



## ALI 368: Brief Explanation of Du'ā No. 1 from *Sahīfa Sajjādiyya*

### SESSION 2:

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا ابْتَدَأَ بِالدُّعَاءِ بِدَأً بِالتَّحْمِيدِ لِلَّهِ عَزَّ وَجَلَّ وَالتَّثْنَاءِ عَلَيْهِ، فَفَالَ

*When he (upon him be peace) began to supplicate, he would begin with praise and laudation of God (Mighty and Majestic is He)*

# Today's Agenda Sep 20, 2016

## Eid al-Ghadīr Mubarak

6. Discuss article “Introduction to *al-Sahīfa al-Sajjādiyya*” by Ayt. Sd. M. Bāqir al-Sadr. You access the article at the following link:

<http://www.academyofislam.com/wp-content/uploads/2016/08/Sahifa-Intro-Sadr.pdf>

7. Titles of 10 Du'ās from the *Sahīfa*

8. Best timings & places for asking Du'ās

9. Discussion on passages 4 to 10 from Du'ā No. 1 from the *Sahīfa*

10. Immense benefits of praising Allah

# Important points – Ayt Baqir al-Sadr

1. The book contains Du'ās quoted from Imam Ali b. Husayn (a)
2. The Imam was best of the Quraysh, most just & distinguished
3. The light of this life, the beauty of Islam is Zaynul Ābidīn
4. Poem of Farazdaq records noteworthy honor & adulation
5. Imam suggested a secret plan of using Islamic currency
6. Muslims were exposed to alien customs & cultures. The Imam introduced ideological movement to awaken Muslims. This has to be done in light of the Holy Quran and Prophetic Traditions. The Imam did it through Du'ās in the *Sahīfa*. (Check Quranic quotations and concepts in the *Sahīfa* appearing the endnotes of the translation by Dr Chittick)
7. Imam attracted a large number of scholars and exegetes of the Quran and the Traditions. Thousands rode along with him.
8. Wave of wealth, power and worldly pleasures was destroying the spiritual base of Islam. The Imam used the Du'ās to counter this.

# Titles of 10 Du'ās from *Sahīfa*

The Du'ās in the *Sahīfa* cover various themes.

**Du‘ā 1 for Praising Allah**

**Du‘ā 37 for Thanking Allah**

**Du‘ā 2 for Blessing upon Muhammad and his family**

**Du‘ā 4 for Blessings the attesters to the Messenger**

**Du‘ā 24 for Parents**

**Du‘ā 25 for Children**

**Du‘ā 26 for Neighbors and Friends**

**Du‘ā 27 for the People of Frontiers**

**Du‘ā 32 when Confessing Sins after Tahajjud salāt**

**Du‘ā 42 upon Completing the Reading of the Quran**

# Use of Hamd in the Quran

**Al-Hamd** occurs 38 times in HQ. It means: true praise, admiration, magnifying and honoring the object of praise, humility and submissiveness in the person offering it. Beside embodying thankfulness, it also includes intrinsic qualities of the object of praise. Also, it includes laudation to one who has done favor. It is more comprehensive than *shukr*, *madha* and *thanaa*; it has come to be applied exclusively for Allah.

**Hamīd** (x16)– Praiseworthy, one of names of Allah

**Muhammad**(x4) – much praised; **Ahmad** (1) = most praiseworthy ; **Mahmood**(1) – praised & lauded, 17:79

**Hāmidun** (1) – those who praises 9:112

***H-m-d*** appears 68 x in 10 different forms in the Quran

# Best timings to do Du'ā

Supplication to Allah (swt) can be done anytime. However, there are certain timings and places that are better suited

1. After maghrib of Thursday: Allah calls out: Is not there a believing servant who calls upon Me till before dawn, that I grant his spiritual and worldly needs? Forgive his sins, etc.
2. Last part of Thursday night & Dawn of Friday (*sahr*). Nabī Ya'qub delayed asking forgiveness for his sons till this time.
3. Day of Friday. Chief of all days, even the birds greet each other saying: peace, peace, what a good day!
4. During the vigil of 1<sup>st</sup> night of Rajab, 15<sup>th</sup> night of Sha'ban, eve of Eid al-Fir and Eve of Eid al-Adha.
5. Entire Night of Qadr (19<sup>th</sup>, 21<sup>st</sup> and 23<sup>rd</sup> of Ramadan)
6. i) At midday, ii) when wind is blowing, iii) when rains is falling, iv) in a masjid, v) in 'Arafat, vi) in Muzdalifa, vii) under the Dome of al-Husayn (a) (From *Uddat al-Dā'ee*)

# Passage No. 4 from Du'ā 1

ثُمَّ سَلَكَ بِهِمْ طَرِيقَ إِرَادَتِهِ، وَبَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ، لَا يَمْلِكُونَ تَأْخِيرًا  
عَمَّا قَدَّمَهُمْ إِلَيْهِ، وَلَا يَسْتَطِيعُونَ تَقَدُّمًا إِلَى مَا أَخَّرَهُمْ عَنْهُ

Chittick: *Then He made them walk on the path of His desire, He sent them out on the way of His love. They cannot keep back from that to which He has sent them forward, nor can they go forward to that from which He has kept them back.*

Muhani: *Then He made them walk along the path of His Intention and caused them to tread the way of His Love. They have no power to delay that towards which He hastens them nor are they able to hasten that which He delays for them.*



# Notes on passage No. 4

The elements of universe and creatures, including the galaxies, stars, the suns and moons were put in the specific paths. Their exact movements and their actions and reactions over one another, so meticulously predetermined, has produced such an amazing and awesome system of creation. The Quran stipulates this in the response of Musa to Fir‘awn:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

*He said, "Our Lord is He who gave each thing its form and then guided [it]".* With the guidance of Allah and with the cooperation of the sun, soil, weather and water, plants are decorated green so that the world will look charming and desirable.



# Passage 5 from Du'ā 1

وَجَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ قُوتًا مَعْلُومًا مَقْسُومًا مِنْ رِزْقِهِ،  
لَا يَنْقُصُ مَنْ زَادَهُ نَاقِصٌ، وَلَا يَزِيدُ مَنْ نَقَصَ مِنْهُمْ زَائِدٌ

Chittick: *He assigned from His provision to each of their spirits nourishment known and apportioned. No decreaser decreases those whom He increases, no increaser increases those of them whom He decreases.*

Muhani: *He has ordained for every soul a definite quantity of subsistence, distributed out of the nourishment provided by Him. There can be no decrease of what He has increased and no increase of what He has decreased.*

# Notes on passage No. 5 - 1

The Almighty God has bestowed upon all human beings different rights: the right to eat, the right to have a shelter, the right to wear clothes. It is not fair for few to benefit from all privileges at the expense of the deprivation of the majority of population.

Each servant of God has been assigned the amount of sustenance through God's benevolence and he/she has to earn it in the right ways. If somebody has an opportunity to earn extra income, he should spend it for the needs of the society instead of hoarding it or wasting for personal hobbies.

# Notes on passage No. 5- 2

Holy Quran often commands us to spend from what Allah has given us. The Quranic statement about the believers *that they spend out of what We have given them* appears in verses 2:3, 8:3, 22:35, 28:54 and 32:16. See how beautifully the Quran defines the believers:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ  
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ  
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتٌ  
عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

*The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - (2) The ones who establish prayer, and from what We have provided them, they spend. (3) Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision. (4)*

# Passage 6 from Du'a 1

ثُمَّ ضَرَبَ لَهُ فِي الْحَيَاةِ أَجَلًا مَوْقُوتًا، وَنَصَبَ لَهُ أَمَدًا مَحْدُودًا، يَتَخَطَّى إِلَيْهِ  
بِأَيَّامِ عُمُرِهِ، وَيَرْهَقُهُ بِأَعْوَامِ دَهْرِهِ، حَتَّى إِذَا بَلَغَ أَقْصَى أَثَرِهِ، وَاسْتَوْعَبَ  
حِسَابَ عُمُرِهِ، قَبَضَهُ إِلَى مَا نَدَبَهُ إِلَيْهِ مِنْ مَوْفُورِ ثَوَابِهِ، أَوْ مَحْذُورِ عِقَابِهِ  
﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾

Then for each spirit He strikes a fixed term in life, for each He sets up a determined end; he walks toward it through the days of his span, he overtakes it through the years of his time. Then, when he takes his final step and embraces the reckoning of his span, God seizes him to the abundant reward or the feared punishment to which He has called him, *That He may repay those who do evil for what they have done and repay those who do good with goodness,* (Q 53:31)

# Notes on passage No. 6

There is a limited life span for every creature in this world, and a definite end. Everyday we are taking steps towards that end till we die. This prepares to ensure that we value time in our life

Let examine and see how we spent our time, and are we spending now. See Q 32:12 &14, how the guilty will beg for being brought to life again to perform good deeds. Also refer to Q 35:37 and similar verses.

*If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain." (12) . . . So taste [punishment] because you forgot the meeting of this, your Day; indeed, We have [accordingly] forgotten you. And taste the punishment of eternity for what you used to do. "(14)*

# Passage 7 from Du'ā 1

عَدْلًا مِنْهُ، تَقَدَّسَتْ أَسْمَاؤُهُ، وَتَظَاهَرَتْ آلَاؤُهُ، لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

Chittick: As justice from Him (holy are His names, and manifest His boons). *He shall not be questioned as to what He does, but they shall be questioned* (Q 21:23)

Muhani: Through His Justice. Holy are His Names and ever-recurrent are His Blessings. He shall not be questioned concerning what He does but others shall be questioned.

# Notes on passage No. 7

Yes Allah cannot be questioned what He does but even then all His actions are full of justice. Allah says repeatedly in the Holy Quran that He does not wrong people, but people wrong themselves.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

4:40 *Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward*

other verses are 2:57, 3:117, etc.

(Quote Hadiths & events from pages 134 – 135 from *The Land of Lovers*)



# Passage 8 from Du'ā 1

وَالْحَمْدُ لِلَّهِ الَّذِي لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَةَ حَمْدِهِ عَلَى مَا أْبَلَاهُمْ مِنْ  
مِنْهُ الْمُتَتَابِعَةِ، وَأَسْبَغَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَظَاهِرَةِ، لَتَصَرَّفُوا فِي مِنْهِ فَلَمْ  
يَحْمَدُوهُ، وَتَوَسَّعُوا فِي رِزْقِهِ فَلَمْ يَشْكُرُوهُ

Praise belongs to God, for, had He withheld from His servants the knowledge to praise Him for the uninterrupted kindnesses with which He has tried them and the manifest favours which He has lavished upon them, they would have moved about in His kindnesses without praising Him, and spread themselves out in His provision without thanking Him.

# Notes on Passage No. 8

Look at children, who have the original nature of human being. They would not thank until trained to do so.

Some of us realize true value of parents late. This verse talks about prayer of a human at 40:

*And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."*

# Passage 9 from Du'ā 1

وَلَوْ كَانُوا كَذَلِكَ لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّةِ إِلَى حَدِّ الْبَهِيمِيَّةِ فَكَانُوا  
كَمَا وَصَفَ فِي مُحْكَمِ كِتَابِهِ ﴿إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا﴾

Chittick: Had such been the case, they would have left the bounds of humanity for that of beastliness and become as He has described in the firm text of His Book: *They are but as the cattle—nay, but they are further astray from the way!* (Q 25:44)

Muhani: And were they to be such, they would certainly have gone beyond the bounds of humanity into the frontiers of beastliness. They would have conformed to the description which He has given in His Unique Book, saying, 'What are they except like brutes or even more aberrant from the Way'?

# Notes on Passage No. 9

Not thanking Allah is worst then being an animal.

This may apply when we fail to thank human beings for their services and favors.

Nabī Dāwūd asked Allah about his partner in paradise. He was asked to go and visit a person who served his old mother and the way he thanked Allah (swt)

# Passage 10 from Du'ā 1

وَالْحَمْدُ لِلَّهِ عَلَى مَا عَرَّفَنَا مِنْ نَفْسِهِ، وَأَلْهَمَنَا مِنْ شُكْرِهِ، وَفَتَحَ لَنَا مِنْ  
أَبْوَابِ الْعِلْمِ بِرُبُوبِيَّتِهِ، وَدَلَّنَا عَلَيْهِ مِنَ الْإِخْلَاصِ لَهُ فِي تَوْحِيدِهِ، وَجَنَّبَنَا  
مِنَ الْإِلْحَادِ وَالشَّكِّ فِي أَمْرِهِ

Praise belongs to God, for the true knowledge of Himself He has given to us, the thanksgiving He has inspired us to offer Him, the doors to knowing His Lordship He has opened for us, the sincerity towards Him in professing His Unity to which He has led us, and the deviation and doubt in His Command from which He has turned us aside;

# Notes on passage No. 10

True knowledge Allah comes to us from Him

The ability to thank Him and His creatures has been taught to us in the Quran and by His Messengers and Divinely appointed Imams.

Study Du'ā 1 from the Sahīfa, then Du'ā No. 37 and then Munājāt al-Shakireen (Du'ā 74). These are a few samples of how we need to thank Allah (swt)

# References

Allāmah Sayyid Muhammad Husayn al-Tabatabai, *Al-Mizān*, v. 1

Sh. Husayn Ansariyan, *The Land of Lovers*, V. 1

Muhammad Ali Majd Faqihi, *An Introductory Commentary to al-Sahifa al-Sajjadiyya*