

Explanation of Du‘ā 42 from *Sahifa Sajjadiyya*

Summary of Du‘ā Upon Completion of Reciting the Holy Quran¹

Introduction

Imam al-Sajjād (a) has mentioned the Quran in other supplications also², but in this Du‘ā he makes a comprehensive mention of its status and merits. Although phrased as a supplication, the text provides invaluable guidance about the role of the Quran in our lives, and practical tips on how to benefit from the Quran.

An instructive feature of this Du‘ā is the extensive use of *ṣalawāt* - the plea for Divine blessings on the Prophet (s) and his household (a). In many traditions, the *ṣalawāt* has been mentioned as a critical ingredient in a successful supplication to God, and the Imams (a) have made frequent use of it in many of the supplications that they have taught.

The merits of the constant recital (*tilawah*) and regular completion (*khatm*) of the Quran has been recorded in many traditions, two of which are mentioned below:

1. Zuhri asked Imam Al-Sajjād (a), “What action has great merit amongst the acts of worship?” The Imam (a) replied: *Continual recitation of the Quran from its beginning to the end, and starting over again. (al-bāllu’l murtaba)*.³
2. In another tradition, Imam al-Sādiq (a) reports from the Prophet (s) that: *Whoever opens the Quran and recites it to its end will have his supplication accepted by God*.⁴

In this brief analysis, the Du‘ā has been divided into 5 sections: 1) the description of the Quran; 2) seeking God’s help in remaining attached to the Quran; 3) how to benefit from the Quran; 4) the Quran at the end of life; and 5) prayers for the Prophet (s) for all his efforts.

Section 1 – Descriptions of the Quran

اللَّهُمَّ إِنَّكَ أَعْتَنِي عَلَى خْتَمِ كِتَابِكَ الَّذِي أَنْزَلْتَهُ نُورًا، وَجَعَلْتَهُ مَهْمِينًا عَلَى كُلِّ كِتَابٍ أَنْزَلْتَهُ، وَفَضَّلْتَهُ عَلَيَّ كُلِّ حَدِيثٍ فَصَّصْتَهُ، وَفُرْقَانًا فَرَّقْتَ بِهِ بَيْنَ حَلَالِكَ وَحَرَامِكَ، وَقُرْآنًا أَعْرَبْتَ بِهِ عَن شَرَائِعِ أَحْكَامِكَ وَكِتَابًا فَصَّلْتَهُ لِعِبَادِكَ تَفْصِيلًا، وَوَحْيًا أَنْزَلْتَهُ عَلَيَّ نَبِيِّكَ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ تَنْزِيلًا. وَجَعَلْتَهُ نُورًا هَتَدِي مِنْ ظُلْمِ الضَّلَالَةِ وَالْجَهَالَةِ بِاتِّبَاعِهِ، وَشِفَاءً لِمَنْ أَنْصَتَ بِفَهْمِ التَّصْدِيقِ إِلَى اسْتِمَاعِهِ، وَمِيزَانَ قَسَطٍ لَا يَجِيفُ عَنِ الْحَقِّ لِسَانَهُ، وَنُورَ هُدًى لَا يَطْفَأُ عَنِ الشَّاهِدِينَ بُرْهَانُهُ، وَعَلَمَ نَجَاةٍ لَا يَضِلُّ مِنْ أَمٍّ قَصْدٍ سُنَّتِهِ، وَلَا تَنَالُ أَيْدِي الْهَلَكَاتِ مَنْ تَعَلَّقَ بِعُرْوَةِ عِصْمَتِهِ.

O God! You have helped me to complete the recital of Your Book, which You sent down as a light (*nūr*); and You made it a guardian (*mubaymin*) over every book that You have sent down; and You granted it a distinction over every statement which You have

¹ By Shaykh Abbas A. Jaffer, London, UK. 20th Rajab 1438 | 17th April 17, 2017

² Du‘ās 44, 45, 47, 48, and 52.

³ *Bihar al-Anwār*, vol. 89, p. 204 | أوليه ارتحل في آجره

⁴ *Ibid*, p. 205 | الفاتح الحاتم الذي يفتح القرآن ويختمه، فله عند الله دعوة مستجابة

narrated; and a criterion (*furqān*) by which You separated Your lawful from Your unlawful; a Quran in which You made clear the details of Your commandments; and a Book which You explained for Your servants; and a revelation which You sent down to Your Prophet Muhammad, may Your blessings be on him and his household. You made it a light (*nūr*) which, when we follow it, guides us through the darkness of error and ignorance; and a healing (*shifā'a*) for the one who turns an ear to it with a sincere intention to understand; and an upright balance whose words do not deviate from the truth; and a guiding light whose proofs are not invalidated before witnesses; and a signpost for salvation, so that the one who diligently follows its teachings does not go astray, and who attaches himself firmly to it will be immune from calamities.

Discussion

In its verses, the Quran has mentioned more than 50 attributes for itself.⁵ Here, the Imam (a) focuses on some of these important facets. He says that it is a revealed book (*kitāb*)⁶ that is both self-luminous as well as an illuminating and guiding light (*nūr*)⁷. It is a guardian (*mubaymin*)⁸ over the preceding scriptures, meaning that it not only contains what was revealed before, but corrects the distortions that have crept into the earlier texts. It is a statement (*ḥadīth*)⁹ that supersedes all other Divine narratives, in eloquence, information and guidance. And it is the criterion (*furqān*)¹⁰ for judging between the permitted (*halāl*) and prohibited (*harām*) and between belief (*īmān*) and faithlessness (*kufr*), and between monotheism (*tawḥīd*) and polytheism (*shirk*).

Furthermore, the Imam (a) describes it as a healing (*shifā'a*), because it is a sure cure for all man's illnesses, especially his inner sickness of pride, hypocrisy, doubt and faithlessness. The Quran can restore the health of those who would ponder over its messages. To achieve salvation, one only has to tread on the clear and safe path outlined by the Quranic messages.

Section 2 – Seeking God's help in remaining attached to the Quran

اللَّهُمَّ فَإِذَا أَفَدْتَنَا الْمَعُونَةَ عَلَى تِلَاوَتِهِ، وَسَهَّلْتَ جَوَاسِي أَلْسِنَتِنَا بِحُسْنِ عِبَارَتِهِ، فَاجْعَلْنَا مِمَّنْ يَرْعَاهُ حَقَّ رِعَايَتِهِ، وَيَدِينُ لَكَ بِاعْتِقَادِ التَّسْلِيمِ لِمُحْكَمِ آيَاتِهِ، وَيَفْزَعُ إِلَى الْإِقْرَارِ بِمُتَشَاهِدِهِ، وَمَوْضِحَاتِ بَيِّنَاتِهِ.
اللَّهُمَّ إِنَّكَ أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُجْمَلًا، وَأَهْمَمْتَهُ عِلْمَ عَجَائِبِهِ مُكْمَلًا، وَوَرَّثْتَنَا عِلْمَهُ مُفَسَّرًا، وَفَضَّلْتَنَا عَلَى مَنْ جَهَلَ عِلْمَهُ، وَقَوَّيْتَنَا عَلَيْهِ لِتَرْفَعَنَا فَوْقَ مَنْ لَمْ يُطِقْ حَمَلَهُ.
اللَّهُمَّ فَكَمَا جَعَلْتَ قُلُوبَنَا لَهُ حَمَلَةً، وَعَرَّفْتَنَا بِرَحْمَتِكَ شَرَفَهُ وَفَضْلَهُ، فَصَلِّ عَلَى مُحَمَّدٍ الْخَطِيبِ بِهِ، وَعَلَى آلِهِ الْخِزَّانِ لَهُ، وَاجْعَلْنَا مِمَّنْ يَعْتَرِفُ بِأَنَّهُ مِنْ عِنْدِكَ حَتَّى لَا يُعَارِضَنَا الشُّكُّ فِي تَصَدِيقِهِ، وَلَا يَخْتَلِجَنَا الزَّيْغُ عَنْ قَصْدِ طَرِيقِهِ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاجْعَلْنَا مِمَّنْ يَعْتَصِمُ بِحَبْلِهِ، وَيَأْوِي مِنَ الْمُتَشَاهِجَاتِ إِلَى حِرْزِ مَعْقِلِهِ، وَيَسْكُنُ فِي ظِلِّ جَنَاحِهِ، وَيَهْتَدِي بِضَوْءِ صَبَاحِهِ، وَيَقْتَدِي بِتَبَلُّجِ أَسْفَارِهِ، وَيَسْتَصْبِحُ بِمِصْبَاحِهِ، وَلَا يَلْتَمِسُ الْهُدَى فِي غَيْرِهِ .

⁵ Suyūṭī, *al-Itqān*, v. 1, p. 86.

⁶ See Q 6:92 and Q 2:2, for example.

⁷ See Q 4:174 and Q 64:8.

⁸ See Q 5:48.

⁹ See Q 39:23.

¹⁰ See Q 25:1.

اللَّهُمَّ وَكَمَا نَصَبْتَ بِهِ مُحَمَّدًا عَلِمًا لِلدَّلَالَةِ عَلَيْكَ، وَأَهَمَجْتَ بِأَلِهِ سُبُلَ الرِّضَا إِلَيْكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاجْعَلِ الْقُرْآنَ وَسِيلَةً لَنَا إِلَى أَشْرَفِ مَنَازِلِ الْكِرَامَةِ، وَسَلْمًا نَعْرُجُ فِيهِ إِلَى مَحَلِّ السَّلَامَةِ، وَسَبَبًا تُجْزَى بِهِ النَّجَاةَ فِي عَرَصَةِ الْقِيَامَةِ، وَذَرِيعَةً نَقْدُمُ بِهَا عَلَى نَعِيمِ دَارِ الْمُقَامَةِ.

O God, just as You have afforded us assistance to recite it, and adorned our untrained tongues with the beauty of its expressions, make us among those who follow it as it should be followed, serving You by submitting our beliefs to the its clear (muḥkam) verses, and accepting both its unclear (mutashābih) verses and obvious signs.

O God, You sent it down upon Your Prophet Muhammad, may Your blessings be on him and his household, in a compact form, and then You (gradually) revealed to him its wonders in detail. You made us inherit its knowledge as interpreters, and You granted us a distinction over one who is ignorant of its knowledge, and You strengthened us over him so as to elevate us above those not able to carry it.

O God, just as You have made our hearts carriers for it; and made known to us - through Your mercy - its nobility and excellence, so also bless Muhammad, who preached it; and his Household, who are its guardians; and make us among those who profess that it has come from You, so that we have no doubt about attesting to it, and are not made to deviate from our intention to stay on its path.

O God, bless Muhammad and his Household; and make us one of those who hold fast to its rope; who gain refuge from its ambiguities in its strong sanctuary, who reside in the shade of its wing, who find guidance in the illumination of its daybreak; who follow its radiant messages; who are illuminated by its light; and who do not seek guidance from any other.

O God, just as through it You made Muhammad as a guidepost to guide us to You, and through his Household You made clear the paths to You that You are pleased with, so also bless Muhammad and his Household; and make the Quran our means to reach the most noble stations, an approach by which we may ascend to a place of safety, a cause through which we will receive deliverance on the plains of Resurrection, and a means by which we may acquire the blessings of the abode of Permanence.

Discussion

Now that the Imam (a) has acknowledged the superior merits of the Quran, he asks for Divine assistance in following it correctly, and to submit unconditionally to its teachings, and this can only be done with God's facilitation (*tamfiq*).

In this section, the Imam (a) introduces the Prophet (a) as the bearer and primary interpreter of the Quran and the Imams (a) as his inheritors. There is an allusion here that the Quran can be best understood by referring to its true inheritors and guardians, who possess greater merit than others who have not been given the same knowledge of it.

The Imam (a) teaches that by completely turning to the Quran, we would be needless of any other form of guidance in the face of uncertainties and indecision. Its guiding shade would allow us to progress with confidence on our journey to God.

And by basing our lives on the message of the Quran as taught by the Prophet (s) and the Imams (a), we will ensure felicity and deliverance on the day of Judgement, and reach the highest stations in God's proximity.

Section 3 – How to Benefit from the Quran

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاحْطُطْ بِالْقُرْآنِ عَنَّا ثِقَلَ الْأَوْزَارِ، وَهَبْ لَنَا حُسْنَ سَمَائِلِ الْأَبْرَارِ، وَأَقْفُ بِنَا آثَارَ الَّذِينَ قَامُوا لَكَ بِهِ آثَاءَ اللَّيْلِ وَأَطْرَافِ النَّهَارِ حَتَّى تُطَهِّرَنَا مِنْ كُلِّ دَنَسٍ بَنَطْهِيرِهِ، وَتَقْفُو بِنَا آثَارَ الَّذِينَ اسْتَضَاءُوا بِنُورِهِ، وَنَمْ يُلْهِهِمُ الْأَمَلُ عَنِ الْعَمَلِ فَيَقْطَعَهُمْ بِخُدَعِ غُرُورِهِ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاجْعَلِ الْقُرْآنَ لَنَا فِي ظُلْمِ اللَّيْلِ مُونِسًا، وَمِنْ نَزَعَاتِ الشَّيْطَانِ وَخَطَرَاتِ الْوَسَاوِسِ حَارِسًا، وَلِأَقْدَامِنَا عَن نَقْلِهَا إِلَى الْمَعَاصِي حَابِسًا، وَلَا لَسِنَتِنَا عَنِ الْخَوْصِ فِي الْبَاطِلِ مِنْ غَيْرِ مَا آفَتْ مُخْرِسًا، وَلِجَوَارِحِنَا عَنِ اقْتِرَافِ الْأَثَامِ زَاجِرًا، وَلِمَا طَوَتْ الْعُقْلَةُ عَنَّا مِنْ تَصَفُّحِ الْإِعْتِبَارِ نَاشِرًا، حَتَّى تُوصِلَ إِلَى قُلُوبِنَا فَهَمَّ عَجَائِبِهِ، وَزَوَاجِرِ أَمْثَالِهِ الَّتِي ضَعُفَتِ الْجِبَالُ الرَّوَاسِي عَلَى صَلَابَتِهَا عَنِ احْتِمَالِهِ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَأَدِّمْ بِالْقُرْآنِ صَلَاحَ ظَاهِرِنَا، وَاحْجُبْ بِهِ خَطَرَاتِ الْوَسَاوِسِ عَن صِحَّةِ ضَمَائِرِنَا، وَاعْسِلْ بِهِ دَرْنَ قُلُوبِنَا وَعَلَائِقَ أَوْزَارِنَا، وَاجْمَعْ بِهِ مُنْتَشَرَ أُمُورِنَا، وَأَرُوْ بِهِ فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ ظَمًا هَوَاجِرِنَا، وَاكْسِنَا بِهِ حُلَلَ الْأَمَانِ يَوْمَ الْفَرَعِ الْأَكْبَرِ فِي نُشُورِنَا.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاجْبُرْ بِالْقُرْآنِ حَلَّتْنَا مِنْ عَدَمِ الْإِمْلَاقِ، وَسُقِّ إِلَيْنَا بِهِ رَعْدَ الْعَيْشِ وَخِصْبَ سَعَةِ الْأَرْزَاقِ، وَجَبِّنَا بِهِ الضَّرَائِبَ الْمَدْمُومَةَ وَمَدَائِنَ الْأَخْلَاقِ، وَاعْصِمْنَا بِهِ مِنْ هُوَّةِ الْكُفْرِ وَدَوَاعِي النَّفَاقِ حَتَّى يَكُونَ لَنَا فِي الْقِيَامَةِ إِلَى رِضْوَانِكَ وَجَنَانِكَ قَائِدًا، وَلَنَا فِي الدُّنْيَا عَن سُخْطِكَ وَتَعَدِّي حُدُودِكَ ذَائِدًا، وَلِمَا عِنْدَكَ بِتَحْلِيلِ حَالَهِ وَتَحْرِيمِ حَرَامِهِ شَاهِدًا.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَهَوِّنْ بِالْقُرْآنِ عِنْدَ الْمَوْتِ عَلَى أَنْفُسِنَا كَرْبَ السِّيَاقِ، وَجَهْدَ الْأَيْنِ، وَتَرَادُفَ الْحَشَارِحِ إِذَا بَلَعَتِ النُّفُوسُ التَّرَاقِي، وَقِيلَ مَنْ رَاقٍ وَتَجَلَّى مَلِكُ الْمَوْتِ لِقَبْضِهَا مِنْ حُجْبِ الْعُيُوبِ، وَرَمَاهَا عَن قُوسِ الْمَنَائِي بِأَسْهُمِ وَخَشَةِ الْفِرَاقِ، وَدَافَ لَهَا مِنْ دُعَافِ الْمَوْتِ كَأَسَا مَسْمُومَةَ الْمَذَاقِ، وَدَنَا مِنَّا إِلَى الْآخِرَةِ رَحِيلًا وَأَنْطِلَاقًا، وَصَارَتِ الْأَعْمَالُ فَلَانِدَ فِي الْأَعْنَاقِ، وَكَانَتِ الْقُبُورُ هِيَ الْمَأْوَى إِلَى مِيقَاتِ يَوْمِ التَّلَاقِ.

O God, bless Muhammad and his Household; and lessen for us through the Quran the burden of heavy sins; and (through it) grant us the excellent qualities of the pious; and make us follow the tracks of those who were inspired by it to stand before You in the depths of the night and the ends of the day, such that You purify us from every uncleanness through its purification; and make us follow the paths of those who have taken illumination from its light; and those whose long aspirations have not distracted from (good) works, distracting them by the deception of its illusions.

O God, bless Muhammad and his Household and make the Quran a companion for in the darkness of nights and a protector against the instigations of Satan and whispering doubts; and for our feet an obstruction from passing to acts of disobedience; and for our tongues an effective preventer from falsehood; and for our limbs a restraint from committing sins; and a forestaller of perpetual heedlessness, until You bring to our hearts the understanding of the Quran's wonders and its restraining metaphors which immovable mountains in all their solidity were too weak to carry!

O God, bless Muhammad and his Household, and through the Quran, make permanent the uprightness of our outward selves; veil the ideas of whispering doubts from the soundness of our innermost minds; wash away the dirt of our hearts and the fetters of our heavy sins; gather by it our scattered affairs; quench through it our burning thirst of

our burning heat when we are presented in front of You, and clothe us in the robes of security on the Day of the Great Terror at our resurrection.

O God, bless Muhammad and his Household, and through the Quran redress our perpetual poverty; and bring toward us the comforts of life and plentiful provisions; and through it, turn us aside from our blameworthy habits and low moral qualities; and preserve us through it from the pit of unbelief and the indications of hypocrisy, such that the Quran may be for us at the resurrection a leader to Your pleasure and Your gardens; for us in this world a protector against Your displeasure and transgressing Your bounds; and for what is with You a witness by its declaring lawful the lawful and its declaring unlawful the unlawful!

O God, bless Muhammad and his Household, and through the Quran make easy for our souls at death; 1) the distress of the driving, 2) the agony of the moaning, and 3) the continuation of the rattling, when souls, “reach the throats and it is said, 'Where is the one who can cure him?'”; when the angel of death appears and seizes them from behind the veils of unseen; firing at them from the bow of destinies the arrows of the terror of separation, and mixing for them from sudden death a cup poisoned to the taste; and when departure and release for the hereafter come close to us, our works become collars around the necks, and the graves become the haven until the appointed time of the Day of Meeting.

Discussion

In this section the Imam (a) begins to ask for specific bounties through the Quran. He asks for the lightening of the load of sins, the inspiration to follow the path of the righteous, and assistance against the dangers of heedlessness. He asks for protection from the whisperings (*waswasa*) of Satan, from disobedience of the tongue and limbs and for the heart to open to the wonders of the Quran.

He (a) asks for good moral traits and protection from unbelief and hypocrisy and the Quran leading the believers to God's pleasure. He asks for ease at the time of death, peace in the grave, and security from the terrors of the Last Day.

The important thing to realize is that bounties are not arbitrarily assigned to the one who recites the Quran; rather they are earned by pondering over its verses, obeying its injunctions and internalizing its message so that a person becomes transformed and qualified to experience these desirable consequences both within life, and after death. In this is the greatest benefit from the Quran.

Section 4 – The Quran at the end of Life

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَبَارِكْ لَنَا فِي خُلُوقِ دَارِ الْبَلَى، وَطُولِ الْمُقَامَةِ بَيْنَ أَطْبَاقِ النَّارِ، وَاجْعَلِ الْقُبُورَ بَعْدَ فِرَاقِ الدُّنْيَا خَيْرَ مَنَازِلِنَا، وَأَفْسَحَ لَنَا بِرَحْمَتِكَ فِي ضَيْقِ مَلَاحِدِنَا، وَلَا تَفْضَحْنَا فِي حَاضِرِي الْقِيَامَةِ بِمُوبِقَاتِ آثَامِنَا. وَارْحَمْ بِالْقُرْآنِ فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ ذُلَّ مَقَامِنَا، وَثَبَّتْ بِهِ عِنْدَ اضْطِرَابِ جِسْرِ جَهَنَّمَ يَوْمَ الْمَجَازِ عَلَيْهَا زَلٌّ أَقْدَامِنَا، وَنَوِّرْ بِهِ قَبْلَ الْبُعْثِ سُدْفَ قُبُورِنَا، وَنَجِّنَا بِهِ مِنْ كُلِّ كَرْبٍ يَوْمَ الْقِيَامَةِ وَشِدَائِدِ أَهْوَالِ يَوْمِ الطَّامَةِ وَبَيَّضْ وَجُوهَنَا يَوْمَ تَسْوُدُ وَجُوهُ الظَّالِمَةِ فِي يَوْمِ الْحَسْرَةِ وَالنَّدَامَةِ، وَاجْعَلْ لَنَا فِي صُدُورِ الْمُؤْمِنِينَ وَدَأً، وَلَا تَجْعَلِ الْحَيَاةَ عَلَيْنَا نَكْدًا.

O God, bless Muhammad and his Household, make blessed for us the arrival at the house of decay and the drawn out residence between the layers of the earth; appoint the graves, after separation from this world, the best of our waystations; make spacious for us, through Your mercy, the narrowness of our tombs; and do not disgrace us among those present at the Resurrection through our ruinous sins!

Through the Quran have mercy upon the lowliness of our station when we shall be presented to You, make firm the unsteadiness of our feet during the shaking of the bridge across hell on the day of passage over it; illuminate the darkness of our graves before the Resurrection; and deliver us from every distress on the Day of Resurrection and from the hardships of terrors on the Day of Calamity; and brighten our faces on the day when the faces of wrongdoers are made gloomy during the Day of Regret and Remorse; appoint love for us in the breasts of the faithful; and make not life for us troublesome!

Discussion

The Imam (a) teaches that the one who has remained devoted to the Quran all his life will see the fruit of his attachment immediately at the moment of his death. His death will be easy, his stay in the grave enjoyable, and after resurrection, he will be amongst those who are honoured by God.

His experience at the different stages that must be traversed on the Day of Judgement will be pleasant and his face radiant. And these are the gifts granted to those who follow the Quran faithfully.

Section 5 – Prayers for the Prophet (s) for all his efforts.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا بَلَغَ رِسَالَتَكَ، وَصَدِّعْ بِأَمْرِكَ، وَنَصِّحْ لِعِبَادِكَ. اللَّهُمَّ اجْعَلْ نَبِيَّنَا صَلَوَاتِكَ عَلَيْهِ وَعَلَى آلِهِ يَوْمَ الْقِيَامَةِ أَقْرَبَ النَّبِيِّينَ مِنْكَ مَجْلِسًا، وَأَمَكْنَهُمْ مِنْكَ شَفَاعَةً، وَأَجَلَّهُمْ عِنْدَكَ قَدْرًا، وَأَوْجَهَهُمْ عِنْدَكَ جَاهًا.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَشَرِّفْ بُنْيَانَهُ، وَعَظِّمْ بُرْهَانَهُ، وَثَقِّلْ مِيزَانَهُ، وَتَقَبَّلْ شَفَاعَتَهُ، وَقَرِّبْ وَسِيلَتَهُ، وَيَبِّضْ وَجْهَهُ، وَأَيِّمِ نُورَهُ، وَارْفَعْ دَرَجَتَهُ وَأَحْيِنَا عَلَى سُنَّتِهِ، وَتَوَفَّنَا عَلَى مِلَّتِهِ وَخُذْ بِنَا مِنْهَاجَهُ، وَاسْأَلْ بِنَا سَبِيلَهُ، وَاجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ، وَاحْشُرْنَا فِي زُمْرَتِهِ، وَأَوْرِدْنَا حَوْضَهُ، وَاسْقِنَا بِكَأْسِهِ.

وَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَآلِهِ، صَلَاةً تُبَلِّغُهُ بِهَا أَفْضَلَ مَا يَأْمُلُ مِنْ خَيْرِكَ وَفَضْلِكَ وَكَرَامَتِكَ، إِنَّكَ ذُو رَحْمَةٍ وَاسِعَةٍ، وَفَضْلٍ كَرِيمٍ.

اللَّهُمَّ اجْزِهِ بِمَا بَلَغَ مِنْ رِسَالَتِكَ، وَأَدِّى مِنْ آيَاتِكَ، وَنَصِّحْ لِعِبَادِكَ، وَجَاهِدْ فِي سَبِيلِكَ، أَفْضَلَ مَا جَزَيْتَ أَحَدًا مِنْ مَلَائِكَتِكَ الْمُقَرَّبِينَ، وَأَنْبِيَائِكَ الْمُرْسَلِينَ الْمُصْطَفَيْنَ، وَالسَّلَامُ عَلَيْهِ وَعَلَى آلِهِ الطَّاهِرِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

O God, bless Muhammad, Your servant and Your messenger, just as He delivered Your message, carried out Your command, and advised your servants.

O God, on the Day of Resurrection make our Prophet may Your blessings be on him and his household, the nearest of the prophets to You in seat, the ablest of them before

You with intercession, the greatest of them with You in measure, and the most eminent of them with You in rank.

O God, bless Muhammad and the Household of Muhammad, ennoble his edifice, magnify his proof, make weighty his balance, accept his intercession, bring near his mediation, illuminate his face, complete his light, and raise his degree.

Make us live according to his Sunna, make us die in his creed, take us on his road, make us travel his path, place us among the people who obey him, muster us in his band, lead us to up his pool, and give us to drink of his cup.

And bless Muhammad and his Household, with a blessing through which You will take him to the most excellent of Your goodness, Your bounty, and Your generosity for which he aspires. You are the Possessor of boundless mercy and generous bounty.

O God, repay him for Your messages which he delivered, Your signs which he passed on, the good counsel he gave to Your servants, and the struggle he undertook in Your way, with the best You have repaid any of Your angels brought nigh and Your prophets sent out and chosen! And upon him and his Household, the good, the pure, be peace, God's mercy, and His blessings.

Discussion

In this last section the Imam (a) prays for the blessed Prophet Muhammad (s), who worked tirelessly to propagate God's message amongst an often hostile audience. His enemies spared no effort to obstruct his mission and later, the hypocrites caused him further trouble. In spite of all this he remained resolute and determined in his path.

The Imam (a) reminds us that the best way we can thank the Prophet (s) for his efforts is to live according to his sunna, follow his practice in every decision we make and constantly pray for God to bless him with the best bounties that He has ever granted to his creation.