

Seyed Mahmoud Madani

Special Salawaat  
of the month of  
**SHABAN**



xkpr

## **Special Salawaat of the month of Shaban**

**Seyed Mahmoud Madani - XKP**

**Published:** 2013

**Tag(s):** islam SHIA "shia ebooks" "ibooks shia" xkp shaban salams salwat salwaat zikr "ahlul bait" "ahlul bayt" panjetan ramdhan "welcoming ramdhan" "shaban dua" shabaniya munajat

# 1

## Chapter

### 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.

فقد روي عن أمير المؤمنين ع أنه كان يصومه (رجب) و يقول شهر رجب شهري و شعبان شهر رسول الله ص و شهر رمضان [شهر الله عز و جل]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:

الصدوق بسنده عن ابن عباس قال قال رسول الله ص و قد تذاكروا عنده فضائل شعبان فقال شهر شريف و هو شهري و حملة العرش تعظمه و تعرف حقه و هو شهر يزداد فيه أرزاق المؤمنين و هو شهر العمل فيه يضاعف الحسنة بسبعين و السيئة محطوطة و الذنب مغفور و الحسنة مقبولة و الجبار جل جلاله يباهي فيه بعباده و ينظر إلى صيامه و صوامه و قوامه و قيامه فيباهي به حملة العرش

فقام علي بن أبي طالب ع فقال بأبي أنت و أمي يا رسول الله صف لنا شيئاً من فضائله لنزداد رغبة في صيامه و قيامه و لنجتهد للجليل عز و جل فيه

... فقال النبي ص من صام أول يوم من شعبان كتب الله له سبعين حسنة تعدل عبادة سنة و من صام ثلاثين يوماً من شعبان ناداه جبرئيل من قدام العرش: يا هذا استأنف العمل عملاً جديداً فقد غفر لك ما مضى و تقدم من ذنوبك

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]

الصدوق بسنده عن ابي عبد الله ع سمعت ابي قال: كان ابي زين العابدين ع اذا اهل شعبان جمع اصحابه فقال معاشر اصحابي ا تدرون اي شهر هذا؟ هذا شهر شعبان و كان رسول الله ص يقول: شعبان شهري الا فصوموا فيه محبة لنبيكم و تقربا الى ربكم فو الذي نفس علي بن الحسين بيده لسمعت ابي الحسين بن علي يقول سمعت امير المؤمنين ع يقول: من صام شعبان محبة نبي الله ع و تقربا الى الله عز و جل احبه الله عز و جل و قربه من كرامته يوم القيامة و اوجب له الجنة

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 Almorqebat 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,

”شعبان شهري، رحم الله من اعانني على شهري

“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,

ما فاتني صوم شعبان مذ سمعت منادي رسول الله صلى الله عليه و آله و سلم ينادي في شعبان، فلن يفوتني ايام حياتي ان شاء الله

“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**

**Seyed Mahmoud Madani**

1] 57 [2]Ayatollah Javadi Amolly [3] فضائل الأشهر الثلاثة ص : 56 [4] فضائل الأشهر الثلاثة ص : 62 المراقبات ص ]  
166 [6

# 2

## Chapter

### Salawat Shabaniyeh

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ شَجَرَةَ النَّبُوَّةِ وَمَوْضِعَ الرَّسَالَةِ وَمُخْتَلَفِ الْمَلَائِكَةِ وَمَعْدِنِ الْعِلْمِ وَأَهْلِ بَيْتِ الْوَحْيِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْفُلْكَ الْجَارِيَةَ فِي اللَّجَجِ الْغَامِرَةِ يَا مَنْ مِنْ رَكْبِهَا وَيَعْرِقُ مِنْ تَرَكَهَا الْمُتَقَدِّمَ لَهُمْ مَارِقٌ وَالْمُتَأَخِّرُ عَنْهُمْ زَاهِقٌ وَاللَّازِمُ لَهُمْ لَاحِقٌ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْكَهْفِ الْخَصِينِ وَغِيَاثِ الْمُضْطَرِّ الْمُسْتَكِينِ وَمَلْجَا الْهَارِبِينَ وَعِصْمَةِ الْمُعْتَصِمِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلَاةً كَثِيرَةً تَكُونُ لَهُمْ رِضَى وَلِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ آدَاءً وَقِضَاءً بِحَوْلِ مِنْكَ وَقُوَّةً يَا رَبَّ الْعَالَمِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الطَّيِّبِينَ الْأَبْرَارِ الْأَخْيَارِ الَّذِينَ أَوْجِبْتَ حُقُوقَهُمْ وَفَرَضْتَ طَاعَتَهُمْ وَوَلَّيْتَهُمُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْمُرْ قَلْبِي بِطَاعَتِكَ وَلا تُحْزِنِي بِمَعْصِيَتِكَ وَارْزُقْنِي مُوَسَاةً مِنْ فَتْرَتِ عَلَيْهِ مِنْ رِزْقِكَ بِمَا وَسَّعْتَ عَلَيَّ مِنْ فَضْلِكَ وَنَشَرْتَ عَلَيَّ مِنْ عَدْلِكَ وَأَحْيَيْتَنِي تَحْتَ ظِلِّكَ وَهَذَا شَهْرُ نَبِيِّكَ سَيِّدِ رُسُلِكَ شَعْبَانَ الَّذِي حَفَفْتَهُ مِنْكَ بِالرَّحْمَةِ وَالرِّضْوَانِ الَّذِي كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ[سَلَّمَ] يَذْأَبُ فِي صِيَامِهِ وَفِي لَيْالِيهِ وَآيَامِهِ بِخُوعَا لَكَ فِي إِكْرَامِهِ وَإِعْظَامِهِ إِلَى مَحَلِّ جَمَامِهِ اللَّهُمَّ فَأَعِنَّا عَلَى الْإِسْتِنَانِ بِسُنَّتِهِ فِيهِ وَنَيْلِ الشَّفَاعَةِ لَدَيْهِ اللَّهُمَّ وَاجْعَلْهُ لِي شَفِيعًا مُشْفَعًا وَطَرِيقًا إِلَيْكَ مَهْيَعًا وَاجْعَلْنِي لَهُ مُتَّبِعًا حَتَّى أَلْقَاكَ يَوْمَ الْقِيَامَةِ عَنِّي رَاضِيًا وَعَنْ دُنُوبِي غَاضِيًا قَدْ أُوجِبْتَ لِي مِنْكَ الرَّحْمَةَ وَالرِّضْوَانَ وَانزَلْتَنِي دَارَ الْفَرَارِ وَمَحَلَّ الْأَخْيَارِ

## 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.*

## The Importance of this Supplication

This supplication has a very high rank and we can understand its importance from various angles. First of all, it is narrated in several of the main books of Ahadith. Some of them are the following:

1. Eqbal al amal by Seyed Ebn Tavoos 688
2. Al-Balad al-Amin by Allame Kafami 186
3. Al-Mesbah by Allame Kafami 544
4. Mesbah Al-Mojtahed by Sheikh Tossi 45, 838
5. Jamal Al-Osbooe by Seyed Ebn Tavoos 405
6. Vassayel Al-Shia by sheikh Hor Ameli 10/492
7. Bihar Al-Anwar by Allame Majlesi 87/20

The second indicator of the importance of this supplication is that Our Imams repeatedly recited this supplication. In the words of Sheikh Toosi,

كان علي بن الحسين عليه السلام يدعو عند كل زوال من ايام شعبان وفي ليله النصف منه ويصلي علي النبي صلي الله عليه واله "بهذه الصلوات"

"In the month of Shaban, Ali Ebn Al-Hussein, Zein Al-Abedin would read this supplication every noon and on the fifteenth night (and in the whole month) he sent Salawat in the form of this Salawat." [1]

مصباح المتهدد ص : 829 جنة الأمان الواقية وجنة الإيمان الباقية ص : 545 البلد الأمين والدرع الحصين ص : 187 [1] الإقبال بالأعمال الحسنة فيما يعمل مرة في السنة ج : 3 ص : 301

# 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.

(اللهم صل علي محمد وال محمد صلاه كثيره تكون لهم رضا وحق محمد وال محمد اداء وقضاء)

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.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [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 "يصلون" indicates Allah and angels *continuously* send their blessings to his messenger.

[احزاب (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.)

صلوات الفرج و أدعتها تأليف شيخ القميين في وقته أبي الحسن محمد بن أحمد بن داود القمي المتوفى 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)

الصلوات و التحيات على أشرف البريات و آله الأئمة السادات منسوب به خواجه نصير الدين محمد بن محمد بن الحسن-  
الطوسي المتوفى 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)

الصلوات و التحيات تأليف محدث بزرگ فيض كاشاني المتوفى 1091-

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

4)

الصلوات و التحيات تأليف علم الهدى فرزند دانشمندومحقق فيض كاشاني-

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)

صلوات و فضائل آن فارسي للسيد محمد بن زين العابدين الرضوي المتخلص بفنائي

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

6)

الصلوات المنظوم -

تأليف مولى محسن بن المولى سميع بن المولى حسين بن علم الهدى بن المحدث الفيض

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:

رب بحق أحمد سيدنا المقدم      مقرب مقرب منتجب و خاتم

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

# SALAWAT IN HADITHS

Here we narrate some of the Ahadith:

## Hadith 1:

الطبرسي بسنده عن أنس بن مالك عن أبي طلحة قال دخلت على النبي ص فلم أراه أشد استبشارا منه يومئذ ولا أطيّب نفسا قلت يا رسول الله ما رأيك قط أطيّب نفسا ولا أشد استبشارا منك اليوم فقال: وما يمنعني وقد خرج أنفا جبرائيل من عندي قال قال الله تعالى [من صلى عليك صلاة صليت بها عليه عشر صلوات ومحوت عنه عشر سيئات وكتبت له عشر حسنات]1

Allame Tabarsi narrates with the chain of narration from Anas Ebn Malek from Abu Talhe, "I entered in the presence of the Prophet and saw him extremely happy and pleased like I have never seen him before. I told him: I have never seen you this happy before.

He told me, "Why should I not be happy, as Gabriel has just left and (before he left) said: God told me that whoever sends a Salawat on you I will send Salawat upon him and I will purify him from ten sins and I will write ten good deeds for him."

## Hadith 2:

البحراني بسنده عن إسحاق بن فروخ مولى آل طلحة، قال: قال أبو عبد الله (عليه السلام): «يا إسحاق بن فروخ، من صلى على محمد وآل محمد عشرا صلى الله عليه و ملائكته مائة مرة، و من صلى على محمّد و آل محمّد مائة مرة صلى الله عليه و ملائكته ألفا، أما تسمع قول الله عز و جل: هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ كَانَ بِالْمُؤْمِنِينَ رَحِيمًا» [الاحزاب 2].«43]

Alameh Bahrani narrates from Eshagh Ibn Farrokh with the chain of narration: Imam Sadeq told me: "Whoever sends ten Salawat on Prophet Mohammad and his Ahlul Bayt, the angels will send hundred Salawat on him. Whoever sends hundred Salawat on Prophet Mohammad and his Ahlul Bayt, the Angels will send a thousand Salawat on him.

Have you heard the saying of Allah the Almighty, "He it is who sends Salawat (His blessings) on you, and His angels too (ask Allah to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islamic Monotheism). And He is Ever Most Merciful to the believers."(Al-Ahzab 43)."

## Hadith 3:

البحراني بسنده عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قال: «إذا ذكر النبي (صلى الله عليه و آله) فأكثرُوا الصلاة عليه، فإنه من صلى على النبي صلاة واحدة صلى الله عليه ألف صلاة في ألف صف من الملائكة، و لم يبق شيء مما خلق الله إلا صلى على العبد لصلاة الله عليه و صلاة ملائكته، فمن لم يرغب في هذا فهو جاهل مغرور، قد برىء الله منه، و رسوله و أهل بيته.» 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:

البحراني بسنده عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: «ما في الميزان شيء أثقل من الصلاة على محمد و آل محمد، و إن الرجل لتوضع أعماله في ميزانه فيميل به، فيخرج (صلى الله عليه و آله) الصلاة عليه، فيضعها في ميزانه فيرجح.» 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:

البحرانی بسنده عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، قال: «كل دعاء يدعى الله عز و جل به محبوب عن السماء حتى يصل على محمد و آل محمد». همان 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] مجمع البيان ج 8 ص 579 [1]

[2]

[البرهان في تفسير القرآن ج 4 ص 49 البرهان في تفسير القرآن ج 4 ص 49]

[البرهان ج 4 ص 490]

[5] Same book 489

## SALAWAAT TO AHLUL BEYT

Another important point is about how we send our Salawat because one may object that the Qur'an mentions sending Salawat upon the Prophet so why do we add the AhlulBayt at the end. The answer for this question comes from Ahadith.

The book of "Dor Al-Manthor" narrates from "Sahih Al-Bokhari", "Sahih Al-Muslim", "Sonan Abu Davood", "Sonan Termezy", "Sonan Nesaye", "Sonan Ibn Majeh" and "Sonan Ibn Mardooyeh and also some Ahadith from "Kaabe Ibn Ajareh" that someone asked the prophet: "We know how to say Salam to you but how must we send our Salawat on you?"

فقال رسول الله: " قل اللهم صل على محمد و آل محمد كما صليت على ابراهيم انك حميد مجيد اللهم بارك على محمد و آل محمد  
"كما باركت على ابراهيم و آل ابراهيم انك حميد مجيد"

Prophet answered: "O, Allah send your peace and blessings to Muhammad and his Households as you have sent your peace and passage to Abraham and his households. Truly you are the Praiseworthy and Magnanimity. O, Allah send your blessings to Mohammad and his households as you send your blessings to Abraham and his households. Truly you are the Praiseworthy and Magnanimous."

The author narrated eighteen other Ahadith and in all of them Prophet mentioned and insisted that "his household" must be mentioned in the Salawat. These Ahadith are narrated from the most reliable and famous books of Ahle Al-Sunnat. The great companions of Prophet such as "Ibn Abbas", "Talhe", "Abu Saeed Khedri", "Abu Huraireh", "Abu Masuod Ansari", "Burideh", "Ibn Masuod", "Kabe Ibn Ajareh" have also narrated such Ahadith. Moreover the Commander of the Faithful also narrated same hadiths. [1]

قال رسول الله: " لا تصلوا على الصلاة البتراء " فقالوا: " و ما الصلاة البتراء؟ " قال: " تقولون اللهم صل على محمد، و تمسكون،  
"بل قولوا: اللهم صل على محمد و آل محمد"

Ibn Hajar in the book of Savaaegh narrates, that the Prophet said, "Do not send an incomplete Salawat on me." Some companion asked, what is the incomplete Salawat? Prophet answered, "When you say Allahuma Sale Ala Mohammad (O, Allah send your peace and passage to Mohammad) and then you stop. Rather you must say Allah huma sale ala Muhammad wa Ale Muhammad".

تفسير نمونه، ج17، ص420 [1]

## 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:

البحراني بسنده عن أبي جعفر (عليه السلام)، قال: «إن ملكا من الملائكة سأل الله أن يعطيه سمع العباد فأعطاه، فذلك الملك قائم حتى تقوم الساعة، ليس أحد من المؤمنين يقول: صلى الله على محمد وآله وسلم، إلا وقال الملك: و عليك السلام. ثم يقول الملك: يا رسول الله، إن فلانا يقرئك السلام. فيقول رسول الله (صلى الله عليه وآله): و عليه السلام».[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] البرهان ج 4 ص 489

# THE REAL MEANING BEHIND THE SALAM AND SALAWAT

## 1- Sending salutations and obedience

البرقي بسنده عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، قال: «الصلاة عليه، والتسليم له في كل شيء جاء به».[1]

Al-Barqi narrates with the chain of narrations from Abi Basir that he said: I asked Abu abdu Allah(Imam Sadeq) about the verse, “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”[2]. “Send salutations on him and show obedience to him in everything he brought us,” Imam answered[3].

## 2- Loyalty to the promise

البحراني بسنده عن الصادق جعفر بن محمد (عليهما السلام): من صلى على النبي و آله فمعناه: أني أنا على الميثاق و الوفاء الذي قبلت حين قوله: أَلَسْتُ بِرَبِّكُمْ قَالُوا بلى اعراف «172

Bahrani narrates from the chain of narration from the Jafar Ibn Muhammad, "whoever sends Salawat on Prophet and his households it means I am standing on the promise that I gave when Allah asked me, "Am I not your lord? And I answered yes you are.[4]"

## 3- Blessing, Duā and purification

البحراني بسنده عن ابن أبي حمزة، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، فقال: «الصلاة من الله عز وجل رحمة، و من الملائكة تزكية ، و من الناس «دعاء، و أما قوله عز وجل: وَسَلِّمُوا تَسْلِيمًا، فإنه يعني التسليم له فيما ورد عنه.

Bahrani narrates with the chain of narration from Ibn Abu Hamzeh. He said, “I asked Abu Abde Allah about the verse, “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” Then he answered, “The Salawat from Allah is a blessing and from angels it is purification and when it is from people it is a supplication but the saying “Send your Salawat on him and be totally obedient to him” means be obedient to whatever he brought from God.[5]

بحار الانوار ج91 ص61[2] إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا[3] بحار الانوار [1] 4[61] ص 91 [ج] This hadith is regards to the Suratul Aaraf verse 172. 448 ص 4 [5] البرهان 4 ص 448 [5]

# Chapter 4

## SECOND CHAPTER: DIVINE KNOWLEDGE

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ شَجَرَةَ النَّبُوَّةِ وَمَوْضِعِ الرَّسَالَةِ وَمُخْتَلَفِ الْمَلَائِكَةِ وَمَعْدِنِ الْعِلْمِ وَأَهْلِ بَيْتِ الْوَحْيِ

This phrase 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 choose. 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] " "ما خلقت خلقا احب الي منك الكافي ج 1 ص 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.

(الايعلم من خلق و هو اللطيف الخبير. الملك 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.

## EQUIVALENT KNOWLEDGE WITH THE PROPHET MOHAMMAD

According to some Ahadith the equivalency of the Ahlul Bait's knowledge is portrayed as the following:

الكلينى بسنده عن حمران ابن اعين عن ابي عبد الله ع قال إن جبرئيل ع أتى رسول الله ص برُمَّانَتَيْنِ فأكل رسول الله ص إحداهما و كسَرَ الأخرى بِنِصْفَيْنِ فأكل نِصْفاً و أطعم عليّاً نِصْفاً ثم قال رسول الله ص يَا أَخِي هَلْ تَدْرِي مَا هَاتَانِ الرُّمَانَتَانِ قَالَ لَا قَالَ أَمَا الأولى فالنُّبُوَّةُ لَيْسَ لَكَ فِيهَا نَصِيبٌ و أَمَا الأخرى فالعِلْمُ أَنْتَ شَرِيكِي فِيهِ فَقُلْتَ أَصْلَحَكَ اللهُ كَيْفَ كَانَ يَكُونُ شَرِيكُهُ فِيهِ قَالَ لَمْ يُعَلِّمِ اللهُ مُحَمَّدًا ص [عِلْمًا إِلَّا و أَمْرُهُ أَنْ يُعَلِّمَهُ عَلِيًّا ع]1

Kuleiny narrates with the chain of narration from Hemran Ibn Aayun from Imam Sadeq, “Angel Gabriel brought two pomegranates for Prophet Muhammad. Prophet ate one of them and broke the other one in half. He ate one half and gave the other half to Ali. Then the Prophet told Ali, “Oh brother, do you know what these two pomegranates were?” Imam Ali answered, “No”. The Prophet continued, “The first one was Prophethood so you do not have any share of that but the other one was knowledge. You are my partner in this.”

Hemran said “How can Ali can be the Prophet's partner in knowledge?” The Imam said “God did not give any knowledge to Muhammad unless God ordered the Prophet to teach Ali”.

كافى ج 1 ص 263 [1]

## WHY EQUIVALENCY?

It is clear that when the leadership and guidance of the Ummat in all aspects of this world and the Hereafter, the interpretation of the Quran and the Prophetic Traditions and the implementation of the religion's rules is on the shoulders of the Imams after the Prophet, naturally the necessary knowledge of these responsibilities must also be in their hands. This fact is further explained in a Hadith by Imam Sadeq.

جَمَاعَةَ بَنِ سَعْدِ الْخُنُعَمِيِّ أَنَّهُ قَالَ كَانَ الْمُفَضَّلُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ الْمُفَضَّلُ جُعِلْتُ فِدَاكَ يَفْرِضُ اللَّهُ طَاعَةَ عَبْدٍ عَلَى الْعِبَادِ وَ يَحْجُبُ عَنْهُ خَبَرَ السَّمَاءِ قَالَ لَا اللَّهُ أَكْرَمُ وَ أَرْحَمُ وَ أَرْأَفُ بِعِبَادِهِ مِنْ أَنْ يَفْرِضَ طَاعَةَ عَبْدٍ عَلَى الْعِبَادِ ثُمَّ يَحْجُبُ عَنْهُ خَبَرَ السَّمَاءِ صَبَاحاً [وَمَسَاءً]1

Jamaate Ibn Sade Al-Akhthami said: Mofazal was in the presence of Imam Sadeq and he told Imam Sadeq, “May I be your sacrifice. Is it possible that God orders His servants to obey someone but hides the knowledge of the skies from him? Imam Sadeq replied, “No, Allah is more merciful and kind than to obligate on his servants to obey someone and not to give him the knowledge of the skies”.

Ofcourse this equivalence does not mean equivalence in the position of Excellency. The position of the Prophet is higher and greater but because of the same responsibility of guiding the Ummah, the Imams too have the same knowledge.

الكليني بسنده عن الحارث بن المغيرة عن أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ: رَسُولُ اللَّهِ ص وَ نَحْنُ فِي الْأَمْرِ وَ الْفَهْمِ وَ الْحَلَالِ وَ الْحَرَامِ نَجْرِي مَجْرَى وَاحِدًا فَأَمَّا رَسُولُ اللَّهِ ص وَ عَلِيٌّ ع فَلَهُمَا فَضْلُهُمَا2

Kuleiny narrates from Hareth Ibn Moghayreh with a chain of narrations that Imam Sadeq said, “The Prophet and we (Ahlul Beyt) in the understanding of Halal and Haram are the same and we are on the same track. But the Prophet and the Commander of the faithful have a special Excellency.”

[2]Same address [الكافي ج : 1 ص : 276 بحار ج ج 16 ص 360]1

## 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:

الكليني بسنده عن الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ سُلَيْمَانَ وَرَبِّ دَاوُدَ وَ إِنَّ مُحَمَّدًا وَرَبِّ سُلَيْمَانَ وَ إِنَّا وَرَبُّنَا مُحَمَّدًا وَ إِنَّ عِنْدَنَا عِلْمَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ تَبْيَانِ مَا فِي الْأَوْحِاقِ قَالَ قُلْتُ إِنَّ هَذَا لَهُوَ الْعِلْمُ قَالَ لَيْسَ هَذَا هُوَ الْعِلْمُ الَّذِي يَحْدُثُ يَوْمًا [بَعْدَ يَوْمٍ وَ سَاعَةٌ بَعْدَ سَاعَةٍ] 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 Mohammad. 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.

الكليني بسنده عن جَابِرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا وَ إِنَّمَا كَانَ عِنْدَ أَصْفَ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَخَسَفَ بِالْأَرْضِ مَا بَيْنَهُ وَ بَيْنَ سَرِيرِ بَلْقَيْسٍ حَتَّى تَنَاقَلَ السَّرِيرُ بِيَدِهِ ثُمَّ عَادَتِ الْأَرْضُ كَمَا كَانَتْ أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ وَ نَحْنُ عِنْدَنَا مِنَ الْأَسْمِ الْأَعْظَمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ وَاحِدٌ عِنْدَ اللَّهِ تَعَالَى اسْتَأْثَرَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ [الْعَلِيِّ الْعَظِيمِ] 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] الكافي ج : 1 : ص : 225

[2] الكافي ج : 1 : ص : 230

[3] الكافي ج : 1 : ص : 231

## THE VARIETY OF KNOWLEDGE

The vast knowledge of Ahlul Beyt sometimes points at different topics such as Quranic knowledge, jurisprudence and the knowledge of events and occasions. Look at these important Ahadith:

الكليني بسنده عن أبي بصير قال دخلت على أبي عبد الله ع فقلت له جعلت فداك اني اسالك عن مسألة هاهنا أحد يسمع كلامي قال فرجع أبو عبد الله ع ستراً بينه وبين بيت آخر فاطلع فيه ثم قال يا أبا محمد سل عما بدا لك قال قلت جعلت فداك ان شيعتك يتحدثون ان رسول الله ص علم علياً ع باباً يفتح له منه ألف باب قال فقال يا أبا محمد علم رسول الله ص علياً ع ألف باب يفتح من كل باب ألف باب قال قلت هذا والله العلم قال فنكت ساعة في الأرض ثم قال ان الله ليعلم ما هو بذاك قال قلت هذا والله ما يدرهم ما الجامعة قال قلت جعلت فداك والله ما الجامعة قال صحيفة طولها سبعون ذراعاً بذراع رسول الله ص وإملايه من فلق فيه وخط علياً بيمينه فيها كل حلال وحرام وكل شيء يحتاج الناس إليه حتى الأرض في الخدش وضرب بيده إلي فقال تأذن لي يا أبا محمد قال قلت جعلت فداك انما لك فاضع ما شئت قال فغمزني بيده وقال حتى أرض هذا كانه مغضب قال قلت هذا والله العلم قال ان الله ليعلم ما ليس بذاك ثم سكت ساعة ثم قال والله ما يدرهم ما الجفر قال قلت والله ما الجفر قال وعاء من آدم فيه علم النبيين والوصيين وعلم العلماء الذين مضوا من بني اسرائيل قال قلت ان هذا هو العلم قال ان الله ليعلم ما ليس بذاك ثم سكت ساعة ثم قال والله ما يدرهم ما مصحف فاطمة ع قال قلت والله ما مصحف فاطمة ع قال قلت هذا والله ما يدرهم ما مصحف فاطمة ع والله ما فيه من قرآنكم حرف واحد قال قلت هذا والله العلم قال ان الله ليعلم ما ليس بذاك ثم سكت ساعة ثم قال ان عندنا علم ما كان وعلم ما هو كائن الى ان تقوم الساعة قال قلت جعلت فداك هذا والله هو العلم قال ان الله ليعلم ما ليس بذاك قال قلت جعلت فداك فاي شيء العلم قال ما يحدث بالليل والنهار الامر من بعد الامر والشئ بعد الشئ الى يوم القيامة [1]

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,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ شَجَرَةَ النَّبُوَّةِ وَمَوْضِعَ الرَّسَالَةِ وَمُخْتَلَفِ الْمَلَائِكَةِ وَمَعْدِنِ الْعِلْمِ وَأَهْلِ بَيْتِ الْوَحْيِ

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.

الكافي ج : 1 ص : 240 [1]

# Chapter 5

## THIRD CHAPTER: WELFARE AND CONFIDENCE

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْفُلْكِ الْجَارِيَةِ فِي اللُّجَجِ الْغَامِرَةِ يَا مَنْ مَنْ رَكِبَهَا وَ يَغْرَقُ مَنْ تَرَكَهَا الْمُتَقَدِّمُ لَهُمْ مَارِقٌ وَ الْمُتَأَخِّرُ عَنْهُمْ زَاهِقٌ وَ اللَّازِمُ لَهُمْ لَاحِقٌ

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.

[يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيرا]1

[1] الاحزاب 33

## HADITH OF SHIP:

الطبرسى في الإحتجاج: قَالَ سُلَيْمُ بْنُ قَيْسٍ بَيْنَمَا أَنَا وَ حَمِيشُ [حَنْشُ] بَنُ مُعْتَمِرٍ بِمَكَّةَ إِذْ قَامَ أَبُو ذَرٍّ وَ أَخَذَ بِحَلْقَةِ الْبَابِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ فِي الْمَوْسِمِ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ جَهِلَنِي فَأَنَا جُنْدَبٌ أَنَا أَبُو ذَرٍّ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ إِنَّ مَثَلِ أَهْلِ بَيْتِي فِي أُمَّتِي كَمَثَلِ سَفِينَةِ نُوحٍ فِي قَوْمِهِ مِنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثَلِ بَابِ جِطَّةٍ فِي بَنِي إِسْرَائِيلَ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ إِنِّي تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي إِلَى آخِرِ الْحَدِيثِ فَلَمَّا قَدِمَ الْمَدِينَةَ بَعَثَ إِلَيْهِ عُثْمَانُ فَقَالَ مَا حَمَلَكَ عَلَى مَا قَمْتَ بِهِ فِي الْمَوْسِمِ قَالَ عَهْدٌ عَاهَدْتُ إِلَيْ رَسُولِ اللَّهِ ص وَ أَمْرُنِي بِهِ فَقَالَ مَنْ يَشْهَدُ بِذَلِكَ فَقَامَ عَلِيٌّ ع وَ الْمَقْدَادُ فَشَهِدَا ثُمَّ [انصرفوا يمشون ثلاثتهم فقال عثمان إن هذا و صاحبيه يحسبون أنهم في شيء] [1]

The following Ahadith of the Prophet tell us this fact with a delicate metaphor and are referred to in the Salawat.

الشيخ الطوسي في الأمالي عن رافع مولى أبي ذر قال قال سعد أبو ذر رضي الله عنه على درجة الكعبة حتى أخذ بحلقة الباب ثم أسند ظهره إليه ثم قال أيها الناس من عرفني فقد عرفني و من أنكرني فأنا أبو ذر سمعت رسول الله ص يقول إنما مثل أهل بيتي في هذه الأمة كمثل سفينة نوح من ركبها نجا و من تركها هلك و سمعت رسول الله ص يقول اجعلوا أهل بيتي منكم مكان الرأس من الجسد [و مكان العينين من الرأس فإن الجسد لا يهتدي إلا بالرأس و لا يهتدي الرأس إلا بالعينين] [2]

Al-Tabarsi in the book of Al-Ehtejaj has written: Salim Ibn Qeyse said, “I and Hamish Ibn Motamar were in Mecca when we saw Abuzar. He stood up whilst holding the ring of the Kabeh’s door, and shouted loudly, “O People, those who know me, know me and for those who do not know me, I am Jundab, I am Abuzar. O people, I have heard the Prophet say, “Truly my Household among my Ummah is like the ship of Noah for his Ummah. Whoever gets on board will survive and whoever abandons it will be drowned; and it is like the door of Hittah (the door that whoever passes through it has his sins forgiven).” O people I have 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.

المجلسي بسنده عن سعيد بن جبير عن ابن عباس قال قال رسول الله لعلي بن أبي طالب يا علي أنا مدينة الحكمة و أنت بابها و لن تؤتى المدينة إلا من قبل الباب و كذب من زعم أنه يجئني و يبغضك لأتكَ مني و أنا منك لحمك من لحمي و دمك من دمي و روحك من روحي و سريرتك سريرتي و علانيتك علانيتي و أنت إمام أمتي و خليفتي عليها بعدي سعد من أطاعك و شقي من عصاك و ريح من تولاك و خسر من عاداك و فاز من لزمك و هلك من فارقتك متركك و مثل الأيممة من ولدك بعدي مثل سفينة نوح من ركبها نجا و من تخلف عنها غرق و متلكم مثل النجوم كلما غاب نجم طلع نجم إلى يوم القيامة [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] بحار ج 23 ص 119

[2] بحار ج 23 ص 123

[3] بحار الأنوار ج : 23 ص : 126

## HAZARD OF DEVIATION

The threat of deviation is explained in the book of Kashful Haq by Allamah 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]

كَشَفَ الْحَقُّ لِلْعَلَمَةِ الْجَلِيِّ رَحْمَهُ اللَّهُ رَوَى الْحَافِظُ مُحَمَّدُ بْنُ مُوسَى الشَّيْرَازِيُّ فِي كِتَابِهِ الَّذِي اسْتَخْرَجَهُ مِنَ التَّفَاسِيرِ الْإِثْنَيْ عَشَرَ. تَفْسِيرِ أَبِي يُوسُفَ يَعْقُوبَ بْنِ سُفْيَانَ، وَ تَفْسِيرِ ابْنِ جَرِيحٍ، وَ تَفْسِيرِ مُقَاتِلِ بْنِ سُلَيْمَانَ، وَ تَفْسِيرِ وَكَيْعِ بْنِ جَرَّاحٍ، وَ تَفْسِيرِ يُوسُفَ بْنِ مُوسَى الْقَطَّانِ، وَ تَفْسِيرِ قَتَادَةَ، وَ تَفْسِيرِ أَبِي عُبَيْدَةَ الْقَاسِمِ بْنِ سَلَامٍ، وَ تَفْسِيرِ عَلِيِّ بْنِ حَرْبِ الطَّائِيِّ، وَ تَفْسِيرِ السُّدِّيِّ، وَ تَفْسِيرِ مُجَاهِدٍ، وَ تَفْسِيرِ مُقَاتِلِ بْنِ حَيَّانٍ، وَ تَفْسِيرِ أَبِي صَالِحٍ، وَ كُلُّهُمْ مِنَ الْجَمَاهِرَةِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَتَذَاكَرْنَا رَجُلًا يُصَلِّي وَ يَصُومُ وَ يَتَّصِقُ وَيُزَكِّي، فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا أُعْرِفُهُ. فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّهُ عَبْدُ اللَّهِ وَ يُسَبِّحُهُ وَ يُقَدِّسُهُ وَ يُؤَجِّدُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا أُعْرِفُهُ، فَبَيْنَا نَحْنُ فِي ذِكْرِ الرَّجُلِ إِذْ قَدْ طَلَعَ عَلَيْنَا، فَقُلْنَا هُوَ ذَا، فَظَنَّ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ لِأَبِي بَكْرٍ خُذْ سَيْفِي هَذَا وَ امضْ إِلَى هَذَا الرَّجُلِ فَاضْرِبْ عُنُقَهُ، فَإِنَّهُ أَوَّلُ مَنْ يَأْتِيهِ مِنْ حَرْبِ الشَّيْطَانِ.. فَدَخَلَ أَبُو بَكْرٍ الْمَسْجِدَ فَرَأَهُ رَاكِعًا، فَقَالَ وَ اللَّهُ لَا أَقْتُلُهُ، فَإِنَّ رَسُولَ اللَّهِ (ص) نَهَانَا عَنْ قَتْلِ الْمُصَلِّينَ، فَرَجَعَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُهُ يُصَلِّي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اجْلِسْ، فَلَسْتُ بِصَاحِبِهِ، قُمْ يَا عُمَرُ وَ خُذْ سَيْفِي مِنْ يَدِ أَبِي بَكْرٍ وَ ادْخُلِ الْمَسْجِدَ فَاضْرِبْ عُنُقَهُ، قَالَ عُمَرُ فَأَخَذْتُ السَّيْفَ مِنْ أَبِي بَكْرٍ وَ دَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ الرَّجُلَ سَاجِدًا، فَقُلْتُ وَ اللَّهُ لَا أَقْتُلُهُ فَقَدْ اسْتَأْمَنَهُ مَنْ هُوَ خَيْرٌ مِنِّي، فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ الرَّجُلَ سَاجِدًا. فَقَالَ يَا عُمَرُ اجْلِسْ فَلَسْتُ بِصَاحِبِهِ، قُمْ يَا عَلِيُّ فَإِنَّكَ أَنْتَ قَاتِلُهُ، إِنْ وَجَدْتَهُ فَأَقْتُلْهُ، فَإِنَّكَ إِنْ قَتَلْتَهُ لَمْ يَفْعَ بَيْنَ أُمَّتِي اخْتِلَافٌ أَبَدًا. قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ فَأَخَذْتُ السَّيْفَ وَ دَخَلْتُ الْمَسْجِدَ فَلَمْ أَرَهُ، فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقُلْتُ يَا رَسُولَ اللَّهِ (ص) مَا رَأَيْتُهُ. فَقَالَ يَا أَبَا الْحَسَنِ إِنْ أُمَّةٌ مُوسَى افْتَرَقَتْ إِحْدَى وَ سَبْعِينَ فِرْقَةً، فِرْقَةٌ نَاجِيَةٌ وَ الْبَاقُونَ فِي النَّارِ، وَ إِنْ أُمَّةٌ عِيسَى (ع) افْتَرَقَتْ اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً، فِرْقَةٌ نَاجِيَةٌ وَ الْبَاقُونَ فِي النَّارِ، وَ إِنْ أُمَّتِي سَتَفْتَرِقَ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً، فِرْقَةٌ نَاجِيَةٌ وَ الْبَاقُونَ فِي النَّارِ. فَقُلْتُ يَا رَسُولَ اللَّهِ (ص) وَ مَا النَّاجِيَةُ. فَقَالَ الْمُتَمَسِّكُ بِمَا أَنْتَ عَلَيْهِ وَ أَصْحَابُكَ، فَأَنْزَلَ اللَّهُ تَعَالَى فِي ذَلِكَ الرَّجُلِ ثَانِي عَطْفَهُ. يَقُولُ هَذَا أَوَّلُ مَنْ يَظْهَرُ مِنْ أَصْحَابِ الْبِدْعِ وَ الضَّلَالَاتِ. قَالَ ابْنُ عَبَّاسٍ وَ اللَّهُ مَا قَتَلَ ذَلِكَ الرَّجُلَ إِلَّا أَمِيرُ الْمُؤْمِنِينَ (ع) يَوْمَ صِفِّينَ [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”.

عَلِيُّ بْنُ مُحَمَّدٍ الْخَزَّازُ فِي كِتَابِ الْكِفَايَةِ فِي النُّصُوصِ عَلَى عَدَدِ الْأَيْمَةِ عَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ

الصَّفَوَانِيَّ عَنْ مَرْوَانَ بْنِ مُحَمَّدٍ السَّنْجَارِيِّ عَنْ أَبِي يَحْيَى التَّمِيمِيِّ عَنْ يَحْيَى الْبِكَاءِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَتَقْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً فِرْقَةٌ مِنْهَا نَاجِيَةٌ وَ الْبَاقُونَ هَالِكُونَ وَ النَّاجُونَ الَّذِينَ يَتَمَسَّكُونَ بِوَلَايَتِكُمْ وَ يَفْتَنِبِسُونَ مِنْ عِلْمِكُمْ وَ لَا يَعْمَلُونَ [بِرَأْيِهِمْ فَأَوْلِيكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ] 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 Kefayeh 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:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ  
الْفُلُوكِ الْجَارِيَةِ فِي النَّجَجِ الْغَامِرَةِ يَأْمَنُ مَنْ رَكِبَهَا وَيَغْرَقُ مَنْ تَرَكَهَا  
الْمُنْتَقِدِمُ لَهُمْ مَارِقٌ وَ الْمُتَأَخِّرُ عَنْهُمْ زَاهِقٌ وَ اللَّازِمُ لَهُمْ لَاحِقٌ

*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 Moqtal IBn Hayan, Tafsir of Abi Saleh.

[2] 336 : ص : 30 ج : بحار الأنوار

[3] (ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَ نُذِيقَهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ) ٩

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] 50 : ص : 27 ج : وسائل الشيعة

# Chapter 6

## FOURTH CHAPTER: REFUGE AND RECOURSE

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْكَهْفِ الْحَصِينِ وَ  
غِيَاثِ الْمُضْطَرِّ الْمُسْتَكِينِ وَ مَلْجَا الْهَارِبِينَ وَ عِصْمَةِ الْمُعْتَصِمِينَ

## 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. (ما شاء الله لا قوة إلا بالله، الكهف، 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] (ما شاء الله لا قوة إلا بالله، الكهف، 39)

[2] ان الله هو الرزاق ذو القوة المتين الذاريات 58

[3] "قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا (77)الفرقان "

## INTERCESSION IN THE HOLY QURAN

The Holy Quran enunciates resorting to Prophet and says,  
" مَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنْهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَعْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا " [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:

"[يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ]" [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] النساء (64)

[2] مائده (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 Neyshabari 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.

أَحْمَدُ بْنُ فَهْدٍ فِي عُدَّةِ الدَّاعِي عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ سَمِعْتُ مُحَمَّدًا ص يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَا عَبْدِي أَوْ لَيْسَ مِنْ لَهَ الْيَوْمِ حَوَائِجَ كِبَارًا لَا تَجُودُونَ بِهَا إِلَّا أَنْ يَتَحَمَّلَ عَلَيْكُمْ بِأَحَبِّ الْخَلْقِ إِلَيْكُمْ تَقْضُونَهَا كَرَامَةً لِشَفِيعِهِمْ إِلَّا فَاعْلَمُوا أَنَّ أَكْرَمَ الْخَلْقِ عَلَيَّ وَ أَفْضَلُهُمْ لَدَيَّ مُحَمَّدٌ وَأَخُوهُ عَلِيٌّ وَمَنْ بَعْدَهُ الْإِمَّةُ الَّذِينَ هُمْ الْوَسَائِلُ إِلَى اللَّهِ فَلْيَدْعُنِي مَنْ هَمَّتْهُ حَاجَةٌ يُرِيدُ نَفْعَهَا أَوْ دَهَمَتْهُ ذَاهِيَةٌ يُرِيدُ كَشْفَ ضَرِّهَا بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ أَقْضِيهَا لَهُ أَحْسَنَ مَا يَقْضِيهَا مَنْ (تَسْتَشْفَعُونَ لَهُ) بِأَعَزِّ الْخَلْقِ إِلَيْهِ وَ رَوَاهُ الْعَسْكَرِيُّ فِي تَفْسِيرِهِ مِثْلَهُ

In a hadith, Ibn Fahd Helly narrates with the chain of narration that Salman 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 resorts 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 Mohammad, 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 announce a way of resorting such as the following.

الكليني بسنده عن سماعة قال قال لي أبو الحسن ع إذا كان لك يا سماعة عند الله حاجة فقل اللهم اني أسألك بحق محمد و علي فان لهما عندك شأن من الشأن و قدرا من القدر فبحق ذلك الشأن و بحق ذلك القدر ان تصلي على محمد و آل محمد و ان تفعل بي كذا و كذا

Kulayni narrates with a chain of narration from Samaeh. Samaeh narrates from Imam Mossa Al-Kazem, “Samaeh whenever you have a request from God, say “O, Allah I ask you to send your peace

and blessings to Mohammad -peace be upon him- and Ali because they are have a great place and prodigious excellency before you. I swear by this Excellency, send your peace and blessings to Mohammad and his household and please do this or that for me.[4]

[1] وفا الوفا جلد4 صفجه 1371

[2] وفا الوفا جلد4 صفحه 1376

[3] وسائل الشيعة ج : 7 ص : 102

[4] الكافي ج 2 ص 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.

سَعِيدُ بْنُ هَبَةَ اللَّهِ الرَّائِدِيُّ فِي قِصَصِ الْأَنْبِيَاءِ بِسَنَدِهِ بِنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: "لَمَّا أُشْرِفَ نُوحٌ عَلَى الْغَرَقِ دَعَا اللَّهَ بِحَقِّنَا فَدَفَعَ اللَّهُ عَنْهُ الْغَرَقَ وَ لَمَّا رُمِيَ إِبْرَاهِيمُ فِي النَّارِ دَعَا اللَّهَ بِحَقِّنَا فَجَعَلَ اللَّهُ عَلَيْهِ النَّارَ بَرْدًا وَ سَلَامًا وَ إِنَّ مُوسَى لَمَّا ضَرَبَ [طَرِيقًا فِي الْبَحْرِ دَعَا اللَّهَ بِحَقِّنَا فَجَعَلَ يَبَسًا وَ إِنَّ عِيسَى لَمَّا أَرَادَ الْيَهُودُ قَتْلَهُ دَعَا اللَّهَ بِحَقِّنَا فَجَاءَ مِنَ الْقَتْلِ فَرَفَعَهُ إِلَيْهِ]" [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] وسائل الشيعة ج 4 ص 1143

بحار ج 26 ص 325

[2] وسائل الشيعة ج 7 ص 103

# 7

## Chapter

### FIFTH CHAPTER: SALAWAT

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلَاةً كَثِيرَةً تَكُونُ لَهُمْ رِضًى وَ لِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَدَاءً وَ قَضَاءً بِحَوْلٍ مِنْكَ وَ قُوَّةٍ يَا رَبَّ الْعَالَمِينَ

*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.

# Chapter 8

## SIXTH CHAPTER: OBEDIENCE AND THE DUTY OF ACCEPTING COMMANDS

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الطَّيِّبِينَ الْأَبْرَارِ الْأَخْيَارِ الَّذِينَ أَوْجَبْتَ حُقُوقَهُمْ وَفَرَضْتَ طَاعَتَهُمْ وَوَلَّيْتَهُمْ

*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 co-relation 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] (وما على الرسول الا البلاغ، المائدة، 99)

[2] Ziyarat of Prophet in Saturdays

[3] الشورى (23)

## IMPORTANCE OF ACCEPTING THEIR SUPERINTENDENCE

For better understanding the Importance of accepting Imam's superintendence, we draw your attention to some of the many Ahadith on this subject.

: الشيخ الطوسي في الأمالي عن ابن عباس قال : قال رسول الله  
وَلَوْ أَنَّ عَابِدًا عَبَدَ اللَّهَ بَيْنَ الرُّكْنِ وَالْمَقَامِ أَلْفَ عَامٍ وَأَلْفَ عَامٍ حَتَّى يَكُونَ كَالشَّنِّ الْبَالِيِ وَ لَقِيَ اللَّهَ مُبْغِضًا لِأَلِ مُحَمَّدٍ أَكْبَهُ اللَّهُ عَلَيَّ  
مُنْخَرِيهِ فِي جَهَنَّمَ

بحار الأنوار ج : 7 ص : 234

Sheikh Toosi in the book of Amaly narrates from Ibn Abbas, "The Prophet says, "If a devout worshipper worships Allah between the Rokn[1] and Maqam[2] for thousand years until he/she becomes like an empty worn waterskin and dies while he hates the Prophet's household, God will throw him by his face into the hellfire.[3]

الصدوق في عيون أخبار الرضا عليه السلام بإسناده عن الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الصَّادِقِ عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ ص : لَمَّا  
أَسْرِيَ بِي إِلَى السَّمَاءِ أَوْحَى إِلَيَّ رَبِّي جَلَّ جَلَالُهُ وَ سَأَقِ الْحَدِيثَ فِي مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنِ ع إِلَى أَنْ قَالَ يَا مُحَمَّدُ  
لَوْ أَنَّ عَبْدًا عَبْدَنِي حَتَّى يَنْقَطِعَ وَ يَصِيرَ كَالشَّنِّ الْبَالِيِ ثُمَّ أَتَانِي جَاحِدًا لَوْلَايَتِهِمْ مَا أَسْكَنْتُهُ جَنَّتِي وَ لَا أَظَلَّتْهُ تَحْتَ عَرْشِي الْخَبَرَ

بحار الأنوار ج : 8 ص : 358

In the book of Oyon of Akhbar Al-Reza, Sadoogh narrates with the chain of narration from Imam Sadeq, and Imam Sadeq narrates from Prophet that: "When I was taken high into the skies God revealed to me, "O, Muhammad, If one of my servants prays to me by all of his strength until he becomes like a worn out and old waterskin and then he comes in My presence while he denies the superintendence of Muhammad, Ali, Fatima, Hassan and Hussein, I will not let him enter heaven and I will not let my throne to shadow over his head."[4]

وَ أَخْبَرَنَا السَّيِّدُ أَبُو الْحَمْدِ عَنْ أَبِي الْقَاسِمِ بِالإِسْنَادِ الْمَذْكُورِ فِي كِتَابِ شَوَاهِدِ التَّنْزِيلِ مَرْفُوعًا إِلَى أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ قَالَ رَسُولُ  
اللَّهِ ص إِنَّ اللَّهَ تَعَالَى خَلَقَ الْإِنْبِيَاءَ مِنْ أَشْجَارٍ شَتَّى وَ خُلِقْتُ أَنَا وَ عَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ فَأَنَا أَصْلُهَا وَ عَلِيٌّ فَرْعُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ  
ثِمَارُهَا وَ أَشْيَاعُنَا أَوْرَاقُنَا فَمَنْ تَعَلَّقَ بِعُضْنٍ مِنْ أَعْصَانِهَا نَجَا وَ مَنْ زَاعَ هَوَى وَ لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ أَلْفَ عَامٍ ثُمَّ  
أَلْفَ عَامٍ ثُمَّ أَلْفَ عَامٍ حَتَّى يَصِيرَ كَالشَّنِّ الْبَالِيِ ثُمَّ لَمْ يُدْرِكْ مَحَبَّتَنَا أَكْبَهُ اللَّهُ عَلَيَّ مُنْخَرِيهِ فِي النَّارِ ثُمَّ تَلَا

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى. الشورى، 33)

Haskani in the book of Shawahid Al-Tanzil with the chain of narration narrates from Abu Emameh Baheli from Prophet, "Truly Allah created prophets from different trees and created me and Ali from the same tree. I am the root of that tree, Ali is its branches, Hassan and Hussein are the fruits and the Shias are the leaves of this tree. Whosoever grasps to any of these branches will survive and whosoever gets deviated will fall down. Also if a servant worships Allah for thousand years and then another thousand years and then another thousand years between Safa and Marveh until he becomes like an old waterskin but he does not appreciate our love, God will throw him by his face into the hellfire. Then Prophet recited this verse, "Say (O Muhammad, "No reward do I ask of you for this except to be kind to me for my kinship with you."[5]

قَالَ الْعَلَمَةُ رَوَّحَ اللَّهُ رُوحَهُ فِي كِتَابِ كَشْفِ الْحَقِّ رَوَى الْجُمْهُورُ فِي الصَّحِيحَيْنِ وَ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ وَ الثَّعْلَبِيُّ فِي تَفْسِيرِهِ  
عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالُوا يَا رَسُولَ اللَّهِ مَنْ قَرَابَتِكَ الَّذِينَ وَجِبَتْ عَلَيْنَا مَوَدَّتُهُمْ قَالَ  
عَلِيٌّ وَ فَاطِمَةُ وَ ابْنَاهُمَا

Also Allameh in the book of Kashf Al-Haq has written, "Ahl Al-Sunna in Sahiheyne and Ahmad Hanbal in the book of Mosnad, Salabi in his Quran interpretation narrates from Ibn Abbas, "When the verse "Say O Muhammad, "No reward do I ask of you for this except to be kind to me for my kinship with you" descended, the companions of the Prophet asked, "O, Prophet, who are these relatives of yours that their love is obligated upon us?" Prophet answered, "Ali, Fatima and their two sons"[6]. Allameh continues,

نَقَلَ صَاحِبُ الْكَشَافِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيدًا أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مَغْفُورًا لَهُ أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِبًا أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِنًا مُسْتَكْمِلَ الْإِيمَانِ أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ بَشَرَهُ مَلَكَ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٌ وَنَكِيرٌ أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ يُرْفَأُ إِلَى الْجَنَّةِ كَمَا تُرْفَأُ الْعَرُوسُ إِلَى بَيْتِ رُؤُوسِهَا أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ جَعَلَ اللَّهُ قَبْرَهُ مَرَارًا مَلَائِكَةَ الرَّحْمَةِ أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ عَلَى السُّنَّةِ وَالْجَمَاعَةِ أَلَا وَمَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ آيسٌ مِنْ رَحْمَةِ اللَّهِ أَلَا وَمَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ مَاتَ كَافِرًا أَلَا وَمَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ لَمْ يَشْمَ رَائِحَةَ الْجَنَّةِ

“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.”

ابن شاذان بسنده عن أبي سلمى راعي رسول الله ص قال سمعت رسول الله ص يقول ليلة أسري بي إلى السماء قال لي الجليل جل جلاله آمن الرسول بما أنزل إليه من ربه قلت و المؤمنون كل آمن بالله و ملائكته و كتبه و رسله قال صدقت يا محمد من خلفت في أمك قلت خيرها قال علي بن أبي طالب ع قلت نعم يا رب قال يا محمد إني اطلعت إلى الأرض اطلعة فاخترتك منها فشقت لك اسما من أسمائي فلا أذكر في موضع إلا ذكرت معي فأنا المحمود و أنت محمد ثم اطلعت الثانية فاخترت منها عليا فشقت له اسما من أسمائي فأنا العلي الأعلى و هو علي يا محمد إني خلقتك و خلقت عليا و فاطمة و الحسن و الحسين و الأئمة من ولده من سنخ نوري و عرضت ولايتكم على أهل السماوات و أهل الأرضين فمن قبلها كان عندي من المؤمنين و من جدها كان عندي من الكافرين يا محمد لو أن عبدا من عبدي حتى ينقطع و يصير كالشن البالي ثم أتاني جاحدا لولايتكم ما غفرت له حتى يقر بولايتكم يا محمد أ تحب أن تراهم قلت نعم يا رب فقال لي التفت عن يمين العرش فالتفت فإذا أنا بعلي و فاطمة و الحسن و الحسين و علي بن الحسين و محمد بن علي و جعفر بن محمد و موسى بن جعفر و علي بن موسى و محمد بن علي و علي بن محمد و الحسن بن علي و المهدي في ضحضاح من نور قيام يصلون و هو في وسطهم يعني المهدي يضيء كأنه كوكب دري فقال يا محمد هؤلاء الحجج و هو الناصر من عترتك فو عزتي و جلالتي إنه الناصر لأوليائي و المنتقم من أعدائي و لهم الحجة الواجبة و بهم يمسك الله السماوات أن تقع على الأرض إلا بإذنه.

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] بحار الأنوار ج : 7 ص : 234

[4] بحار الأنوار ج : 8 ص : 358

[5] بحار الأنوار ج : 23 ص : 231

[6] بحار الأنوار ج : 23 ص : 233

[7] مائة منقبة ص 40

## EFFECTS OF ACCEPTING THEIR SUPERINTENDENCE

The love for the Household of the Prophet is termed as the repayment to the Prophet, but the fact is that the benefit and the advantage of this love comes back to us and this is the way of getting closer to Allah. This love and the acceptance of their superintendence is what makes the devotee obedient and makes him pious. People like Salman, Abuzar, Meqdad and Amaar studied in this school. Those who claim to be adherents of the Ahlul Beyt and do not reach piety, they only boast. In the Ahadith of Ahlul Beyt our Imams rejected their claims such as the hadith that Sheikh Kuleiny narrates in the book of Kafi.

الكلىنى بسنده عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا تَدْهَبُ بِكُمْ الْمَدَاهِبُ فَوَ اللَّهُ مَا شِيعْتُنَا إِلَّا مَنْ أَطَاعَ اللَّهَ عَزَّ وَجَلَّ

Sheikh Kuleiny narrates from Muhammad Ibn Muslem from Imam Baqer, “The various ways does not cause you diversion (but) I swear to Allah you are not our Shia unless you obey God”[1].

He also narrates from Jaber Ibn Abdullah from Imam Baqer,

الكلىنى بسنده عن جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي يَا جَابِرُ أَيْتَنِي مَنِ انْتَجَلَ التَّشْيِعَ أَنْ يَقُولَ بِحُبِّنا أَهْلَ الْبَيْتِ فَوَ اللَّهُ مَا شِيعْتُنَا إِلَّا مَنْ اتَّقَى اللَّهَ وَ أَطَاعَهُ وَ مَا كَانُوا يُعْرِفُونَ يَا جَابِرُ إِلَّا بِالتَّوَّاضِعِ وَ التَّخَشُّعِ وَ الْأَمَانَةِ وَ كَثْرَةِ ذِكْرِ اللَّهِ وَ الصُّومِ وَ الصَّلَاةِ وَ الْبِرِّ بِأَوْلِيائِهِ وَ التَّعَاهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَ أَهْلِ الْمَسْكِنَةِ وَ الْعَارِمِينَ وَ الْإِيْتَامِ وَ صِدْقِ الْحَدِيثِ وَ تِلَاوَةِ الْقُرْآنِ وَ كَفِّ الْأَلْسُنِ عَنِ النَّاسِ إِلَّا مَنْ خَيْرٍ وَ كَانُوا أَمْنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ قَالَ جَابِرٌ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا نَعْرِفُ الْيَوْمَ أَحَدًا بِهَذِهِ الصِّفَةِ فَقَالَ يَا جَابِرُ لَا تَدْهَبَنَّ بِكَ الْمَدَاهِبُ حَسَبَ الرَّجُلِ أَنْ يَقُولَ أَحِبُّ عَلِيًّا وَ أَنْوَلَاهُ ثُمَّ لَا يَكُونُ مَعَ ذَلِكَ فِعَالًا فَلَوْ قَالَ إِنِّي أَحِبُّ رَسُولَ اللَّهِ فَرَسُولُ اللَّهِ صِ خَيْرٌ مِنْ عَلِيٍّ ع ثُمَّ لَا يَتَّبِعُ سِيرَتَهُ وَ لَا يَعْمَلُ بِسُنَّتِهِ مَا نَفَعَهُ حُبُّهُ إِيَّاهُ شَيْئًا فَاتَّقُوا اللَّهَ وَ اعْمَلُوا لِمَا عِنْدَ اللَّهِ لَيْسَ بَيْنَ اللَّهِ وَ بَيْنَ أَحَدٍ قَرَابَةٌ أَحَبُّ الْعِبَادِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَ أَكْرَمُهُمْ عَلَيْهِ اتَّقَاهُمْ وَ أَعْمَلُهُمْ بِطَاعَتِهِ يَا جَابِرُ وَ اللَّهُ مَا يَتَّقَرُّبُ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَّا بِالطَّاعَةِ وَ مَا مَعَنَا بَرَاءَةٌ مِنْ

“O, Jaber, those who claim to be our Shia and they just claim to love us (without any action), I swear to Allah they are not our Shias unless they 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,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ  
الطَّيِّبِينَ الْأَبْرَارِ الْأَخْيَارِ الَّذِينَ أَوْجَبَتْ حُقُوقُهُمْ وَ فَرَضَتْ طَاعَتَهُمْ وَ لَايْتَهُمْ

“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] الكافي ج : 2 : ص : 74

[2] الكافي ج : 2 : ص : 75

# Chapter 9

## 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,

بالطاعة يكون الفوز

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

طاعة الله مفتاح كل سداد وصلاح كل فساد

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

اكرم نفسك ما اعانتك على طاعة الله

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

اجدر الناس برحمة الله اقومهم بالطاعة

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

[1] (الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (28)، الرعد

[2] ميزان الحكمة ج5 ص565

## **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.

## SEALED HEART

Quran sometime mentions of a heart being sealed because of which it cannot accept the truth anymore.

[الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ] 1]

“Those who argue about God's signs without any authority to do so having been brought them, incur the greatest disgust so far as God is concerned and so far as those who believe are concerned. Thus, God seals off every overbearing oppressor's heart.”

Or sometimes like in the Surah of Al-Hajj, Quran identifies a group of people to have a blinded heart:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَنُّوا لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ 2]]

“Have they not travelled around the Earth so they may acquire hearts to reason with or ears to listen with? It is not their eyesight which is blind, but their hearts in their breasts which are blind.”

Thereby they become worse than beasts

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَ لَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَ لَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ 3]

“We have bred many spirits and humans for Hell: they have hearts they do not understand with, and eyes they do not see with, and ears they do not hear with. Those persons are like livestock; in fact, they are even further off the track, they are so heedless!”

[1] (غافر35)

[2] (الحج، 46)

[3] (الاعراف179)

## 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.

[فَلَوْ لَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَ لَكِنْ قَسَتْ قُلُوبُهُمْ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ]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] (الانعام43)

## 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:

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ (44) إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ [1](45)

“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”

سورة التوبه 45[1]

## 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 difference between them and kids is their age. They only think about the momentary enjoyments. Their picture is in the Surah of Anbiya as,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
(اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ 1)  
مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ 2 لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أ  
(فَتَأْتُونَ السَّحْرَ وَأَنْتُمْ تُبْصِرُونَ 3) انبيا 3406

“In the name of God, the Mercy-giving, the Merciful! (1)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]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (1) الَّذِي جَمَعَ مَالًا وَ عَدَّدَهُ (2) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ (3) كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ (4)  
(وَ مَا أَدْرَاكَ مَا الْحُطَمَةُ (5) نَارُ اللَّهِ الْمَوْقِدَةُ (6) الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ (7) إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ (8) فِي عَمَدٍ مُمَدَّدَةٍ (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):

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَأُوْحَضُّ عَظِيمٍ (79) وَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَبَلَّكُمْ تَوَابُ اللَّهِ خَيْرٌ لِّمَنْ أَمَنَ وَ عَمِلَ صَالِحًا وَ لَا يُلْقَاهَا إِلَّا الصَّابِرُونَ (80) فَخَسَفْنَا بِهِ وَ بَدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَ مَا كَانَ مِنَ الْمُنتَصِرِينَ (81) وَ أَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَ يَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ (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,

كل عز لا يويده الدين مذه  
ميزان الحكمة ج 3 443ص

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

[من اعترز بغير الله اهلكه العزة]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] سورة همزه 1-9

[2] سورة قصص 79-82

[3] ميزان الحكمة ج 3 443ص

[4] غرر الحكم ص 478

[5] ميزان الحكمة ج 3 443ص

## **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,

قرب الإسناد عن هارون عن ابن صدقة قال قال أبو عبد الله ع امتحنوا شيعتنا عند مواقيت الصلاة كيف محافظتهم عليها و إلى أسرارنا كيف حفظهم لها عند عدونا و إلى أموالهم كيف مواساتهم لإخوانهم فيها

“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,

الخصال بسنده عن أبي عبد الله ع قال خصلتان من كانتا فيه و إلا فاعزب ثم اعزب ثم اعزب قيل و ما هما قال الصلاة في مواقيتها و المحافظة عليها و المواساة

“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] قرب الإسناد ص 38

[2] الخصال ج 1 ص 47



## 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,

عيون أخبار الرضا عليه السلام بسنده قَالَ قَالَ رَسُولُ اللَّهِ ص رَأْسُ الْعَقْلِ بَعْدَ الدِّينِ التَّوَدُّدُ إِلَى النَّاسِ وَاصْطِنَاعُ الْخَيْرِ إِلَى كُلِّ أَحَدٍ بَرٍّ وَفَاجِرٍ

“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]

عيون أخبار الرضا عليه السلام / ج 2 ص 35 [1]

## NINTH CHAPTER: THE ACTIVITIES FOR MONTH OF SHABAN

In this chapter, the Imam mentions two important activities of Prophet in the month of Shaban; fasting and engaging in worships.

About fasting in this month, there are many Ahadith that encourage the wakeful heart. About the fast in the Shaban Imam Reza has said,

عيون أخبار الرضا عليه السلام و الخصال بسنده عن العباس بن هلال قال سمعت أبا الحسن علي بن موسى الرضا يقول من صام من شعبان يوماً واحداً ابتغى ثواب الله دخل الجنة و من استغفر الله في كل يوم من شعبان سبعين مرة حشر يوم القيامة في رمة رسول الله ص و وجبت له من الله الكرامة و من تصدق في شعبان بصدقة و لو بشيق تمر حرم الله جسده على النار و من صام ثلاثة أيام من شعبان و وصلها بصيام شهر رمضان كتب الله له صوم شهرين متتابعين

“Whoever fasts one day of Shaban, just for the sake of God’s reward he will enter the heaven and whoever repents to Allah seventy times, on the Day of Judgment he will be raised with the Prophet and God’s appreciation will be obligatory on him. Whoever donates in this month even by half of a date, God will forbid his body to go to hell. Whoever fasts three days of Shaban and connects these days to the month of Ramadan, God will give him the reward for the two complete months”[1]. Also Imam Sadeq

ثواب الأعمال بسنده عن أبا عبد الله ع يقول من صام أول يوم من شعبان و وجبت له الجنة بنة و من صام يومين نظر الله إليه في كل يوم و ليلة في دار الدنيا و دام نظره إليه في الجنة و من صام ثلاثة أيام زار الله في عرشه من جنته في كل يوم

encourages us by a hadith that says, “Anyone who fasts the first day of Shaban, it is obligated upon him to go to heaven and anyone who fasts 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.

الإقبال، و مجالس الشيخ، بإسناديهما عن صفوان الجمال قال قال لي أبو عبد الله ع حثت من في ناحيتك على صوم شعبان فقلت جعلت فداك ترى فيها شيئاً فقال نعم إن رسول الله ص كان إذا رأى هلال شعبان أمر منادياً ينادي في المدينة يا أهل يثرب إني رسول الله إليكم ألا إن شعبان شهري فرحم الله من أعانني على شهري ثم قال إن أمير المؤمنين ع كان يقول ما فاتني صوم شعبان منذ سمعت منادي رسول الله ص ينادي في شعبان فلن تفوتني أيام حياتي صوم شعبان إن شاء الله ثم كان ع يقول صوم شهرين متتابعين توبة من الله

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] بحار الانوار ج 94 ص 71

[2] Same address

[3] Same address

## 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,

(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ 7)

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

[لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا 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.

المجلسي عن بصائر الدرجات بسنده عن أبي أسامة قال كنت عند أبي عبد الله ع وعنده رجل من المغيرة فسأله عن شيء من السنن فقال ما من شيء يحتاج إليه ولد آدم إلا وقد خرجت فيه السنة من الله ومن رسوله ولو لا ذلك ما احتج علينا بما احتج فقال المغيرة وبما احتج فقال أبو عبد الله ع قوله اليوم أكملت لكم دينكم وأتممت عليكم نعمتي حتى فرغ من الآية فلو لم يكمل سنته وفرائضه وما يحتاج إليه الناس ما احتج به

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, “اليوم اكملت” so if what people need does not exist in his tradition this verse will be disproven”[3].

[1] حشر 7

[2] احزاب 21

[3] بحار ج 2 ص 168

## THE MEASURE FOR EVALUATING ACTION

In the scale of justice, one criterion for prizing action is the correspondence 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] المجلسى بسنده عن أبي عبد الله عن آباءه عن أمير المؤمنين ع قال سمعت رسول الله ص يقول عليكم بسنة فعمل قليل في سنة [1]  
261 2 خَيْرٌ مِنْ عَمَلٍ كَثِيرٍ فِي بَدْعَةٍ بَحَارِ الْأَنْوَارِ

## 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,

روى المفضل بن عمر الجعفي قال سمعت أبا عبد الله جعفر بن محمد ع يقول إذا أذن الله عز و جل للقائم في الخروج صعد المنبر فدعا الناس إلى نفسه و ناشدهم الله و دعاهم إلى حقه و أن يسير فيهم بسنة رسول الله ص و يعمل فيهم بعمله فيبعث الله تعالى جبرئيل ع حتى يأتيه فينزل على الحطيم و يقول له إلى أي شيء تدعو فيخبره القائم ع فيقول جبرئيل ع أنا أول من يبايعك ابسط يدك فيمسح على يده و قد وافاه ثلاثمائة و بضعة عشر رجلا فيبايعونه و يقيم بمكة حتى يتم أصحابه عشرة آلاف ثم يسير منها إلى المدينة

“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.***

**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] لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا مريم 87

[2] يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا طه 109

[3] وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ

(السبأ 23)

[4] معتزله

[5] بحار ج 8 ص 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.

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَتْ فَاطِمَةُ ع لِرَسُولِ اللَّهِ ص يَا أَبَتَاهُ أَيْنَ أَلْفَاكَ يَوْمَ الْمَوْقِفِ الْأَعْظَمِ وَيَوْمَ الْأَهْوَالِ وَيَوْمَ الْفَرَعِ الْأَكْبَرِ قَالَ يَا فَاطِمَةُ عِنْدَ بَابِ الْجَنَّةِ وَ مَعِيَ لِيَوَاءِ الْحَمْدِ وَ أَنَا الشَّفِيعُ لِأُمَّتِي إِلَى رَبِّي قَالَتْ يَا أَبَتَاهُ فَإِن لَّمْ أَلْفَكَ هُنَاكَ قَالَ الْقَيْنِي عَلَى الصِّرَاطِ وَ أَنَا قَائِمٌ أَقُولُ رَبِّ سَلِّمْ أُمَّتِي قَالَتْ فَإِن لَّمْ أَلْفَكَ هُنَاكَ قَالَ الْقَيْنِي وَ أَنَا عِنْدَ الْمِيزَانِ أَقُولُ رَبِّ سَلِّمْ أُمَّتِي قَالَتْ فَإِن لَّمْ أَلْفَكَ هُنَاكَ قَالَ الْقَيْنِي عَلَى شَفِيرِ جَهَنَّمَ أَمْنَعُ شَرَّهَا وَ لَهَبَهَا عَنْ أُمَّتِي فَاسْتَبَشَّرَتْ فَاطِمَةُ بِذَلِكَ صَلَّى اللَّهُ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ بَنِيهَا

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.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا وَ قَدْ سَأَلَ سُؤلاً وَ قَدْ أَحْبَبْتُ دَعْوَتِي لِشَفَاعَتِي لِأُمَّتِي يَوْمَ الْقِيَامَةِ

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

[1] الاسراء 79

[2] الضحى 5

[3] عَنِ ابْنِ مَحْبُوبٍ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنْ شَفَاعَةِ النَّبِيِّ يَوْمَ الْقِيَامَةِ قَالَ يُلْجِمُ النَّاسَ يَوْمَ الْقِيَامَةِ الْعَرَقُ فَيَقُولُونَ أَنْطَلِقُوا بِنَا إِلَى آدَمَ يَشْفَعُ لَنَا [عِنْدَ رَبِّهِ] فَيَأْتُونَ آدَمَ فَيَقُولُونَ اشْفَعْ لَنَا عِنْدَ رَبِّكَ فَيَقُولُ إِنَّ لِي ذَنْباً وَحَاطِينَةً فَعَلَيْكُمْ بَنُوحَ فَيَأْتُونَ نُوحًا فَيُرْدُهُمْ إِلَى مَنْ يَلِيهِ وَ يَرُدُّهُمْ كُلَّ نَبِيِّ إِلَى مَنْ يَلِيهِ حَتَّى يَنْتَهُوْنَ إِلَى عِيسَى فَيَقُولُ عَلَيْكُمْ بِمُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ عَلَى جَمِيعِ الْأَنْبِيَاءِ فَيَعْرِضُونَ أَنْفُسَهُمْ عَلَيْهِ وَ يَسْأَلُونَهُ فَيَقُولُ أَنْطَلِقُوا فَيَنْطَلِقُ بِهِمْ إِلَى بَابِ الْجَنَّةِ وَ يَسْتَقْبِلُ بَابَ الرَّحْمَنِ وَ يَخْرُجُ سَاجِدًا فَيَمُكَّتْ مَا شَاءَ اللَّهُ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ أَرْفَعُ رَأْسَكَ وَ اشْفَعْ تُشْفَعُ وَ سَلْ تُعْطَى وَ ذَلِكَ قَوْلُهُ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا

بحار الأنوار ج : 8 ص : 36

[4] بحار ج 8 ص 35

[5] بحار ج 8 ص 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.

المجلسي بسنده عن الرضا عن أبيه عن آبيه عن أمير المؤمنين ع قال قال رسول الله ص من لم يؤمن بحوضي فلا أوردته الله حوضي و من لم يؤمن بشفاعتي فلا أناله الله شفاعتي ثم قال ع إنما شفاعتي لأهل الكبائر من أمتي فأما المحسنون فما عليهم من سبيل

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] بحار ج 8 ص 34

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"Wisdom is the lost property of the Believer, let him claim it wherever he finds it" - Imam Ali (as)