

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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

### SESSION 3:

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)

# Sunnis on Salawāt

1. For every Durood Sharif that you recite, ten sins are forgiven, ten good deeds are entered into your sheet of actions and ten position are upgraded.
2. The first man who will meet the Prophet (s) on the Day of Judgement will be that person who had recited the Durood maximum number of times in his life time.
3. If any one is involved in a difficulty then he must recite countless number of Durood Sharifs.
4. Reciting Durood Sharif eradicates poverty and hunger.
5. Reciting excessive Durood Sharif brings purity
6. Those who recite Durood quite often will see Divine Light on the dark Day of Judgement.

# Listen to this Sunni speaker

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- Merits in the names of the Panjatan (a)
- Benefits of placing the names at the door
- If names are so effective, imagine how great would the personalities of these five
- Adam (a) forgiven for the sake of Panjatan

# Poetry in favor of



لِيْ خَمْسَةٌ أُطْفِيْ بِهَا حَرَّ الرَّبَّاءِ الْحَاطِمَةِ  
 الْمُصْطَفَى وَالْمُرْتَضَى وَأَبْنَاهُمَا وَالْفَاطِمَةَ .

# 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

Once a man came to the Holy Prophet (s) and said, ‘O Messenger of Allah, I assign 1/3<sup>rd</sup> of my prayer to you. No, rather I assign half of my prayer to you. No, in fact I assign all of my prayer to you.’ The Prophet said, “*that means that you have complete supplies for this and the next life.* In another Imam al-Sadiq was asked to explain this. He said: *do not ask anything from Allah ‘azza wa-jall until one begins with the Prophet, so invokes salawāt on him and then asks from Allah his needs.*

(*al-Kafi*, v.2, p. 376, H. 3149 & 3150)

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Imam al-Sadiq (a): One who says: *Yaa rabbi salli ‘alaa Muhammadin wa-ali Muhammad 100 times, one 100 of his needs will be fulfilled, thirty in this world and the rest in the Hereafter* (Ibid, H. 3155)

# Quiz 3 on the *Sahīfa*

1. Ayt Baqir al-Sadr said: The \_\_\_\_\_ of this life and the \_\_\_\_\_ of Islam is \_\_\_\_\_
2. How did Muslim counter Roman coins containing the reverence to trinity?
3. What were two main reasons according to Ayt Baqir al-Sadr for the compilation of *Sahifa*?
4. According to Sayyid Saeed Akhtar Rizvi, how did Imam Zaynul ‘Abidin (a) fulfill his duties of Imamate in light of restrictions from the Umayyad?

# Points from Ayt M B al-Sadr

1. <sup>8</sup>The Imam was best of the Quraysh, most just & distinguished
2. The light of this life, the beauty of Islam is Zaynul Ābidīn
3. Poem of Farazdaq records noteworthy honor & adulation
4. Imam suggested a secret plan of using Islamic currency
5. 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 *Sabīfa*. (Check Quranic quotations and concepts in the *Sabīfa* appearing the endnotes of the translation by Dr Chittick)
6. Imam attracted a large number of scholars and exegetes of the Quran and the Traditions. Thousands rode along with him.
7. Wave of wealth, power and worldly pleasures was destroying the spiritual base of Islam. The Imam used the Du'ās to counter this.

# In praise of the Holy Prophet (s)

9



He attained exaltation due to his perfection

He dispelled darkness with his beauty

Beautiful are all his qualities

Benediction be upon him and his family

# Passages 12 & 13 from Du'ā 2

وَعَادَى فِيكَ الْأَقْرَبِينَ

Chittick: displayed enmity toward the nearest  
for Your sake,

Muhani: And grew hostile to those that were near.

وَأَذَابَ نَفْسَهُ فِي تَبْلِيغِ رِسَالَتِكَ

Chittick: made his soul persevere in delivering Your  
message,

Muhani: He let himself suffer in proclaiming Your message,

# Notes on passage 12

This is similar to passages 6 and 7. In preaching Islam, his own relatives rejected him. When the Prophet told the Quraysh he was a warner sent to them by Allah against a tremendous punishment. Abu Lahab, Prophet's uncle, responded, "May your hands perish all this day. Is this why you have summoned all of us here?" The Allah revealed Sūratul Masad (No. 111), saying: *May the hands of Abū Lahab perish and may he perish! His wealth avails him not, nor what he has earned. He shall enter a blazing Fire. And his wife, carrier of firewood, upon her neck is rope of palm fiber.* Abū Lahab's wife Umm Jamīl bint Harb was a full supporter of his position. (*The Study Quran*, pp. 1575-76).

# Notes on passage 13

In order to persuade the Prophet to give up his mission of calling to Tawhīd of Allah, the Arab polytheist sent him a message through his uncle Abū Tālib, “If you want wealth, we will give you (as much) wealth, if you want a beautiful woman, we will marry her to you.” But the Prophet replied: *Even if they place the sun in my right hand, and the moon in my left hand in return for giving up this matter, I will*  
*12*  
*never stop – until; - either Allah makes it (the religion of Allah) triumph or I die defending it. [Ibn Hishām quoted in The Message by Ayt. Subhani).*

# Passages 14 & 15 from Du'ā 2

وَأَتَعَبَهَا بِالذُّعَاءِ إِلَىٰ مِلَّتِكَ

Chittick: . tired it in summoning to Your creed,

Muhani: And vigorously exerted himself in inviting others to Your religion

وَشَغَلَهَا بِالنُّصْحِ لِأَهْلِ دَعْوَتِكَ

Chittick: busied it in counselling those worthy of Your summons,

Muhani: And employed himself in advising those worthy of Your Call.

# Notes on passage 14 & 15

The Prophet is frequently presented in the Quran as being distraught by the failure of the Makkans to accept the message he had brought them. See Q 26:3 & 18: 6. In another verse Allah says: *so let not your soul be expended in regrets over them. Truly God knows that which they do* (Q 35:8)

The Prophet pursued his mission with zeal. Allah said to him: *We know well that what they say grieves you. Yet it is not you that they deny. Rather, it is the signs of God that the wrongdoers reject* (Q 6:33). See also Q 3:176, 5:41 and 35:8.

# Passages 16 from Du'ā 2

وَهَاجَرَ إِلَى بِلَادِ الْغُرْبَةِ، وَمَحَلِّ النَّأْيِ عَنِ مَوْطِنِ رَحْلِهِ، وَمَوْضِعِ  
رِجْلِهِ، وَمَسْقَطِ رَأْسِهِ، وَمَأْنَسِ نَفْسِهِ، إِرَادَةً مِنْهُ لِإِعْزَازِ دِينِكَ،  
وَاسْتِنصَاراً عَلَى أَهْلِ الْكُفْرِ بِكَ

Chittick: migrated to the land of exile and the place of remoteness from the home of his saddlebags, the walkway of his feet, the ground of his birth, and the intimate abode of his soul, desiring to exalt Your religion and seeking help against those who disbelieved in You,

Muhani: He migrated to a strange city, distant from the place of his abode, the ground trodden by his feet, the place of his birth and the place to which his feelings were attached, intending, thereby, the exaltation of Your religion, and seeking assistance against the infidels

# Notes on passage 16

The Prophet and early Muslims loved and adored Makkah like the delight of one's eyes. We find in a Hadith, the Prophet addressed Makkah thus, *“What a nice city you are and how ardently I love you. Had my people not exiled me, I would have never settled anywhere save in the city”* (Merits of Makkah see Riyad 1:475). The Prophet was saddened to leave Makkah at the time of *hijrah* (emigration) to Madinah. Yes, he loved Makkah dearly, but the Prophet loved his mission of preaching Islam even more. Some commentators believe that the verse, *‘Verily the One Who ordained the Quran for you shall surely bring you back to the place of return.’* Q 28:85 was revealed to console the Prophet with a promise that Allah will bring him back victoriously. Also read Q 8:30. Question: When do Muslims recite this verse as a supplication (Du‘ā)?

# Passages 17 & 18 from Du'ā 2

حَتَّى اسْتَتَبَ لَهُ مَا حَاوَلَ فِي أَعْدَائِكَ \* وَاسْتَتَمَّ لَهُ مَا دَبَّرَ فِي أَوْلِيَاءِكَ

Chittick: 17. until what he attempted against Your enemies went well with him 18. And what he arranged for Your friends was accomplished.

Muhani: 17. Till what he designed concerning Your enemies was accomplished for him; 18. And what he planned for Your friends was also achieved.

# Notes on passages

The Prophet (s) was victorious over his enemies. Despite their plots to frustrate him and even kill him, Allah gave him superiority over them. Abu Sufyan was compelled to accept Islam (see Riyadh 1: 483).

The Prophet was able to encourage and inspire his companions to participate in jihad and combined their hearts towards it after realizing the great merits and rewards of defending Islam and believing in the promise of Divine help to overcome the enemy (Riyad 1:483)

# The Prophet achieved his goals

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The aims of the Last Messenger of God on this earth, were:

- to destroy idolatry and polytheism;
- to proclaim the absolute Oneness of the Creator;
- to deliver the Creator's Message to mankind;
- to complete the system of religion and law;
- to purify the souls of men and women;
- to eradicate injustice, iniquity and ignorance;
- to establish a system of peace with justice;
- to establish a state for the realization of all the foregoing aims, and one which would also maintain the momentum of his work.

Within the 23-years of his ministry as God's Messenger, Muhammad had achieved all these aims (*Restatement of History of Islam & Muslims*, S. A. A. Razwy)

# Passages 19 from Du'ā 2

فَنَهَدَ إِلَيْهِمْ مُسْتَفْتِحاً بِعَوْنِكَ، وَمُتَقَوِّياً عَلَى ضَعْفِهِ بِنَصْرِكَ

Chittick: . He rose up against them seeking victory through Your aid, becoming strong in spite of his weakness with Your help.

Muhani: Then, he arose against them, seeking victory with Your Assistance; strengthened, in spite of his weakness, by Your Help.

# Passages 20 - 22 from Du'ā 2

فَغَزَاهُمْ فِي عُقْرِ دِيَارِهِمْ \* وَهَجَمَ عَلَيْهِمْ فِي بُجُوحَةِ قَرَارِهِمْ \* حَتَّى  
ظَهَرَ أَمْرُكَ، وَعَلَتْ كَلِمَتُكَ، وَلَوْ كَرِهَ الْمُشْرِكُونَ

Chittick: 20. He fought against them in the center of their cities 21. and attacked them in the midst of their dwellings, 22. until Your command prevailed, and Your word rose up, though the idolaters were averse

Muhani: 20. He fought them in their very homes 21. **21** And overwhelmed them in the midst of their abode 22. Till Your Command was proclaimed and Your Word was exalted, adverse though the multi-theists were.

# Notes on passages

This is alluded in Q 9:33 – *It is He who has sent His Apostle with the guidance and the religion of truth, and He may make it prevail over all religions, though the polytheists should be averse.* Also see Q 61:9. Allah will cause His religion to appear and be made manifest through the proofs and evidences that show Islam and the Prophet to be true and the inimitability of the Quran despite the fact the Prophet was unlettered. The Prophet will be known to [the people] of all religions through proof and evidence.

# Passages 23 & 24 from Du'ā 2

اللَّهُمَّ فَارْفَعُهُ بِمَا كَدَّحَ فِيكَ إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ جَنَّتِكَ \* حَتَّى لَا يُسَاوَى  
فِي مَنْزِلَةٍ، وَلَا يُكَافَأُ فِي مَرْتَبَةٍ، وَلَا يُوَارِيهِ لَدَيْكَ مَلَكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ

Chittick: 23. O God, so raise him, because of his labors for Your sake, to the highest degree of Your Garden, 24. that none may equal him in station, none may match him in level, and no angel brought nigh or prophet sent out may parallel him in Your sight.

Muhani: 23. Therefore, exalt him, O Lord, to the highest rank in Your Paradise for his exertions in Your Cause, 24. So that his position may not be equaled, his prestige may not be rivaled and no angel nigh to Yourself and no Apostle sent by Yourself, may equal him in Your Sight.

# Notes on passages

It is an allusion to Prophetic Hadith of wasilah: *Mediation is a degree with God in the Garden, and there is no degree higher than it, so pray to God to give me the mediation (Psalms of Islam, p. 264).*

Refer to Surah al-Duhaa, No. 93

Our remembering him in adhān, iqamah and through  
24 salawāt all indicate the rank he has achieved.

# Passage 25 from Du'ā 2

وَعَرَّفَهُ فِي أَهْلِهِ الطَّاهِرِينَ وَأُمَّتِهِ الْمُؤْمِنِينَ  
مِنْ حُسْنِ الشَّفَاعَةِ أَجَلَ مَا وَعَدْتَهُ

Chittick: And inform him concerning his Household the pure and his community the faithful of an excellent intercession, greater than what You have promised him !

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Muhani: And fulfill the promise of effective intercession in greater degree than what You have promised regarding the sacred members of his descendants and his true-believing followers.

# Notes on passages

The Imam mentions about the greatest concerns of the Holy Prophet (s) ever after his death:

His family, and

His ummah of believers

The Prophet's pleasure would be to see that the community at large go to Paradise after having forgiven for their minor sins and mistakes. He prays that the Almighty will grant the best of intercession for the ummah.

# Passage 26 from Du'ā 2

يَا نَافِذَ الْعِدَّةِ، يَا وَافِيَ الْقَوْلِ، يَا مُبَدِّلَ السَّيِّئَاتِ بِأَضْعَافِهَا مِنْ  
الْحَسَنَاتِ إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ

Chittick: O Keeper of promises! O Faithful to Your word!  
O He who changes evil deeds into manifold good deeds!  
You are of bounty abounding!

Muhani: O conformer to promises! O Fulfiller of (Your)  
Word! O Changer of evil into a great deal more of good,  
verily You are the Great Bestower of Favors and You are  
the Generous, the Bountiful.

# Notes on passages

The Imam ends with more qualities of the Almighty Allah (swt) that would help in fulfilling the supplications. So many verses indicate that Allah does not break a promise

إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

Q 3:9 *Allah does not fail in His promise*

As for replacing evil with good:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ  
حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

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Q 25:70 *Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.*

# 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>

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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)