

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الصحيفة  
السجادية

## ALI 381: Brief Explanation of Du'ā No. 2 from *Sahīfa Sajjādiyya*

### SESSION 2:

1 وكان من دعائه (عليه السلام) بعد هذا التَّحْمِيدِ  
الصَّلَاةَ عَلَى رَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

After praising God, he (a) would supplicate by  
sending blessings upon God's Messenger (s)

# Meaning of salawāt

Salawāt is plural of salāt; it means praying, sending blessings and benedictions. In Q 33:56 we read: *Indeed Allah and His angels invoke blessings upon the Prophet; O you who believe! Invoke blessings upon him and invoke Peace upon him in a worthy manner.* This frequently cited verse is among the most important in the Quran for understanding the place of the Prophet in Islam . . . God's *salāh* is loving Mercy and that of the angels is seeking forgiveness and the Salah from people is supplication. One of the meanings of salawāt on the Prophet is giving him the highest respect (ta'zīm) in this world and pray for the endurance of his sharī 'ah, and in the Hereafter increase in his rewards and raising of his rank. All Shī'ī scholars consider it obligatory to invoke blessings on the Prophet in the *tashshahud* of salāt. (Riyād, 1:420).

# Memorize this salawāt

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،  
وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ، كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ  
عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مُجِيدٌ، وَصَلِّ عَلَى جَمِيعِ  
الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالشُّهَدَاءِ وَالصِّدِّيقِينَ وَجَمِيعِ عِبَادِ اللَّهِ الصَّالِحِينَ

O Allah, bless Muhammad and the family of Muhammad, send benedictions on Muhammad and his family, and have mercy on Muhammad and his family, with the best <sup>3</sup> blessings, benedictions and mercy that You showered upon Ibrahim and his family. You are all-laudable, all-glorious. Bless all the Prophets, Messengers, witnesses, the truthful and all Allah's righteous servants. *(The above is said in salāt of mayyit after the second takbīr)*

# Interesting articles on the *Sahīfa*

Read the following articles during the course. You will find them interesting & highly beneficial; they talk about the circumstances that led to the compilation of the work.

1. A H Sheriff, “Saheefa Al-Kamilah: The Perfect Epistle” from *The Light* magazine, available at:

<https://www.academyofislam.com/wp-content/uploads/2016/08/ALI-201-Intro-Sheriff.pdf>

2. “Introduction to Al-Sahifa by the martyred Imam Āyatullāh Sayyid Muhammad Baqir Al-Sadr, available at:

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

3. Seyyid Saeed Akhatar Rizvi, “The Illustrious Imamat-period of Imam Zaynal ‘Abidin,” found online at:

[www.al-islam.org/al-serat/Illustrious.htm](http://www.al-islam.org/al-serat/Illustrious.htm)

# Beautiful recitations of the Du'ās with Urdu translations

Click on the Du'ā you would like to listen.

[https://www.academyofislam.com/wp-content/uploads/2016/10/Sahifa\\_Sajjadija\\_Recitation-1-to-54.pdf](https://www.academyofislam.com/wp-content/uploads/2016/10/Sahifa_Sajjadija_Recitation-1-to-54.pdf)

**Dua 2 Rasool e Akram par Duroodo Salaam (AL-SAHIFAT AL-SAJJADIYYA)**

[https://www.youtube.com/watch?v=W7N0QD5Be3Q&feature=player\\_detailpage#t=2](https://www.youtube.com/watch?v=W7N0QD5Be3Q&feature=player_detailpage#t=2)

ENGLISH TRANSLATIONS: To this day, the *Sahīfa Sajjādiyya* has been translated into English only twice. Once in 1930s by Ahmad Muhani from Lucknow and in 1984 by William C. Chittick. We will provide both translations for you to understand the passages well

# More Hadiths on salawāt

Holy Prophet (s): *If I am mentioned in someone's presence and he does not recite salawāt, he has lost the way of Paradise. [Thawāb al-A'amal p. 262]*

Imam al-Sādiq (a): *On the eve of Thursday and night of Friday, angels descend with gold pens and silver papers, remain on earth from the eve of Thursday till the sunset on Friday, they do not write except Salawāt on Muhammad(s) and his progeny [Bihar al-Anwar v. 94 p. 50]*

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*When you commenced any supplications, begin with Salawāt on Muhammad, as the Salawāt occupies the position of accepted supplication with Allah(swt); and Allah never accepts some supplication\* and rejects the other [Bihar al-Anwar v. 94 p. 53]*

# Passages No. 4 & 5 from Du'ā 2

كَمَا نَصَبَ لِأَمْرِكَ نَفْسَهُ

Chittick: who wearied his soul for Your affairs,

Muhani: As he dedicated himself to Your work,

وَعَرَّضَ فِيكَ لِلْمَكْرُوهِ بَدَنَهُ

Chittick: exposed his body to detested things

for Your sake,

Muhani: Laid down his body to suffer

# Notes on passage 4

The Prophet (s) was fully dedicated when serving his mission of promoting Islam. Allah (swt) alludes to this in the Quran, "*Perhaps you [O Muhammad] torment yourself that they will not be believers*" (Q 26:3). Here the Prophet, who used to tire himself, is advised not to harm his soul through being preoccupied over whether his people will embrace Islam.

# Notes on passage 5

For the sake of Islam and for serving Muslims and humanity at large, the Prophet allowed his body to suffer. Today when we visit the cave at Mount Hira outside Makka, we wonder how did he often climb the mountain and spend days inside the cave to reflect about the affairs of his people. Imam Ali (a) describes the sacrifice of the Prophet thus, *“when the conflict intensified, we would seek the protection of the Messenger of Allah (s) and there was not one of us who was closer to enemy than him”* (*The Saying & Wisdom of Imam Ali*, p.13).

# Notes on passage 5 cont.

It has been narrated from Abu ‘Abdillāh al-Sādiq (a): *Allah the Exalted imposed upon His messenger, what He did not impose on any of His creatures. He imposed on him to come out against the entire humanity, even if he did not find a group that would fight with him. This was not obligated on anyone from His creation before this or after this. Then he (a) recited the verse: So fight in the way of Allah, you are responsible only for yourself (Q 4:84; Riyād 1:463).* As for ‘the detested things’, these include: mockery at the time of the first invitation, throwing of stones at him, yelling of children at him, throwing of trash over his head, twisting of his shirt over his neck, confining him along with his family with a full economical and social boycott in the valley of Banu Hāshim for years such they neared death.

# Passages 6 & 7 from Du'ā 2

وَكَاشَفَ فِي الدُّعَاءِ إِلَيْكَ حَامَتَهُ

Chittick: showed open enmity toward his next of kin by summoning to You,

Muhani: faced animosity from his relatives when calling (them) towards Yourself,

وَحَارَبَ فِي رِضَاكَ أُسْرَتَهُ

11

Chittick: fought against his family for Your good pleasure,

Muhani: Fought for Your satisfaction against his tribe,

# Notes on passage 6

So dear was Islam and its message to the Prophet, that he readily accepted all hostilities from his own relatives in the process. "His uncle Abu Lahab followed his step by step and threw stones at him injuring him so that his feet were covered with blood, but the Prophet continued to guide the people and show them the path of eternal salvation and prosperity. Abu Lahab cried out, 'People! This man is a liar. Do not listen to him.'" (*A Glance at the Life of the Holy Prophet of Islam*, p. 71).

# Notes on passage 7

For the sake of Islam and for pleasing his Lord, the Prophet even fought his family, clan and tribe. “One day a number of Quraysh gave uterus of the sheep to their servants to throw at the blessed face and head of the Prophet. They obeyed their brutal master, thus making the Prophet rather sad” (Ibid).

# Passages 8 & 9 from Du'ā 2

وَقَطَعَ فِي إِحْيَاءِ دِينِكَ رَحْمَهُ

Chittick: cut the ties of the womb in giving life to Your religion,

Muhani: Cut-off relations with blood relations to revive Your religion,

وَأَقْصَى الْأَدْنَى عَلَى جُحُودِهِمْ

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Chittick: sent far those close because of their denial,

Muhani: Drove away those that were near (in relation) on account of their denial of You.

# Notes on passage 8

The Prophet cut off relations with those who rejected God amongst the family of Abdul Muttalib, Banu Hashim and other relatives from the Quraysh. Allah alludes to the attitude of the Umayyads thus, *“So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?”* (Q 47:22; Riyād 1:465).

# Notes on passage 9

When Abu Sufiyan came to see his daughter Umm Habībah, the wife of the Prophet, she folded the mattress of the Prophet so as to deny him to sit on it. Abu Sufyan said, “I do not know whether the mattress is unfit for me or I am unfit for it?” With great calm and composure Umm Habiba replied, “Father, this mattress belongs to the Messenger of Allah, and I would not like to see an unclean idolater profane it.” Abu Sufyan was shocked to hear this and said, “You have indeed become a strange woman after having left my house” (*Pearls of Wisdom*, p.13).

# Passages 10 & 11 from Du'ā 2

وَقَرَّبَ الْأَقْصَيْنِ عَلَى اسْتِجَابَتِهِمْ لَكَ

Chittick: brought near those far because of their response to You,

Muhani: Brought near those who were far due their responding to You

وَوَالَىٰ فِيكَ الْأَبْعَدِينَ

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Chittick: showed friendship to the most distant for Your sake,

Muhani: He made friends with strangers for Your sake

# Notes on passage 10

Amīrul Mu'minīn (a) says that the Prophet, "fought along with those who obeyed him against those who refused to obey him" (*The Saying and Wisdom of Imam Ali*, p. 13). Story of Abu Dharr at the time of Tabuk expedition and how he refused to take water before the Prophet (*Pearls of Wisdom*, p.18). Abu Ayyub Ansari said to his guest, the Prophet, "O Messenger of Allah! It is unbecoming that you stay below, while we occupy the top story; it would be more appropriate if you were to move to the top;" the Prophet agreed (*Anecdotes for Reflection*, Part 1, p. 18).

# Notes on passage 11

The Prophet (s) said about Salman, the Persian, “*Salam is from us, the Ahlul Bayt*” (سلمان منا أهل البيت). Faith has ten ranks and Salman was on its tenth rank. The Prophet said, “*Whenever Jibra’il would descend, he would, on behalf of God say: Convey my salutation to Salman*”. Abu Dharr’s amazement at witnessing Salman’s abilities (*Anecdotes for Reflection, 1:103*). The Prophet appointed Bilal his muezzin and placed him in charge of public treasury, though he was a freed slave and a black person. The Prophet said to him, “*When I enter Paradise, I shall hear your footsteps ahead of me, as you walk on its lush-green ground.*” (*Anecdotes for Reflection, 2:65*)

# Quiz 2 on the *Sahīfa*

1. Give other three honorific titles given to this book?
2. We have been advised to thank Allah daily for 4 blessings. One of them is including us in the ummah of the Holy Prophet (s). The other three are:
3. When attending a religious gatherings organized by our Sunni brethren, what stands out?
4. What are the benefits of belonging to the ummah of the last and final Prophet?
5. Give examples in the life of Prophet Muhammad proving that he was indeed *al-ameen*.
6. Who said: *I wonder how the Muslims have all along been ignorant of such a valuable treasure. ?*

# Thank Allah for 4 blessings

الْحَمْدُ لِلَّهِ الَّذِي عَرَّفَنِي نَفْسَهُ وَلَمْ يُجْعَلْنِي عُمَيَانَ الْقَلْبِ

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

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

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 يُجْعَلْ رِزْقِي فِي أَيْدِي النَّاسِ

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

الْحَمْدُ لِلَّهِ الَّذِي سَتَرَ عَلَيَّ عَيْبِي وَذُنُوبِي وَلَمْ يَفْضَحْنِي بَيْنَ خَلَائِقِ النَّاسِ

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