

Du'a for Wednesday (Supplication No. 65, *Psalms of Islam*)

Aadaab of Du'a: (3): Implore and beg Allah with utmost humility. Imam al-Husayn (a): The Prophet (s) used to raise his hands and implore and beg [to Allah] just like a poor person begs for food. Allah advised Prophet Jesus, “O Isa do not supplicate to Me except with total submission & imploration (*mutadarri 'an*) towards Me, and your preoccupation (at the time of praying) should be one [focused to Me]. For surely, if you supplicate to me thus, I'll respond to you.” In the Qur'an, Allah commands: Call on your Lord humbly & secretly - 7:55

Function of day and night

الْحَمْدُ لِلّٰهِ الَّذِي جَعَلَ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا، وَجَعَلَ النَّهَارَ نُشُورًا

Praise belongs to Allah, who appointed the night to be garment and sleep for resting, and He appointed day for rising (for activities) (25:47)

- Again, the Imam begins the supplication with *hamd* of Allah
- He quotes Qur'anic verse to remind himself and others on the function of day and night
- What a beautiful way to describe the function of night: a garment to cover ourselves with Almighty's blessing of rest and comfort, and to free ourselves of worldly hustle & bustle
- Based on this verse & some Hadiths, our scholars have advised to spend the night in resting, reciting the Qur'an & praying, especially *salatul layl*
- Daytime, on the other hand, is for activities. Thus, it is makruh (disliked) to sleep in the day. It is said, that Luqman the wise, never slept in the day time.

An everlasting Praise that does not end, nor gets cut off

لَكَ الْحَمْدُ أَنْ بَعْثَتِنِي مِنْ مَرْقَدِي وَلَوْ شِئْتَ جَعَلْتُهُ سَرْمَدًا، حَمْدًا دَائِمًا لَا يَنْقَطِعُ أَبَدًا
وَلَا يُحْصِي لَهُ الْخَلَائِقُ عَدَدًا.

For You (O Allah) is praise, that You woke me up from my sleep –and had You willed, You could have made it permanent sleep (i.e. extended my sleep to death) –an everlasting praise that never cuts off, forever. And (so much praise belongs to You) that its number can never be counted by (all) the creatures.

- We wake up from sleep with the help of Allah
- Every sleep is a temporary death. If Allah, wishes He can cause death in the sleep, or He can return the soul to the body allowing us to begin a new day. (See Holy Qur'an 39:42)
- Every waking up in the morning is a reminder that Allah sends us with new responsibilities and grants us opportunities to serve humanity & prepare for Hereafter
- Holy Prophet (s) when going to bed would say: **اللَّهُمَّ سِمِّكَ أَحْيَا وَسِمِّكَ أَمُوتُ**, O Allah! By Your name I live and by Your name I die (i.e. go to sleep which may result into my death). Upon waking up he would say: **الْحَمْدُ لِلّٰهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتِنِي وَإِلَيْهِ النُّشُورُ** All praise be to Allah who gave me life (afresh) after putting me to death, and to Him is the return.
- Praise of Allah has no limits in time and number

Some reasons on why we must Praise Allah unendingly

اللَّهُمَّ لَكَ الْحَمْدُ أَنْ خَلَقْتَ فَسَوَّيْتَ وَقَدَرْتَ وَقَضَيْتَ وَأَمَتَّ وَأَحْيَيْتَ وَأَمْرَضْتَ وَشَفَيْتَ
وَعَافَيْتَ وَأَبْلَيْتَ، وَعَلَى الْعَرْشِ اسْتَوَيْتَ وَعَلَى الْمُلْكِ احْتَوَيْتَ.

O Allah, for You is all praise that: You created and then proportioned (see 87:2), You ordained and decreed, You caused death and gave life, You made sick and cured, and You brought well-being and afflicted. And You established on the Throne and encompassed the Kingdom.

- Before every bounty, we need to Praise Allah, for He deserves it ahead of others
- The Imam reminds us some of the many bounties of Allah, their wisdom and His encompassing sovereignty
- Allah is the absolute Creator, Lord and Controller of our affairs
- Sickness can occur on account of our negligence; and sometimes Allah inflicts sickness into us to test us. But He also cures us. Nabi Ibrahim said: (وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ 26:80).

Human helplessness that necessitates supplication

أَدْعُوكَ دُعَاءً مَنْ ضَعُفتْ وَسِيلَتُهُ، وَانْقَطَعَتْ حِيلَتُهُ، وَاقْرَبَ أَجَلُهُ، وَتَدَانَى فِي الدُّنْيَا أَمْلُهُ،
وَاشْتَدَّتْ إِلَى رَحْمَتِكَ فَاقْتُهُ، وَعَظُمتْ لِتَفْرِيظِهِ حَسْرَتُهُ، وَكُثُرتْ زَلْتُهُ وَعَثْرَتُهُ، وَخَلَصَتْ
لِوَجْهِكَ تَوْبَتُهُ.

I supplicate to You with a prayer of one whose: mediation has been weakened, scheme has been cut off, death is nigh, hopes in this world has diminished, need of Your mercy has intensified, remorse for his neglect has magnified, slips and stumbles has multiplied, and (therefore) his devotion for repentance has become sincere & focused towards You.

- What a beautiful way of displaying utter humiliation & begging to Allah!
- Perfect example of Qur'anic command at 7:55 & Allah's advice to Nabi Isa (see above)
- However good our deeds and worship may be, but on account of Divine awe, it is meagre
- Total devotion & focus to Allah in prayer is the best weapon of a believer

Prophet's intercession and companionship

فَصَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّنَ وَعَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ، وَارْزُقْنِيْ شَفَاعَةً مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَلَا تَحْرِمْنِيْ صُحبَتَهُ. إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ.

So bless Muhammad, the Seal of the Prophets, and (bless) his household – the good and pure. [O Allah!] Grant me the intercession of Muhammad – Allah blesses him and his family, and deprive me not his companionship. Surely, *You are the Most Merciful of the merciful* (7:151)

- Invoking blessings on the Prophet & his family can be done any time during supplication
- Like in Du'a for Tuesday, the Imam again reminds that Muhammad is the Last prophet
- Though Imam al-Sajjad himself is part of Prophet's holy progeny, but still mentions that they are good and pure to remind us of their great status & the etiquette of invoking them

- After having mentioned his helplessness in the previous passage, it is necessary to seek the intercession in this world & companionship in the Hereafter for achieving salvation
- Imploring Divine mercy is essential & very useful in supplication

Special supplication for Wednesday

اللّٰهُمَّ اقْضِ لِي فِي الْأَرْبَعَاءِ أَرْبَعاً: إِجْعَلْ قُوَّتِي فِي طَاعَتِكَ، وَنَشَاطِي فِي عِبَادَتِكَ، وَرَغْبَتِي فِي ثَوَابِكَ، وَزُهْدِي فِيمَا يُوْجِبُ لِي أَلِيمَ عِقَابَكَ، إِنَّكَ لَطِيفٌ لِمَا تَشَاءُ.

O Allah! Decree for me four things on (this) Wednesday: Grant me (1) strength to obey You, (2) joy in worshiping You, (3) desire to (earn) Your reward/pleasure, and (4) ability to abandon that which would attract Your painful punishment. Indeed, You are Gentle to whatever You wish.

- Since Wednesday is the 4th day of the week, Imam seeks four special favors from Allah
- Instead asking for the favors, the Imam prays that these be decreed for him, i.e. these items become inherent in the supplicant
- Obedience of Allah requires strength and power, and Allah alone give this to us
- We should not find worshiping Allah a burden, rather learn to enjoy & love it. Imam Ali (a): When Allah loves a servant He inspires him to carry out the best form of worship.
- A believer has to be eager in earning Allah's rewards and pleasure
- *Zuhd* means abstinence. What a good way of praying to stay away from sins: O Allah, let me be indifferent to all those acts that would bring Your wrath & punishment.
- Allah's gentleness & kindness is Allah's prerogative. We need to beg it from Him.

Nabi Yusuf (s), after going thru a long trial and finally gets joined to his parents, said: *My Lord is surely kind & gentle to whomever He wants* - (إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ) 12:100.