

Virtues

Of

Salawaat

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَيْكَ يَا وَلِيَّ الْعَصْرِ (عج) اَذْرِكُنَا

Preface

When any sane person observes the creatures of Allah, the Blessed, the High, it will be clear for him that the creation is not without wisdom and the creation is not without a Creator. We find in various places in Quran where Allah has questioned the people about their creator. For instance:

“If you ask them who the creator of the earth and skies is? They will reply ‘Allah’, or ‘Can your creator be other than Allah?’”

We read in the “Tradition of Cloak” (Hadees-e-Kisa) that Allah informs His beloved, mercy to the worlds, the last Prophet Mohammad (s.a.w.a.) through Jibrael (a.s.):

“I swear by My Self and My Might, I have not created the sky nor the earth which is spread, nor the moon which is radiating nor the sun which is shining nor the planet which are revolving nor the sea which is flowing.... except because of your love (Ahle Bait (a.s.))”

To understand that the love of Ahle Bait (a.s.) is the biggest bounty, is it not enough that Allah Himself loves them, has not only instill their love in our heart but has kept it alive in our hearts. And through them He has bestowed more bounties on us which we are unable to enumerate.

Let us pray to Imams (a.s.) especially Imam-e-Zamana (a.s.) and request him: “O our master pray for us that Allah, the High, increases this bounty (love of Ahle Bait (a.s.)) and not only we comprehend it but we thank for it.”

Among the numerous bounties that Allah has bestowed on us, there is an invaluable bounty about which we are aware but are oblivious of its importance. And Allah has Himself reminded us about this great bounty in Surah Ahzaab, verse 56

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

“Surely Allah and His angels bless the Prophet; O you who believe call for (Divine) blessings on him and salute him with a (becoming) salutation.”

The above verse explicitly makes it clear that in recitation of salawaat not only the angels but Allah Himself send blessings on the Prophet (s.a.w.a.). Now there remains no doubt about the importance and the position of reciting salawaat. May Allah have mercy on our orators and poets who explain us the importance of this action through traditions. But, we as listeners after hearing the traditions recite a loud salawaat thinking that the orator or the poet has become tired and he requires rest for few minutes. But in reality it is not so. We should recite salawaat to such an extent that it mixes with our flesh and blood.

This book is a translation of the book 'Fazeelat-e-Salawaat' in Urdu. The reason of publishing this book is to not only to remind ourselves about the importance of reciting salawaat but to commence reciting salawaat on Mohammad (s.a.w.a.) and his holy progeny. Also, we should not restrict recitation of salawaat to ourselves but also encourage our family members and Shias in our society to recite it. To make salawaat so common in the society that our evil deeds are wiped out because of it and we reap the benefits from it in this world and hereafter.

Before we discuss the benefits of reciting salawaat in this world and hereafter, let us pay attention to a tradition of Imam Baqir (a.s.) in which he (a.s.) has said,

"There should not be delay in commencing good deeds, as one of the work of Shaitan is to delay the believer from doing good work thereby reducing his fervor and keeping him away from the work."

So let us commence the recitation with the following:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

We pray to Allah to give us the taufeeq (bounty) to recite salawaat as much as possible and continue this action till our last breath.

PART I

Virtues of Salawaat in the words of Holy Prophet (s.a.w.a.) and His Infallible progeny (a.s.)

1. Imam Ali ibne Moosa Reza (a.s.) said:

*"One who does not have means to get his sins forgiven then he should recite salawaat on Mohammad (s.a.w.a.) and his progeny abundantly as it wipes out the sins." Then he (a.s.) said: Reciting salawaat on Mohammad (s.a.w.a.) and his progeny is like Tasbeeh (reciting (سُبْحَانَ اللَّهِ), Tahleel (reciting لَا إِلَهَ إِلَّا اللَّهُ) and Takhbir (reciting اللَّهُ أَكْبَرُ) near Allah, the High."*¹

2. Holy Prophet (s.a.w.a.) said:

"When some one says صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ then Allah, the High replies صَلِّ اللَّهُ عَلَيْكَ i.e. on you be salawaat and mercy. Then you increase it (i.e. you recite salawaat as much as possible)."

Then he (s.a.w.a.) said:

"If a person says صَلِّ عَلَى اللَّهِ مُحَمَّدٌ and does not recite salawaat on my progeny, then he will not find the aroma

¹ Behaarul Anwaar, vol. 94, pg. 47-48, Aamaali-e-Sadooq (a.r.), pg. 45, Tafseer-e-Isna Ashar, vol.10, pg. 482, Oyoon-e-Akbaar-e-Reza, vol. 2, pg. 229, tradition no. 52.

of paradise. The Aroma of paradise is found from a distance of five hundred years.¹

3. Imam Ja'far Sadiq (a.s.) said:

"If you recite namaaz and you do not remember Mohammad (s.a.w.a.) (i.e. you don't recite salawaat on him), then you have sent your namaaz to a place other than paradise."

Then he (a.s.) said that Holy Prophet (s.a.w.a.) said:

"One who does not recite salawaat on us when we are remembered before him, then he will enter hell. And Allah has no concern with him."²

4. Imam Mohammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) said:

"On the day of resurrection, the heaviest thing on the scale (مِيزَان) will be the Salawaat recited on Mohammad (s.a.w.a.) and his progeny."³

5. Imam Ja'far Sadiq (a.s.) said:

"On the eve of Thursday and the night of Friday, angels

¹ Behaarul Anwaar, vol. 94, pg. 48, tradition no. 4, Aamaali-e-Sadooq, pg. 228.

² Behaarul Anwaar, vol. 94, pg. 48, tradition no. 7, Aamaali-e-Sadooq, pg. 346.

³ Behaarul Anwaar, vol. 94, pg. 48, tradition no.9, Qurbul Asnaad, pg. 12, Tafseer-e-Isna Ashar, vol.10, pg. 483.

descend with gold pens and silver papers. From the eve of Thursday till the sunset on Friday they do not write except salawaat on Mohammad (s.a.w.a.) and his progeny."¹

6. Imam Ja'far Sadiq (a.s.) said:

"No action is superior on Friday except reciting salawaat on Mohammad (s.a.w.a.) and his progeny."²

7. Ameerul Momeneen Ali ibne Abi Taalib (a.s.) said:

"Recite salawaat on Mohammad (s.a.w.a.) and his progeny because Allah accepts your supplications due to their remembrance. You pray for them, certainly they (a.s.) will protect you."³

8. Imam Ja'far Sadiq (a.s.) said:

"When you commenced any supplication, begin with the recitation of salawaat on Mohammad (s.a.w.a.) as salawaat on Holy Prophet (s.a.w.a.) occupies the position of accepted supplication near Allah. And Allah

¹ Behaarul Anwaar, vol. 94, pg. 50, tradition no.11, Kheesal of Sheikh Sadooq (a.r.), vol. 2, pg. 31.

² Behaarul Anwaar, vol. 94, pg. 50, tradition no.12, Kheesal of Sheikh Sadooq (a.r.), vol. 2, pg. 32.

³ Behaarul Anwaar, vol. 94, pg. 50, tradition no.14, Kheesal of Sheikh Sadooq (a.r.), vol. 2, pg. 157.

never accepts some supplication and rejects the other.”¹

9. Imam Hasan Askari (a.s.) said:

“Surely Allah, the Blessed, the High has taken Hazrat Ibrahim (a.s.) as His ‘Khaleel’ because of his ample recitation of salawaat on Holy Prophet (s.a.w.a.) and his progeny.”²

10. Imam Ja’far Sadiq (a.s.) in response to a question that how should Salawaat be recited on Mohammad (s.a.w.a) and his progeny? He (a.s.) said:

صَلَوَاتُ اللَّهِ وَ صَلَوَاتُ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ وَ رُسُلِهِ وَ جَمِيعِ خَلْقِهِ
عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ السَّلَامُ عَلَيْهِ وَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ
بَرَكَاتُهُ

Then he was asked about reward of its reciting. He (a.s.) said:

“A person becomes pure from sins as if he has just born.”³

11. Holy Prophet (s.a.w.a.) said:

“Don’t beat your infants when they cry. As for the first four months, when they cry they give witness to the

¹ Behaarul Anwaar, vol. 94, pg. 53, tradition no.21, Aamaali-e-Tusi, vol. 1, pg. 175.

² Behaarul Anwaar, vol. 94, pg. 54, tradition no.23, Elalush Sharai, vol.1 , pg. 33.

³ Behaarul Anwaar, vol. 94, pg. 54, tradition no.27, Maanil Akbaar, pg. 368.

Oneness of Allah, the Blessed, the High. In the succeeding four months they recite salawaat on Mohammad (s.a.w.a.) and his infallible progeny and in the next four months they pray for their parents.”¹

12. Imam Ja’far Sadiq (a.s.) said:

“One day Holy Prophet (s.a.w.a.) said to Imam Ali (a.s.): O Ali! Should I give good news to you?” Ali (a.s.) replied: “Yes, may my parents be sacrificed on you, no good news descends on you except there is goodness in it.” He (s.a.w.a.) said: “Jibrael has just given me an amazing news.” Ali (a.s.) asked him about the news. He (s.a.w.a.) said: Jibrael informed me that a person from my nation who recites salawaat on me and my progeny, then for him the doors of the skies are opened, angels recite seventy salawaat on him. And if he is a sinner then his sins will fall like leave falls from the tree. Allah, the Blessed, the High says to him, O my servant! I am listening to you, happiness is for you. Then Allah says to the angels, you recite seventy times salawaat on him, I am reciting salawaat seven hundred times on him.”

Then Holy Prophet (s.a.w.a.) said:

“If some one recites salawaat on me and does not recite salawaat on my progeny, then between him and the

¹ Behaarul Anwaar, vol. 94, pg. 55, tradition no.28, Tauheed-e-Sadooq (a.r.), pg. 242.

heavens there are seventy veils. Allah, the High says to him, I am not listening to you and there is neither happiness nor good news for you. O My angels! Do not bring up his prayers except that he attaches himself to My Prophet and his progeny.” Then the veils will continue till he attaches himself to my Ahle Bait (a.s.).¹

13. Imam Ja’far Sadiq (a.s.) quoting his ancestors has said that Holy Prophet (s.a.w.a.) said:

“On the day of resurrection, I will be present at Meezaan. When the scale of sins of my shias will be heavy then the scale of goodness, I will put salawaat on the scale of goodness till it becomes heavy then the scale of sins.”²

14. Imam Ja’far Sadiq (a.s.) said:

“Whenever the name of Mohammad (s.a.w.a.) is taken in front of you, then you should recite salawaat as much as possible because when some one recites one salawaat on Mohammad (s.a.w.a.) then Allah makes thousand rows of angels to recite thousand salawaat on the person. And there is no creature of Allah but it recites salawaat on that person on whom Allah and His angels recites salawaat. The person, who does not do so, is an arrogant

¹ Behaarul Anwaar, vol. 94, pg. 56, tradition no.30, Aamaali-e-Sadooq (a.r.), pg. 345.

² Behaarul Anwaar, vol. 94, pg. 57, tradition no.31, Sawaabul Aamaal, pg. 140.

and ignorant. And Allah, His Prophet and the Infallible Ahle Bait (a.s.) are far from such person.”¹

15. Imam Ja’far Sadiq (a.s.) said:

“Should I teach you a thing through which Allah, the Blessed, the High will protect your face from the heat of the hell? The narrator replied in affirmative. He (a.s.) said: Recite صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ hundred times after the morning prayers. By doing so, Allah, the High will protect your face from the heat of the hell.”²

16. Imam Ja’far Sadiq (a.s.) said:

“Whoever recites salawaat on Mohammad (s.a.w.a.) and his progeny, Allah records hundred goodness in his account of deeds. And whoever says صَلِّ اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ Allah writes thousand goodness in his account of deeds.”³

17. Imam Ja’far Sadiq (a.s.) said:

“Whoever says رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ hundred times in a day, Allah fulfills his hundred desires, thirty of this world and seventy of the hereafter.”⁴

¹ Behaarul Anwaar, vol. 94, pg. 57, tradition no.31, Sawaabul Aamaal, pg. 139.

² Behaarul Anwaar, vol. 94, pg. 58, tradition no.36, Sawaabul Aamaal, pg. 140.

³ Behaarul Anwaar, vol. 94, pg. 58, tradition no.37, Sawaabul Aamaal, pg. 141.

⁴ Behaarul Anwaar, vol. 94, pg. 59, tradition no.40, Sawaabul Aamaal, pg. 144.

18. The Holy Prophet (s.a.w.a.) said:

“Recite salawaat loudly as it removes hypocrisy from the heart.”¹

19. The Holy Prophet (s.a.w.a.) said:

“One who recites one salawaat on me, Allah, the High recites ten salawaat (i.e. confers mercy) on him. If he recites ten salawaat, then Allah recites hundred salawaat on him. If he recites hundred salawaat, then Allah recites thousand salawaat on him. If he recites thousand salawaat, then Allah forbids fire of hell on him forever.”²

20. The Holy Prophet (s.a.w.a.) said:

“On the day of judgment the best person will be the one who recited salawaat on me the most.”³

21. The Holy Prophet (s.a.w.a.) in his will to Ameerul Momeneen (a.s.) said:

“O Ali! Whoever recites salawaat on me in day or night then his intercession is obligatory on me though he may be from sinners.”⁴

¹ Behaarul Anwaar, vol. 94, pg. 59, tradition no.41, Sawaabul Aamaal, pg. 144.

² Behaarul Anwaar, vol. 94, pg. 63, tradition no.52.

³ Behaarul Anwaar, vol. 94, pg. 63, tradition no. 52.

⁴ Behaarul Anwaar, vol. 94, pg. 63, tradition no. 52, Jaameul Akbaar, pg. 69.

22. The Holy Prophet (s.a.w.a.) said:

“One who recites hundred salawaat on Friday, Allah will forgive his sins of eighty years.”¹

23. The Holy Prophet (s.a.w.a.) said:

“One who recites salawaat on me then Allah on the day of resurrection will create light (نور) on his head, left, right, front, back, up, down and on all the parts of his body.”²

24. The Holy Prophet (s.a.w.a.) said:

“Jibrael has informed me that one who recites one salawaat on me then seventy thousand angels recite salawaat on him. On the one seventy thousand angels recites salawaat, then he is from the inhabitants of paradise.”³

25. The Holy Prophet (s.a.w.a.) said:

“The supplications are veiled till salawaat is recited on me and my progeny.”⁴

¹ Behaarul Anwaar, vol. 94, pg. 63, tradition no. 52, Jaameul Akbaar, pg. 70.

² Behaarul Anwaar, vol. 94, pg. 64, tradition no. 52.

³ Behaarul Anwaar, vol. 94, pg. 64, tradition no. 52, Jaameul Akbaar, pg. 70.

⁴ Behaarul Anwaar, vol. 94, pg. 66, tradition no. 53, Kifaayatul Aasaar, pg. 293, Tafseer-e-Isna Ashar, vol.10, pg. 481.

26. Imam Mohammad Baqir (a.s.) said:

“There is an angel who listens to the supplications of the servants, seeks from Allah and gives to the servants. Allah will keep him alive till the Day of Judgment. There is not a believer who recites صَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ except that the angel replies عَلَيْكَ السَّلَام Then the angel says to Holy Prophet (s.a.w.a.) that so and so has sent salaam to you. Holy Prophet (s.a.w.a.) says, Salaam be on him.”¹

27. The Holy Prophet (s.a.w.a.) said:

“One who writes my name in a book and writes salawaat on me after it, angels will seek forgiveness for him till the name remains in the book.”²

28. Imam Mohammad Baqir (a.s.) said:

“A person will be burning in fire for seventy autumns and each autumn will be equal to seventy years. Suddenly by the right of Mohammad (s.a.w.a.) and his progeny, he will seek salvation from the punishment from Allah. Allah will order Jibrael to go and free him from the punishment. Jibrael will ask Allah that how he should go to fire. Allah will inform him that He has ordered the fire of Hell to become cold for him. Jibraeal will

¹ Behaarul Anwaar, vol. 94, pg. 70, tradition no. 61, Aamaali-e-Tusi, vol. 2, pg. 290.

² Behaarul Anwaar, vol. 94, pg. 71, tradition no. 65 from Muniyatul Mureed.

question Allah about the place of the person in the hell. Allah will inform him that he is in ‘Sijjeel’. Jibrael will remove him from the hell. Allah will ask him: “How many years have you tarried in the hell?” He will reply: “I have no account of it.” Then Allah will say “I swear by My Might that if you would have not prayed like you have prayed I would have increased your stay in hell. I have made obligatory upon Myself that whoever prayers with the right of Mohammad (s.a.w.a.) and his progeny, I would forgive all his sins which are between Me and him. The same I have done with you.”¹

29. Abdus Salaam ibne Naeem said to Imam Ja’far Sadiq (a.s.),
“I entered the Kaaba and I did not recite any other supplication except salawaat.” Imam (a.s.) said:

“It is the most superior act you did.”²

30. Abdullah ibne Mughaira says that I heard Abul Hasan (a.s.) saying:

“One who recites

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

¹ Sawaabul Aamaal, pg. 343 – 344.

² Sawaabul Aamaal, pg. 345.

after the morning and maghrib prayers before talking or moving from his place. Then recites اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نَبِيِّهِ وَ ذُرِّيَّتِهِ then Allah will accept his hundred desires, seventy relating to this world and the remaining pertaining to hereafter.”¹

31. The following salawaat is from the secrets of progeny of Mohammad (s.a.w.a.):

“Whoever recites this salawaat thrice in the morning and thrice in the evening then all his sins will be forgiven and all his mistakes will be erased. His days of happiness will be increased. Supplications will be accepted, Desires will be fulfilled, sustenance will be increased, he will receive help from Unseen (غيب) against his enemies, he will have goodness from all sides and he will be with the prophets (a.s.) on the Day of Judgment and in paradise.”²

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 الْمَلَأِ الْأَعْلَى وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْمُرْسَلِينَ. اللَّهُمَّ اعْظِ مُحَمَّدًا وَ آلَ مُحَمَّدٍ الْوَسِيلَةَ وَالشَّرَفَ وَ الْفَضِيلَةَ وَ الدَّرَجَةَ الْكَبِيرَةَ اللَّهُمَّ إِنِّي أَمَنْتُ بِمُحَمَّدٍ وَ لَمْ أَرَهُ كَلَّا تُحَرِّمْنِي يَوْمَ الْقِيَامَةِ رُؤْيَاهُ وَارْزُقْنِي صَحْبَتَهُ، وَ تَوْفَّقْنِي عَلَى مِلَّتِهِ، وَ اسْقِنِي مِنْ حَوْضِهِ مَشْرَبًا

¹ Sawaabul Aamaal, pg. 347.

² Sawaabul Aamaal, pg. 347 – 348.

رُؤْيَا سَائِعًا هَنِيئًا، لَا اِظْمَاءَ بَعْدَهُ أَبَدًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ كَمَا أَمَنْتُ بِمُحَمَّدٍ وَ لَمْ أَرَهُ فَعَرِّفْنِي فِي الْجَنَانِ وَجْهَهُ، اللَّهُمَّ بَلِّغْ رُوحَ مُحَمَّدٍ عَنِّي تَحِيَّةً كَثِيرَةً وَ سَلَامًا.

32. It is narrated in Maanil Akhbaar that the narrator asked Imam Ja'far Sadiq (a.s.) that how he should recite salawaat on Mohammad (s.a.w.a.) and his progeny. He (a.s.) said:

صَلَوَاتُ اللَّهِ وَ صَلَوَاتُ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ وَ رُسُلِهِ وَ جَمِيعِ خَلْقِهِ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ السَّلَامُ عَلَيْهِ وَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

Narrator asked about the reward for the one who recites this salawaat? Imam (a.s.) replied:

“He becomes pure from sins like he has just born.”

33. It is narrated in ‘Mafaatehul Jinaan’ under the aamaal of Friday that it is highly recommended to recite the following salawaat thrice:

صَلَوَاتُ اللَّهِ وَ صَلَوَاتُ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ وَ رُسُلِهِ وَ جَمِيعِ خَلْقِهِ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ السَّلَامُ عَلَيْهِ وَ عَلَيْهِمْ وَ عَلَي أَرْوَاحِهِمْ وَ أَجْسَادِهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

34. It is narrated in ‘Mafaatehul Jinaan’ under the aamaal of Friday that Abu Baseer has narrated from Imam Ja'far Sadiq (a.s.) that he (a.s.) said,

“One who recites this salawaat between Zohar and Asar on Friday then his reward is equal to the reward of all the Jinn and Men on that day.”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْوَصِيَاءِ الْمَرْضِيِّينَ وَافْضَلِ صَلَوَاتِكَ وَبَارِكْ عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ وَالسَّلَامَ عَلَيْهِمْ وَعَلَى أَرْوَاحِهِمْ وَأَجْسَادِهِمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

35. The salawaat mentioned in ‘Mafaatehul Jenaan’ under the aamaal of the month of Shabaan has many virtues and it is to be recited daily at noon and on the night of 15th Shabaan. The salawaat is given on page 282-83 of Urdu ‘Mafaatehul Jenaan’

36. The salawaat mentioned in ‘Mafaatehul Jenaan’ under the aamaal of the month of Ramazaan has been highly recommended. The salawaat is given on page 381-85 of Urdu ‘Mafaatehul Jenaan’

37. Sheikh Abul Fath Razi narrates from Holy Prophet (s.a.w.a.) that He (s.a.w.a.) said,

“On the night of me'raj when I ascended to the heavens, I saw an Angel who had thousand hands. On each of his hands there were thousand fingers, and he was counting some thing. I asked Jibrael as to who that Angel was and what was he counting? Jibrael replied that the Angel had been appointed by Allah to count the drops of rain, so

that it may be known as to how many drops have fallen down to the earth. I turned towards the Angel and asked him, "Do you know the total amount of the rain-drops which have fallen down on the earth from the day Allah created this world till now"? To which he replied. "O Prophet of Allah I swear by my Lord who has chosen You (as a blessing) for mankind, verily I know the total amount of rain-drops fallen on the earth till now. Even to the extent that how many drops have fallen in the wilds, in the prosperous lands, in the gardens and also in the cemetery". Then I told him that I was very much surprised by the power of his mind and intellect and the ability to remember, to which he replied, “O Prophet of Allah! Verily this ability to count proves futile I try to count one thing”. I asked him as to what calculation was that. He replied, “When people of your nation gather at one place and send salawat upon you, it is beyond my ability and capacity to count the rewards for it.”¹

PART – 2

Worldly benefits of reciting Salawaat

1. Increasing Memory Power

Nowadays, everyone is worried about their failing memory. Parents are worried about their children's memory and their own memory. People consume all types of dry fruits especially almonds and pistachio to increase memory. Not a single medicinal herbs available in the market are left but they have been employed to improve memory. All these usages are not without cost, some of the medicinal herbs available in the market are Brahmi, Mentate, Bunto etc. May be, in short run, these medicines prove beneficial but not for long. However, we find one medicine available which is a gift from Ahle Bait (a.s.) to improve our memory power. Its price is that we start using it immediately.

Sheikh Saduq (a.r.), a learned scholar who was born through the prayers of Imam Zamana (a.s.), whose memory was so powerful that it was well-known among the scholars of Qum that if anybody desired to clarify whether the tradition is correct or not or if they required reference of any tradition, they went to Sheikh Saduq (a.r.) and he used to confirm about its authenticity or give its reference. In his books Illalush Sharai, in chapter 85, tradition no 6, he has brought a lengthy tradition. We would like to reproduce the relevant part of the tradition which is related to our discussion:

Imam Ali Naqi (a.s.) narrates that once Ameerul Momeneen (a.s.) along with Janab-e-Salman (r.a.) and Imam Hasan (a.s.) came to Masjidul Haram and sat there. There a very well mannered and well dressed person came to them and said to Ameerul Momeneen (a.s.) "I will ask you three questions, if you answer them then I will comprehend that how the nation has inflicted losses on themselves by not choosing you as the caliph and in reality they are not safe in this world nor in the hereafter. But, if you are unable to reply me, I will understand that there is no difference between you and the people." Ameerul Momeneen (a.s.) said, "Ask whatever you desire... How does a person remember a thing and how he forgets it? (After listening to the questions), Ameerul Momeneen (a.s.) turned towards Imam Hasan (a.s.) and said, "O Abu Mohammad reply to his questions. Imam Hasan (a.s.) started replying to the man... the heart of a man is in a container which has a lid, if a person recites complete salawaat on Mohammad (s.a.w.a.) and his progeny, the lid of the container opens and he remembers whatever he has forgotten.... after listening to the reply, the man said "There is no God except Allah. Then he gave witness about prophethood of Holy Prophet (s.a.w.a.) and the caliphate of twelve Imams (a.s.) after him. Then he said, "O Ameerul Momeneen accept my salutation and may Allah bestow His choicest bounties on you." And then he

left. Ameerul Momeneen (a.s.) turned towards Imam Hasan (a.s.) and said, "O Abu Mohammad, see where the man has gone." Imam Hasan (a.s.) went out to search him and returned and said that man was not present in the Masjid and he is not to be seen. Ameerul Momeneen (a.s.) asked Imam Hasan (a.s.) whether he recognized the man? Imam Hasan (a.s.) replied, "Allah and His Messenger and Ameerul Momeneen (a.s.) knows the best." Imam (a.s.) replied, "He was Hazrat Khizr (a.s.)"

We learn the following lessons when we ponder on the aforementioned tradition:

- 1) By reciting salawaat, we remember forgotten things. If in our spare time, children before commencing their studies, before appearing for exam, commence with Bismillah and recite salawaat, Inshallah our memory will increase.
- 2) The Prophet i.e. Hazrat Khizr (a.s.) to whom Allah had sent Hazrat Moosa (a.s.) to be with him and see his position comes to the door of Ahle Bait (a.s.) to acquire knowledge and wisdom.
- 3) Hazrat Khizr (a.s.) was present during the era of Hazrat Moosa (a.s.). Ameerul Momeneen (a.s.) and Imam Hasan (a.s.) saw him. Just imagine the age of Hazrat Khizr (a.s.), whatever may be his age but definitely it was more than the age of Imam-e-Zamana (a.s.). A tradition is narrated from

Imam Ja'far Sadiq (a.s.) in the book Kamaluddin Wa Tamamun Nemah. Hazrat Khizr (a.s.) did not bring any book nor any shariat, then why did Allah gave him such a long life, when he was not required to protect his shariat? Imam (a.s.) said,

"It was to prove the long life of our Qaem"

- 4) The disappearance of Hazrat Khizr (a.s.) is the best proof of occultation (ghaibat) of Imam-e-Zamana (a.t.f.s.). The only difference is that Imam (a.s.) disappears after helping and solving the difficulties of people whereas Hazrat Khizr disappears after getting his problems solved by Ahle Bait (a.s.)
- 5) Hazrat Khizr (a.s.) when faces problems turns towards the Allah's proof of the time i.e. (Ali a.s.) for solutions. It is a lesson for us that when we come across any problems or calamities in our lives, we should turn towards Imam Wali-e-Asr (a.t.f.s.) and place our problem in front of him. He (a.s.) will solve the problem whether it is in examination hall or any other place. He (a.s.) will solve our difficulties. An engineering student narrates that he had prepared for his exam but when he went to the examination hall and saw the question paper, he found that he could solve only two questions from eight given in the paper. He says he attempted two questions and then recited salawaat on Hazrat Mohammad (s.a.w.a.) and his progeny (a.s.) and sought help

by begging and crying from Imam-e-Asr (a.s.). He says he was able to reply seven questions. He says it is his belief that the reply to questions was from the help of Imam (a.s.).

- 6) To face difficulties is our work and to solve it is the work of Imam-e-Asr (a.s.), either he does it himself or through some other means like the manner Ameerul Momeneen (a.s.) asked Imam Hasan (a.s.) to reply to Hazrat Khizr (a.s.). Thus, either Imam Zamana (a.s.) directly helps us or indirectly. It is the characteristic of Ahle Bait (a.s.) to fulfill the needs without the person feeling ashamed. Once Imam Husain (a.s.) gave a needy a purse of money from behind the curtain. The companion asked the reason for doing so. He (a.s.) replied *“So that the person is not put to shame.”* All the Imams (a.s.) are similar in their characteristics. The Avenger of the blood of Imam Husain (a.s.) also solves our problem and fulfills our need without showing any obligations.

Conclusion

To increase our memory we should recite salawaat in our free time, before commencing study and exam. We should recite Bismillah and then salawaat. Even then if we face difficulties then we should seek help from Imam of our time – Imam Mahdi (a.t.f.s.)

2. Ways of Acceptance of Supplications

- a) People who are aware of supplications narrated by Imams (a.s.) might have noticed salawaat at various places in the supplication. The scholars of ethics have the view that whenever salawaat comes in the supplication, you should know that now Imam (a.s.) wants to ask some special supplication from Allah. Also, we find salawaat in the beginning and at the end of the supplications, though the above view may not be applicable here but it is for sure that it is a request in the court of Allah to bestow bounties and mercy on Hazrat Mohammad (s.a.w.a.) and his progeny (a.s.). Imam Sayyidus Saajedeen – Imam Zainul Abedeen Ali ibne Husain (a.s.) was asked about the reason about salawaat at various places in supplications. He (a.s.) replied *“It is very high and far from Allah that He accepts one prayer of yours i.e. Salawaat and rejects your other prayers”*. Even if we recite salawaat for our personal prayers then inshallah our prayers will be accepted with the condition that, our prayers should be legal (i.e. not prohibited) and it should not be harmful for us.
- b) Once Hesham ibn Hakam, companion of Imam Baqir (a.s.) and Imam Sadiq (a.s.) went for Hajj. He stood in front of the Holy Kaaba with his hands raised and profusely crying and supplicating. The people gathered around him, when he completed the supplications, people congratulated him saying, *“Inshallah, your supplications will be accepted.”* Hisham said *“I did not ask anything for myself. The people were shocked to hear*

it and asked him the reason. He said, "I heard, Imam Baqir (a.s.) and Imam Sadiq (a.s.):

*"When a believer prays for solution of the problems of his believing brother then the angels say to Allah to solve his problems also". He said "My prayers can be rejected but the prayers of the angels will not be rejected."*¹

Dear readers, if we recite salawaat while walking, standing, sitting etc. Will the angels not pray for mercy and bounties on us?

- c) If we come to know that our particular friend remembers us in his supplications then as a moral and ethical right we will also pray for his well being. Allah, the High says in Qura'n,

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ.

"And say: Work, so Allah will see your work and (so will) His Apostle and the believers (Imam (a.s.))."²

We recite the following in the Ziyarat of Holy Imams (a.s.) for seeking permission to enter.

وَاعْلَمُ أَنَّ رَسُولَكَ وَخُلَفَاكَ عَلَيْهِمُ السَّلَامُ أَحْيَاءٌ عِنْدَكَ يُرْزَقُونَ وَ
يَرُونَ مَقَامِي وَيَسْمَعُونَ سَلَامِي وَيَرُدُّونَ سَلَامِي.....

"And I know that Your Prophet and Your Caliph (peace

¹ Muntahal Aamaal.

² Surah Tawbah : verse 105

be on them) are alive near You and are getting sustenance. They are seeing my position and they are listening to my salaam and replying to my salaam..."

Dear readers, when it is our belief that they are listening to us and replying are Salaam then when we are praying to Allah to bestow His choicest bounties on them then will they not pray at least the same dua for us.

We will not find any instance where somebody has done good work for Imam (a.s.) but they have returned the obligation in much better way. If we pay attention and observe around us, we will find that those who spend for visitation to shrines of Imam (a.s.), pay the Khums etc. receive more than they have spend. In fact, the amount spent is also the bestowal of Imams (a.s.). In the words of Maulana Ghulam Askari, "How big deceiver are those who do not give Khums. The owner of the wealth has given you five rupees and only asking a rupee back. People do not want to give that also." Imams (a.s.) do not keep anybody's obligation. They know the exegeses of the verse of Surah Rehmaan much better than us.

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ.

"Is the reward of goodness aught but goodness?"

We take help of umbrella to save ourselves from the summer heat and rain but we do not repose our faith on Salawaat on Hazrat Mohammad (s.a.w.a.) and his progeny for the journey of this world and hereafter. Let's start from today the recitation:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

- d) History is witness that whether it was Hazrat Adam (a.s.) or Hazrat Nooh (a.s.) or Hazrat Ibrahim (a.s.) or any other prophets (a.s.), their supplications were accepted due to their reciting salawaat on Mohammad (s.a.w.a.) and his holy progeny. Inshallah, our supplications will also be accepted if we follow the tradition of the past prophets (a.s.) by reciting salawaat.

Conclusion

By constantly reciting Salawaat on Mohammad (s.a.w.a.) and his progeny, Allah will accept our supplications. Angels and Imams (a.s.) will pray for bounties and mercy on us.

3. Fortification against Satanic whisperings

1. In reality, Shaitan is very strong, sly and having powerful weapons as compared to our weak personality. We do not have ability to face his attacks. The effect of his whisperings can be observed when we breathe and our breath has intention of committing sins. It is narrated by a person that he saw Shaitan in his dream with a big rope. He asked him where he was going. Shaitan replied that he was going to deceive a scholar who was very pious. He asked what type of rope does he uses for him. Shaitan answered that he does not require anything for him except that he stretches his hand and he follows him.

We observe in our daily lives that if our enemy is strong then we seek help of our friends who are equally strong to face our enemy. Our friend will only help us if he does not have his own enemy waiting for an opportunity to attack him. Then to face an open enemy like Shaitan we have to seek help from those who are powerful than him and who are far from his effects and the effects of his army. Who else can be such except the Infallible Imams (a.s.), they are free from the deceit of Shaitan. The Scholars of Ethics recommend, “You bring Mohammad (s.a.w.a.) and his progeny between you and Shaitan so that he runs away from you.” The event of Mubhailah is a best instance how the enemies ran off the battlefield after witnessing the Ahle Bait (a.s.). It is another matter that the teachers of Shaitan did not leave the enmity with Mohammad (s.a.w.a.) and his progeny till their last breath.

Tongue is a lethal weapon of Shaitan. Backbiting, abusing, hurting peoples' emotions are the best example of sins committed through it. Reciting salawaat will keep us away from backbiting, lying, hurting people' emotions etc. In fact, we will be safe from the whisperings of Shaitan.

Apart from this, people have experienced that when they sense the danger of committing sin, they immediately seek refuge with the Infallible Imams (a.s.). In the current era, we should seek refuge with Imam of our time, Imam Mahdi (a.t.f.s.), he is our spiritual father. It is a natural phenomenon that when a person experiences physical pain, he calls out to his biological father. In a similar manner, when we sense danger to our soul (danger of committing sins) then we should seek help from our spiritual father, Inshallah, he will provide relief.

2. Today, it is a common complaint among the old and the young about insomnia. Fortunate are the ones who get a sound sleep when they hit their bed. Sleep is from one of the signs of Allah. As Allah, the High has mentioned about this in Surah Rum, verse 23

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ.

“And one of His signs is your sleeping in the night and day.”

When we do not get sleep, in the silence of the night our mind starts wandering, due to which we get different types of thoughts either

good or bad. Also, these thoughts sometimes involve youths in committing sins. Recitation of salawaat will save us from the wild thoughts and Shaitan will run for his life rather he would wish that we sleep as soon as possible. Importantly our youngsters will be safe from forbidden acts which are the consequence of evil thoughts. Our sleep after reciting salawaat will be under the shadow of mercy of Allah and the safety of Holy Prophet (s.a.w.a.) and his pure progeny. Inshallah, we will get up for our morning prayers in peace and safety.

4. Staying away from Deceit and Suspicion

Nowadays, people look each other with doubt and suspicion. The reason for such behavior can be gauge from the newspapers which are abundant with news of son killing his father, brother killing brother etc. for wealth and property. But such news are reducing day-by-day. It does not imply that such incidents have stopped but it has become so common that neither the press nor the readers are interested in it.

Recitation of salawaat keeps person away from mistrust, doubt, suspicions etc. Also, deceit etc will be manifested to us if some one tries to dupe us. If we are truthful, decisions will also come in our favor. An incident regarding this can be observed during the time of Holy Prophet (s.a.w.a.).

During the time of Holy Prophet (s.a.w.a.) a person lost his camel. After frantic search he found the camel with another person. On his demand for returning the camel, the other person refused to return the camel. On the contrary he produced witnesses to prove his ownership of the camel. The matter was taken to Holy Prophet (s.a.w.a.). The person claimed that the camel was his and produced witness in support of it in front of Holy Prophet (s.a.w.a.). After the case was heard by Holy Prophet (s.a.w.a.), the camel started speaking and said, “O Prophet of Allah, the person who is claiming my ownership has produced false witnesses and I belong to so and so. Holy Prophet (s.a.w.a.) returned the camel to its owner. The people were shocked to hear the camel speak. Holy Prophet (s.a.w.a.) asked the owner of the camel as to what action had he done whereby the

camel started speaking. The owner said before coming here and when the hearing was on, I was reciting Salawaat-e-Khassa. Holy Prophet (s.a.w.a.) said: “This is the reason due which you were saved from the deceit and fraud of the person and you got back your camel.”

Salawat-e-Khassa is as given below:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ حَتّٰى لَا يَبْقٰى صَلَاةٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ حَتّٰى لَا يَبْقٰى بَرَكَةٌ
اَللّٰهُمَّ سَلِّمْ عَلٰى مُحَمَّدٍ حَتّٰى لَا يَبْقٰى سَلَامٌ
اَللّٰهُمَّ اَرْحَمْ مُحَمَّدًا حَتّٰى لَا تَبْقٰى رَحْمَةٌ

We learn the following lessons from the above incident:

- 1) If we recite Slawat-e-Khassa or only salawaat then charlatans, defrauders etc. who we come across in our daily lives will be manifested or Allah will make us aware of plans of such people.
- 2) By reciting salawaat liars and deceivers will themselves stay away from us as the Jews and the Christians left the field when they realized the truthfulness of Ahle Bait (a.s.).
- 3) We should make oath for recitation of salawaat. Scholars of Ethics have opined that desires sought through oath for

recitation of salawaat is accepted very fast. To support the above we quote some instances.

- a) Once a student heard from his teacher about the virtues of salawaat, he vowed that he will recite salawaat one lakh time and through this may Allah give him the bounty of going for Hajj. The month of Hajj was nearing, he completed reciting salawat lakh times but was not able to arrange for the journey. Then he went to his teacher and narrated him the vow. His teacher asked him to give the tasbeeh which he was using for counting salawaat. When his teacher counted the beads in the Tasbeeh, he found to his surprise that one bead was less. The student recited salawaat for the missed beads and he saw that the arrangements were made for his journey.
- b) A Shia narrates that he had purchased a house from a builder. The building was ready but the matter was embroiled in some legal issues due to which two years passed, but he could not get the possession of the house. His son's marriage was pending due to not receiving the possession of the house. Someone advised him to recite salawaat. He says I had not completed recitation of salawaat lakh time that I received the possession of the house.

- 4) The true owner should always demand his right. This is the tradition of Janabe Fatema Zahra (s.a.). May be someone may pose a question then why didn't Janabe Zahra (s.a.) get Fadak or why the rights of Imams (a.s.) were not given to them. There are many replies to the aforesaid question, few of them are elucidated hereunder:
 - a) There is wisdom of Allah, the High behind everything.
 - b) The people who usurped the right of Janabe Zahra (s.a.) were in fact the teachers of Shaitan. It is a grace of Allah that only Shaitan is alive today and not his teachers otherwise our chances of getting in to their clutches would have been high.
 - c) Allah, the High has not forsaken rights of His Proofs on this earth. He will very soon take their revenge through His Last Proof. Allah has given them opportunity to act as they want till the reappearance of Imam (a.s.).
- 5) We should not usurp wealth, properties etc of others. Holy Prophet (s.a.w.a.) has said

مَنْ غَشَّ مُسْلِمًا فَلَيْسَ مِنَّا

“One who deceives a Muslim then he is not from us.”

Ameerul Momineen (a.s.) in Nahjul Balagha in saying no 240 says:

الْحَجَرُ الْغَصِيبُ فِي الدَّارِ رَهْنٌ عَلَى خَرَابِهَا.

“One usurped stone in a house is a guarantee for its destruction.”

Maybe a thought may arise that we have seen many usurpers and faithless people who are in fact enjoying their lives. The reply to the above doubt is as follows:

- a) See at the condition of their children. Whether Allah has bestowed on them the wealth of knowledge? Whether they are religious? Whether they have been given the bounty of going for Hajj and visitation to the shrines of Holy Imams (a.s.). Our answer will be negative to the aforesaid questions.
- b) May be they are enjoying the comforts in the world but it will be very difficult for them to negotiate the bridge of Seraat in hereafter.

Ayatullah Dastagaib Shirazi in his book Bikhre hue Moti has narrated an incident which is an eye opener. Though the incident does not fall within the purview of our discussion, we pray to Allah to put an effect of this incident in our hearts and save us from the fire of the hell.

“In Najaf-e-Ashraf, there was a perfume seller who after mid-day prayers, advised people at his shop. As he apparently seemed pious, a prince from India who was staying there entrusted a box full of jewellery and wealth to him as he was obliged to travel.

On his return, the prince demanded his box from the perfume seller. The perfume seller denied having received any box. He became angry on the prince and shouted at him for maligning him. The dejected prince who was not having anything else except the box nor was having any one to whom he could complain nor any witness. (In such a situation, Allah, Holy Prophet (s.a.w.a.) and Imams (a.s.) are very much remembered). If anybody who could listen to his complain was none but Ameerul Momeneen (a.s.). He went to the shrine of Ameerul Momeneen (a.s.) and cried and prayed to Imam (a.s.). (We can imagine his prayers and severity in crying). When the night fell, he slept and saw a dream in which he was ordered to go to the door of the city and tell the incident to the first person entering the city who will help him to recover his wealth. The poor man got up, prayed his morning prayers and went to the gate of the city. The first person he saw entering the gate was a wood-cutter whose appearance gave the impression that he was not in a good condition. He thought how can I ask the wood cutter who seemed to be in difficulties. He returned to the shrine of Ameerul Momeneen (a.s.) and again saw the same dream. He went to the gate and saw the same wood cutter entering the city. Again, he returned without talking to the wood-cutter. On the third day, his intensity of invocation to Ameerul Momeneen (a.s.) increased and again he saw the same

dream. In the morning he reached the gate and the same woodcutter entered the city. On the fourth day, his supplications were more heart rendering. Again he saw the same dream. The next morning he went to the gate, again the same wood-cutter entered the city. Then he decided to tell the matter to the woodcutter. The woodcutter heard his story and told him to meet him after midday prayers and he will get back his wealth.

When the people gathered at the perfume seller shop after midday prayers, the woodcutter went in the gathering and requested that he be allowed to say something. He was granted permission. The woodcutter started saying "I was in need of money so I borrowed Rs 10/- (Rupees is taken for sake of understanding) from a Jew. The Jew lent me money with a condition of repayment of 50 paise everyday. I had repaid Rs 5 then I was unable to locate the Jew. After few days I enquired about him, people gave different narrations about him. Then once I saw a dream and in it I saw myself on the Bridge of Seerat. I was moving, suddenly I heard a voice calling me from the hell beneath the bridge, when I stopped to see, I saw the same Jew demanding the remaining money. I told him that it was not possible here to return money and he should forget it and forgive him. He said if I don't have money allow him to put my five red, hot burning fingers on my chest. Finally, he agreed to put one finger on my chest. Then, he kept his one finger on my chest." The wood cutter then showed his chest to the people gathered at the shop, till today after all the medicines the touch has not healed. The people were shocked

to listen; the perfume seller told the prince who was also present in the gathering to take his jewellery box.

Dear readers, if usurping the wealth of a Jew deserves such a punishment then what about usurping the wealth of a Muslim? Then what will be the punishment for usurping the wealth of Shia or a blood brother or the wealth of Imam (a.s.) i.e. not giving khums.

In one of his letter, Imam-e-Asr (a.s.) wrote:

لَعْنَةُ اللَّهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ وَ جَمِيعِ الْمَخْلُوقِينَ عَلَى مَنْ أَكَلَ دِرْهَمًا
مِنْ مَالِنَا

"Curse be of Allah and His Angels and His Prophets and all the creatures on the one who eats one dirham from our wealth."

Now, it is clear how the usurpers of Fadak of Janabe Fatema Zahra (s.a.) are eligible for curse.

Let us ponder that though we are shias we may become eligible for curse if we do not give khums. Let us pray to Allah by the right of Mohammad (s.a.w.a.) and his progeny that he should guide us and make our heart lenient towards giving khums.

Conclusion

By making oath to recite salawaat and by reciting salawaat we can protect ourselves from deceivers and liars and also gain our right. We should not usurp the wealth of anyone whether he is a Muslim or our

blood brother or a Shia or Imam (a.s.) because its consequences are very severe.

5. Beseeching of Bani Israel

1. When Firaun was killing the male progeny of Bani Israel and burying their women and they were put under severe troubles, Allah ordered Hazrat Moosa (a.s.) to inform the Bani Israel that before commencing any work they should recite salawaat on Mohammad (s.a.w.a.) and his progeny. When they commenced their works with salawaat, their works were completed easily and when they forsake reciting salwaat they were involved in difficulties.¹
2. The women of Bani Israel due to the fear of Firaun had left their children in the desert after reciting ten salawaat on Mohammad (s.a.w.a.) and his progeny. Allah, the High appointed an angel to take care of them. He made milk to flow from one finger and food from another till they grew.²
3. When Firaun abducted a few of the women folk of Bani Israel, the family members of the women came to Hazrat Moosa (a.s.) and apprised him about it. Hazrat Moosa (a.s.) prayed to Allah and he (a.s.) was informed that when the women see Firaun or his men they should recite salawaat. Due to this they were saved from their evils.³

¹ Abwwabo Rahmat, pg. 39.

² Abwwabo Rahmat, pg. 39.

³ Abwwabo Rahmat, pg. 40.

6. Incident of a Blessed Cow

In the nation of Bani Israel, a youth was killed. The people came to Hazrat Moosa (a.s.) and requested him to inform them about the murderer. Hazrat Moosa (a.s.) prayed to Allah and sought reply of the question of the people. Allah revealed to him (a.s.), "The murdered one will inform about the murderer. I will save everyone except the murderer and I will increase the sustenance of a person who was reciting salawaat on Mohammad (s.a.w.a.) and his progeny. I will make him rich because of this incident (murder) and will bestow reward on him in this world. Ask the people to slaughter a cow." The people asked how should be the cow? Allah, the High revealed that it should not be long nor short but between it. Again it was queried about the color of the cow. It was revealed that it should be yellow. Then it was requested that what should be the characteristics of the cow. It was informed that the cow should have not worked nor should have any defects. People found out that the cow with the above characteristics was owned by a youth.

The youth had seen Holy Prophet (s.a.w.a.) and Ameerul Momeneen (a.s.) in his dream. They (a.s.) had informed him that as he had taken them (a.s.) as his friend and was giving them preference over all other things, he would receive rewards for his actions in the world.

The youth did not want to sell his cow without the permission of his mother. The mother of the youth stipulated that the price of the cow will be equal to the gold coins filled in the skin of the cow. The people agreed to the price and purchased it. The cow was slaughtered as per the order of Allah, the High. The tail of the cow was touched

at the place on the body of youth on which he was inflicted injury and he died because of it. They prayed: "O Allah, by the right of Mohammad (s.a.w.a.) and his holy progeny enliven this youth and give him power to name his murderer. The youth became alive and informed that his two cousins have killed him due to envy of he marrying his cousin sister. Then Hazrat Moosa (a.s.) killed the murderers.

It was observed by the people that the youth did not become alive till they filled the skin of the cow with gold coins and gave it to seller. The people inquired from Hazrat Moosa (a.s.) about the wisdom of the murdered youth coming to life and informing the name of his murderers and the owner of the cow becoming rich. Allah, the High revealed to Hazrat Moosa (a.s.) that whoever desires to have a happy life in this world and a big house in hereafter then they should perform the action which the youth was performing. The youth had heard the virtues of Mohammad (s.a.w.a.) and his progeny from Hazrat Moosa (a.s.). He recited salawaat on Mohammad (s.a.w.a.) and his progeny and accepted them as superior over all creatures. Because of this he was given this bounty of wealth.

The youth asked Hazrat Moosa (a.s.) about the safety of his wealth as he feared of its being stolen. Hazrat Moosa (a.s.) informed him to recite salawaat to safeguard his wealth from the evil people.

The youth who was murdered prayed to Allah with the right of those personalities through whom the owner of the cow had prayed and had become rich. He prayed that he should be given life in this

world. He beseeched for bounties in the world and implored that he should remain save from his enemies and enviers and increase his sustenance. Allah, the High revealed to Hazrat Moosa (a.s.) that this youth had spent sixteen years of his life, I have increased his age to seventy years with all the bounties and marry him to his cousin. If this youth prays like the youth who owned cow prayed i.e. through salawaat on Mohammad (s.a.w.a.) and his progeny then I will safeguard him from his enemies, I will not despair him if he repents. If he repents after being despair through the right of Mohammad (s.a.w.a.) and his progeny, I will erase his evil action from among the people in a way that people will not remember it.

The people came to Hazrat Moosa (a.s.) and said that due to giving their wealth for purchasing the cow, they have become poor. They requested Hazrat Moosa (a.s.) to pray to Allah to increase their sustenance. Hazrat Moosa (a.s.) said: "Woe unto you all, did you not hear the prayers of the owner of the cow and the murdered youth. You pray like them and recite salawaat on Mohammad (s.a.w.a.) and his progeny." They did so. "Allah revealed to Hazrat Moosa (a.s.) to inform the elders of the nation to go at a particular place and remove ten crore dinars. Then each of them should take the amount they had contributed for buying the cow and then distribute among themselves the remaining dinar. This I have given them due to their asking by the right of Mohammad (s.a.w.a.) and his progeny."¹

¹ Behaarul Anwaar, vol. 7, pg. 350, Abwwabo Rahmat, pg. 41-45.

7. To recite Salawaat after namaaz

Holy Prophet (s.a.w.a.) says that on the night of Meeraj, Janabe Jibrael took me by the permission of Allah to see the castles in paradise. I saw that the castles were made up of gold and silver. They were adorned with Musk and Amber. I noticed some of the castles were glowing and beautiful as compared to others. I asked Janabe Jibrael why some of these palaces were not as beautiful and decorated as compared to the others. Janabe Jibrael informed me that these castles belonged to those people who were lazy while reciting salawaat on you and your progeny after namaaz. If they overcome their indolence while reciting salawaat after namaaz their palaces will also be adorned otherwise they will remain like this. When the inhabitants of the paradise will watch these palaces, they will be informed that the owners of these palaces were lethargic while reciting salawaat on Mohammad (s.a.w.a.) and his progeny after namaaz.¹

Conclusion:

We should not forget to recite salawaat after completion of namaaz. When salawaat can adorn the houses of paradise then it can adorn our worldly houses and our abode in Barzakh, hence we should keep reciting salawaat.

¹ Tafseer-e-Imam Hasan Askari, pg. 323-324.

8. Companion of Holy Prophet (s.a.w.a.) becoming rich due to Salawaat

Holy Prophet (s.a.w.a.) advised one of his companions:

“... Allah, the High will give bounties because of your action of reciting salawaat on me and my progeny. And I am seeing not a single creature reaping benefits from the bounties as you are reaping except one who is in similar condition like you. The belief which you have is better than wealth and children. You be happy on this condition because you are more wealthy then all the rich people. Then you keep your time enliven by reciting salawaat on Mohammad (s.a.w.a.) and his pure progeny.”

The person became very happy after hearing the glad tidings and he continued reciting salawaat on Mohammad (s.a.w.a.) and his progeny. Abu Hafqaam and Abu Shuroor (enemies of Holy Prophet (s.a.w.a.) and his progeny) taunted him that Holy Prophet (s.a.w.a.) has given him false hope and there is no benefit in reciting the salawaat.

Once the companion of the Holy Prophet (s.a.w.a.) went to market and the enemies of Holy Prophet (s.a.w.a.) were also present there. They decided to have fun over his belief. Abu Shuroor asked him what he has traded in the market. He said I have just come to see the market. Then Abu Shuroor (which means father of all evils) started joking over his belief of reciting salawaat. And said: “By reciting salawaat, you have earned the capital of deviation. The food cloth in

your house is hunger. On it is kept the food of hope. The angels have brought hunger, thirst and disgrace for you as food...” The believer replied: “It is not so, Mohammad (s.a.w.a.) is the Prophet of Allah. Allah will soon honor.” As the conversation was continuing, a person passed from there carrying a stale fish emitting bad odour. Abu Shuroor mocking at the believer said to the man to sell the stale fish to the companion of Mohammad (s.a.w.a.). The believer showed his inability to buy the fish. The fisherman sarcastically asked him whether he does not have faith on the Holy Prophet (s.a.w.a.), he should buy the fish and Mohammad (s.a.w.a.) will pay its price. The believer agreed to buy the fish. The seller demanded that he will sell the fish if its price is paid by Holy Prophet (s.a.w.a.). The believer took the fisherman to Holy Prophet (s.a.w.a.). Holy Prophet (s.a.w.a.) asked Usamah to pay one dirham to the fisherman as its price. The fisherman became happy and retorted that he has received more than the value of the fish. Then the believer cut the fish in front of everyone and found two invaluable pearls in it which were worth two lakh dirhams. When Abu Shuroor and Abu Hafqaam came to know about it, they provoked the fisherman to demand the pearls from the believer as he had sold the fish and not what was found inside. The fisherman demanded the pearls from the believer and the believer obliged him. He took one pearl in one hand and the other in the other hand. At that juncture, Allah, the High turned the pearls into scorpion which bit him and he cried out loudly, “The magic of Mohammad is strange.” When the believer again saw the fish, he found two more pearls. He took them to the fisherman and gave him. As the fisherman took them in his hands they turned into snakes and

attacked him. The fisherman asked the believer to take them away. The believer insisted that they belonged to him and he has more right on it. The fisherman said he has given to him. The believer picked up the pearls. At this Abu Shuroor exclaimed to his companion, "Have you seen the magic of Mohammad and his expertise in this work?" The believer said to them, "If you think this to be magic then Paradise and Hell are also magic for you." The fisherman left the place and the believer took the possession of the pearls. He said to the enemies, "Woe unto you! Have faith on the one on whom Allah has completed His favour." Then the believer took the pearls to Holy Prophet (s.a.w.a.). There were some traders with Holy Prophet (s.a.w.a.); they purchased those pearls for four lakhs dirhams.¹

(The current value is 400000 X 13 = Rs. 52,00,000)

We can derive following lessons from the aforementioned incident:

1. Allah makes self-sufficient the one who regularly recites salawaat and gives him sustenance from where he does not expect.
2. We should not care for the mocking of the people if we are acting as per the verses of Holy Qura'n, sayings of Holy Prophet (s.a.w.a.), the Infallible Imams (a.s.) and the verdicts of Marjae Taqleed.

¹ Tafseer-e-Imam Hasan Askari, pg. 532 – 535.

3. The money given by the Divine Proof of the time (Holy Prophet (s.a.w.a.) in the incident and Imam Mahdi (a.t.f.s.) during our time) have such blessings that one dirham transform into four lakh dirhams. These blessings can be found in the money received from them and not in money in which their rights are pending (Khums not paid etc.). On the contrary, blessings are removed from the money in which the rights of divine proofs are pending and it is quite possible in such case four lakh dirhams change to one dirham.
4. The incident is just an indication about the amount of wealth Imam Zamana (a.t.f.s.) will possess when he reappears... Traditions say that when Imam (a.t.f.s.) will reappear, the earth will pour out its treasures. If so much is received from a stale fish then how much the earth will throw open?
5. Usurping the wealth of someone (fisherman claiming the pearls for him) turns in to scorpions and snakes in this world then what will be the situation in hereafter? For every action there is an effect and we do not comprehend all the effects. Let us see some of the effects of our sins:
 - a. Even after vast wealth, person is not able to enjoy bounties like sugar, salt etc. He is affected with incurable disease.
 - b. Suffering from insomnia

- c. Children are not progressing either in worldly affairs or in religious. They are not obeying their parents. The reason is quite apparent that when the parents are not obeying their Imams (a.s.) then how they can expect their children to obey?
 - d. Sudden calamities whereby there is loss of life and property.
6. Turning to the Divine Proof of the time after receiving the bounty is necessary and this becomes the cause of increase in the bounties.
 7. The Divine Proof of the time very well knows the needs of his followers and fulfills them and does not disgrace them.

Conclusion:

To recite salawaat on all occasions

9. Gaining extraordinary power

Imam Reza (a.s.) was having a very stubborn horse which did not allow any one to come near it and ride it. Nobody dare to ride it. Even if some one tried to ride it they feared being thrown off or being squashed by it. There was a boy of seven years who sought Imam (a.s.)'s permission to ride it and bring the horse under control. Imam (a.s.) asked him whether he could ride it and control it. He replied in affirmative and said: "With the intention of riding the horse, I have recited hundred salawaat on Mohammad (s.a.w.a.) and his progeny and I have renewed my faith on you, the Ahle Bait (a.s.). After hearing this, Imam (a.s.) granted him the permission. He not only rode the horse but made it to run till the horse became tired and said to Imam (a.s.): "O son of the Prophet (s.a.w.a.)! This boy has troubled me, you save me." Imam (a.s.) prayed for the horse. After longtime, the boy came down from the horse. Imam (a.s.) asked the boy to seek whatever he requires. The boy asked Imam (a.s.) to pray for him. Imam (a.s.) said your prayers are accepted.

We learn the following lessons from the incident:

1. Through salawaat not only adamant animals can be controlled but we can face oppressors or face any difficult situation. It is a weapon which has more effect than a whip.
2. Love of Ahle Bait (a.s.) and salawaat are a wealth which helps children to undertake gigantic task. We should bestow this wealth to our children. This wealth should be instilled

from childhood which will remain forever. Through this our children will succeed in this world and hereafter.

3. To remind children to recite salawaat before commencing studies, while going to appear for exam and before writing their exams.
4. The children should be trained in childhood so that they become habituated to it. As Ameerul Momeneen (a.s.) has said: "Acquiring knowledge in childhood is like engraving on stone."
5. Psychologists opine that biting nails, sucking thumbs are signs of fear. We can remove this fear through salawaat as the boy has done in the above mentioned incident.

Conclusion:

To face any type of difficulty, big or small by reciting salawaat or making a vow (Nazr) to recite salawaat.

10. Sins are forgiven

The polytheists of Mecca forced Holy Prophet (s.a.w.a.) to take shelter in the valley of Abu Talib. They made their people guard the entrance of the valley so that the food etc. does not reach the Muslims in the valley. The companions of Holy Prophet (s.a.w.a.) were disgusted by the situation. They complained to Holy Prophet (s.a.w.a.) about the situation. If Holy Prophet (s.a.w.a.) would pray, Allah would have send heavenly food for them like He had sent for Bani Israel and He would have given them whatever they desired. When they complained to Prophet (s.a.w.a.), he (s.a.w.a.) pointed towards the mountain and ordered it to go far. The mountains became far and a vast land was visible till the vision could reach. He (s.a.w.a.) with his hand indicated and said "Whatever Allah has hidden in you, the trees, the fruits, the flowers and the greenery etc, you remove it. The desert became as Holy Prophet (s.a.w.a.) had ordered. There were many rivulets, fruits bearing trees, greenery was spread. Bounties which never any king got it. The companions ate the fruits, drank the water of the streams and thanked Allah for the bounties.

When their clothes became dirty, they turned towards Holy Prophet (s.a.w.a.), he (s.a.w.a.) said,

"Recite salawaat on me and my progeny and blow on your dress and wipe your hand on the dress. The dress will become clean and pure and sorrow will be removed from your hearts."

They did the same, their dresses became clean and pure, the dirt from their bodies vanished and their health became free from worries and sorrow. They use to say how strange it is that we recited salawaat on you and your progeny, we became clean and pure. He (s.a.w.a) said by reciting salawaat your heart is cleansed from malice, your sins are forgiven as the clothes are made clean. Nay! More than your clothes you are made pure from your sins and your good deeds become more shining (noorani).¹

¹ Hayatul Qulub vol 2, page 491-92.

PART – 3

Occasions when we should not forget to recite Salawaat

- After getting up from the sleep in the morning and at the time of going to sleep so that we remain under the shade of prayers of Mohammad (s.a.w.a.) and his progeny.
- Children should read salawaat while going to school, commencing their studies, while appearing for exam and whatever time they get while traveling to school.
- Elders while leaving their house, while traveling either driving or traveling by train, bus etc. Utilizing the time of traveling to earn reward for the hereafter and become successful and happy in this world.
- In namaaz – after the zikr of ruku, prostration, in Qunoot, in Tashhahud, before starting and after completing the namaz.
- At the time of breaking the fast in the month of Ramazan
- At night when not getting sleep.
- Before commencing supplications and before the recitation of ziyaarat of Imams (a.s.).

- In gatherings in the month of Moharram while listening to Majalis.
- Before and after eating food.
- After listening or writing the names of Infallible Imams (a.s.).
- At the time of fear of committing sins.
- At the time of difficulties by making oath (Nazr) of reciting salawaat.
- When the believers shake hands and embrace each other as this is cause of purification from malice and enmity.
- After sneezing, this should be recited الْحَمْدُ لِلَّهِ as this is a cause of relief from tooth ache.
- After receiving money so that it becomes cause of bounty.
- After hearing good news.
- After sighting the new moon.
- In the night and day of Friday and in night of Qadr.
- When Nikah is being recited.
- Before facing the enemies.

PART – 4

Salawaat of Abul Hasan Zarraab Isfahaani.

The following salawaat has been taught by our beloved Imam Zamana (a.t.f.s.) to Abul Hasan Zarraab Isfahaani in Mecca. It has been narrated that if someone is not able to perform the aamaal of Asr of Friday then he should not leave this salawaat. The salawaat is given in the Mafaatehul Jenaan under the aamaal of Friday

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ الْمُتَنَجِّبِ فِي الْمِيثَاقِ الْمُصْطَفَى فِي الظَّلَالِ الْمُطَهَّرِ مِنْ كُلِّ آفَةِ الْبَرِيءِ مِنْ كُلِّ عَيْبِ الْمُؤْمَلِ لِلنَّجَاةِ الْمُتَرَجِّحِ لِلشَّفَاعَةِ الْمُفَوَّضِ إِلَيْهِ دِينَ اللَّهِ، اللَّهُمَّ شَرِّفْ بُنْيَانَهُ وَعَظِّمْ بُرْهَانَهُ وَأَقْلَحْ حُجَّتَهُ وَارْفَعْ دَرَجَتَهُ وَأَضِيْ نُورَهُ وَبَيِّضْ وَجْهَهُ وَأَعْطِهِ الْفَضْلَ وَالْفَضِيلَةَ وَالْمَنْزِلَةَ وَالْوَسِيلَةَ وَالْدَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا يَغِيبُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ وَصَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَارِثِ الْمُرْسَلِينَ وَقَائِدِ الْغُرِّ الْمُحَجَّلِينَ وَسَيِّدِ الْوَصِيِّينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ، وَصَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ، وَصَلِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ، وَصَلِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ، وَصَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ، وَصَلِّ عَلَى جَعْفَرِ

بِنِ مُحَمَّدٍ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ،
وَصَلِّ عَلَى مُوسَى بْنِ جَعْفَرٍ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ
رَبِّ الْعَالَمِينَ، وَصَلِّ عَلَى عَلِيِّ بْنِ مُوسَى إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ
الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ، وَصَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ
الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ، وَصَلِّ عَلَى عَلِيِّ بْنِ
مُحَمَّدٍ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ، وَصَلِّ
عَلَى الْحَسَنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ
الْعَالَمِينَ، وَصَلِّ عَلَى الْخَلْفِ الْهَادِي الْمَهْدِيِّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ
الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ، اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَاهْلِ بَيْتِهِ
الْاَئِمَّةِ الْهَادِيْنَ الْعُلَمَاءِ الصّٰدِقِيْنَ الْاَبْرَارِ الْمُتَّقِيْنَ دَعَائِمِ دِيْنِكَ وَارْكَانِ
تَوْحِيدِكَ وَتَرَاجِمَةِ وَحْيِكَ وَحُجَجِكَ عَلَى خَلْقِكَ وَخُلَفَائِكَ فِي
اَرْضِكَ الَّذِيْنَ اخْتَرْتَهُمْ لِنَفْسِكَ وَاصْطَفَيْتَهُمْ عَلَى عِبَادِكَ وَارْتَضَيْتَهُمْ
لِدِيْنِكَ وَخَصَصْتَهُمْ بِمَعْرِفَتِكَ وَجَلَّلْتَهُمْ بِكَرَامَتِكَ وَغَشَّيْتَهُمْ بِرَحْمَتِكَ
وَرَبَّيْتَهُمْ بِنِعْمَتِكَ وَغَذَّيْتَهُمْ بِحِكْمَتِكَ وَالْبَسْتَهُمْ نُورَكَ وَرَفَعْتَهُمْ فِي
مَلَكُوتِكَ وَحَفَفْتَهُمْ بِمَلَائِكَتِكَ وَشَرَّفْتَهُمْ بِنَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ،
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَيْهِمْ صَلَاةَ زَاكِيَّةٍ نَامِيَّةٍ كَثِيْرَةٍ دَائِمَةٍ
طَيِّبَةٍ لَا يُحِيْطُ بِهَا اِلَّا اَنْتَ وَلَا يَسْعُهَا اِلَّا عِلْمُكَ وَلَا يُحْصِيْهَا اَحَدٌ
غَيْرُكَ، اَللّٰهُمَّ وَصَلِّ عَلَى وَلِيِّكَ الْمَحْيِيِّ سُنَّتِكَ الْقَائِمِ بِأَمْرِكَ
الدَّاعِي اِلَيْكَ الدَّلِيْلِ عَلَيْكَ، حُجَّتِكَ عَلَى خَلْقِكَ وَخَلِيْفَتِكَ فِي
اَرْضِكَ وَشَاهِدِكَ عَلَى عِبَادِكَ، اَللّٰهُمَّ اعِزْ نَصْرَهُ وَمُدِّ فِي عُمُرِهِ

وَزَيِّنِ الْاَرْضَ بِطَوْلِ بَقَائِهِ، اَللّٰهُمَّ اكْفِهِ بَغْيَ الْحَاسِدِيْنَ وَاعِذْهُ مِنْ
شَرِّ الْكَائِدِيْنَ وَازْجُرْ عَنْهُ اِرَادَةَ الظّٰلِمِيْنَ وَخَلِّصْهُ مِنْ اَيْدِي الْجَبَّارِيْنَ،
اَللّٰهُمَّ اَعْطِهِ فِيْ نَفْسِهِ وَذُرِّيَّتِهِ وَشِيعَتِهِ وَرَعِيَّتِهِ وَخَاصَّتِهِ وَعَامَّتِهِ
وَعَدُوَّهُ وَجَمِيْعِ اَهْلِ الدُّنْيَا مَا تُقَرُّ بِهِ عَيْنُهُ وَتُسَرُّ بِهِ نَفْسُهُ وَبَلَّغْهُ اَفْضَلَ
مَا اَمَلَهُ فِي الدُّنْيَا وَالْآخِرَةِ اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ جَدِّدْ بِهِ
مَا اَمْتَحَى مِنْ دِيْنِكَ اَحْيِ بِهِ مَا بُدِّلَ مِنْ كِتَابِكَ وَاظْهَرْ بِهِ مَا غَيَّرَ مِنْ
حُكْمِكَ حَتَّى يَعُوْدَ دِيْنُكَ بِهِ وَعَلَى يَدَيْهِ غَضًا جَدِيْدًا خَالِصًا مُخْلِصًا
لَا شَكَّ فِيْهِ وَلَا شُبْهَةَ مَعَهُ وَلَا بَاطِلَ عِنْدَهُ وَلَا بَدْعَةَ لَدَيْهِ، اَللّٰهُمَّ
نُوْرَ بُنُوْرِهِ كُلِّ ظُلْمَةٍ وَهَدًى بُرْكَانِهِ كُلِّ بَدْعَةٍ وَاَهْدِمْ بَعِزَّهُ كُلِّ ضَلَالَةٍ
وَأَفْصِمْ بِهِ كُلَّ جَبَّارٍ وَاَحْمِمْ بِسَيْفِهِ كُلَّ نَارٍ وَاَهْلِكْ بَعْدْلَهُ جَوْرَ كُلِّ
جَائِرٍ وَاجِرْ حُكْمَهُ عَلَى كُلِّ حُكْمٍ وَاَذِلَّ بِسُلْطَانِهِ كُلَّ سُلْطَانٍ،
اَللّٰهُمَّ اَذِلَّ كُلَّ مَنْ نَاوَاهُ وَاَهْلِكْ كُلَّ مَنْ عَادَاهُ وَاَمْكُرْ بِمَنْ كَادَاهُ
وَاسْتَأْصِلْ مَنْ جَحَدَهُ حَقُّهُ وَاسْتَهَانَ بِأَمْرِهِ وَسَعَى فِي اِطْفَاءِ نُوْرِهِ وَارَادَ
اِخْمَادَ ذِكْرِهِ، اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَعَلَى الْمُرْتَضَى
وَفَاطِمَةَ الزَّهْرَاءِ وَالْحَسَنِ الرِّضَا وَالْحُسَيْنِ الْمُصْطَفَى وَجَمِيْعِ
الْاَوْصِيَاءِ مَصَابِيْحِ الدُّجَى وَاَعْلَامِ الْهُدَى وَمَنَارِ الثَّقَى وَالْمَعْرُوءَةِ الْوُثْقَى
وَالْحَبْلِ الْمَتِيْنِ وَالصِّرَاطِ الْمُسْتَقِيْمِ، وَصَلِّ عَلَى وَلِيِّكَ وَوَلَاةِ عَهْدِكَ
وَالْاَئِمَّةِ مِنْ وَلَدِهِ وَمُدِّ فِيْ اَعْمَارِهِمْ وَزِدْ فِيْ آجَالِهِمْ وَبَلِّغُهُمْ أَقْصَى
أَمَالِهِمْ دِيْنًا وَدُنْيَا وَآخِرَةً اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ.