLAN

According to Ahadith, when Imam Mahdi will reappear, he will declare the global rule for the whole universe to be the tradition of the prophet. The great companion of Imam Sadeq, Mofazal Ibn Amr narrates from our sixth imam,

??? ?????? ?? ??? ?????? ??? ????? ??? ??? ????? ????? ?? ????? ? ????? ??? ???
???? ?? ? ?? ?????? ?? ?????? ??? ?????? ????? ?????? ??? ????? ? ?????? ????? ?
????? ??? ??? ? ?? ????? ????? ????? ????? ? ? ????? ????? ?????? ????? ??????
??????? ? ??? ????? ?????? ??? ?????? ? ????? ?? ??? ?? ??? ????? ?????? ?????? ?
????? ?????? ? ??? ??? ?? ?????? ????? ??? ?????? ??? ??? ? ?? ????? ????????? ?
???? ??? ????? ?????????? ? ????? ????? ??? ??? ?????? ????? ????? ?? ????? ????? ???
????????

“Whenever God permits our Mahdi to rise he will climb the pulpit and invite people to pay homage. Imam will make them swear and will invite them to his right. He will deal with people according to the tradition of Prophet and he will act like Prophet. Then Gabriel will come down to him in the place of Hatim and will ask, “What do you invite people to?” Imam will repeat what he initially said, and then Gabriel will say, “I am the first one who makes the homage with you, open your hand”. At that time Gabriel will take Imam’s hand, three hundred thirteen people will make the homage, and Imam will stay in Makah until he gathers ten thousand companions and will then proceed to Medina”.

O Allah help us to model our conduct on his "way of life" and obtain the intercession he is entitled to put forward.

Chapter 12

ELEVENTH CHAPTER: SEEKING COMFORT AND INTERCESSION

There are some very important and fundamental questions, which we will briefly address here.

WHAT IS INTERCESSION?

Intercession in a simple word is help of a strong to a weak in the way of perfection, so the weak can climb the steps to perfection fast and successfully. However, we usually use this word for the intercession for sinners. We must know that intercession includes all the elements of development. As an example: soil, water, air and light are all the four ingredients that help a seed to turn into a complete prolific tree or a beautiful flower. These four are the genetic guides and the intercessors of seed for perfection. If we understand the intercession in this way, we would not see the Intercessors as the restrictions for God's power. They are the appliances for God to apply his power in this world and all of them get their efficiency from Allah. With this point of view, all of them will be the sign of God's power and they work only for performing God's will.

Unfortunately, some of us think about the intercession as an immoral social phenomenon like ****. Awkwardly it causes some people to think that we can sin as much as we want and as much as we can, and then we can hold onto the intercession of our Imam.

As we have pointed out, intercession for humans is like the seed and its genetic Intercessors. If a seed does not have the potential for growing, the Intercessor of nature cannot help it. The soft bed of soil, life giving sunlight, breeze of spring and the refreshing drops of rain have the same effect on that seed and piece of pebble. Intercession of Imams or any righteous will not affect those who did not prepare the basis of development in their soul. Also our wise Imams will not waste their intercession for them.

Intercession needs adequacy between the Intercessor and the one who wants to get the intercession. Those who want to receive the intercession must make a connection of compatibility with their Intercessors. This connection is a tool for preparing the one who will receive the intercession to be more like his Intercessor. In this way, intercession makes us more responsible and gives us hope to get better, and it is not a method of escaping our duty and responsibilities. This also makes it clear that the intercession does not stand against God's will when he wants to punish the sinner. In the other hand, it gives opportunity to be more like those who God loves and prepares them to be forgiven by Allah's mercy.

WHAT IS THE ROOT FOR BELIEVE IN INTERCESSION?

Intercession is a Quranic subject and no one can deny it. The rejection expressed by some newly invented political group such as Wahabism is not strong or worthy enough, and the root of this denial is due to their ignorance towards Quran. Some of the Quranic verses clearly talk about intercession on the Day of Judgment, such as, "...no one will be able to intercede for the others except those whom the Beneficent God has given authority.[1]"

"On that day no one's intercession will be of any benefit unless he has received permission from the Beneficent God and whose word is acceptable to Him.[2]"

"No intercession with Him will be of any benefit except that of those whom He has granted permission. The angels cannot intercede. They are always submissive to their Lord. Fear vanishes from their heart when (they receive a message from their Lord). They ask each other, "What did your Lord say?" Others answer, "He spoke the Truth. He is the Most High and the Greatest."[3]"

Allameh Majlisi in regards to his discussion about the proofs of intercession and the opinion of other Islamic sects for intercession says, "Whatever we have said proves that all of the Ummah accept the concept of intercession. Though there are some differences in opinion about its condition. In Shia ideology, the effect of intercession is removing the harms and the punishment of sins from the faithful. However the Motazeleh[4] say that the intercession is just for increasing the rewards of good action for the submissive and repentant but it does not benefit sinners.[5]"

[1] ?? ?????????? ?????????? ?????? ??? ? ?????? ?????? ?????????? ?????? ?????87

[2] ?????????? ?? ?????????? ?????????? ?????? ??? ? ?????? ??? ? ?????????? ?? ?????? ??? ? ?????? ??109

[3] ?? ?? ?????????? ?????????? ?????????? ?????? ?????? ?????? ??? ? ?????? ??? ? ?????? ?????? ?????? ?? ?? ???? ?????????? ?????? ?????????? ?? ???? ?????????? ??????????

?????? (23)

[4] ???????

[5] ???? ? 8 ? 30

WHAT ARE THE PROOFS FOR INTERCESSION OF PROPHET MUHAMMAD?

After the above argument, a question may arise in our mind that whether Prophet Muhammad has the right for intercession. And if so, then what is the proof for it?

We have to say that the perfect example of those named in the Holy Quran as the intercessors is our beloved Prophet. In addition, there are many Ahadith narrated by Shia and Sunni sources that tell us about the superiority of his intercession. In this short record, we cannot mention many of them but we will try to name some that show the important quality of his intercession. In these Ahadith, even other prophets seek the intercession of Prophet Muhammad.

Ali Ibn Ibrahim Qumi in his great and precious interpretation narrates from Samaaeh. He says, "I asked from Imam Sadeq about intercession of Prophet. Imam answered, "On the Day of Judgment people will be drowning in their sweat (they will sweat a lot because of hardships) so they will say to each other to go and ask Adam to intercede for them. They will come to Adam and say intercede for us. Prophet Adam will say, "I have guilt. Go to Prophet Noah." Then people will go to Noah but he will send them to next prophet and that will repeat until they will come to Jesus and Prophet Jesus will send them to Prophet Muhammad. Prophet Muhammad will tell them, "Come with me" then Prophet will take them to the door of Heaven, the door of mercy. Then the Prophet will prostrate and he will remain in that posture for as long as God's will. Then God will say, "Lift your head and intercede. We will accept your intercession and ask me to give you" then Imam said, "This is the real story behind the verse, "pray your special (tahajjud) prayer during some part of the night as an additional (obligatory) prayer for you alone so that perhaps your Lord will raise you to a highly praiseworthy position.[1]".Another interesting point is that even the Ahlul Beyt are included in the Prophet intercession. In relation to the interpretation of the verse "Your Lord will soon grant you sufficient favors to please you" Ibn Abbas is reported to have said, "the interpretation is that soon God will accept your intercession about all of your Ahlul Beyt. So they all enter the heaven and you become glad[2]".[3]

There is also an interesting Hadith about the place of intercession.

???? ??????? ???? ????????? ???? ??????? ? ???? ??????? ???? ???????
???????? ?????????????????? ???? ??????? ???? ?????? ??????? ? ?????? ???????
?????????? ? ?????????? ??????? ? ??? ?????????? ??????? ?????????? ???????

???????????? ????????????? ?? ?????? ?????????????? ?? ?????? ??????????
???????????? ?????? ??? ?????????? ?????? ?????? ????????????? ?? ?????? ?????????
???????????? ?? ?????? ????????????? ????????????? ?????? ?????? ?????????? ?? ??????????
????????? ?????? ?????????? ?????????? ?????? ????????????? ?????? ?????????? ?? ??????
????????? ?????????? ?????????? ?? ?????????????? ??? ?????????? ?????????? ?????????? ??????
????????????? ?????? ?????????????? ?? ?????? ?????????? ?????????? ?????? ?????????? ??????????
????????? ?????? ??? ?????????? ?????????? ?????? ?????????????? ?? ?????? ?????????
????????????? ?????????? ?????? ?????????? ?????????? ?????????? ?????? ??????????
????????? ?????? ?????????????? ?????? ?????????? ?????????????? ?????????? ?????????? ??????????
????????????? ?? ?????? ?????????? ?? ?????????? ?? ?????????? ?? ??????????

Imam Sadeq narrates a hadith from Imam Baqer from Jaber Ibn Abdullah from Imam Ali. The Commander of faithful has said, "Fatima Al-Zahra asked the Prophet: "On the day of judgment, in that great place, in that horrifying day where can I meet you?" Prophet said, "O, Fatima at the door of heaven when I hold the flag of praise and I intercede for my Ummah." Fatima said, "If I do not find you?" Prophet said, "On the bridge of Serat while I say, "O, God keep my Ummah safe." Fatima said, "If I do not see you there?" Prophet answered, "By the scale of justice while I say, "O, God keep my Ummah safe." Fatima said, "If I do not see you there?" Prophet replied, "At the edge of hell when I keep away the fire of hell from my Ummah." Then Fatima became happy. May Allah send His peace and blessings on Fatima and her father and her husband and her children".[4]

Also in Ahadith we find that Prophet Muhammad will use the intercession to save his Umah from hellfire.

??? ?????? ??? ?????????? ?????? ?????? ?????????? ?????????? ? ?????????? ??????????
????????????? ?????? ?????? ?????? ?? ?????? ?????????? ?????????? ?? ?????? ?????????????? ?????????????
????????????????? ?????????????? ?????????? ??????????????????

Anas Ibn Malik narrates from Prophet, "Every prophet has a demand and request from Allah (that it will not be rejected). All of them asked their request from Allah and I saved that request to intercede for my Ummah on the Day of Judgment."[5]

[1] 79?????????

[2] ?????? 5

[3] ?????? ?????? ?????????????? ?????? ?????????????? ?????? ?????????????? ?????? ?????? ?????????
????????? ? ?????? ?????????????? ?????? ?????????????? ?????????????? ?????????? ??????????????????
????????? ?????????????? ?????????????? ?????????? ?????????????????? ??????????????????
????????????????? ?????? ?????? ?????? ?????????????? ?????? [????????? ??????????] ??????????????????

???? ????????????? ??????? ?????? ?????? ????????? ?????????? ?????? ?? ???????
?? ?????????? ?????????????? ??????? ?????????????? ?????? ?????????????????? ??????
???? ??????? ?? ?????????????? ?????? ?????????? ?????? ??? ??????? ???????
?????????????? ?????? ?????? ??????????? ?????????????? ?????????????? ??????? ???????
?????? ?????????? ?????????? ?? ?????? ?? ?????? ?????????? ??????????????????
????????????????? ??????????????? ?????????? ?? ?????????????????? ??????????? ??????????????
????????????????? ??????? ?????? ?????? ?????????????? ?? ?????????????????? ?????? ??????????????
?? ?????????? ?????????? ?????????????? ??? ?????? ?????????? ??????????? ?????????? ?????? ??
?????? ?????????? ?????????? ?? ?????????? ?????????????? ?? ??? ??????? ?? ??????? ??????????
????? ??? ? ?????????????? ?????????? ?????????? ?????????????? ??????????????? ? :

8 ? : 36

[4] ??? ?8? 35

[5] ??? 8 ?34

INTERCESSION IS JUST FOR THE BENEFIT OF GOOD PEOPLE OR EVEN SINNERS WILL BE INTERCEDED?

It is an important question for some of us, because we want to know whether we will miss the chance to be interceded or not? According to Ahadith, intercession will include the sinners and some of those who have committed the great sins will be interceded too.

?????? ???? ???? ??????? ???? ??????? ???? ??????? ???? ???????
???????????????? ? ?????? ?????? ??????? ??????? ? ???? ???? ????????? ??????????
????? ?????????? ??????? ??????? ?? ???? ???? ????????? ?????????????? ??????
?????????? ??????? ??????????? ?????? ?????? ? ????????? ?????????????? ?????????
???????????????? ???? ????????? ????????? ?????????????????? ?????? ????????????? ????
?????????

Allameh Majlesi in the great book of Bahar Al-Anwar narrates from Imam Reza that he narrates from his honorable ancestors that Prophet Muhammad said, "Those who do not believe in my pool (of Kothar) they will not enter it and those who do not believe in my intercession, God will not include them in my intercession". Then he said, "My intercession is for those who have committed great sins from my Ummah however there is no blame on them".[1]

Imam Sajjad in his last phrase of this Dua says, "O, Allah make him for me such interceptor that you accept his interception and make my way to you straight and smooth and make me the follower of the honorable man until the day of judgment, when I meet you, you are happy from me and forgive my sins meanwhile you obligate your mercy and grace upon me and inhabit me eternally between the righteous."

[1] ????? ? 8 ? 34

ISLAMICMOBILITY.COM

IN THE AGE OF INFORMATION

IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)