

Published on Al-Islam.org (https://www.al-islam.org)

Home > Special Salawat of the month of Sha'ban > Chapter 3: Welfare And Confidence > Hazard Of Deviation

Chapter 3: Welfare And Confidence

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْفُلْكِ الْجَارِيَةِ فِي اللُّجَجِ الْغَامِرَةِ يَأْمَنُ مَنْ رَكِبَهَا وَ يَغْرَقُ مَنْ تَرَكَهَا الْمُتَقَدِّمُ لَهُمْ لَهُمْ مَلْ مَنْ رَكِبَهَا وَ يَغْرَقُ مَنْ تَرَكَهَا الْمُتَقَدِّمُ لَهُمْ لاحِقٌ مَارِقٌ وَ الْمُتَأَخِّرُ عَنْهُمْ زَاهِقٌ وَ اللازِمُ لَهُمْ لاحِقٌ

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

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

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

يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيرا29

Hadith Of Ship

الطبرسى فى الإحتجاج: قَالَ سُلَيْمُ بْنُ قَيْسٍ بَيْنَمَا أَنَا وَ حميش [حَنَشُ] بْنُ مُعْتَمِرٍ بِمَكَّةَ إِذْ قَامَ أَبُوذَرٍ وَ أَخَذَ بِحَلْقَةِ الْبَابِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ فِي الْمَوْسِمِ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ جَهِلَنِي فَأَنَا جُنْدَبٌ أَنَا أَبُو ذَرٍ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ إِنَّ مَثَلَ أَهْلِ بَيْتِي فِي أُمَّتِي كَمَثَلِ سَفِينَةِ نُوحٍ فِي قَوْمِهِ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ إِنَّ مَثَلَ أَهْلِ بَنِي إِسْرَائِيلَ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيكُمْ يَقُولُ إِنِّي تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا غَرِقَ وَ مَثَلِ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيكُمْ يَقُولُ إِنِّي تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُوا مَا غَمْتَكُتُمْ بِهِمَا كِتَابَ النَّهِ وَ أَهْلَ بَيْتِي إِلْى آئِيلَ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيكُمْ يَقُولُ إِنِّي تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُوا مَا تَمَسَّكُتُم بِهِمَا كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي إِلَى آخِرِ الْحَدِيثِ فَلَالًا مَوْدَيْتَ بَعَثَ إِلَيْهِ عُثْمَانُ فَقَالَ مَا حَمَلَكَ عَلَى مَا قُلَى اللَّهُ صِ وَ أَمْرَنِي بِهِ فَقَالَ مَنْ يَشْهَدُ بِذَلِكَ فَقَامَ عَلِيٍّ ع وَ الْمِقْدَادُ فَشَهِدَا ثُمَّ بِهِ فَقَالَ مَنْ يَشْهُدُ بِذَلِكَ فَقَامَ عَلِيٍّ ع وَ الْمِقْدَادُ فَشَهِدَا ثُمَّ

انْصَرَفُوا يَمْشُونَ ثَلَاثَتُهُمْ فَقَالَ عُثْمَانُ إِنَّ هَذَا وَ صَاحِبَيْهِ يَحْسَبُونَ أَنَّهُمْ فِي شَيْءٍ30

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

الشيخ الطوسي في الأمالي عن رَافِعِ مَوْلَى أَبِي ذَرِّ قَالَ قَالَ صَعِدَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَلَى دَرَجَةِ الْكَعْبَةِ حَتَّى أَخَذَ بِحَلْقَةِ الْبَابِ ثُمَّ أَسْنَدَ ظَهْرَهُ إِلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ أَنْكَرَنِي فَأَنَا أَبُو ذَرٍّ سَمِعْتُ رَسُولَ اللَّهِ بِحَلْقَةِ الْبَابِ ثُمَّ أَهْلِ بَيْتِي فِي هَذِهِ الْأُمَّةِ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَرَكَهَا هَلَكَ وَ سَمِعْتُ رَسُولَ اللَّهِ صَى يَقُولُ إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِي هَذِهِ الْأُمَّةِ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَرَكَهَا هَلَكَ وَ سَمِعْتُ رَسُولَ اللَّهِ صَى يَقُولُ اجْعَلُوا أَهْلَ بَيْتِي مِنْكُمْ مَكَانَ الرَّأْسِ مِنَ الْجَسَدِ وَ مَكَانَ الْعَيْنَيْنِ مِنَ الرَّأْسِ فَإِنَّ الْجَسَدَ لَا يَهْتَدِي إِلَّا بِالرَّأْسِ مِنَ الْجَسَدِ وَ مَكَانَ الْعَيْنَيْنِ مِنَ الرَّأْسِ فَإِنَّ الْجَسَدَ لَا يَهْتَدِي إِلَّا بِالرَّأْسِ وَنَ الرَّأْسِ فَإِنَّ الْجَسَدِ وَ مَكَانَ الْعَيْنَيْنِ مِنَ الرَّأْسِ فَإِنَّ الْجَسَدَ لَا يَهْتَدِي اللَّا لِمَالِكَ أَبُولُ الْمَنْ بَيْتِي مِنْكُمْ مَكَانَ الرَّأْسِ مِنَ الْجَسَدِ وَ مَكَانَ الْعَيْنَيْنِ مِنَ الرَّأْسِ فَإِنَّ الْجَسَدِ وَ لَا يَهْتَدِي الرَّالُسِ فَإِنَّ الْمُعَلِي اللَّهُ مِنَالِ اللَّهُ مِنْ اللَّهِ اللَّالُ اللَّهُ بَلِي الْمَالُولُ اللَّهُ اللَّهُ الْقَالُ الْمَالِمُ اللَّهُ اللَّهِ الْمَدِي الرَّأْسُ فَا لَا اللَّهُ اللَّهُ الْمَنْ بَيْتِي مِنْكُمْ مَكَانَ اللَّهُ الْمَلْكَ وَ سَمِعْتَ اللَّهُ اللَّهُ الْعَلْمُ الْمَالُولُولُ الْمُعْلِي الْمَالِي الْمَالَالَهُ الْمَالِمُ اللَّهُ الْمَالِمِ اللَّهُ الْمَالِمُ اللَّهُ الْمَلْكَالُولُولُولُولُولُ الْمُلْعِلُولُ الْمُعْلَى الْمُعْتَلِقُ الْمُلْمِ الْمَلْكُمُ الْمَالَالَ اللَّهُ الْمَالَالَالَالُولُولُولُ الْمُعْلَى الْمُلْلِمُ الْمِ الْمَالِمُ الْمَلْكِيْلُولُ الْمُؤْلِمُ اللَّهُ الْمَالِمُ الْمَالَالَةُ الْمُؤْلِمُ الْمَالِمُ الْمُؤْلِقُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُلْمُ الْمُؤْمِ الْم

Al-Tabarsi in the book of Al-Ehtejaj has written: Salim Ibn Qeyse said, "I and Hamish Ibn Motamar were in Mecca when we saw Abu Dharr. He stood up whilst holding the ring of the Kabeh's door, and shouted loudly, "O People, those who know me, know me and for those who do not know me, I am Jundab, I am Abu Dharr. O people, I have heard the Prophet say, "Truly my Household among my Ummah is like the ship of Noah for his Ummah. Whoever gets on board will survive and whoever abandons it will be drowned; and it is like the door of Hittah (the door that whoever passes through it has his sins forgiven)." O people I have heard your Prophet say, "I have left two things amongst you. If you hold on to them you will not go astray; The Book of God and my Household."

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

Abu Dharr replied, "That was the order of the Prophet".

Othman asked, "Do you have any witnesses?"

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

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

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

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

المجلسى بسنده عَنْ سَعِيد بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:قَالَ رَسُولُ اللَّهِ لِعَلِيِّ بْنِ أَبِي طَالِب يَا عَلِيُّ أَنَا مَدِينَةُ الْحِكْمَةِ وَ أَنْتَ بَابُهَا وَ لَنْ تُوْتَى الْمَدِينَةُ إِلَّا مِنْ قِبَلِ الْبَابِ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ لِأَنَّكَ مِنْ يَقِ أَنَا مِنْكَ لَحْمُكَ مِنْ لَحُمِي وَ رُوحُكَ مِنْ رُوحِي وَ سَرِيرَتُكَ سَرِيرَتِي وَ عَلَانِيَتُكَ عَلَانِيَتِي وَ أَنْتَ إِمَامُ أُمَّتِي وَ خَلِيفَتِي عَلَيْهَا لَحْمِي وَ دَمُكَ مِنْ دَمِي وَ رُوحُكَ مِنْ رُوحِي وَ سَرِيرَتُكَ سَرِيرَتِي وَ عَلَانِيَتُكَ عَلَانِيَتِي وَ أَنْتَ إِمَامُ أُمَّتِي وَ خَلِيفَتِي عَلَيْهَا بَعْدِي سُعِدَ مَنْ أَطَاعَكَ وَ شَقِيَ مَنْ عَصَاكَ وَ رَبِحَ مَنْ تَوَلَّكَ وَ خَسِرَ مَنْ عَادَاكَ وَ فَازَ مَنْ لَزِمَكَ وَ هَلَكَ مَنْ قَارَقَكَ مَتْلُ الْأَئِمَةِ مِنْ وُلْدِكَ بَعْدِي مَثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثُلُكُمُ مَثَلُ النَّجُومِ كُلَّمَا عَلَى اللَّهُ عَرْقَ وَ مَثَلُ الْأَئِمَةِ مِنْ وُلْدِكَ بَعْدِي مَثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثُلُ الْأَئِمَةِ مِنْ وُلْدِكَ بَعْدِي مَثَلُ سَفِينَةٍ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثُلُكُمْ مَثُلُ النَّهَا عَرَقَ وَ مَثُلُ الْأَئِمَةِ مِنْ وُلْدِكَ بَعْدِي مَثَلُ سَفِينَةٍ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثُلُ عَنَامُ الْقَيَامَةِ 32

Allamah Majlisi narrates with a chain of narration from Saeed Ibn Jubair from Ibn Abbas. The Prophet told Ali Ibn Abu Talib, "O, Ali I am the city of wisdom and you are its gate and no one can enter this city unless he passes through its gate. Those who think they love me and they hate you, they are lying. Because you are from me and I am from you. Your flesh is from me, your blood is from my blood, and your soul is from my soul. Your secrets are mine and your apparent is mine. You are the leader of my Ummah and my successor after me. Whoever obeys you is privileged and whoever disobeys you is unfortunate.

Whoever loves you will be benefitted and whoever hates you is a loser. Whoever accompanies you will reach the destination and who maintains distance from you will be destroyed. You and the Imams from your descendants are like the ship of Noah. Those who get on board this ship will survive and those who are left out of the ship will perish. And you are like stars. Till the Day of Judgement, whenever one of them sets, another one rises."

Hazard Of Deviation

The threat of deviation is explained in the book of Kashful Haq by Allamah Hilli by narrating a Hadith from Hafiz Ibn Muhammad Ibn Musa Shirazi. This hadith comes in a book compiled by Hafiz Ibn Muhammad from the twelve Tafsir1.

كَشْفُ الْحَقّ لِلْعَلَّامَةِ الْحِلِيّ رَحِمَهُ اللَّهُ رَوَى الْحَافِظُ مُحَمَّدُ بْنُ

مُوسَى الشِّيرازِيُّ فِي كِتَابِهِ الَّذِي اسْتَخْرَجَهُ مِنَ التَّفَاسِيرِ الاِثْنَيْ عَشَرَ تَفْسِيرِ أَبِي يُوسُفَ يَعْقُوبَ بْنِ سُفْيَانَ، وَ تَفْسِيرِ قَتَادَةً، ابْنِ جَرِيح، وَ تَفْسِيرِ مُقَاتِلِ بْنِ سُلَيْمَانَ، وَ تَفْسِيرِ وَكِيعِ بْنِ جَرَّاحٍ، وَ تَفْسِيرِ يُوسُفَ بْنِ مُوسَى الْقَطَّانِ، وَ تَفْسِيرِ قَتَادَةً، وَ تَفْسِيرِ أَبِي عُبَيْدَةَ الْقَاسِمِ بْنِ سَلَّمِ، وَ تَفْسِيرِ عَلِيِّ بْنِ حَرْبُ الطَّائِيِّ، وَ تَفْسِيرِ السُّدِّيِّ، وَ تَفْسِيرِ مُجَاهِد، وَ تَفْسِيرِ مُجَاهِد، وَ تَفْسِيرِ مُجَاهِد، وَ تَفْسِيرِ مُجَاهِد، وَ تَفْسِيرِ السُّدِيِّ، وَ تَفْسِيرِ السُّدِيِّ، وَ تَفْسِيرِ السُّدِيِّ، وَ تَفْسِيرِ الْبَهِ عِبْدَ رَسُولِ اللَّهِ مَتَالَعَ مُونَ الْجَمَاهِرَةِ، عَنْ أَنْسِ بْنِ مَالِك، قَالَ كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا أَعْرِفُهُ. وَ اللهِ لَا اللهِ اللهِ إِنَّهُ عَبَدَ اللَّهَ وَ يُصَوِّمُ وَ يَتَصَدَّقُ وَ يُوجَدُّهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا أَعْرِفُهُ. وَ آلِهِ لَا اللهِ عَبَدَ اللَّهَ وَ يُسَبِّحُهُ وَ يُقَدِّسُهُ وَ يُوحَدِّدُهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا أَعْرِفُهُ وَ آلِهِ لَا أَدْنُ فِي ذِكْرِ الرَّجُلِ إِذْ قَدْ طَلَعَ عَلَيْنَا، فَقُلْنَا هُو ذَا، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَقَالَ لِأَبِي بَكْرٍ فَيَعْرَبُهُ وَ الْهِ، فَقَالَ لِأَبِي بَكْرِ

خُذُ سَيْفِي هَذَا وَ امْضِ إِلَى هَذَا الرَّجُلِ فَاضْرِبْ عُنْقَهُ، هَإِنَّهُ أَوَّلُ مَنْ يَأْتِيهِ مِنْ حِزْبِ الشَّيْطَانِ.. فَدَحَلَ أَبُو بَكْرِ الْمَسْجِدَ فَرَآهُ رَاكِعاً، فَقَالَ وَ اللَّهِ لَا أَقْتُلُهُ، هَإِنَّ رَسُولَ اللَّهِ (ص) نَهَانا عَنْ قَتْلِ الْمُصَيِّينَ، فَرَجَعُ إِلَى رَسُولِ اللَّهِ صِنَى اللَّهُ عَلَيْهِ وَ آلِهِ اجْلِسْ، فَلَسْتَ بِصَاحِبِه، قُمْ اللَّهُ عَلَيْهِ وَ آلِهِ، فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُهُ يُصَلِّي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اجْلِسْ، فَلَسْتَ بِصَاحِبِه، قُمْ يَا عُمُرُ وَ حُذُتُ السَّيْفَ مِنْ يَدِ أَبِي بَكْرٍ وَ ادْخُلُ الْمُسْجِدَ فَاضْرِبْ عُنُقَهُ، قَالَ عُمَرُ فَأَخْدُتُ السَّيْفَ مِنْ أَبِي بَكْرٍ وَ دَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ الرَّجُلُ سَاجِداً، فَقُلْتُ وَ اللَّهِ لَا أَقْتُلُهُ فَقَد اسْتَأَمْنَهُ مَنْ هُوَ خَيْرٌ مِنِيّ، فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ الرَّجُلُ سَاجِداً. فَقَالَ يَا عُمْرُ اجْلِسْ فَلَسْتَ بِصَاحِبِه، قُمْ يَا عَلِيُ فَإِنْكَ أَنْتَ عَلَيْهِ وَ آلِهِ، فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِي قَتَلْتُهُ لَمْ يَقَعْ بَيْنَ أَمْتِي الْجَلَافُ أَبِدًا. قَالَ عَلَيْ عَلَيْهِ السَّلَامُ فَأَخُدُ السَّيْفَ وَ دَخَلْتُ الْمَسْجَدَ فَلَا اللَّهُ مُنْ هُو حَدْقَ اللَّهُ مَنْ عُلْمَ الْمُنْ مَنِي عَلَيْهِ السَّلَامُ فَأَوْتُكُ الْنَتَ عَلَى اللَّهُ مَلْ عَلَيْهِ وَ آلِهِ، فَقُلْتُ يَا رَسُولَ اللَّهُ وَلَا اللَّهُ عَلَى اللَّهُ مِنَ فَوْلَ هَنَّ اللَّهُ مَا مَلَى اللَّهُ مِنَ فَي النَّارِ وَ إِنَّ أُمْتَى عَلَى الْمُنَوْنَ فِي النَّارِ وَ إِنَّ أُمْتَى عَلَى اللَّهُ مَا الْنَاجِيةُ وَ الْمَسْجِدَ فَلَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ مَا النَّابِيَةُ وَ الْمَالَى اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ الْمُتَمَسِّكُ بِمَا الْنَاتِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُعَمِينَ فِرْقَةٌ نَاجِيةٌ وَ الْمَالُونَ فِي النَّارِ فَي النَّارِ فَي النَّارِ فَي النَّارِي فَي النَّارِي فَوْلَهُ مَا النَّاجِيَةُ وَلَا اللَّهُ مَا النَّاجُونُ فِي النَّارِ وَ إِنَّ الْمُعْرِينَ وَى الْمُعَلِيقِ وَ الْمَالُولُولُولُ مَنْ أَلْمُولُول

Anas Ibn Malik narrates, "We were in the Prophet's presence and we discussed the prayers, fasts, donations and Zakat of someone. The Prophet said, "I do not know him." I said, "O, Messenger of Allah, he is one of God's servants in that he always prays, glorifies, sanctifies and mentions Allah's uniqueness." The Prophet again said, "I do not know him". Suddenly that man entered from the door. We said, "This is the man". The Prophet looked at him and said to Abu–Bakr, "Take my sword and go to this man and kill him because he is the first man of Satan's party". Abu–Bakr followed him and entered the mosque but he saw him in Ruku. He said, "I swear to God that I will not kill him because Our Prophet prohibits killing those who pray" Then he returned to Prophet and said, "He was praying". The Prophet said, "Sit down! You cannot do it. Omar! Get up, take my sword from Abu–Bakr and kill him". Omar says, "I took the sword and I entered the mosque I saw him in prostration. I told myself that the one who is better than me did not kill him," and he returned to Prophet and said, "O, Prophet! I saw him prostrating".

The Prophet said, "Sit down! You cannot do it. O, Ali! You can kill that man. Go and if you see him kill him because if you kill him my Ummah will not diverge. Imam Ali says, "I took the sword and entered the mosque but I did not see him, so I returned to Prophet and I said, "I did not see him". The Prophet said, "O, Aba Al–Hasan the Ummah of Moses turned to seventy one sects. One of them will survive (from Hell) and the rest of them will be in hell. The Ummah of Jesus turned to seventy two sects. One of them will survive (from Hell) and the rest of them will be in hell. My Ummah will turn to seventy three. One of them will survive (from Hell) and the rest of them will be in hell." Imam Ali said, "O, Messenger of Allah, which sect will survive?" The Prophet said, "The group that holds on to what you and your followers hold on to." Allah descended the ninth Ayah of Surah Al–Hajj² about that man. He was the first man of companion of heresy. Ibn Abbas says, "I swear to God, Ali killed him in the battle of Siffin".

بْنِ أَحْمَدَ الصَّفْوَانِيِّ عَنْ مَرْوَانَ بْنِ مُحَمَّدِ السِّنْجَارِيِّ عَنْ أَبِي يَحْيَى التَّمِيمِيِّ عَنْ يَحْيَى الْبَكَّاءِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِص سَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَات وَ سَبْعِينَ فِرْقَةٌ فِرْقَةٌ مِنْهَا نَاجِيَةٌ وَ الْبَاقُونَ هَالِكُونَ وَ النَّاجُونَ الَّذِينَ يَتَمَسَّكُونَ بِوَلَايَتِكُمْ وَ يَقْتَبِسُونَ مِنْ عِلْمِكُمْ وَ لَا يَعْمَلُونَ بِرَأْيِهِمْ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ 36

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

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

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

- 1. There are twelve Tafasir by twelve senior scholars of Shia. They are the Tafsir of Abi Yaghub Ibn Sufyan, Tafsir of Ibn Jreih, Tafsir of Maqatel Ibn Suleyman, Tafsir of Vakie Ibn Jarah, Tafsir of Yusuf Ibn Musa Al–Qatan, Tafsir of Qatadeh, Tafsir of Abi Ubeideh Ibn Sallam, Tafsir of Ali Ibn Harb Al–Tayee, Tafsir Al–Suda, Tafsir of Mojahid, Tafsir of Moqtil IBn Hayan, Tafsir of Abi Saleh.
- تَانِيَ عِطْفِهِ لِيُضِلَّ عَن سَبيل اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾ 2.
- 9. Bending his neck in pride (far astray from the Path of Allah), and leading (others) too (far) astray from the Path of Allah. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

Source URL:

https://www.al-islam.org/special-salawat-month-shaban-seyed-mahmoud-madani/chapter-3-welfare-and-confidence#comment-0