



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

### SESSION 3:

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 27, 2016

## Eid Mubahila Mubarak

11. Efforts of three Imams for the preservation of the Sahīfa included in the Preface of the work. See the following link:

<https://www.al-islam.org/sahifa-al-kamilah-sajjadiyya-imam-zain-ul-abideen/preface-concerning-chain-authorities-sahifa>

12. A quick look at the Du'ās for the Days of the Week

13. Discussion on passages 6 to 30 from Du'ā No. 1 from the *Sahīfa*

# Du'ās of the week from *Sahīfa*

Following Du'ās are beneficial to recite on days of the week.

**Du‘ā 62 Supplication for Sunday**

**Du‘ā 63 Supplication for Monday**

**Du‘ā 64 Supplication for Tuesday**

**Du‘ā 65 Supplication for Wednesday**

**Du‘ā 66 Supplication for Thursday**

**Du‘ā 67 Supplication for Friday**

**Du‘ā 68 Supplication for Saturday**

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

# 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 us that we must value time in our life

Let us look back to see how we spent our time? Going forward, can we correct not to waste time? 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.

*32:12 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.” . . . 32:14 So taste [the punishment] for having forgotten the encounter of this day of yours. We [too] have forgotten you. And taste the punishment of eternity for what you used to do.*

# Let us value time in our life

Imam Ali (a): *Surely moments of time are part of your life. So do not spend your time except in things that brings salvation.*

One of the biggest mistakes we make in life is having a poor use of our time. The more you can find fulfillment in what you do the more you can contribute to the world by being who you are and living with purpose. Focus on the few things that really matter to you and slowly eliminate the rest.

Study lives of great and successful people. How could they achieve so much within a short span of life. Āyatullāh Sayyid Muhammad Bāqir al-Sadr was able to achieve so much in his short life. Shahid al-Thani authored hundreds of books, 200 of which were in his own handwriting. ‘Allama Majlisī authored 110 volumes of Bihar & Abdul Husayn Amini wrote 20 volumes *al-Ghadīr* had no time for resting on account of the tasks they had undertaken.

Procrastination is the biggest enemy of mismanagement of time.

# 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'a 1

وَالْحَمْدُ لِلَّهِ الَّذِي لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَةَ حَمْدِهِ عَلَى مَا أَبْلَاهُمْ مِنْ  
مِنْهُ الْمُتَتَابَعَةَ، وَأَسْبَغَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَظَاهِرَةَ، 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 also apply when we fail to thank human beings for their services and favors.

Other verses that compare human to animals include 2:65; 7:176; 29:41; 31:19; and 62:5.

Cattle know what is good and bad for them, whereas some men do not understand how good God has been to them and that Satan is their enemy (Zamakhshari in *The Study Quran*, p. 898).

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.

From the *Sahīfa* alone, Study Du'ā 1, 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). If you look at other Du'as, you will come to know Greatness of the Creator and necessity of praising & thanking Him.

# Passages 11 & 12 from Du'a 1

حَمْدًا نَعْمَرُ بِهِ فِيمَنْ حَمَدَهُ مِنْ خَلْقِهِ، وَنَسْبِقُ بِهِ مَنْ سَبَقَ إِلَى رِضَاهُ وَعَفْوِهِ

11. A praise through which we may be given long life among those of His creatures who praise Him, and overtake those who have gone ahead toward His good pleasure and pardon;

حَمْدًا يُضِيءُ لَنَا بِهِ ظُلُمَاتِ الْبَرْزَخِ، وَيُسَهِّلُ عَلَيْنَا بِهِ سَبِيلَ الْمَبْعَثِ، وَيُشَرِّفُ  
بِهِ مَنَازِلَنَا عِنْدَ مَوَاقِفِ الْأَشْهَادِ، يَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا  
يُظْلَمُونَ، يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ

12. A praise through which He will illuminate for us the shadows of the inter-world, ease for us the path of the Resurrection, and raise up our stations at the standing places of the Witnesses on the day *when every soul will be repaid for what it has earned - they shall not be wronged; (Q 45:21) the day a master shall avail nothing a client, and they shall not be helped; (Q 44: 41 – 42)*

# Notes on Passages Nos 11 & 12

As we discussed earlier, that Allah (swt) deserves to be praised; it is our duty to do so. But out of His Grace, He rewards our efforts of doing Hamd.

1. We may be granted long life
2. We will not only joint but overtake those gone ahead toward Divine good pleasure and pardon
3. Our graves will be illuminated and darkness removed in *barzakh*
4. Raise our stations at places of Witnessess
5. Provide support when there is no helper at all

# Passages 13 to 15 from Du'a 1

حَمْدًا يَرْتَفِعُ مِنَّا إِلَى أَعْلَى عِلِّيِّنَ فِي كِتَابٍ مَرْقُومٍ يَشْهَدُهُ الْمُقَرَّبُونَ

13. A praise which will rise up from us to the highest of the 'Illyun in *a book inscribed, witnessed by those brought nigh*, (Q 83: 20 – 21)

حَمْدًا تَقَرُّ بِهِ عُيُونُنَا إِذَا بَرَقَتِ الْأَبْصَارُ، وَتَبْيَضُّ بِهِ وُجُوهُنَا إِذَا اسْوَدَّتِ  
الْأَبْشَارُ

14. A praise whereby our eyes may be at rest when sight is dazzled, (Cf. Q75:7) our faces whitened when skins are blackened, (Cf. Q 3:106)

حَمْدًا نُعْتَقُ بِهِ مِنْ أَلِيمِ نَارِ اللَّهِ إِلَى كَرِيمِ جِوَارِ اللَّهِ

15. A praise through which we may be released from God's painful Fire and enter God's generous neighbourhood,

# Notes on Passages Nos 13 - 15

1. When we say salāt of mayyit, we pray for the deceased:

لِّلّٰهِمَّ اِنْ هٰذَا عَبْدُكَ وَاِبْنُ عَبْدِكَ وَاِبْنُ اَمَتِكَ نَزَلَ بِكَ وَاَنْتَ خَيْرُ مَنْزُولٍ بِهِ،  
اللّٰهُمَّ اِنَّا لَا نَعْلَمُ مِنْهُ اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهِ مِنَّا، اللّٰهُمَّ اِنْ كَانَ مُحْسِنًا فَزِدْ فِي  
اِحْسَانِهِ، وَاِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ وَاغْفِرْ لَهُ، اللّٰهُمَّ اجْعَلْهُ عِنْدَكَ فِي  
اَعْلٰى عَلِيّٰنِ وَاُخْلَفٍ عَلَى اَهْلِهِ فِي الْغَابِرِيْنَ وَارْحَمْهُ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

2. *Illiyun* from a root meaning ‘high’ or ‘exalted’, is said to be the highest level of paradise, or a book in paradise wherein the deeds of the righteous are recorded.

3. Hamd that will give rest to our eyes & whiten our faces on the Day of Gathering. See Q 75:7 and Q 3:106. At the time of washing face, we pray: O Allah whiten my face on the day . . .

4. *Subhānallāh*, Hamd that will free us from the Fire to the Allah’s generous proximity. What more can a believe hope for!

# Passages 16 – 18 from Du'a 1

حَمْدًا نُزَاحِمُ بِهِ مَلَائِكَتَهُ الْمُقَرَّبِينَ، وَنُضَامٌ بِهِ أَنْبِيَاءُهُ الْمُرْسَلِينَ فِي دَارِ الْمُقَامَةِ  
الَّتِي لَا تَزُولُ، وَمَحَلٍّ كَرَامَتِهِ الَّتِي لَا تَحُولُ

16. A praise by which we may jostle the angels brought nigh and join the prophets, the envoys, in a House of Permanence that does not remove, the Place of His Generosity that does not change.

وَالْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ، وَأَجْرَى عَلَيْنَا طَيِّبَاتِ الرِّزْقِ

17. Praise belongs to God, who chose for us the good qualities of creation, granted us the agreeable things of provision,

وَجَعَلَ لَنَا الْفَضِيلَةَ بِالْمَلَكَةِ عَلَى جَمِيعِ الْخَلْقِ، فَكُلُّ خَلِيقَتِهِ مُنْقَادَةٌ لَنَا بِقُدْرَتِهِ،  
وَصَائِرَةٌ إِلَى طَاعَتِنَا بِعِزَّتِهِ

18. And appointed for us excellence through domination over all creation; every one of His creatures submits to us through His power and comes to obey us through His might.

# Notes on Passages Nos. 16 - 18

## 1. Other benefits of Hamd for Allah:

- Bump with or jostle the angels nearest to Divine Mercy
- Join with the Apostles in the Abode of Permanence
- Find a place of Honor or Generosity with Allah

## 2. Why should we praise & thank Allah?

- He chose beautiful good qualities of creation for us
- Provided us with pleasant provisions
- Granted us preference through domination over all creatures
- All His creatures submit to us due to His Power
- Other creatures obey us due to His Might

## 3. The following line should be memorized and recited in often:

الْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ، وَأَجْرَى عَلَيْنَا طَيِّبَاتِ الرِّزْقِ

*All praise belongs to Allah, who chose for the good things of creation and granted us pleasant things of provision*

# Passages 19 – 20 from Du'ā 1

وَالْحَمْدُ لِلَّهِ الَّذِي أَغْلَقَ عَنَّا بَابَ الْحَاجَةِ إِلَّا إِلَيْهِ، فَكَيْفَ نُطِيقُ حَمْدَهُ  
أَمْ مَتَى نُؤَدِّي شُكْرَهُ لَا، مَتَى

19. Praise belongs to God, who locked for us the gate of need except toward Him. So how can we praise Him? When can we thank Him? Indeed, when?

وَالْحَمْدُ لِلَّهِ الَّذِي رَكَّبَ فِيْنَا آلَاتِ الْبَسْطِ، وَجَعَلَ لَنَا أَدَوَاتِ الْقَبْضِ، وَمَتَّعَنَا  
بِأَرْوَاحِ الْحَيَاةِ، وَأَثَبَتْ فِيْنَا جَوَارِحَ الْأَعْمَالِ، وَغَدَّأَنَا بِطَيِّبَاتِ الرِّزْقِ، وَأَغْنَانَا  
بِفَضْلِهِ، وَأَقْنَانَا بِمَنِّهِ

20. Praise belongs to God, who placed within us the organs of expansion, assigned for us the agents of contraction, gave us to enjoy the spirits of life, fixed within us the limbs of works, nourished us with the agreeable things of provision, freed us from need through His bounty, and gave us possessions through His kindness.

# Notes on Passages Nos. 19 & 20

1. Allah has closed the doors of begging except from Him. This shows that we have been granted the ability to support ourselves and our families. Let us explore these ways instead of asking help from others. Also, do not pass your burden on others. HP has said:

عَنْ أَبِي عَبْدِ اللَّهِ: قَالَ رَسُولُ اللَّهِ ص مَلْعُونٌ مَلْعُونٌ مَنْ أَلْقَى كَلَّهُ عَلَى النَّاسِ

*Cursed is that person who casts his burden on others (al-Kafi, 4:12)*

2. We can never praise and thank Allah enough. Imam al-Sadiq (a) has been quoted in *Tawhid al-Mufaddal* to praise Allah thus:

وَلَهُ الْحَمْدُ كَمَا هُوَ أَهْلُهُ وَمُسْتَحِقُّهُ

*And praise is for Him, the way it befits Him, and He is deserving.*

3. Passage No. 20 combines various bounties of Allah comprehensively within a passage. By placing organs of expansion and contraction, our body can adjust to different climates & situations. Given us limbs that work – so we need to use them instead of being inactive & lazy.

# Passage 21 from Du'ā 1

ثُمَّ أَمَرْنَا لِيُخْتَبَرَ طَاعَتَنَا، وَنَهَانَا لِيَبْتَلَى شُكْرَنَا، فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ، وَرَكِبْنَا  
مُتُونَ زَجْرِهِ، فَلَمْ يَبْتَدِرْنَا بِعُقُوبَتِهِ، وَلَمْ يُعَاجِلْنَا بِنِقْمَتِهِ، بَلْ تَأَنَّنَا بِرَحْمَتِهِ تَكْرُمًا،  
وَأَنْتَظَرَ مُرَاجَعَتَنَا بِرَأْفَتِهِ حِلْمًا.

21. Then He commanded us that He might test our obedience and prohibited us that He might try our thanksgiving. So we turned against the path of His commandments and mounted the backs of His warnings. Yet He hurried us not to His punishment, nor hastened us on to His vengeance. No, He went slowly with us through His mercy, in generosity, and awaited our return through His clemency, in mildness.

# Notes on Passages No. 21

What a beautiful passage and how amazingly kind is Allah. He:

- Commanded us to try our obedience with freedom
- Ordered prohibitions to test our thanksgiving
- But we disobeyed and committed sins, due to our weakness or love for this world or obeying our whims
- Yet Allah did not respond with vengeance or retribution
- Through His mercy He postponed the punishment
- He awaits our return to obedience and good actions

# Passage 22 from Du'ā 1

وَالْحَمْدُ لِلَّهِ الَّذِي دَلَّنَا عَلَى التَّوْبَةِ الَّتِي لَمْ نُفِذْهَا إِلَّا مِنْ فَضْلِهِ، فَلَوْ  
لَمْ نَعْتَدِ مِنْ فَضْلِهِ إِلَّا بِهَا لَقَدْ حَسُنَ بَلَاؤُهُ عِنْدَنَا، وَجَلَّ إِحْسَانُهُ  
إِلَيْنَا وَجَسَمَ فَضْلُهُ عَلَيْنَا

22. Praise belongs to God, who showed us the way to repentance, which we would not have won save through His bounty. Had we nothing to count as His bounty but this, His trial of us would have been good, His beneficence toward us great, His bounty upon us immense.

# Notes on Passage No. 22

Importance of *tawba*. Repentance is generally designated in the Quran as *tawba* which basically means “return” from sin. In 66:8 God demands of the believers a “sincere return” (*tawbatan nasūhan*) and He will enter them in paradise. In Q 9:104 & 42:25 Allah described Himself as “the acceptor of *tawba*” and this represents a crucial aspect of his compassion for the believers.

Imam (a) says: *if we were not to reckon any of His Favors except this one (i.e. tawba), verily, His Favors unto us would still have been praiseworthy and His Goodness to us would still have been magnificent.* So let us always find time to do istighfār & tawba.

# Passage 23 from Du'a 1

فَمَا هَكَذَا كَانَتْ سُنَّتُهُ فِي التَّوْبَةِ لِمَنْ كَانَ قَبْلَنَا، لَقَدْ وَضَعَ عَنَّا مَا لَا  
طَاقَةَ لَنَا بِهِ، وَلَمْ يُكَلِّفْنَا إِلَّا وُسْعًا، وَلَمْ يُجَشِّمْنَا إِلَّا يُسْرًا، وَلَمْ يَدْعُ لِأَحَدٍ  
مِنَّا حُجَّةً وَلَا عُذْرًا.

23. For such was not His wont in repentance with those who went before us (Cf. Q 2:286). He has lifted up from us *what we have not the strength to bear*, (Q 2:286) Our Lord, and lay not upon us a burden like that which You laid upon those before us.

# Notes on Passage No. 23

1. The Quran says in 2:286 *Our Lord, and lay not upon us a burden like that which You laid upon those before us*

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا

This shows that Islamic rules and requirements of worship are easier compared to what was imposed on past nations. Therefore, as Imam mentions in this passage, God: *imposed upon us nothing but ease, and left none of us with an argument or excuse.*

This is one more reason that we must praise and thank Allah regularly.

# Passages 24 to 26 from Du'ā 1

فَالْهَالِكُ مِنَّا مَنْ هَلَكَ عَلَيْهِ، وَالسَّعِيدُ مِنَّا مَنْ رَغِبَ إِلَيْهِ

24. So the perisher among us is he who perishes in spite of Him and the felicitous among us he who beseeches Him.

وَالْحَمْدُ لِلَّهِ بِكُلِّ مَا حَمَدَهُ بِهِ أَذْنَى مَلَائِكَتِهِ إِلَيْهِ وَأَكْرَمُ خَلِيقَتِهِ عَلَيْهِ وَأَرْضَى  
حَامِدِيهِ لَدَيْهِ

25. And praise belongs to God with all the praises of His angels closest to Him, His creatures most noble in His eyes, and His praisers most pleasing to Him;

حَمْدًا يَفْضُلُ سَائِرَ الْحَمْدِ كَفَضْلِ رَبَّنَا عَلَى جَمِيعِ خَلْقِهِ

26. A praise that may surpass other praises as our Lord surpasses all His creatures.

# Notes on Passages No. 24 to 26

1. Despite doors of Divine mercy, forgiveness and leniency wide open for us, if someone of us still perish and get destroyed then we have to blame ourselves. On the other hand if we aspire and have longing for Him then we are really fortunate.
2. Since we cannot fully praise Allah, the Imam teaches us to praise Allah: *with all the praises of His angels closest to Him, His creatures most noble in His eyes, and by those adorers who are best approved by Him.*
3. The way Almighty Allah (swt) excels all His creatures for He is their creator. Similarly real praise to Allah excels all types of praises which do for our friends, family and others.

# Passages 27 and 28 from Du'ā 1

ثُمَّ لَهُ الْحَمْدُ مَكَانَ كُلِّ نِعْمَةٍ لَهُ عَلَيْنَا وَعَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ وَالْبَاقِينَ  
عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ الْأَشْيَاءِ، وَمَكَانَ كُلِّ وَاحِدَةٍ مِنْهَا عَدْدُهَا  
أَضْعَافاً مُضَاعَفَةً أَبَداً سَرْمَداً إِلَى يَوْمِ الْقِيَامَةِ.

27. Then to Him belongs praise, in place of His every favour upon us and upon all His servants, past and still remaining, to the number of all things His knowledge encompasses, and in place of each of His favours, their number doubling and redoubling always and forever, to the Day of Resurrection;

حَمْدًا لَا مُنْتَهَى لِحَدِّهِ، وَلَا حِسَابَ لِعَدْدِهِ، وَلَا مَبْلَغَ لِمَايَتِهِ، وَلَا انْقِطَاعَ لِأَمَدِهِ

28. A praise whose bound has no utmost end, whose number has no reckoning, whose limit cannot be reached, whose period cannot be cut off;

# Notes on Passages No. 27 & 28

Unlimited and infinite praise belongs to Allah. Imam al-Sajjad (a) mentions this beautifully in the Supplication for Wednesday.

لَكَ الْحَمْدُ أَنْ بَعَثْتَنِي مِنْ مَرْقَدِي، وَلَوْ شِئْتَ جَعَلْتَهُ سَرْمَداً، حَمداً دائماً لَا يَنْقَطِعُ أبداً، وَلَا يُحْصَى لَهُ الْخَلَائِقُ عَدداً.

*To You belongs praise, for You roused me from my sleep, - and had You willed, You would have made it everlasting - an everlasting praise that will never be cut off and whose number the creatures will never count!*

So unlimited is the Praise for Allah that the Imam says its limit cannot be reached and its duration cannot be terminated.

# Passages 29 & 30 from Du'a 1

حَمْدًا يَكُونُ وُصْلَةً إِلَى طَاعَتِهِ وَعَفْوِهِ، وَسَبَبًا إِلَى رِضْوَانِهِ، وَذَرِيعَةً إِلَى مَغْفِرَتِهِ،  
وَطَرِيقًا إِلَى جَنَّتِهِ، وَخَفِيرًا مِنْ نَقِمَتِهِ، وَأَمْنًا مِنْ غَضَبِهِ، وَظَهِيرًا عَلَى طَاعَتِهِ،  
وَحَاجِزًا عَنْ مَعْصِيَتِهِ، وَعَوْنًا عَلَى تَأْدِيَةِ حَقِّهِ وَوُظَائِفِهِ

29. A praise which will become a link to His obedience and pardon, a tie to His good pleasure, a means to His forgiveness, a path to His Garden, a protector against His vengeance, a security against His wrath, an aid to obeying Him, a barrier against disobeying Him, a help in fulfilling His right and His duties;

حَمْدًا نَسْعُدُ بِهِ فِي السُّعَدَاءِ مِنْ أَوْلِيَائِهِ، وَنَصِيرُ بِهِ فِي نَظْمِ الشُّهَدَاءِ بِسُيُوفِ  
أَعْدَائِهِ، إِنَّهُ وَلِيُّ حَمِيدٍ

30. A praise that will make us felicitous among His felicitous friends, and bring us into the ranks of those martyred by the swords of His enemies. He is a Friend, Praiseworthy!

# Notes on Passages No. 29 & 30

The Imam (a) sums up the supplication by reminding that our devoted, sincere and continuous Hamd for Allah will:

- Link us to His obedience
- Achieve His pardon
- Cause of His good pleasure
- Means towards His forgiveness
- A path to His Paradise
- A protection against His punishment
- A security against His Anger
- An aid for obeying Allah
- A barrier against Satan and other things that incited to disobedience and a support in fulfilling His right and duties.
- Make us amongst the felicitous friends of Allah and raise us to the ranks of the martyrs killed by the enemies of Allah.