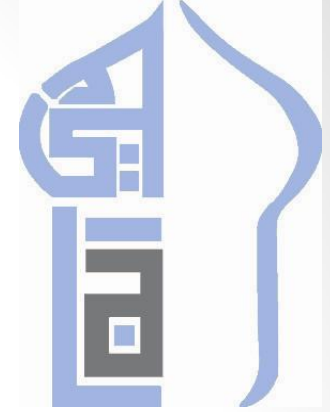


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



ALI 217: Du'as No. 17 & 22 from *Sahifa Sajjadiyyah*

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ عِنْدَ الشَّدَّةِ وَالْجَهْدِ وَتَعَسَّرِ الْأُمُورِ

His supplication during Hardship, Effort and  
Difficult Affairs

# Difficulty & effort per Qur'an

- 2: 185 - يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

Allah desires ease for you, and He does not desire hardship for you

- 2:280 – وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

And if [the debtor] is in strains, let there be a respite until the time of ease; and if you remit [debt] as charity, it will be better for you

- 18:73 قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

He said, ‘Do not take me to task for my forgetting, and do not be hard upon me.’

- 65:7 سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

Allah will bring about ease after hardship.

- 94:5-6 فَإِنَّ مَعَ الْعُسْرِ يُسْرًا، إِنَّ مَعَ الْعُسْرِ يُسْرًا

So indeed, ease accompanies hardship. Indeed ease accompanies hardship.

- 53:39 وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

and that nothing belongs to man except what he strives for

# *Sahifa Du'a 22: Passages 1 & 2*

- 1) O Allah! You have charged me concerning myself with that which belongs more to You than to me. Your power over it and over me is greater than my power, so give me in myself what will make You pleased with me and take for Yourself Your good pleasure in my self's well-being !
- 2) O Allah, I have no endurance for effort, no patience in affliction, no strength to bear poverty. So forbid me not my provision and entrust me not to Your creatures, but take care of my need alone and Yourself attend to sufficing me!

# Notes on Passage 1

- Our soul belongs to Allah ( أَنْتَ أَمْلِكُ بِهِ مِنِّي )
- Confessing one's helplessness in most affairs
- Allah is all powerful (*qādir*) and over-reaching (*ghālib*)
- Allah's pleasure is believers' main objective in life
- Even our well-being need to conform with Divine pleasure

# Notes on Passage 2

Q: Enduring efforts, practicing patience, and bearing poverty are all good qualities. Why would Imam say that he cannot do these?

- We should always pray and hope for provision from Allah alone
- Allah alone is sufficient for believers in Him.
- HQ on provision comes from Allah alone
- Imam al-Sadiq (a): *Allah hates a lot of sleep and a lot of leisure* (يُبْغِضُ كَثْرَةَ النَّوْمِ وَكَثْرَةَ الْفِرَاحِ)

# Thank Allah for 4 blessings daily

Amirul Mu'minin (a): The Holy Prophet (s) said, he who wakes up and does not remember the four (bounties), I fear for him removal of the blessings:

الْحَمْدُ لِلَّهِ الَّذِي عَرَّفَنِي نَفْسَهُ، وَلَمْ يَتْرُكْنِي عُمَيَانَ الْقَلْبِ

1) Praise be to Allah who made Himself known to me, and did not leave me blind of heart

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

2) Praise be to Allah who placed me from the *Ummah* of Muhammad, blessings of Allah be on him and his family

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ رِزْقِي فِي يَدِهِ، وَلَمْ يَجْعَلْ رِزْقِي فِي أَيْدِي النَّاسِ

3) Praise be to Allah who placed my sustenance in His hands, and not in the hands of people

الْحَمْدُ لِلَّهِ الَّذِي سَتَرَ عَلَيَّ عِيُوبِي وَذُنُوبِي، وَلَمْ يَفْضَحْنِي بَيْنَ خَلَائِقِ النَّاسِ

4) Praise be to Allah who covered my faults and sins and did not expose me among people

(*Bihar* 86:282, *Mustadrak al-Wasa'il* H. 6167)

# *Sahifa Du'a 22: Passages 3 & 4*

3) Look upon me and look after me in all my affairs, for if You entrust me to myself, I will be incapable before myself and fail to undertake that in which my best interest lies. If You entrust me to Your creatures, they will frown upon me, and if You make me resort to my kinsfolk, they will refuse to give to me; if they give, they will give little and in bad temper, making me feel long obliged and blaming me much.

4) So through Your bounty, O Allah, free me from need, through Your mightiness, lift me up, through Your boundless plenty, open my hand, and with that which is with You, suffice me!

# Notes on Passage 3

- ‘O Allah look upon all my affairs,’ – this means that our deeds should not shame us in the eyes of Allah
- Our incapacity to serve ourselves without Divine succor
- Q 11:88 *my success lies with Allah alone*
- When we are entrusted with caring for others then we are more in need of Allah’s guidance, help, mercy, grace, etc.
- HQ ensures human of Allah’s continuous guidance & help
- If we entrust our affairs to human beings including relatives then we face: frowning, refusal, limited receipt, obligation, blame, etc.
- Q: Should we take help from people? If yes, what should be our approach?



# Notes on Passage 4

- O Allah, I invoke Your:

Grace & bounty (*fadhḷ*)

Might & Greatness (*‘azmat*)

Plentiful-ness (*sa‘yah*)

Such that that which is with You, should suffice me.

-Since *Haram* earning and gains are never from Allah, let us be content with what comes to us through permissible earnings, for this is from Allah.

- Importance of being free of needs, including from greed
- It is important that we should keep our hands open, even when we have limited means.