

**THE EFFECT OF 'SALAWAT' ON DUA (SUPPLICATION) – EXCERPT FROM A LECTURE SERIES BY SAYED MOHAMMAD AL-HASHEMI**

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Sayed Mohammad al-Hashemi explains the connection between sending Salawat (blessings upon Prophet Muhammad and his family, Ahlul Bayt) and the acceptance of Dua (supplication), highlighting three main reasons, each at a different level:

**1) Divine Generosity (Karam):** Salawat is presented is inherently accepted - there is no wisdom in God not sending His blessings upon His Prophet and his Family (as). God's generosity (Karam) is such that He is too noble to accept the Salawats at the beginning and end but reject the plea in between.

**2) Sign of Respect (Adab):** Sending Salawat is a fundamental sign of proper etiquette (adab) towards God. By starting with Salawat, the supplicant follows the principle mentioned in Ziyarat Jamia al-Kabira: "و مقدمكم امام طلبتي و حوائجي" (I place you [Ahlul Bayt] before my requests and needs). It demonstrates the humility of a sinful, disobedient servant, acknowledging one's own flaws and instead honoring God's most beloved creations, appealing to Him through them, highlighting that however sinful one has been, one still retains this love and respect for His most beloved creations in obeisance of God, and that any disobedience was a mistake or a slip, not intentional arrogance or pride against God. It also connects to the concept of Wilayah (loving and following Ahlul Bayt) being the core requirement for divine pleasure and intercession, as explained in relation to the Quranic phrase "الا لمن ارتضى" (except for whom He approves), interpreted in Hadith as "الا من ارتضى دينه" (those whose religion/allegiance He approves). Loving them attracts God's love, as per the Hadith: "احب الله من احب حسيناً" (Allah loves those who love Hussain).

**3) True Focus of Creation & Blessings:** The deepest reason is rooted in the understanding that creation itself revolves around the Prophet (PBUH&HP) and Ahlul Bayt, as indicated by the Hadith Qudsi: "لولاك لما خلقت الافلاك" (Were it not for you [Muhammad], I would not have created the cosmos). They are the true representatives of God (vicegerents) mentioned in the Quran: "انى جاعل فى الارض خليفة". Salawat shifts the focus of the Dua to them. Blessings requested for them, who are already perfect, "overflow" (like water added to a full cup) to those connected to them, aligning with the Hadith "شيعتنا خلقوا من فاضل طينتنا" (Our Shi'a were created from the leftover of our clay). Phrases like "بكم بدء الله، بكم يختم، بكم ينزل الغيث" (With you Allah begins, with you He concludes, through you He sends down rain) emphasize their centrality. Therefore, Salawat isn't just a prelude but the essence of the prayer.

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The structure of Munajat Sha'baniyah itself reflects this, starting with "اللهم صل على محمد و آل" (O Allah, bless Muhammad and the family of Muhammad, **and** listen to my prayer...), implying Salawat is the primary request, and the middle of the Munajat is secondary. This focus makes Salawat potentially the "أثقل الأعمال على الميزان" (the heaviest of human deeds on the Scale), as many gnostics and scholars have said. Any request that one makes for oneself is then done in light of the Ahlul Bayt (as). For example, we ask for piety so we can remain on their path and work for their cause.

In essence, Salawat elevates the Dua by demonstrating adab and humility, aligning with creation's purpose, and focusing the request on the Ahlul Bayt (as), making it the core request through which personal needs are addressed as a blessed consequence.