

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

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

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Salawāt, its meanings, blessings and Versions

Summary:

The word *Salawāt* 'صَلَوَات' means reverence or Salutations, it is, at least, three places in the Holy Quran, e.g., Allah^{-azwj} and His angels Send *Salawāt* upon Prophet^{-saww} and his^{-saww} pure and pious progeny^{-asws}, and those with the Eman (believers) are asked to follow suit.

(1) ***Surely, Allah and His Angels are Sending Salawāt upon the Prophet. O you those who believe! Send Salawāt upon him and submit submissively [33:56],***

(2) ***Those, upon them is the Salawāt from their Lord and Mercy; those, they are the Guided ones [2:157],***

(3) ***He is the One Who Sends Salawāt upon you and (so do) His Angels, in order to Extract you (Momineen) from the multiple darkness to the Light, and He was always Merciful to the Momineen [33:43]***

Also, in a Hadith,

معاني الأخبار أحمد بن محمد بن عبد الرحمن المقرئ عن محمد بن جعفر المقرئ عن محمد بن الحسن الموصلي عن محمد بن عاصم الطريفي عن عياش بن يزيد بن الحسن عن أبيه عن موسى بن جعفر عن أبيه ع قال: من صلى على النبي ص فمعناه أي أنا على الميثاق والوفاء الذي قبلت حين قوله ألسنت بربكم قالوا بلى.

(The book) 'Ma'any Al Akhbar' – Ahmad Bin Muhammad Bin Abdul Rahman Al Muqry, from Muhammad Bin Ja'far Al Muqry, from Muhammad Bin Al-Hassan Al Mowsily, from Muhammad Bin Aasim Al Tareyfi, from Ayyash Bin Yazeed Bin Al-Hassan, from his father,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'One who sends Salawaat upon the Prophet^{-saww}, it's meaning is, 'I am upon the Covenant and the loyalty which I accepted, when it was His^{-azwj} Words: "Am I not your Lord?" They said, 'Yes, we testify'. [7:172]"¹

Without recitation of the *Salawāt*, neither acts of worships are accepted nor one's prayers, *Salawāt* obliterates grave sins and removes the hypocrisy. The apparent meanings of *Salawāt* are submission to Rasool Allah^{-saww} (and his^{-saww} successors) in whatsoever that is referred to him^{-saww} (Ahadith) whereas its hidden meanings are submit to Prophet^{-saww}'s successor^{-asws} and preferred him^{-asws} over you (Ahadith references to follow).

There are several versions of *Salawāt* as we find in the Ahadith of Ahl Al-Bayt^{-asws}, for example: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ, as in a Hadith, below:

الْمُنْتَهَجِدُ، وَالْجَنَّةُ، جُنَّةُ الْأَمَانِ عَنِ الصَّادِقِ ع مَنْ قَالَ بَعْدَ صَلَاةِ الظُّهْرِ وَ صَلَاةِ الْفَجْرِ فِي الْجُمُعَةِ وَ غَيْرَهَا - .

¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 29 H 25

(The books) 'Al Mutahajjid', and 'Al Junnat Al Amaan' –

'From Al-Sadiq^{-asws}: 'One who says after Al-Zohr Salat and Al-Fajr Salat during the Friday and other (days),

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ

'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Hasten their^{-asws} relief'

لَمْ يَمُتْ حَتَّى يُدْرِكَ الْقَائِمَ الْمُهْدِيَّ ع

He will not die until he comes across Al-Qaim Al-Mahdi^{-ajfj}''²

Also, in several Holy Verses (3:200, 6:158, 10:20, 20:135), Allah^{-azwj} Commands believers to wait, the Verses along with the interpretation (Ahadith) are discussed elsewhere³. Here, we will just see what are the meanings of the 'wait', to which we have been Commanded to.

In above cited Verses, 'Wait' refers to until the time of relief and establishment of religion of Allah^{-azwj} upon the reappearance of the 12th Imam^{-asws}, and awaiting to that time means to stay away from establishing the governess and seeking public positions, but instead one to focus onself on the acts of worship, self-purification while practicing solitude, as was the *Sunnah* (Traditions) of our 4-11th Imams^{-asws}, after what had happened at Karbala. It is important to note that the Imams^{-asws} have acted upon the Divine Commands, Revealed to them^{-asws} in the Sealed Tablet and each one of them^{-asws} opened his^{-asws} Sealed Documents of the Tablet and acted accordingly⁴, hence the nine Imams^{-asws} devoted their^{-asws} time

² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 51

³ [Awaiting Reappearance of the 12th Imam-ajfj | Hubeali.com](http://www.hubeali.com)

حدثنا محمد بن الحسن رضي الله عنه قال حدثنا محمد بن الحسن الصفار و سعد بن عبد الله و عبد الله بن جعفر الحميري جميعا قالوا حدثنا محمد بن عيسى بن عبيد قال حدثنا أبو أخبرنا الحسن بن سماعة عن جعفر بن سماعة عن أبي عبد الله ع قال نزل جبرئيل ع علي النبي ص بصحيفة من السماء لم القاسم الهاشمي قال حدثني عبيد بن نفيس الأنصاري قال ينزل الله تبارك و تعالی من السماء كتابا مثلها قط قبلها و لا بعدها مختوما فيه خواتيم من ذهب فقال له يا محمد هذه وصيتك إلى النجيب من أهلك قال يا جبرئيل و من النجيب من أهلي قال علي بن أبي طالب مره إذا توفيت أن يفك خاتما منها و يعمل بما فيه فلما قبض رسول الله ص فك علي ع خاتما ثم عمل بما فيه ما تعداه ثم دفع الصحيفة إلى الحسن بن علي ع ففك خاتما و عمل بما فيه ما تعداه ثم دفعها إلى الحسين بن علي ع ففك خاتما فوجد فيه أن اخراج يقوم إلى الشهادة لا شهادة لهم إلا معك و اشر نفسك لله عز و جل فعمل بما فيه ما تعداه ثم دفعها إلى رجل بعده ففك خاتما فوجد فيه أن حدث الناس و أقتهم و انشر علم آياتك و لا تخافن أحدا إلا الله فإنك في حرز الله و ضمانه و أمر بدفعها فدفعها إلى من بعده و يدفعها من بعده إلى من بعده إلى يوم القيامة

It was narrated to me by Mohammed ibn Hassan, who from Mohammed ibn Hassan al-Safar, Saeed ibn Abdullah and Abdullah ibn Jafar Hamhari, who from Mohammed ibn Isa ibn Youbad, who from Abu al-Qasim Hashimi, who from Youbad ibn Nafees Ansari, who from Hassan ibn Sama, who from Jafar bin Sama who said the following:

Imam Jafar-e-Sadiq^{-asws} said: Angel Jibrael^{-as} descended from the Heavens with a 'Tablet' and gave it to Prophet^{-saww}. The Divine Tablet was unique in that, that a similar one was neither revealed before nor it was sent down afterwards. The 'Tablet' was secured by several gold seals, hence Gabriel^{-as} informed Prophet^{-saww} that it is your 'Will' for those^{-asws} who have an elevated status among your^{-saww} descendants. Prophet Mohammed^{-saww} asked: O Gabriel^{-as}! Tell me^{-saww} who have the elevated status among my^{-saww} descendants? Gabriel^{-as} said: 'The first one is Ali^{-asws} ibn Abi Talib^{-asws}, who will, after your departure from this world, break one of its seals (marked for him) and act upon the instructions accordingly. Thus, after the Shahadat of Prophet^{-saww}, Imam Ali^{-asws} broke one seal and acted upon the instructions, which were laid out in the Divine Tablet. The Tablet then inherited by Imam Hassan^{-asws}, Imam Hassan^{-asws} broke its second seal and acted upon what was inscribed for him. The Tablet was handed over to Imam Hussain^{-asws} who broke its seal related to him^{-asws} and opened the Tablet, it was written that he^{-asws} should rise up in order to be martyred and only those will meet martyrdom who will fight in his^{-asws} support. Thus Imam^{-asws} acted upon these (Divine) Instructions.

Subsequently, this Tablet was transferred to the One (Imam Zain-ul-Abadeen^{-asws}) who broke his part of the seal and it was written for him to keep silent and prefer solitude and concentration on worship for the attainment of 'Yaqaen' (proximity to Allah^{-azwj}). Afterward the Tablet was forwarded to the One (Imam Mohammed Baqir^{-asws}), who found out after breaking his part of the seal that convey to people the Ahadith of your forefathers and the knowledge of your ancestor without any fear, as Allah^{-azwj} is your Guardian. And with the Command to pass the Tablet to the Imam^{-asws} after you^{-asws}. That's how this Tablet was transferred from one Imam^{-asws} to another and will continue until the Doom's Day

worshiping and teaching religion to their^{-asws} followers. And similarly, during the Grand Occultation, we are urged to wait until a Caller, from the Heavens, announces the reappearance of the 12th Imam^{-ajfj}, only then a believer must step forward in the support of the 12th Imam^{-ajfj}, without any fear or reservations but to be an active supporter of the campaign executed by the Imam^{-ajfj}, see for example Ahadith in Appendix I.

However, in the meantime, we are asked to beseech to Allah^{-azwj} to Hasten the reappearance of the 12th Divine Imam^{-ajfj}, as Allah^{-azwj} Brings Forward whatever He^{-azwj} so Likes and Delays whatever He^{-azwj} so Prefers – the concept of Bada, see for example, [Bada – Moving Forward or Delaying | Hubeali.com](#).

Is our Beseeching for Tajeel (Hastening) of the reappearance of any benefit?

تفسير العياشي عن الفضل بن أبي قرة قال سمعت أبا عبد الله ع يقول أوحى الله إلى إبراهيم أنه سيولد لك فقال لِسَارَةَ فَقَالَتْ أ أَلِدُ وَ أَنَا عَجُوزٌ فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّهُمَا سَتَلِدُ وَ يُعَذَّبُ أَوْلَادُهُمَا أَرْبَعِمِائَةَ سَنَةٍ بِرَدِّهَا الْكَلَامَ عَلَيَّ

Tafseer Al Ayyashi, from Al Fazl Bin Abu Qurrah who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Allah^{-azwj} Revealed to Ibrahim^{-as}: “There shall be a new-born for you^{-as}!” He^{-as} said to Sarah^{-as}. She^{-as} said: ***‘Shall I bear a son when I am a very old woman [11:72].*** Allah^{-azwj} Revealed to him^{-as}: ‘She^{-as} will be giving birth and her^{-as} children would be tormented for four hundred years due to her^{-as} rebutting the Speech to Me^{-azwj!}”

قَالَ فَلَمَّا طَالَ عَلَى بَنِي إِسْرَائِيلَ الْعَذَابَ ضَجُّوا وَ بَكَوا إِلَى اللَّهِ أَرْبَعِينَ صَبَاحاً فَأَوْحَى اللَّهُ إِلَى مُوسَى وَ هَارُونَ يُخْلِصُهُمْ مِنْ فِرْعَوْنَ فَحَطَّ عَنْهُمْ سَبْعِينَ وَ مِائَةَ سَنَةٍ

Imam^{-asws} said: ‘When the torment was prolonged upon the children of Israel, they clamoured and cried to Allah^{-azwj} for forty mornings. Allah^{-azwj} Revealed to Musa^{-as} and Haroun^{-as} that He^{-azwj} would Rescue them from Pharaoh^{-la}. It has moved away from them for one hundred and seventy years.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَكَذَا أَنْتُمْ لَوْ فَعَلْتُمْ لَفَرَّجَ اللَّهُ عَنَّا فَأَمَّا إِذْ لَمْ تَكُونُوا فَإِنَّ الْأَمْرَ يَنْتَهِي إِلَى مُنْتَهَاهَا.

He (the narrator) said, ‘Abu Abdullah^{-asws} said: ‘That is how you (Shias), if you were to do so, Allah^{-azwj} would Relieve us^{-asws}. As for when you are not being so, then the matter will end up to its endpoint’.⁵

What shall we be doing during the Grand Occultation:

مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْحِمَيْرِيِّ عَنِ مُحَمَّدِ بْنِ عَيْسَى وَ الْحُسَيْنِ بْنِ طَرِيفٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ دَخَلْتُ أَنَا وَ أَبِي عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ كَيْفَ أَنْتُمْ إِذَا صِرْتُمْ فِي حَالٍ لَا يَكُونُ فِيهَا إِمَامٌ هُدًى وَ لَا عَلَمٌ يُرَى فَلَا يَنْجُو مِنْ تِلْكَ الْحَيْرَةِ إِلَّا مَنْ دَعَا بِدَعَاءِ الْحَرِيقِ

Muhammad Bin Hammam, from Al Himeyri, from Muhammad Bin Isa and Al-Husayn Bin Tareyf, altogether from Hammad Bin Isa, from Abdullah Bin Sinan who said,

⁵ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{ajfj}, Ch 22 H 34

'My father and I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'How will you be when you come to be in a situation there is no Imam^{-asws} of guidance in it nor any flag to be seen, so no one would be saved from that confusion except the one who supplicates with the supplication of the burning (Duwa Al-Hareeq)'.

فَقَالَ أَبِي هَذَا وَ اللَّهِ الْبَلَاءُ فَكَيْفَ نَصْنَعُ جُعِلْتُ فِدَاكَ حِينِيذٍ

My father said, 'By Allah^{-azwj}, (it is) the affliction! So how should we do, may I be your^{-asws} ransom, then?'

قَالَ إِذَا كَانَ ذَلِكَ وَ لَنْ تُدْرِكُهُ فَتَمَسَّكُوا بِمَا فِي أَيْدِيكُمْ حَتَّى يَصِحَّ لَكُمْ الْأَمْرُ.

He^{-asws} said: 'When that happens and you cannot come across him^{-ajfj}, then adhere with what is in your hands (Ahadith) until the matters is proven, correct for you!''⁶

Introduction:

With a brief background presented in the summary, we commence with the main article on Salawāt.

The Meanings of Reciting *Salawāt* and Rewards:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا {33:56}

Surely, Allah and His Angels are Sending Salawāt upon the Prophet. O you those who believe! Send Salawāt upon him and submit submissively [33:56]

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فِي مَعَانِي الْأَخْبَارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ أَحْمَدَ بْنِ حَفْصِ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ - يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا⁷ - فَقَالَ الصَّلَاةُ مِنَ اللَّهِ عَزَّ وَ جَلَّ رَحْمَةٌ وَ مِنَ الْمَلَائِكَةِ تَرْكِيبَةٌ وَ مِنَ النَّاسِ دُعَاءٌ وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ وَ سَلِّمُوا تَسْلِيمًا - فَإِنَّهُ يَعْنِي التَّسْلِيمَ لَهُ فِيمَا وَرَدَ عَنْهُ -

And from him, from Ja'far Bin Muhammad Bin Masrour, from Al-Husayn Bin Muhammad Bin Aamir, from Al-Moala Bin Muhammad Al-Basry, from Muhammad Bin Jamhour Al-Aa'ma, from Ahmad Bin Hafs Al-Bazaz Al-Kufy, from his father, from Ibn Abu Hamza who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission**, so he^{-asws} said: 'The Blessings (الصلاة) from Allah^{-azwj} Mighty and Majestic is His^{-azwj} Mercy, and from the Angels it is the Purification, and from the people it is the supplication. And as for His^{-azwj} Words **and**

⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 37 c

⁷ (7) - الأحزاب 33-56

submit to him with a (complete) submission, so it Means submission to him^{-saww} (Rasool Allah^{-saww}) in whatsoever that is referred to him^{-saww} (instructions as found in the Ahadith).

قَالَ فَعُلْتُ لَهُ كَيْفَ نُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ قَالَ تَقُولُونَ صَلَوَاتِ اللَّهِ وَ صَلَوَاتِ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ وَ رُسُلِهِ وَ جَمِيعِ خَلْقِهِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ- وَ السَّلَامِ عَلَيْهِ وَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

I said to him^{-asws}, ‘How should we send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}?’ He^{-asws} said: ‘You should be saying, ‘The Blessings of Allah^{-azwj}, and the Blessings of His^{-azwj} Angels, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Rasools^{-as}, and all of the creatures be upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and the Greetings be upon him^{-saww} and upon them^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings’.

قَالَ فَعُلْتُ فَمَا ثَوَابُ مَنْ صَلَّى عَلَى النَّبِيِّ ص بِحَدِيثِ الصَّلَوَاتِ قَالَ الْخُرُوجُ مِنَ الذُّنُوبِ وَ اللَّهُ كَهَيئَةِ يَوْمٍ وَلَدَتْهُ أُمُّهُ.

I said, ‘And what is the Reward for the one who sends Blessings upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws} by this greeting?’ He^{-asws} said: ‘The extraction from the sins – by Allah^{-azwj} – as if he has been revived like the day he was born from his mother (with no sins)’.⁸

Salawāt of Allah^{-azwj} on the Patient ones^{-asws}:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ {156}

Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156]

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ {157}

Those, upon them is the Salawāt from their Lord and Mercy; those, they are the Guided ones [2:157]

The Verse 2:157 refers to Masomeen^{-asws}, as Allah^{-azwj} Says:

Those are My^{-azwj} friends, truly. By them I^{-azwj} shall Repel every dark blinding strife, and by them I^{-azwj} shall Remove the earthquakes and Push away the sufferings and the shackles. Those are the ones^{-asws} upon whom are the Salawāt from their Lord^{-azwj} and Mercy, and they are the ones who are Guided!’.

قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَالِمٍ قَالَ أَبُو بَصِيرٍ لَوْ لَمْ تَسْمَعْ فِي دَهْرِكَ إِلَّا هَذَا الْحَدِيثَ لَكَمَاكَ فَصْنُهُ إِلَّا عَنْ أَهْلِهِ .

Abdul Rahman Bin Salim said, 'Abu Baseer said, 'If you did not hear during your time except for this Hadeeth, it would suffice you. Therefore, protect it except from its deserving ones' (an extract, see the complete Hadith in Appendix II).⁹

Also, Masomeen^{-asws} are ment by Allah^{-azwj} in the following Holy Verse:

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا {33:43}

He is the One Who Sends Salawāt upon you and (so do) His Angels, in order to Extract you (Momineen) from the multiple darkness to the Light, and He was always Merciful to the Momineen [33:43]

عمر بن إبراهيم الأوسي، قال: روي عن رسول الله (صلى الله عليه وآله)، أنه قال: «لما كانت الليلة التي أسري بي إلى السماء، وقف جبرئيل في مقامه، و غبت عن تحية كل ملك و كلامه، و صرت بمقام انقطع عني فيه الأصوات، و تساوى عندي الأحياء و الأموات، اضطرب قلبي و تضاعف كربي،

Umar Bin Ibrahim Al-Awsy said,

'It is reported from Rasool-Allah^{-saww} having said: 'When it was the night in which I^{-saww} Ascended to the sky, Jibraeel^{-as} paused in his^{-as} place, and there was an absence of the welcome of every Angel and his speech. And I^{-saww} came to be in a place wherein the sounds were cut off from me^{-saww}, and the living and the death were the same to me^{-saww}. My^{-saww} heart became restless and my stress multiplied.

فسمعت مناديا ينادي بلغة علي ابن أبي طالب: قف- يا محمد- فإن ربك يصلي. قلت: كيف يصلي، و هو غني عن الصلاة لأحد؟ و كيف بلغ علي هذا المقام؟

Then I^{-saww} heard a Caller Calling out in the tone of Ali^{-asws} Bin Abu Talib^{-asws}: "Pause, O Muhammad^{-saww}, for your^{-saww} Lord^{-azwj} is performing *Salat!*" I^{-saww} said: 'And how does He^{-azwj} perform *Salat* and He^{-azwj} is needless from the *Salat* to anyone? And how did Ali^{-asws} reach this place?'

فقال الله تعالى: اقرأ يا محمد: هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَ صَلَاتِي رَحْمَةٌ لَّكَ وَ لِمَنْتَكَ،

So Allah^{-azwj} the Exalted Said: "Read, O Muhammad^{-saww}, ***He is the One Who Sends Salawāt upon you and (so do) His Angels, in order to Extract you (Momineen) from the multiple darkness to the Light [33:43]*** – And My^{-azwj} *Salat* is My^{-azwj} Sending Mercy to you^{-saww} and to your^{-saww} community.

فأما سماعك صوت علي، فإن أخاك موسى بن عمران لما جاء جبل الطور و عاين ما عاين من عظم الأمور، أذهله ما رآه عما يلقى إليه، فشغلته عن الهيبة بذكر الله أحب الأشياء إليه و هي العصا، إذ قلت له: وَ مَا تَلَّكَ يَبِينِكَ يَا مُوسَى -

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 3

So, as for what you heard, the voice of Ali^{-asws}, so your^{-saww} brother^{-as} Musa^{-as} Bin Imran^{-as}, when he^{-as} came to the mount Toor and saw what he^{-as} saw from the great matters, what he^{-as} saw from what he^{-as} faced, so I^{-azwj} Pre-occupied him^{-as} from the awe by the *Zikr* of Allah^{-azwj} of the most beloved of the things to him^{-as}, and it is the staff, when I^{-azwj} Said to him^{-as}: **And what is that which is in your right hand, O Musa?" [20:17].**

و لما كان علي أحب الناس إليك، ناديناك بلغته و كلامه، ليسكن ما بقلبك من الرعب، و لتفهم ما يلقي إليك-

And since the most beloved of the people to you^{-saww} is Ali^{-asws}, We^{-azwj} Called you^{-saww} with his^{-asws} tone and his^{-asws} speech, in order to calm down whatever was in your^{-saww} heart from the awe, and for you^{-saww} to understand what faces you^{-saww}".¹⁰

Who are the Recipients of *Salawāt*?

ثواب الأعمال ابن المتوكّل عن السعدّآبادي عن البرقي عن أبيه عن عمرو بن سعيد عن مُصدّق عن عمّار قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ رَجُلٌ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from his father, from Amro Bin Saeed, from Musaddiq, from Ammar who said,

'I was in the presence of Abu Abdullah^{-asws}. A man said, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of the Household of Muhammad^{-saww}!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا هَذَا لَقَدْ صَبَّغْتَ عَلَيْنَا أَمَا عَلِمْتَ أَنَّ أَهْلَ الْبَيْتِ حَمْسَةٌ أَصْحَابُ الْكِسَاءِ

Abu Abdullah^{-asws} said: 'O this, you have confined upon us^{-asws}! Don't you know that People^{-asws} of the Household are five companions of the cloak?'

فَقَالَ الرَّجُلُ كَيْفَ أَقُولُ

The man said, 'How should I be saying?'

قَالَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَتَكُونَ نَحْنُ وَ شِيعَتُنَا قَدْ دَخَلْنَا فِيهِ.

He^{-asws} said: 'Say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, so we^{-asws} and our^{-asws} Shias would be included in it'.¹¹

The apparent and the hidden meanings of *Salawāt*:

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله تعالى: إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا، قال: «لهذه الآية ظاهر و باطن،

¹⁰ 761 / 7002 [16]- البرهان في تفسير القرآن، ج3، ص: 761

¹¹ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 29 H 39

Al-Tabarsy in Al-Ihtijaj,

(It has been narrated) from Amir-Al-Momineen^{-asws} regarding His^{-azwj} Words: ***Surely Allah and His Angels are Sending Salawāt upon the Prophet. O you those who believe! Send Salawāt upon him and submit submissively [33:56]***, he^{-asws} said: 'For this Verse there is an Apparent, and a Hidden (meaning).

فالظاهر: قوله صَلُّوا عَلَيْهِ و الباطن: قوله: وَ سَلِّمُوا تَسْلِيمًا أَي سلموا لمن وصاه و استخلفه و فضله عليكم، و ما عهد به إليه تسليماً،

So, the Apparent (meaning) are His^{-azwj} Words: ***Send Salawāt upon him***, and the Hidden is His^{-azwj} Words: ***and submit submissively [33:56]***, i.e., submit to the one who is his^{-saww} successor^{-asws}, and his^{-saww} Caliph, and preferred him^{-asws} over you, and what he^{-saww} Covenanted with for him^{-asws} you should submit to.

و هذا مما أخبرت أنه لا يعلم تأويله إلا من لطف حسه، و صفا ذهنه، و صح تمييزه».

And this is from what I^{-asws} am informing you. No one would learn its interpretation except the one who is of soft feelings, and clean mind, and correct manners'.¹²

عنه، عن أبيه، عن محمد بن سنان، عن ذكره، عن أبي عبد الله (ع) في قول الله عزوجل: " إن الله وملائكته يصلون على النبي، يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً "

From him, from his father, from Muhammad Bin Sinan, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***Surely Allah and His Angels are Sending Salawāt upon the Prophet. O you those who believe! Send Salawāt upon him and submit submissively [33:56]***.

فقال: قال: أثنوا عليه وسلموا له، فقلت: كيف علمت الرسل أنها رسل؟ - قال: كشف عنها الغطاء، قلت: بأى شيء علم المؤمن أنه مؤمن؟ - قال: بالتسليم لله والرضى بما ورد عليه من سرور وسخط.

So, the Imam^{-asws} said: 'Acting upon his^{-saww} command and submitting to him^{-saww}'. So I said, 'How does the Rasool^{-saww} know that he^{-saww} is a Rasool^{-saww}?' The (Imam^{-asws}) said; Removal of the covering from him^{-saww}'. I asked, 'Does Momin know that he is a Momin?' The Imam^{-asws} said: 'By the submission to Allah^{-azwj}, and being pleased with what came to him from the joy and the anger'.¹³

Salawāt means total Submission to the Authority of Allah^{-azwj}:

عنه، عن أبيه، عن سعدان بن مسلم، عن أبي بصير قال: سألت أبا عبد الله (ع) عن قول الله عزوجل " إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً " قال: الصلوة عليه والتسليم له في كل شيء جاء به.

From him, from his father, from Sa'dan Bin Muslim, from Abu Baseer who said,

¹² الاحتجاج: 253.

¹³ Al Mahaasin – V 2 Bk 1 H 85

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***Surely Allah and His Angels are Sending Salawāt upon the Prophet. O you those who believe! Send Salawāt upon him and submit submissively [33:56].*** He^{-asws} said: ***'Salawāt upon him^{-saww} and the submission to him^{-saww} with regards to everything which he^{-saww} came with'***.¹⁴

ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي الْمَغْبِرَةِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَنْ قَالَ فِي ذُبُرِ صَلَاةِ الصُّبْحِ وَ صَلَاةِ الْمَغْرِبِ قَبْلَ أَنْ يَتَنَبَّيَ رَجُلِيهِ أَوْ يُكَلِّمَ أَحَدًا إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ ذُرِّيَّتِهِ فَضَى اللَّهُ لَهُ مِائَةٌ حَاجَةٍ سَبْعِينَ فِي الدُّنْيَا وَ ثَلَاثِينَ فِي الْآخِرَةِ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from his father, from Abu Al Mugheira who said,

'One who says in the end of the morning Salat and Al-Maghrib Salat, before he folds his legs or talks to anyone, ***'Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].*** O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} offspring', Allah^{-azwj} will Fulfill one hundred needs for him – seventy in the world and thirty in the Hereafter'.

قَالَ قُلْتُ لَهُ مَا مَعْنَى صَلَاةِ اللَّهِ وَ صَلَاةِ مَلَائِكَتِهِ وَ صَلَاةِ الْمُؤْمِنِينَ

He (the narrator) said, 'I said to him^{-asws}, 'What is the meaning of the Salawaat of Allah^{-azwj}, and Salawaat of the Angels, and Salawaat of the believers?'

قَالَ صَلَاةُ اللَّهِ رَحْمَةٌ مِنَ اللَّهِ وَ صَلَاةُ مَلَائِكَتِهِ تَزْيِينَةٌ مِنْهُمْ لَهُ وَ صَلَاةُ الْمُؤْمِنِينَ دُعَاءٌ مِنْهُمْ لَهُ

He^{-asws} said: 'Salawaat of Allah^{-azwj} is Mercy from Allah^{-azwj}, and Salawaat of His^{-azwj} Angels is a purification from them^{-as} for him, and Salawaat of the believers is a supplication from them for him^{-saww}.

وَ مِنْ سِرِّ آلِ مُحَمَّدٍ فِي الصَّلَاةِ عَلَى النَّبِيِّ وَ آلِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْأَوَّلِينَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْآخِرِينَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْأَعْلَى وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْمُرْسَلِينَ

And from the secrets of the Progeny^{-asws} of the Muhammad^{-saww} is the Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny as, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny of Muhammad^{-saww} among the former ones, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} among the latter ones, and Salawaat upon Muhammad and Progeny^{-asws} of Muhammad in the exalted assembly, and Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} among the Messengers^{-as}.

اللَّهُمَّ أَعْطِ مُحَمَّدًا الْوَسِيلَةَ وَ الشَّرَفَ وَ الْمُضِيْلَةَ وَ الدَّرَجَةَ الْكَبِيرَةَ

O Allah^{-azwj}! Grant Muhammad^{-saww} the mediation, and the nobility, and the merit, and the great rank!

¹⁴ Al Mahaasin – V 1 Bk 5 H 363

اللَّهُمَّ إِنِّي آمَنْتُ بِمُحَمَّدٍ وَ لَمْ أَرَهُ فَلَا تَحْرِمْنِي يَوْمَ الْقِيَامَةِ رُؤْيَيْهِ وَ ارْزُقْنِي صُحْبَتَهُ وَ تَوَفَّنِي عَلَى مِلَّتِهِ وَ اسْقِنِي مِنْ حَوْضِهِ مَشْرَباً رَوِيّاً سَائِغاً هَنِيئاً لَا أَظْمَأُ بَعْدَهُ أَبَداً إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! I have believed in Muhammad^{-saww} and I have not seen him^{-saww}, so do not Deprive me of sighting him^{-saww} on the Day of Qiyamah, and Grace me his^{-saww} companionship, and Cause me to die upon his nation (religion), and Quench me from his^{-saww} fountain, a saturating drinking, plentiful, welcoming, I will not be thirsty after it, ever, surely You^{-azwj} are Able upon all things!

اللَّهُمَّ كَمَا آمَنْتُ بِمُحَمَّدٍ وَ لَمْ أَرَهُ فَعَرِّفْنِي فِي الْجَنَانِ وَجْهَهُ

O Allah^{-azwj}! Just as I have believed in Muhammad^{-saww} and I have not seen him^{-saww}, so Introduce me to his^{-saww} face in the Gardens!

اللَّهُمَّ بَلِّغْ رُوحَ مُحَمَّدٍ عَنِّي حَيْثُ كَثِيرَةٌ وَ سَلاماً

O Allah^{-azwj}! Deliver on my behalf to Muhammad^{-saww}, a lot of salutation and greetings!

فَإِنَّ مَنْ صَلَّى عَلَيَّ النَّبِيِّ ص بِحَيْثُ الصَّلَاةِ هُدِمَتْ ذُنُوبُهُ وَ مُحِيتْ خَطَايَاهُ وَ دَامَ سُورُهُ وَ اسْتَجِيبَ دُعَاؤُهُ وَ أُعْطِيَ أَمَلُهُ وَ بُسِطَ لَهُ فِي رِزْقِهِ وَ أُعِينَ عَلَى عَدُوِّهِ وَ هِيَ لَهُ سَبَبٌ أَنْوَاعِ الْخَيْرِ وَ يُجْعَلُ مِنْ رُفَقَاءِ نَبِيِّهِ فِي الْجَنَانِ الْأَعْلَى يَفُوهُنَّ ثَلَاثَ مَرَّاتٍ غُدُوَّةً وَ ثَلَاثَ مَرَّاتٍ عَشِيَّةً.

The one who sends Salawaat upon the Prophet^{-saww} with this Salawaat, his sins would be demolish and his minor sins would be deleted, and his happiness would be constant, and his supplications would be Answered, and he would be Granted his wishes, and there will be an Extension for him in his sustenance, and he would be Assisted against his enemies, and it would be a cause for him for a variety of goodness, and he would be Made to be from friends of His^{-azwj} Prophet^{-azwj} in the exalted Gardens', saying it thrice in the mornings and three times in the evening".¹⁵

Raising Voices when reciting *Salawāt*

ثَوَابُ الْأَعْمَالِ بِحَدِّ الْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ يَرِيدَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ارْفَعُوا أَصْوَاتَكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّهَا تَذْهَبُ بِالْبَغْيِ.

(The book) 'Sawaab Al Amaal' – By this chain, from Al-Husayn Bin Yazeed, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Raise your voices with the Salawaat upon me^{-saww}, for it does away with the hypocrisy".¹⁶

Blessings of Reciting *Salawāt*:

¹⁵ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 29 H 38

¹⁶ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 29 H 41

There are so many blessings and benefits of reciting the *Salawāt*, some of those are mentioned here, with additional Ahadith cited in the Appendix III.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَزَالُ الدُّعَاءُ مُجْتَوِباً حَتَّى يُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘A supplication remains barred until he (the one who is supplicating) sends *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}’.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ فَرُوحٍ مَوْلَى آلِ طَلْحَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا إِسْحَاقَ بْنَ فَرُوحٍ مَنْ صَلَّى عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَشْرًا صَلَّى اللَّهُ عَلَيَّ وَوَلَدِي مِائَةَ مَرَّةٍ وَمَنْ صَلَّى عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ وَوَلَدِي مِائَةَ مَرَّةٍ صَلَّى اللَّهُ عَلَيَّ وَوَلَدِي مِائَةَ مَرَّةٍ مَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ يُخْرِجُكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Abdullah, from Is’haq Bin Faroukh, a slave of the family of Talha who said,

‘Abu Abdullah^{-asws} said: ‘O Is’haq Bin Faroukh! The one who sends *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} ten (times), Allah^{-azwj} and His^{-azwj} Angels would Send *Salawāt* upon him one hundred times; and the one who sends *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} one hundred times, Allah^{-azwj} and His^{-azwj} Angels would Send *Salawāt* upon him a thousand times. Have you not heard the Words of Allah^{-azwj} Mighty and Majestic **[33:43] He it is Who sends His Blessings upon you, and (so do) His Angels, that He may Take you out from utter darkness into the Light; and He is Merciful to the Believers**’.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الصَّلَاةُ عَلَيَّ وَعَلَى أَهْلِ بَيْتِي تَذْهَبُ بِالْبَغْيِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The *Salawāt* upon me^{-asws} and upon the People^{-asws} of my^{-saww} Household removes the hypocrisy’.¹⁹

ابْنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اذْفَعُوا أَصْوَاتَكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّهَا تَذْهَبُ بِالْبَغْيِ .

¹⁷ Al Kafi V 2 – The Book Of Supplication CH 20 H 1

¹⁸ Al Kafi V 2 – The Book Of Supplication CH 20 H 14

¹⁹ Al Kafi V 2 – The Book Of Supplication CH 20 H 8

Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'Rasool-Allah^{-saww} said: 'You should be raising your voices with the *Salawāt* upon me^{-saww}, for it would remove the hypocrisy'.²⁰

قال: فقلت له: كيف نصلي على محمد وآل محمد؟ قال: «تقولون: صلوات الله، و صلوات ملائكته، و أنبيائه، و رسله، و جميع خلقه على محمد و آل محمد، و السلام عليه و عليهم و رحمة الله و بركاته».

I said to him^{-asws} (Abu Abdullah^{-asws}) 'How should we send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}?' He^{-asws} said: 'You should be saying, 'The *Salawāt* of Allah^{-azwj}, and the Blessings of His^{-azwj} Angels, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Rasools^{-as}, and all of the creatures be upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and the Greetings be upon him^{-saww} and upon them^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'.

قال: قلت: فما ثواب من صلى على النبي و آله بهذه الصلاة؟ قال: «الخروج من الذنوب- و الله- كهيبته يوم ولدته امه».

I said, 'And what is the Reward for the one who sends *Salawāt* upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws} by this greeting?' He^{-asws} said: 'The extraction from the sins – by Allah^{-azwj} – as if he has been revived to be like the day he was born from his mother'. (An extract)²¹

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، قال: حدثنا أبي، عن أبي المغيرة، قال: سمعت أبا الحسن (عليه السلام) يقول: «من قال في دبر صلاة الصبح، و صلاة المغرب قبل أن يثني رجله، أو يكلم أحدا: إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا اللهم صل على محمد و ذريته، قضى الله له مائة حاجة: سبعين في الدنيا، و ثلاثين في الآخرة».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from his father, from Abu Al-Mugheira who said,

'I heard Abu Al-Hassan^{-asws} saying: 'The one who says after his 'Fajr Salat', and the 'Magrib Salat' before he bends his legs, or if one says, ***Surely Allah and His Angels are Sending Salawāt upon the Prophet. O you those who believe! Send Salawāt upon him and submit submissively [33:56], 'O Allah^{-azwj}! Send Salawāt upon Muhammad^{-saww} and his^{-saww} (pure) Progeny', Allah^{-azwj} would Fulfil one hundred needs for him – seventy in the world, and thirty in the Hereafter***'.

قال: قلت: ما معنى صلاة الله و ملائكته، و صلاة المؤمنين؟ قال: «صلاة الله رحمة من الله، و صلاة الملائكة تزكية منهم له، و صلاة المؤمنين دعاء منهم له».

I said, 'What is the Meaning of the *Salawāt* of Allah^{-azwj}, and His^{-azwj} Angels, and *Salawāt* of the Momineen?' He^{-asws} said: 'The *Salawāt* of Allah^{-azwj} is the Mercy from Allah^{-azwj}, and

²⁰ Al Kafi V 2 – The Book Of Supplication CH 20 H 13

²¹ معاني الأخبار: 1/367.

Salawāt of the Angels is their purification for him^{-saww}, and *Salawāt* of the Momineen is their supplication from them to Him^{-azwj} (for Mohammed^{-saww} wa Allay Mohammed^{-saww}).²²

Virtues of Reciting Salawāt on Friday after Asr time

وَمِنْهُ بِأَسَانِيدِهِ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ عِصْمَةَ بْنِ نُوحٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْبَرْزَنْطِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ تَعَالَى الْأَيَّامَ وَبِعَثَّ الْجُمُعَةَ أَمَامَهَا كَالْعُرُوسِ ذَاتِ كَمَالٍ وَجَمَالَ مُهْدَى إِلَى ذِي دِينَ وَ مَالٍ فَتَقِفُ عَلَى بَابِ الْجَنَّةِ وَالْأَيَّامُ خَلْفَهَا فَيَشْفَعُ لِكُلِّ مَنْ أَكْتَرَّ الصَّلَاةَ فِيهَا عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ع-

And from him, by his chain from Abu Al Mufazzal Al Shaybani, from Ismat Bin Nuh, from Ahmad Bin Muhammad Bin Isa, from Al Bazanty, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘When it will be the Day of Qiyamah, Allah^{-azwj} will Dispatch the days, and He^{-azwj} will Dispatch the day of Friday in front of them like the bride with the perfection and beauty being guided to the one with religion and wealth. It will pause at a door of the Paradise, and the (other) days will be behind it. It will intercede for every one who frequented during it the Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!’

قَالَ ابْنُ سِنَانٍ فَعُلْتُ كَمْ الْكَثِيرُ فِي هَذَا وَ فِي أَيِّ زَمَانٍ أَوْقَاتِ يَوْمِ الْجُمُعَةِ أَفْضَلُ

Ibn Sinan said, ‘I said, ‘How may is the ‘frequent’ in this, and in which time is the timing best on the day of Friday?’

قَالَ مِائَةٌ مَرَّةً وَ لِيَكُنْ ذَلِكَ بَعْدَ الْعَصْرِ

He^{-asws} said: ‘One hundred times, and let that be after Al-Asr (Salat)’.

قَالَ وَ كَيْفَ أَقُولُهَا

He said, ‘And how should I be saying it?’

قَالَ تَقُولُ

He^{-asws} said: ‘You should say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ

مِائَةً مَرَّةً.

‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Hasten their^{-asws} relief’, one hundred times’.²³

²² ثواب الأعمال: 156

²³ Bihar Al-Anwaar V 87 – The Book Salat – Ch 101 H 4 d

الْجَمَالُ، حَدَّثَنِي الْجَمَاعَةُ الَّذِينَ قَدَّمْتُ أَسْمَاءَهُمْ بِإِسْنَادِهِمْ إِلَى مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ زَيْدِ أَبِي
 أُسَامَةَ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ عَمَلٍ يَوْمَ الْجُمُعَةِ أَفْضَلَ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ لَوْ مِائَةَ مَرَّةٍ وَ مَرَّةً

(The book) 'Al Jamal' – It is narrated to me by the group, those I have brought forwards their names with their chains to Muhammad Bin Al-Hassan Al Saffar, from Yaquob Bin Yazeed, from Al-Hassan Bin Ali Al Washa, from Zayd Abu Usama Al Shahham,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'There is no act of worship on the day of Friday superior to sending the Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and even if one hundred and one times!'

قَالَ فُلْتُ كَيْفَ أَصَلِّي عَلَيْهِمْ

He (the narrator) said, 'I said, 'How do I send Salawaat upon them^{-asws}?'

قَالَ تَقُولُ-.

He^{-asws} said: 'You should say,

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَ صَلَوَاتِ مَلَائِكَتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ جَمِيعِ خَلْقِكَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

'O Allah^{-azwj}! Make Your^{-azwj} Salawaat, and Salawaat of Your^{-azwj} Angels and Your^{-azwj} Prophets^{-as} and Your^{-azwj} Messengers^{-as} and entirety of Your^{-azwj} creatures be upon Muhammad^{-saww} People^{-asws} of the Household of Muhammad^{-saww}, may the greetings be upon him^{-asws} and upon them^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!''²⁴

Salawāt Versions:

There are several versions of *Salawāt*, as described in Ahadith, some examples are cited below:

Salawāt taught by Rasool Allah^{-saww}:

وعلم رسول الله صلى الله عليه وآله الناس الصلوات، فقال: قولوا:.

And Rasool-Allah^{-saww} taught the people, the *Salawāt*, so he^{-saww} said: 'You should say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

‘Our Allah^{-azwj}, Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} just as You^{-azwj} Sent upon Ibrahim^{-as} and the Progeny of Ibrahim^{-as}, for You^{-azwj} are the Praiseworthy, the Glorious’.²⁵

Salawāt by Amir Al-Momineen^{-asws}

إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Abu Abdullah^{-asws} said: ‘Amir-al-Momineen^{-asws} said in a sermon: **‘Surely Allah and His Angels are Sending Salawāt upon the Prophet. O you those who believe! Send Salawāt upon him and submit submissively [33:56].**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَحَنَّنْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ وَ تَحَنَّنْتَ وَ سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah^{-azwj}! Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and yearning for Muhammad^{-saww} and the Progeny^{-asws} of Muhammad, and Peace upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} as best what You^{-azwj} had Greeted, and Blessed, and Mercy, and Yearning, and Peace be upon Ibrahim^{-as} and the Progeny of Ibrahim^{-as}, You^{-azwj} are the Most Praised and Most Glorious’.²⁶

Salawāt by Imams^{-asws}

جم، جمال الأسبوع جماعة بإسنادهم إلى الصفار عن ابن يزيد و اليقطيني معاً عن زياد بن مروان عن حريز قال: قلت لأبي عبد الله ع جعلت فداك كيف الصلاة على النبي ص

(The book) ‘Jamal al Usbou’ – a group, by their chains to Al Saffar, from Ibn Yazeed and Al Yaqteeny, both together from Ziyad Bin Marwan, from Hareez who said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! How is the Salawaat upon the Prophet^{-saww}?’

فَقَالَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا

He^{-asws} said: ‘Say, ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, those You^{-azwj} have Kept the uncleanness away from them and Purified them a (thorough) Purification!’

قَالَ فَقُلْتُ فِي نَفْسِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

He (the narrator) said, ‘I said within myself, ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household’.

²⁵ Kitaab Sulaym Bin Qas Al Hilali – H 93

²⁶ Al Kafi – 14642 (Extract)

فَقَالَ لِي لَيْسَ هَكَذَا فُلْتُ لَكَ فُلِيَ اللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

He^{-asws} said: 'It isn't like this I^{-asws} had said to you, to say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household!''

فَقَالَ لِي إِنَّكَ لِحَافِظٌ يَا حَرِيْرُ فُلْتُ كَمَا أَقُولُ لَكَ اللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبْتَ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً

He^{-asws} said to me: 'You are a memoriser, O Hareyz! Say like what I^{-asws} am saying to you,

'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, those You^{-azwj} have Kept the uncleanness away from them and Purified them a Purification!''

قَالَ فُلْتُ كَمَا قَالَ فَقَالَ لِي فُلِيَ اللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الَّذِينَ أَهْمْتَهُمْ عِلْمَكَ وَ اسْتَحْفَظْتَهُمْ كِتَابَكَ وَ اسْتَرْعَيْتَهُمْ عِبَادَكَ

He (the narrator) said, 'I said like what he^{-asws} said. He^{-asws} said to me: 'Say, 'O Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, those You^{-azwj} have Inspired Your^{-azwj} Knowledge, and Made them^{-asws} to preserve Your^{-azwj} Book, and Made them^{-asws} as caretakers of Your^{-azwj} servants!'

اللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ أَهْلِ بَيْتِهِ الَّذِينَ أَمَرْتَ بِطَاعَتِهِمْ وَ أَوْجَبْتَ حُبَّهُمْ وَ مَوَدَّتَهُمْ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, those You^{-azwj} have Commanded with obeying them^{-asws}, and obligated their^{-asws} love and their^{-asws} affection!

اللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الَّذِينَ جَعَلْتَهُمْ وُلاةَ أَمْرِكَ بَعْدَ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, those You^{-azwj} have Made as Masters of Your^{-azwj} Command after Your^{-azwj} Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww}, and upon People^{-asws} of his^{-saww} Household!''²⁷

جم، جمال الأسبوع جماعة من أصحابنا عن محمد بن أحمد بن محمد بن سنان عن أبيه عن جدّه محمد بن سنان عن عبد الله بن سنان قال: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عِ جماعة من أصحابنا فقال لنا ابتداءً كيف تصلون على النبي ص

(The book) 'Jamaal al Usbou' – A group of our companions, from Muhammad Bin Ahmad Bin Muhammad Bin Sinan, from his father, from his grandfather Muhammad Bin Sinan, from Abdullah Bin Sinan who said,

'We were in the presence of Au Abdullah^{-asws} as a group of our companions. He^{-asws} said to us initiating: 'How are you sending Salawaat upon the Prophet^{-saww}?'

فَقُلْنَا نَقُولُ اللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

We said, 'We are saying, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!'

فَقَالَ كَأَنَّكُمْ تَأْمُرُونَ اللَّهَ عَزَّ وَجَلَّ أَنْ يُصَلِّيَ عَلَيْهِمْ

He^{-asws} said: 'It is as if you are instructing Allah^{-azwj} Mighty and Majestic that He^{-azwj} should Send Salawaat upon them^{-asws}!'

فَقُلْنَا فَكَيْفَ نَقُولُ

We said, 'How should we be saying?'

قَالَ تَقُولُونَ اللَّهُمَّ سَامِكَ الْمَسْمُوكَاتِ وَ دَاحِيِ الْمَدْحُوتَاتِ وَ خَالِقِ الْأَرْضِ وَ السَّمَاوَاتِ أَخَذْتَ عَلَيْنَا عَهْدَكَ وَ اعْتَرَفْنَا بِنُبُوَّةِ مُحَمَّدٍ ص وَ أَقْرَرْنَا بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَسَمِعْنَا وَ أَطَعْنَا وَ أَمَرْتَنَا بِالصَّلَاةِ عَلَيْهِمْ فَعَلِمْنَا أَنَّ ذَلِكَ حَقٌّ فَاتَّبَعْنَاهُ

He^{-asws} said: 'You should say, 'O Allah^{-azwj}, Withholder of the skies, and Spreader of the lands, and Creator of the earth and the skies! You^{-azwj} Took Your^{-azwj} Pact upon us and we acknowledged Prophet-hood of Muhammad^{-saww}, and we accepted the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}. Thus, we have heard and obeyed, and You^{-azwj} Commanded us with sending the Salawaat upon them^{-asws}, so we know that is true, so we followed him^{-saww}.

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ أَشْهَدُ مُحَمَّدًا وَ عَلِيًّا وَ الثَّمَانِيَةَ حَمَلَةَ الْعَرْشِ وَ الْأَرْبَعَةَ الْأَمْلاكِ حَزَنَةَ عِلْمِكَ أَنَّ فَرَضَ صَلَاتِي لِرُجُوعِكَ وَ نَوَافِلِي وَ زَكَوَاتِي وَ مَا طَابَ لِي مِنْ قَوْلٍ وَ عَمَلٍ عِنْدَكَ فَعَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah^{-azwj}! I keep You^{-azwj} as Witness, and I keep Muhammad^{-saww} and Ali^{-asws}, and the eight bearers of the Throne, and the four Angels, treasurers of Your^{-azwj} Knowledge as witnesses that my obligatory and my optional Salat are for Your^{-azwj} Face, and my Zakat, and whatever is good for me, from words and action in Your^{-azwj} Presence, is upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

وَ أَسْأَلُكَ اللَّهُمَّ أَنْ تُوصِلَنِيهِمْ وَ تُقَرِّبَنِي بِحِمِّ لَدَيْكَ كَمَا أَمَرْتَنِي بِالصَّلَاةِ عَلَيْهِ وَ أَشْهَدُكَ أَنِّي مُسَلِّمٌ لَهُ وَ لِأَهْلِ بَيْتِهِ ع غَيْرِ مُسْتَنْكِفٍ وَ لَا مُسْتَكْبِرٍ

And I ask You^{-azwj} O Allah^{-azwj} to Unite with them^{-asws} and to Draw me closer to them in Your^{-azwj} Presence, just as You^{-azwj} have Commanded me with sending the Salawaat upon him^{-saww}, and I keep You^{-azwj} as Witness I am a submitter to him^{-saww} and to People^{-asws} his^{-saww} Household, compliant, not arrogant.

فَزَكَّنَا بِصَلَوَاتِكَ وَ صَلَوَاتِ مَلَائِكَتِكَ إِنَّهُ فِي وَعْدِكَ وَ قَوْلِكَ هُوَ الَّذِي يُصَلِّيَ عَلَيْكُمْ وَ مَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَ كَانَ بِالْمُؤْمِنِينَ رَحِيمًا حَسْبُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَ أَعَدَّ لَهُمْ أَجْرًا كَرِيمًا

Purify us with Your^{-azwj} Salawaat and Salawaat of Your^{-azwj} Angels. It is in Your^{-azwj} Promised and Your^{-azwj} Word: **He is the One Who Sends Salawat upon you and (so do) His Angels, in order to Extract you (Momineen) from the multiple darkness to the Light, and He was always Merciful to the Momineen [33:43] Their salutation on the Day that they meet Him shall be, Peace! And He has Prepared for them an honourable Recompense [33:44].**

فَأَرْزُقْنَا بِتَحِيَّتِكَ وَ سَلَامِكَ وَ اٰمِنُنْ عَلَيْنَا بِاَجْرِ كَرِيْمٍ مِنْ رَحْمَتِكَ وَ اِحْصِصْنَا مِنْ مُحَمَّدٍ بِاَفْضَلِ صَلَوَاتِكَ وَ صَلِّ عَلَيْهِمْ اِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

Bring us closer with Your^{-azwj} Salutation and Your^{-azwj} Greeting, and Confer upon us with the honourable Recompense from You^{-azwj} Mercy, and Particularise from Muhammad^{-saww} with the best of Your^{-azwj} Salawaat, **and Send Salawaat upon them. Surely your Salawaat would be a tranquillity for them, [9:103].**

وَ زَكَّنَا بِصَلَوَاتِهِ وَ صَلَوَاتِ اَهْلِ بَيْتِهِ وَ اجْعَلْ مَا آتَيْتَنَا مِنْ عِلْمِهِمْ وَ مَعْرِفَتِهِمْ مُسْتَقَرًّا عِنْدَكَ مَشْفُوعًا لَا مُسْتَوْدَعًا يَا اَرْحَمَ الرَّاحِمِيْنَ.

And Purify us with his^{-saww} Salawaat and Salawaat of People^{-asws} of his^{-asws} Household, and Make what You^{-azwj} have Given us of their^{-asws} knowledge, and their^{-asws} recognition a settlement in Your^{-azwj} Presence, by intercession not an endowment, O most Merciful of the Merciful ones!"²⁸

Additional Ahadith on *Salawāt* versions are quoted in Appendix IV.

Appendix I: Our Responsibilities during Grand Occultation

قَالَ عَلِيُّ بْنُ عَاصِمٍ فَأَهْوَيْتُ عَلَى الْأَقْدَامِ كُلِّهَا فَقَبَّلْتُهَا وَ قَبَّلْتُ يَدَ الْإِمَامِ ع وَ قُلْتُ لَهُ إِنَّي عَاجِزٌ عَنْ نُصْرَتِكُمْ بِيَدِي وَ لَيْسَ أَمْلِكُ غَيْرَ مَوْلَانِكُمْ وَ الْبَرَاءَةَ مِنْ أَعْدَائِكُمْ وَ اللَّعْنِ لَهُمْ فِي خُلُواتِي فَكَيْفَ خَالِي يَا سَيِّدِي فَقَالَ ع حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ اللَّهِ ص قَالَ مَنْ ضَعَفَ عَلَى نُصْرَتِنَا أَهْلَ الْبَيْتِ وَ لَعَنَ فِي خُلُواتِهِ أَعْدَاءَنَا بَلَّغَ اللَّهُ صَوْتَهُ إِلَى جَمِيعِ الْمَلَائِكَةِ فَكُلَّمَا لَعَنَ أَحَدُكُمْ أَعْدَاءَنَا صَاعَدَتْهُ الْمَلَائِكَةُ وَ لَعَنُوا مَنْ لَا يَلْعَنُهُمْ فَإِذَا بَلَّغَ صَوْتَهُ إِلَى الْمَلَائِكَةِ اسْتَعْفَرُوا لَهُ وَ اتَّخَذُوا عَلَيْهِ وَ قَالُوا اللَّهُمَّ صَلِّ عَلَى رُوحِ عَبْدِكَ هَذَا الَّذِي بَدَّلَ فِي نُصْرَةِ أَوْلِيَائِهِ جُهْدَهُ وَ لَوْ قَدَرَ عَلَى أَكْثَرِ مِنْ ذَلِكَ لَفَعَلَ فَإِذَا الْبِدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَقُولُ يَا مَلَائِكَتِي إِنَّي قَدْ أَحْبَبْتُ [أَجَبْتُ] دُعَاءَكُمْ فِي عَبْدِي هَذَا وَ سَمِعْتُ نِدَاءَكُمْ وَ صَلَّيْتُ عَلَى رُوحِهِ مَعَ أَزْوَاجِ الْأَنْبِيَاءِ وَ جَعَلْتُهُ مِنَ الْمُصْطَفَيْنِ الْأَخْبَارِ

Ali ibn Asim has said, as part of a longer tradition, I fell down on each of 'Holy Images', the footprints of Masomeen^{-asws} and kissed them, I then kissed the hands of the Imam (Hassan Al-Askari^{-asws}) and said: Mola^{-asws}! I am not in a position to physically support your^{-asws} cause but I, in my solitude, praise you^{-asws} and curse your enemies^{-la}. Please inform me about my reckoning (in the Hereafter)?

Imam^{-asws} replied: 'I narrate to you a hadith of our grandfather, Prophet of Allah^{-saww} who said: 'The one who cannot extend support to Ahl Al Bayt^{-asws} but instead denounces their^{-asws} enemies in his solitude, Allah^{-azwj} Transmits his supplications to all His^{-azwj} angels^{-as}. They^{-as} also join him in sending 'Laan' on the enemies (of Ahl Al Bayt^{-asws}) and they curse those who refrain from sending 'Laan' on the enemies^{-la} of Ahl Al Bayt^{-asws}.

When his voice reaches the angels, they^{-as} ask forgiveness for him and praise him and plead to Allah^{-azwj} to bless the spirit of his^{-azwj} servant, who has made an effort in support of Your^{-azwj} allies' ^{-asws}, if he were capable of doing more, he surely would have supported them^{-asws} more strenuously.

²⁸ Bihar Al-Anwaar V 90 – The Book of Zikr (Chapters on supplication) – Ch 29 H 54

Then a 'Call' comes from Allah^{-azwj}: O My Angels! I^{-azwj} have Answered your prayers in favour of My slave. I^{-azwj} have Sent blessing to his soul along with the spirits of the righteous ones. I^{-azwj} have also included him in the company of My^{-azwj} righteous ones.²⁹

رُوِيَ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ ذَكَرْتُ زَيْدَ بْنَ عَلِيٍّ فَتَنَقَّصْتُهُ عِنْدَ أَبِي عَبْدِ اللَّهِ فَقَالَ لَا تَفْعَلْ رَحِمَ اللَّهُ عَمِي أَنِّي أَلِيٌّ فَقَالَ لِي أُرِيدُ الْخُرُوجَ عَلَى هَذَا الطَّاعِيَةِ فَقَالَ لَا تَفْعَلْ فَإِنِّي أَخَافُ أَنْ تَكُونَ الْمَقْتُولَ الْمَصْلُوبَ عَلَى ظَهْرِ الْكُوفَةِ أَمَا عَلِمْتَ يَا زَيْدُ أَنَّهُ لَا يَخْرُجُ أَحَدٌ مِنْ وُلْدِ فَاطِمَةَ عَلَى أَحَدٍ مِنَ السَّلَاطِينِ قَبْلَ خُرُوجِ السُّفْيَانِيِّ إِلَّا قُبِلَ

Al-Hassan ibn Rashid narrates the following:

Zaid bin Ali says that he told by Abu Abdullah^{-asws}: Do not go for it (uprising). (Imam Jafar-e-Sadiq^{-asws} says) May Allah^{-azwj} bless my uncle who came to my father^{-asws} and said: "I want to get rid of this tyrant. He^{-asws} (my father) said: I^{-asws} do fear for you to be slain and crucified on the gate of Kufah. As I have learned (from my ancestors^{-asws}) O Zaid! Whoever comes out of the sons of Fatima^{-asws} against the sultans, before the coming out, of Sufyani, will be killed.³⁰

Appendix II: Salawāt of Allah^{-azwj} is on the Patient ones^{-asws}

مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ الْحَسَنِ بْنِ زَيْدٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَبِي جَابِرٍ بِنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ إِنَّ لِي إِلَيْكَ حَاجَةً فَمَتَى يَخْفُ عَلَيْكَ أَنْ أَخْلُوَ بِكَ فَاسْأَلْكَ عَنْهَا فَقَالَ لَهُ جَابِرٌ أَيُّ الْأَوْقَاتِ أَحَبُّبَتُهُ فَخَلَا بِهِ فِي بَعْضِ الْأَيَّامِ فَقَالَ لَهُ يَا جَابِرُ أَخْبِرْنِي عَنِ اللَّوْحِ الَّذِي رَأَيْتَهُ فِي يَدِ أُمِّي فَاطِمَةَ (عليها السلام) بِنْتِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَا أَخْبَرْتَنِي بِهِ أُمِّي أَنَّهُ فِي ذَلِكَ اللَّوْحِ مَكْتُوبٌ

Muhammad Bin Yahya and Muhammad Bin Abdullah, from Abdullah Bin Ja'far, from Al Hassan Bin Zareyf and Ali Bin Muhammad, from Salih Bin Abu Hammad, from Bakr Bin Salih, from Abdul Rahman Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} said to Jabir Bin Abdullah Al-Ansary: 'For me^{-asws} there is a need to you, therefore whenever there is ease upon you, I shall be alone with you and ask you about it'. Jabir said to him^{-asws}, 'Whichever timings are suitable to you^{-asws}'. So he^{-asws} isolated with him during one of the days, and he^{-asws} said to Jabir: 'Inform me^{-asws} about the Tablet which you saw in the hand of my^{-asws} mother^{-asws} (Syeda) Fatima^{-asws} Bint Rasool-Allah^{-saww} and what my^{-asws} mother^{-asws} informed you with what was written in that Tablet'.

فَقَالَ جَابِرٌ أَشْهَدُ بِاللَّهِ أَنِّي دَخَلْتُ عَلَى أُمِّكَ فَاطِمَةَ (عليها السلام) فِي حَيَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَهَتَيْتُهَا بِوِلَادَةِ الْحُسَيْنِ وَ رَأَيْتُ فِي يَدَيْهَا لَوْحًا أَحْضَرَ ظَنَنْتُ أَنَّهُ مِنْ زُمُرٍ وَ رَأَيْتُ فِيهِ كِتَابًا أَبْيَضَ شِبْهَ لَوْنِ الشَّمْسِ فُقُلْتُ لَهَا يَا أُمِّي يَا بِنْتَ رَسُولِ اللَّهِ (صلى الله عليه وآله) مَا هَذَا اللَّوْحُ فَقَالَتْ هَذَا لَوْحٌ أَهْدَاهُ اللَّهُ إِلَى رَسُولِهِ (صلى الله عليه وآله) فِيهِ اسْمُ أَبِي وَ اسْمُ بَعْلِي وَ اسْمُ ابْنِي وَ اسْمُ الْأَوْصِيَاءِ مِنْ وُلْدِي وَ أُعْطَانِيهِ أَبِي لِيُبَشِّرَنِي بِذَلِكَ

²⁹ بحار الأنوار ج : 50 ص : 316

³⁰ بحار الأنوار ج : 46 ص : 186

Jabir said, 'I testify with Allah^{-azwj} that I went over to your^{-asws} mother^{-asws} (Syeda) Fatima^{-asws} during the lifetime of Rasool-Allah^{-saww} and congratulated her^{-asws} of the arrival of (Imam) Al-Husayn^{-asws}, and I saw a green Tablet in her^{-asws} hand which I thought was made of emerald, and I saw a white writing therein resembling the colour of the sun. So I said to her^{-asws}, 'By my father and my mother, O daughter of Rasool-Allah^{-saww}! What is this Tablet?' She^{-asws} said: 'This is a Tablet which Allah^{-azwj} Gifted to His^{-azwj} Rasool^{-saww}. There is the name of my^{-asws} father^{-saww}, and name of my^{-asws} husband^{-asws}, and name of my^{-asws} two sons^{-asws}, and names of the successors^{-asws} from my^{-asws} children, and my father^{-saww} gave it to me^{-asws} in order to give me^{-asws} the glad tidings with that'.

قَالَ جَابِرٌ فَأَعْطَيْتَنِيهِ أُمَّكَ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) وَقَرَأْتُهُ وَاسْتَنْسَخْتُهُ فَقَالَ لَهُ أَبِي فَهَلْ لَكَ يَا جَابِرُ أَنْ تَعْرِضَهُ عَلَيَّ قَالَ نَعَمْ فَمَشَى مَعَهُ أَبِي إِلَى مَنْزِلِ جَابِرٍ فَأَخْرَجَ صَحِيفَةً مِنْ رِزْقِي فَقَالَ يَا جَابِرُ انظُرْ فِي كِتَابِكَ لِأَقْرَأَ أْنَا عَلَيْكَ فَتَنْظُرَ جَابِرٌ فِي نُسخَةٍ فَقَرَأَهُ أَبِي فَمَا خَالَفَ حَرْفٌ حَرْفًا

Jabir said, 'Your^{-asws} mother^{-asws} gave it to me, so I read it and copied it'. So, my^{-asws} father^{-asws} said to him: 'So is it for you, O Jabir, that you display it to me^{-asws}?' He said, 'Yes'. So, my^{-asws} father^{-asws} went with him to the house of Jabir, and he brought out a parchment of paper. So, he^{-asws} said: 'O Jabir! Look into your handwriting and I^{-asws} shall read upon you'. Jabir look into the copy and my^{-asws} father^{-asws} read, and no letter differed from a letter.

فَقَالَ جَابِرٌ فَأَشْهَدُ بِاللَّهِ أَنِّي هَكَذَا رَأَيْتُهُ فِي اللَّوْحِ مَكْتُوبًا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِمُحَمَّدٍ نَبِيِّهِ وَ نُورِهِ وَ سَفِيرِهِ وَ حِجَابِهِ وَ دَلِيلِهِ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ

Jabir said, 'I testify with Allah^{-azwj} that I saw it written like this in the Tablet: -"In the Name of Allah^{-azwj} the Beneficent, the Merciful! This is a Letter from Allah^{-azwj} the Mighty, the Wise, to Muhammad^{-saww} His^{-azwj} Prophet^{-saww}, and His^{-azwj} Light, and His^{-azwj} Ambassador, and His^{-azwj} Veil, and His^{-azwj} Proof. The Trustworthy Spirit descended with it from the Lord^{-azwj} of the worlds.

عَظَمَ يَا مُحَمَّدُ أَسْمَائِي وَ اشْكُرْ نِعْمَائِي وَ لَا تَجْحَدْ آلَائِي إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا قَاصِمُ الْجَبَّارِينَ وَ مُدِيلُ الْمَظْلُومِينَ وَ دَيَّانُ الدِّينِ

O Muhammad^{-saww}! Magnify My^{-azwj} Names and thank for My^{-azwj} Bounties and do not deny My^{-azwj} Signs. Me^{-azwj}, I^{-azwj} am Allah^{-azwj}! There is no god except for I^{-azwj} and the Crusher of the tyrants and the Helper of the oppressed and Maker of the Religion.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَمَنْ رَجَا عَيْرَ فَضْلِي أَوْ خَافَ عَيْرَ عَذَابِي عَذَابُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَإِيَّايَ فَاعْبُدْ وَ عَلَيَّ فَمَتَوَكَّلْ إِنِّي لَمْ أُبْعَثْ نَبِيًّا فَأَكْمَلْتُ أَيَّامَهُ وَ انْقَضَتْ مُدَّتُهُ إِلَّا جَعَلْتُ لَهُ وَصِيًّا وَ إِنِّي فَضَّلْتُكَ عَلَى الْأَنْبِيَاءِ وَ فَضَّلْتُ وَصِيَّكَ عَلَى الْأَوْصِيَاءِ وَ أَكْرَمْتُكَ بِشَيْبَلِكَ وَ سَبَطْتُكَ حَسَنٍ وَ حُسَيْنٍ

Me^{-azwj}, I^{-azwj} am Allah^{-azwj}! There is no god except for I^{-azwj}, so the one who wishes for other than My^{-azwj} Grace or fears other than My^{-azwj} Justice, I^{-azwj} shall Punish him with a Punishment I^{-azwj} have not Punished anyone from the worlds. So I^{-asws} am the One^{-azwj} you^{-saww} should worship and upon Me^{-azwj} should you^{-saww} rely. I^{-azwj} did not Send a Prophet^{-saww} and Completed his^{-as} days and Expired his^{-as} term except that I^{-azwj} Made a successor^{-as} to be for him^{-as}, and I^{-azwj} Preferred you^{-saww} upon the (rest of the) Prophets^{-as}, and Preferred your^{-saww} successor^{-asws} over the (rest of the) successors^{-as}, and Honoured you^{-saww} with your^{-saww} two young ones^{-asws} and two grandsons Hassan^{-asws} and Husayn^{-asws}.

فَجَعَلْتُ حَسَنًا مَعْدِنَ عِلْمِي بَعْدَ انْقِضَاءِ مُدَّةِ أَبِيهِ وَ جَعَلْتُ حُسَيْنًا حَارِزَ وَحْيِي وَ أَكْرَمْتُهُ بِالشَّهَادَةِ وَ خَتَمْتُ لَهُ بِالسَّعَادَةِ فَهُوَ أَفْضَلُ مِنِ اسْتِشْهَادِهِ وَ
أَرْفَعُ الشُّهَدَاءَ دَرَجَةً جَعَلْتُ كَلِمَتِي التَّامَّةَ مَعَهُ وَ حُجَّتِي الْبَالِغَةَ عِنْدَهُ

Therefore, I^{-azwj} Made Hassan^{-asws} as a mine of My^{-azwj} Knowledge after the expiry of the term of his^{-asws} father^{-asws}, and I^{-azwj} Made Husayn^{-asws} as a treasurer of My^{-azwj} Revelation and Honoured him^{-asws} with the martyrdom and Ended for him^{-asws} with the happiness. Thus, he^{-asws} is the most superior of the ones martyred and the loftiest of the levels of the martyrs. I^{-azwj} Made the complete Speech of Mine^{-azwj} to be with him^{-asws} and My^{-azwj} clear Proof to be with him^{-asws}.

بِعِزَّتِهِ أُنِيبُ وَ أَعَاقِبُ أَوْلَهُمْ عَلَيَّ سَيِّدُ الْعَابِدِينَ وَ زَيْنُ أَوْلِيَائِي الْمَاضِينَ وَ ابْنُهُ شِبْهُ جَدِّهِ الْمَحْمُودِ مُحَمَّدُ الْبَاقِرُ عِلْمِي وَ الْمَعْدِنُ لِحِكْمَتِي

By his^{-asws} family I^{-azwj} Shall Reward and Punish. The first of them^{-asws} is Ali^{-asws} Chief of the worshippers and adornment of My^{-azwj} friends, the past ones; and his^{-asws} son would resemble his^{-asws} grandfather^{-saww}, the praised one, Muhammad^{-saww}, the expounder (Al-Baqir) of My^{-azwj} Knowledge and the Mine of My^{-azwj} Wisdom.

سَيَهْلِكُ الْمُتَابِعُونَ فِي جَعْفَرٍ الرَّادُّ عَلَيْهِ كَالرَّادِّ عَلَيَّ حَقَّ الْقَوْلُ مِنِّي لَأَكْرَمَنَّ مَنُوعِي جَعْفَرٍ وَ لَأَسْرَنَّهُ فِي أَشْبَاعِهِ وَ أَنْصَارِهِ وَ أَوْلِيَائِهِ أُتِيحَتْ بَعْدَهُ مُوسَى
فِيئِنَّهُ عَمْبَاءُ جَنْدِسٍ لَأَنَّ حَبِطَ فَرْضِي لَا يَنْقُطِعُ وَ حُجَّتِي لَا تَخْفَى

The doubters in Ja'far^{-asws} would be destroyed. The rejection upon him^{-asws} is like the rejection upon Me^{-azwj}, being a rightful Word from Me^{-azwj}. I^{-azwj} shall Honour the dwelling of Ja'far^{-asws} and I^{-azwj} shall Cheer him^{-asws} with regards to his^{-asws} Shias and his^{-asws} helpers and his^{-asws} friends. After him^{-asws} Musa^{-asws} shall live during a blinding strife of darkness because the thread of My^{-azwj} Obligation does not get cut-off and My^{-azwj} Divine Authority does not get concealed.

وَ أَنَّ أَوْلِيَائِي يُسْتَقُونَ بِالْكَأْسِ الْأَوْفَى مَنَ جَحَدَ وَاحِدًا مِنْهُمْ فَقَدْ جَحَدَ بِنِعْمَتِي وَ مَنَ عَيَّرَ آيَةً مِنْ كِتَابِي فَقَدْ افْتَرَى عَلَيَّ وَيْلٌ لِلْمُفْتَرِينَ الْجَاهِلِينَ عِنْدَ
انْقِضَاءِ مُدَّةِ مُوسَى عَبْدِي وَ حَبِيبِي وَ خَيْرَتِي فِي عَلَيٍّ وَ لِيَبِي وَ نَاصِرِي وَ مَنَ أَصْعَ عَلَيْهِ أَعْبَاءَ النَّبُوَّةِ وَ أَمْتَحَنَهُ بِالِاضْطِرَّاعِ بِهَا يَفْتُلُهُ عَفْرِيَّتُ مُسْتَكْبِرٍ
يُدْفَنُ فِي الْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ إِلَى جَنْبِ شَرِّ خَلْقِي

And My^{-azwj} friends would be quenching with the full cups. The one who rejects one of them^{-asws}, so he has rejected My^{-azwj} Bounty, and the one who changes a Verse from My^{-azwj} Book, so he has forged (a lie) upon Me^{-azwj}. Woe be unto the forgers, the rejecters, at the expiry of the term of Musa^{-asws}, My^{-azwj} servant and My^{-azwj} Beloved and My^{-azwj} Choice is Ali^{-azwj}, My^{-azwj} Guardian^{-asws} and My^{-azwj} helper, and the one upon whom I^{-azwj} shall Place the task of the Prophet-hood and Test him^{-asws} with the performance with it. And arrogant demon would murder him^{-asws}. He^{-asws} would be buried in a city being built by the righteous servant of (Mine^{-azwj}), to the side of the evillest of My^{-azwj} creatures (Harun Rashid).

حَقَّ الْقَوْلُ مِنِّي لَأَسْرَنَّهُ بِمُحَمَّدِ ابْنِهِ وَ خَلِيفَتِهِ مِنْ بَعْدِهِ وَ وَارِثَ عِلْمِهِ فَهُوَ مَعْدِنُ عِلْمِي وَ مَوْضِعُ سِرِّي وَ حُجَّتِي عَلَيَّ خَلْقِي لَا يُؤْمِنُ عَبْدٌ بِهِ إِلَّا جَعَلْتُ
الْجَنَّةَ مَثْوَاهُ وَ شَفَعْتُهُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدِ اسْتَوْجَبُوا النَّارَ

A Truthful Word from Me^{-azwj}. I^{-azwj} shall cheer him^{-asws} with Muhammad^{-asws}, his^{-asws} son^{-asws} and his^{-asws} Caliph from after him^{-asws}, and an inheritor of his^{-asws} knowledge. So, he^{-asws}

would be the Mine of My^{-azwj} Knowledge and the Place of My^{-azwj} Secrets and My^{-azwj} Divine Authority upon My^{-azwj} creatures. No servant would believe in him^{-asws} except that I^{-azwj} shall Make the Paradise as being his Reward and he would intercede among seventy from his family members, all of them being such that the Fire would have been Obligated upon them.

وَ أَخْتِمُ بِالسَّعَادَةِ لِابْنِهِ عَلِيٍّ وَ لِتَيْبِي وَ نَاصِرِي وَ الشَّاهِدِي فِي خَلْقِي وَ أَمِينِي عَلَى وَحْيِي أُخْرِجُ مِنْهُ الدَّاعِي إِلَى سَبِيلِي وَ الْحَازِنَ لِعِلْمِي الْحَسَنَ وَ أَكْمِلُ ذَلِكَ بِابْنِهِ مُحَمَّدٍ رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ بِهَاءِ عِيسَى وَ صَبْرُ أَيُّوبَ

And I^{-azwj} shall Seal with the happiness for his^{-asws} son Ali^{-asws}, My^{-azwj} Guardian and My^{-azwj} helper and the witness among My^{-azwj} creatures and My^{-azwj} Trustee upon My^{-azwj} Revelation. I^{-azwj} shall Bring out from him^{-asws}, the caller to My^{-azwj} Way and the treasurer of My^{-azwj} Knowledge, Al-Hassan^{-asws}, and Complete that with his^{-asws} son^{-asws} 'M H M D', being a mercy to the worlds. Upon him^{-asws} would be the perfection of Musa^{-as}, and the gloriousness of Isa^{-as} and patience of Ayoub^{-as}.

فَبَدَّلَ أَوْلِيَائِي فِي زَمَانِهِ وَ تَتَهَادَى رُءُوسُهُمْ كَمَا تَتَهَادَى رُءُوسُ التُّرْكِ وَ الدَّبَلِيمِ فَيُقْتَلُونَ وَ يُحْرَقُونَ وَ يَكُونُونَ خَائِفِينَ مَرْغُوبِينَ وَ حَلِيلِينَ تُصْبَعُ الْأَرْضُ بِدِمَائِهِمْ وَ يَفْشُو الْوَيْلُ وَ الرِّثَّةُ فِي نِسَائِهِمْ أَوْلِيَاكَ أَوْلِيَايَ حَقًّا بِهَمِّ أَدْفَعُ كُلَّ فِتْنَةٍ عَمِيَاءَ جَنْدِسٍ وَ بِهَمِّ أَكْشِفُ الزَّلَازِلَ وَ أَدْفَعُ الْأَصَارَ وَ الْأَغْلَالَ أَوْلِيَاكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّي وَ رَحْمَةٌ وَ أَوْلِيَاكَ هُمُ الْمُهْتَدُونَ

During his^{-asws} time My^{-azwj} friends would be humiliated and their heads would be gifted just as the gifting of the heads of the Turks and the Daylam. So they would be killed and burned and they would happen to be fearful, terrified, exiled. The land - would be dyed with their blood and the wailing and lamentations would be widespread among their womenfolk. Those are My^{-azwj} friends, truly. By them I^{-azwj} shall Repel every dark blinding strife, and by them I^{-azwj} shall Remove the earthquakes and Push away the sufferings and the shackles. Those are the ones^{-asws} upon whom are the *Salawāt* from their Lord^{-azwj} and Mercy, and they are the ones who are Guided!

قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَالِمٍ قَالَ أَبُو بَصِيرٍ لَوْ لَمْ تَسْمَعْ فِي ذَهْرِكَ إِلَّا هَذَا الْحَدِيثَ لَكَفَاكَ فَصْنُهُ إِلَّا عَنْ أَهْلِهِ .

Abdul Rahman Bin Salim said, 'Abu Baseer said, 'If you did not hear during your time except for this Hadeeth, it would suffice you. Therefore, protect it except from its deserving ones'.³¹

Appendix III: Blessings of *Salawāt*

عَنْهُ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ دَعَا وَ لَمْ يَذْكُرِ النَّبِيَّ (صلى الله عليه وآله) زُفِرَ الدُّعَاءُ عَلَى رَأْسِهِ فَإِذَا ذَكَرَ النَّبِيَّ (صلى الله عليه وآله) زُفِعَ الدُّعَاءُ .

From him, from his father, from Al Nowfaly, from Al Sakuny,

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 3

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one who supplicates without mentioning the Prophet^{-saw} (*Salawāt*) the supplication hovers over his head. So, when he does mention the Prophet^{-saww}, the supplication is raised (to the sky)’.³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تَجْعَلُونِي كَفَدْحِ الرَّكَبِ فَإِنَّ الرَّكَبَ بَمَلَأُ فَدَحَهُ فَيَشْرَبُهُ إِذَا شَاءَ اجْعَلُونِي فِي أَوَّلِ الدُّعَاءِ وَ فِي آخِرِهِ وَ فِي وَسْطِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Do not make me^{-saww} to be like the water container of the rider, so the rider fills his water container and he drinks it whenever he so desires to. Make me^{-saww} to be at the beginning of the supplication and at the end of it, and in the middle of it’.³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ وَ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِذَا ذُكِرَ النَّبِيُّ (صلى الله عليه وآله) فَأَكْثِرُوا الصَّلَاةَ عَلَيْهِ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ النَّبِيِّ (صلى الله عليه وآله) صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ أَلْفَ صَلَاةٍ فِي أَلْفِ صَفٍّ مِنَ الْمَلَائِكَةِ وَ لَمْ يَبْقَ شَيْءٌ مِمَّا خَلَقَهُ اللَّهُ إِلَّا صَلَّى عَلَيَّ الْعَبْدُ لِصَلَاةِ اللَّهِ عَلَيْهِ وَ صَلَاةِ مَلَائِكَتِهِ فَمَنْ لَمْ يَزْعَبْ فِي هَذَا فَهُوَ جَاهِلٌ مَعْرُورٌ قَدْ بَرَى اللَّهُ مِنْهُ وَ رَسُولُهُ وَ أَهْلُ بَيْتِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Al Hassan Bin Ali Bin Abu Hamza, from his father, and Husayn Bin Abu Al A'ala, from Abu Baseer, from;

Abu Abdullah^{-asws} has said: ‘Whenever the Prophet^{-saww} is mentioned, so frequent the *Salawāt* upon him, for the one who sends *Salawāt* upon the Prophet^{-saww}, one *Salawāt*, Allah^{-azwj} would Send a thousand *Salawāts* upon him in a thousand rows of the Angels, and there would not remain anything from what Allah^{-azwj} Created except it would send *Salawāt* upon the servant for the *Salawāt* of Allah^{-azwj} and the *Salawāt* of His^{-azwj} Angels upon him. Therefore, the one who does not desire regarding this, so he is ignorant, deceived. Allah^{-azwj} has Disavowed from him, and (so has) His^{-azwj} Rasool^{-saww}, and the People^{-asws} of his^{-saww} Household’.³⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي عِمْرَانَ الْأَزْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ قَالَ يَا رَبِّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ فَضَيَّبَتْ لَهُ مِائَةَ حَاجَةٍ نَلَأْتُونَ لِلدُّنْيَا وَ الْبَاقِي لِآخِرَةِ .

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Abu Imran Al Azady, from Abdullah Bin Al Hakam, from Muawiya Bin Ammar, from;

³² Al Kafi V 2 – The Book Of Supplication CH 20 H 2

³³ Al Kafi V 2 – The Book Of Supplication CH 20 H 5

³⁴ Al Kafi V 2 – The Book Of Supplication CH 20 H 6

Abu Abdullah^{-asws} has narrated: ‘The one who says, ‘O Lord^{-azwj}! Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}’, one hundred times, so a hundred needs would be Fulfilled for him – thirty for the world and the remainder for the Hereafter’.³⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُحُورٍ عَنْ أَبِيهِ عَنْ رِجَالِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ كَانَتْ لَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ حَاجَةٌ فَلْيَبْدَأْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ ثُمَّ يَسْأَلُ حَاجَتَهُ ثُمَّ يَخْتِمُ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمُ مِنْ أَنْ يَقْبَلَ الطَّرْفَيْنِ وَ يَدْعَ الْوَسْطَ إِذَا كَانَتِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَا تُحْجَبُ عَنْهُ .

Ali Bin Muhammad, from Ibn Jamhour, from his father, from his man who said,

‘Abu Abdullah^{-asws} said: ‘The one who has a need for him to Allah^{-azwj} Mighty and Majestic, so let him begin with the *Salawāt* upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, then he should ask his need, then he should end with the *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, for Allah^{-azwj} is more Benevolent than that He^{-azwj} would Accept the two ends and Leave the middle. Whenever there was a *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad, it would never be Blocked from him’.³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعَ أَبِي رَجُلًا مُتَعَلِّقًا بِالْبَيْتِ وَ هُوَ يَقُولُ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad, from Ibn Al Qadah,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} overheard a man attaching to the House (Kaaba) and he was saying,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

‘O Allah^{-azwj}! Send *Salawāt* upon Muhammad^{-saww}’.

فَقَالَ لَهُ أَبِي يَا عَبْدَ اللَّهِ لَا تَبْرُئَهَا لَا تُظْلِمْنَا حَقًّا قُلْ

So, my^{-asws} father^{-asws} said to him: ‘O servant of Allah^{-azwj}! Do not amputate it! Do not be unjust to us^{-asws} of our^{-asws} rights! Say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

³⁵ Al Kafi V 2 – The Book Of Supplication CH 20 H 9

³⁶ Al Kafi V 2 – The Book Of Supplication CH 20 H 16

'O Allah^{-azwj!} Send *Salawāt* upon Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household'.³⁷

Appendix IV: Example of Salawat Versions

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعَ أَبِي رَجُلًا مُتَعَلِّقًا بِالْبَيْتِ وَهُوَ يَقُولُ.

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad, from Ibn Al Qadah,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} overheard a man attaching to the House (Kaaba) and he was saying,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

'O Allah^{-azwj!} Send *Salawāt* upon Muhammad^{-saww}'.

فَقَالَ لَهُ أَبِي يَا عَبْدَ اللَّهِ لَا تَنْتَرُهَا لَا تَنْظِمْنَا حَقًّا قُلْ

So, my^{-asws} father^{-asws} said to him: 'O servant of Allah^{-azwj!} Do not amputate it! Do not be unjust to us^{-asws} of our^{-asws} rights! Say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

'O Allah^{-azwj!} Send *Salawāt* upon Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household'.³⁸

In another Hadith,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجَلْ فَرَجَهُمْ وَ رُوْحَهُمْ وَ رَاحَتَهُمْ وَ سُرُورَهُمْ وَ أَذِقْنِي طَعْمَ فَرَجِهِمْ وَ أَهْلِكَ أَعْدَاءَهُمْ مِنَ الْجِنِّ وَ الْإِنْسِ وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ وَ اجْعَلْنَا مِنَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

O Allah^{-azwj!} Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Hasten their^{-asws} relief, and their^{-asws} comfort, and their^{-asws} rest, and their^{-asws} joy, and Cause me to taste the food (pleasure) of their^{-asws} relief, and Destroy their^{-asws} enemies from the Jinn and the human beings, and Give us goodness in the world and goodness in the Hereafter, and Save us from the Punishment of the Fire, and Make us to be from those who **[2:62] there would be no fear for them, nor shall they be grieving** (an extract).³⁹

عَلَيْ بِنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مُحَمَّدٍ عَنْ أَبِي وَ لَادٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ التَّكْبِيرِ عَلَى الْمَيِّتِ فَقَالَ حَسَنٌ تَقُولُ فِي أَوَّلِيهِنَّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

³⁷ Al Kafi V 2 – The Book Of Supplication CH 20 H 21

³⁸ Al Kafi V 2 – The Book Of Supplication CH 20 H 21

³⁹ Al Kafi V 2 – The Book Of Supplication CH 60 H 18

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Wallad who said,

‘I asked Abu Abdullah^{-asws} about the exclamations of *Takbeer* upon the deceased, so he^{-asws} said: ‘Five. You should be saying in the first of these, ‘I testify that there is no God except for Allah^{-azwj}, Alone, there being no associates for him. O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad’.

ثُمَّ تَقُولُ اللَّهُمَّ إِنَّ هَذَا الْمُسَجَّى قُدَّامَنَا عَبْدُكَ وَابْنُ عَبْدِكَ وَ قَدْ قَبِضَتْ رُوحَهُ إِلَيْكَ وَ قَدْ اِحْتَجَّ إِلَى رَحْمَتِكَ وَ أَنْتَ عَنِّي عَنْ عَذَابِهِ اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْ ظَاهِرِهِ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِسِرِّيَّتِهِ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَ إِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ

Then you should be saying, ‘O Allah^{-azwj}! This enshrouded one in front of us is Your^{-azwj} servant, and a son of Your^{-azwj} servant, and his soul has been Captured to (come) to You^{-azwj}, and he is needy to Your^{-azwj} Mercy and You^{-azwj} Needless from Punishing him. O Allah^{-azwj}! We do not know from his apparent except for goodness and You^{-azwj} are more Knowing of his secrets. O Allah^{-azwj}! If he was a good doer, so Increase in his good deeds; and if he was an evil doer, so Overlook from his sins’.

ثُمَّ تَكْبِيرُ الثَّانِيَةَ وَ تَفْعَلُ ذَلِكَ فِي كُلِّ تَكْبِيرَةٍ .

Then exclaim the second *Takbeer* and you should do that during each *Takbeer*.⁴⁰

عَلَيْ بِنِ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمَغِيرَةِ عَنْ رَجُلٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ أَسَلْتُكَ وَ رَسُوكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ شَفَاعَتَهُ وَ بَيِّضْ وَجْهَهُ وَ أَكْثِرْ تَبِعَهُ

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from a man, from Suleyman Bin Khalid, from;

Abu Abdullah^{-asws} has said: ‘You should be saying, ‘I testify that there is no God except for Allah^{-azwj}, and I testify that Muhammad^{-saww} is Rasool-Allah^{-azwj}. O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww}, Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}. O Allah^{-azwj} Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Accept his intercession, and Whiten his^{-saww} face and Multiply his^{-saww} followers.

اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ تُبْ عَلَيَّ اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ قِهِمْ عَذَابَ الْجَحِيمِ فَإِنْ كَانَ مُؤْمِنًا دَخَلَ فِيهَا وَ إِنْ كَانَ لَيْسَ بِمُؤْمِنٍ خَرَجَ مِنْهَا .

O Allah^{-azwj}! Forgive me, and be Merciful to me, and Turn towards me. O Allah^{-azwj}! **[40:7] Grant Forgiveness to those who repent and follow Your Way, and save them from the**

⁴⁰ Al Kafi V 3 – The Book Of Funerals CH 53 H 3

'Punishment of the Blazing Fire'. So, if he was a believer, he would be included in it, and if was not a believer, he would be out from it'.⁴¹

In a Hadith Imam Abu Abd Allah^{-asws} says:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ سَيِّدِ الْمُرْسَلِينَ وَ إِمَامِ الْمُتَّقِينَ وَ رَسُولِ رَبِّ الْعَالَمِينَ

O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww}, Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, the chief of the Rasools^{-sa}, and the Imam^{-asws} of the pious, and a Rasool^{-saww} of the Lord^{-azwj} of the worlds' (an extract).⁴²

In a Hadith, 6th Imam^{-asws} says:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا هَدَيْتَنَا بِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَكْرَمْتَنَا بِهِ اللَّهُمَّ اجْعَلْنَا مِمَّنِ اخْتَرْتَهُ لِدِينِكَ وَ خَلَقْتَهُ لِحَبَّتِكَ اللَّهُمَّ لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ .

O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww} just as You^{-azwj} Guided us by him^{-saww}. O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww} just as You^{-azwj} Honoured us with him^{-saww}. O Allah^{-azwj}! Make us to be from the ones You^{-azwj} Chose for Your^{-azwj} Religion and Created him^{-saww} for Your^{-azwj} Paradise. O Allah^{-azwj}! Do not Let our hearts to deviate after having Guided us, and Bestow Mercy upon us from Yourself^{-azwj}. You^{-azwj} the most Benevolent' (an extract)⁴³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ قَالَ إِذَا صَلَّيْتَ يَوْمَ الْجُمُعَةِ فَقُلْ

Ali Bin Muhammad, from Sahl Bin Ziyad, raising it, said,

'He^{-asws} said: 'When you pray *Salāt* of the day of Friday, so say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْأَوْصِيَاءِ الْمَرْضِيِّينَ بِأَفْضَلِ صَلَوَاتِكَ وَ بَارِكْ عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ وَ السَّلَامَ عَلَيْهِ وَ عَلَيْهِمْ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ.

'O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, the succesors^{-asws}, the ones Pleased with, with the most superior of Your^{-azwj} Blessings, and Bless upon them with the most superior of Your^{-azwj} Blessings, and the greetings be upon him^{-saww} and upon them^{-asws}, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings' (an extract).⁴⁴

In a Hadith from Abu Abdullah^{-asws},

فَإِذَا فَرَعْتَ مِنَ التَّشَهُدِ وَ سَلَّمْتَ قُلْتَ

⁴¹ Al Kafi V 3 – The Book Of Funerals CH 56 H 5

⁴² Al Kafi V 3 – The Book of Salāt CH 70 H 6

⁴³ Al Kafi V 3 – The Book of Salāt CH 72 H 1

⁴⁴ Al Kafi V 3 – The Book of Salāt CH 75 H 4

So, when you are free from the *Tashahhud* and offered *Salām*, say,

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ إِلَيْكَ يَرْجِعُ السَّلَامُ

‘O Allah^{-azwj}! You^{-azwj} are the Safety, and from You^{-azwj} is the safety, and to You^{-azwj} does the safety return to.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَلِّغْ رُوحَ مُحَمَّدٍ مِنِّي السَّلَامَ وَ أَرْوَاحَ الْأَتْمَةِ الصَّادِقِينَ سَلَامِي وَ ازْدُدْ عَلَيَّ مِنْهُمْ السَّلَامَ وَ السَّلَامَ عَلَيْهِمْ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ

O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and deliver the greetings from me to the soul of Muhammad^{-saww}, and the souls of the Imams^{-asws}, the truthful ones my greetings, and Return upon me the greetings from them^{-asws}, and the greetings be upon them^{-asws} and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings (an extract).⁴⁵

Amir ul-Momineen^{-asws} in a sermon says:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَحَنَّنْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ وَ تَحَنَّنْتَ وَ سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Our Allah^{-azwj}! Send Greetings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and yearning upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Peace upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} higher than what You^{-azwj} had Greeted, and Blessed, and Mercy, and Yearning, and Peace upon Ibrahim^{-as} and the Progeny of Ibrahim^{-as}, You^{-azwj} are the Most Praised and Most Glorious’. (an extract)⁴⁶

Salawāt upon sneezing

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن صفوان بن يحيى، قال: كنت عند الرضا (عليه السلام)، فعطس، فقلت له: صلى الله عليك. ثم عطس، فقلت: صلى الله عليك. ثم عطس، فقلت: صلى الله عليك.

And from him (Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Safwan Bin Yahya who said,

‘I was in the presence of Al-Reza^{-asws}, and he^{-asws} sneezed, so I said to him^{-asws}, ‘May Allah^{-azwj} Sent *Salawāt* upon you^{-asws}’. Then he^{-asws} sneezed (again), so I said, ‘May Allah^{-azwj} Send

⁴⁵ Al Kafi V 3 – The Book Of *Salāt* CH 95 H 1

⁴⁶ Al-Kafi, vol. 8, H. 14642

Salawāt upon you^{-asws'}. Then he^{-asws} sneezed (again), so I said, 'May Allah^{-azwj} Send *Salawāt* upon you^{-asws'}.

و قلت له: جعلت فداك، إذا عطس مثلك نقول له كما يقول بعضنا لبعض: يرحمك الله، أو كما تقول؟ قال: «نعم، أليس تقول: صلى الله عليه محمد و آل محمد؟» قلت: بلى. قال: «ارحم محمدا و آل محمد؟». قلت: بلى.

And I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Whenever someone sneezes like you^{-asws}, should we be saying to him just as we are saying to each other, 'May Allah^{-azwj} have Mercy on you', or just as you^{-asws} said?'

He^{-asws} said: 'Yes. Aren't you saying, 'May Allah^{-azwj} Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}? I said, 'Yes'. He^{-asws} said: '(And do you also say) Have Mercy on Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}? I said, 'Yes'.

قال: «بلى، و قد صلى الله عليه و رحمه، و إنما صلواتنا عليه رحمة لنا و قربة».

He^{-asws} said: 'Yes, and Allah^{-azwj} has Sent *Salawāt* upon him^{-saww} and His^{-azwj} Mercy, and rather our^{-asws} *Salawāt* is upon him^{-saww}, and Mercy is for us^{-asws}, and kinship".⁴⁷