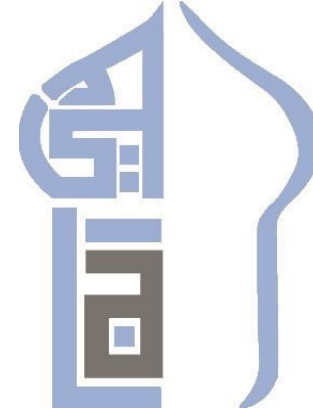


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



## ALI 413: Brief Explanation of Du'a No. 4 From *Sahīfa Sajjādiyya*

### SESSION 3:

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الصَّلَاةِ عَلَى أَتْبَاعِ الرَّسْلِ وَمُصَدِّقِيهِمْ

*His Supplication in Calling down Blessings  
upon the Followers of, and Attesters to, the  
Messengers*

# 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. Sayyid Saeed Akhtar Rizvi, “The Illustrious Imammat-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)

# Intro to Du'ā 4 from *Sahīfa*

The Du'ā covers Muslims of the past and present. The Prophet, peace be upon him and his progeny, once said: *How eager am I to meet my brothers.* So Abu Bakr and 'Umar said: “Are we not your brothers? We have believed in you, and migrated with you.” The Prophet (s) said: *No doubt, you have believed and migrated, yet I am eager to meet my brothers.* Then he repeated the statement. Then he said: *You are my companions. But my brothers are those who will come after you have gone. They will believe in me, love me, help me, and confirm me - without ever having seen me. How I wish to meet my brothers!* (Al-Āmāli of Sh. Mufīd, p.80, H. 9)

# Ayt. Syd M. Bāqir on *Sahīfa* -1

During the imamate of al-Sajjad (a) “the ummah was exposed to two great dangers outside the military & political spheres. . . The first danger was that Muslims now spread far and wide, had their mental horizons opened to various cultures, customs and traditions, different social currents arising from the interaction with the nations which joined the folds of the religion of God in vast numbers. It was now necessary to make special efforts in the scientific, religious and ideological fields emphasizing the ideological originality . . . which is derived from the Holy Book and the Traditions. Zayn al-‘Ābidīn, realizing the need for such a movement, conducted research and scientific studies at the Prophet’s mosque, teaching various branches of Islamic knowledge and explaining and illustrating both the Holy Qur’an and Traditions, as well as teaching jurisprudence and the knowledge derived from his pure ancestors . . .(he) attracted a large number of scholars and exegetists of the Holy Qur’an and the Traditions

# Ayt. Syd M. Bāqir on *Sahīfa* -2

The second danger to Islam at the time arose from the very fact of the wealth and general prosperity that was everywhere prevalent in Islamic society following the wide extension of its political power.

There was the risk that this new wave of prosperity would expose those who came in contact with wealth, power and worldly pleasures to contamination and eventually to undermining the very spiritual bases of Islam and destroy the vigor of the moral and spiritual renaissance which derived from belief in God Almighty and the life hereafter.

Imam ‘Ali b. Husayn realized this danger and began to take steps to remedy this situation. The foremost of his methods was to take the path of supplication. This book, *al-Sahīfa al-Sajjādiyyah*, was one of the works that emanated as part of this great effort.

# Passage 5 from Du'a 4

وَمَنْ كَانُوا مُنْطَوِينَ عَلَىٰ مَحَبَّتِهِ يَرْجُونَ بَحَارَةً لَّنْ تَبُورَ فِي مَوَدَّتِهِ

Chittick: those who were wrapped in affection for him, *hoping for a commerce that comes not to naught* (Q 35:29) in love for him;

Muhani: (Bless) those who had a love for him, had hopes of a bargain that would never come to ruin in their affection for him.

# Notes on passage 5 from Du'ā 4

They believed in the message of the Prophet and were totally devoted to him. They had conviction that dying for him will result in a transaction that will never diminish.

Compare the following verse from the Quran:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا  
وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾

Q35: 29 *Indeed those who recite the Book of Allah and maintain the prayer, and spend secretly and openly out of what We have provided them, expect a commerce that will never perish*

Alludes to worshipping with one's tongue, body & wealth.

*A commerce that will never perish* refers to their sincerity in seeking only the Pleasure of Allah, for they do not perform such deeds *to be seen of men* (Q 2:264; 4:38, 142; 8:47).

As for *a commerce that will save you from a painful punishment* see Q 61: 10 – 13.

# Passage 6 from Du'ā 4

وَالَّذِينَ هَجَرْتَهُمُ الْعَشَائِرُ إِذْ تَعَلَّقُوا بِعُرْوَتِهِ، وَأَنْتَفَتْ مِنْهُمْ الْقَرَابَاتُ إِذْ  
سَكَنُوا فِي ظِلِّ قَرَابَتِهِ

Chittick: those who were left by their clans when they clung to his handhold and denied by their kinsfolk when they rested in the shadow of his kinship;

Muhani: Bless those who were deserted by their people when they followed him. Bless those who were abandoned by their kindred when they took abode under the shelter of his kinship.

Bibi Khadija abandoned by her clan & relatives. Hadrat Bilal was also deserted & tortured by his own master.

Their dedication inspire the later generations of ummah.



# Passage 7 from Du'ā 4

فَلَا تَنْسَ لَهُمُ اللَّهُمَّ مَا تَرَكُوا لَكَ وَفِيكَ، وَأَرْضِيهِمْ مِنْ رِضْوَانِكَ، وَبِمَا  
حَاشُوا الْخَلْقَ عَلَيْكَ، وَكَانُوا مَعَ رَسُولِكَ دُعَاءَ لَكَ إِلَيْكَ

Chittick: forget not, O God, what they abandoned for You and in You, and make them pleased with Your good pleasure for the sake of the creatures they drove to You while they were with Your Messenger, summoners to You for You.

Muhani: Therefore, do not overlook, O Lord, what they gave up for You in Your Cause. Satisfy them with Your Approbation for their bringing together Your creatures in Your faith and for being workers for Your Apostle.

Q: How can God forget? Rather we should not forget.

Note that Imam uses second person pronoun 7 times.

# Passage 8 from Du'ā 4

وَأَشْكُرُهُمْ عَلَى هَجْرِهِمْ فِيكَ دِيَارَ قَوْمِهِمْ، وَخُرُوجِهِمْ مِنْ سَعَةِ الْمَعَاشِ  
إِلَى ضَيْقِهِ، وَمَنْ كَثَّرْتَ فِي إِعْزَازِ دِينِكَ مِنْ مَظْلُومِهِمْ

Chittick: Show gratitude to them for leaving the abodes of their people for Your sake and going out from a plentiful livelihood to a narrow one, and [show gratitude to] those of them who became objects of wrongdoing and whom You multiplied in exalting Your religion.

Muhani: Reward them for their renouncing the home of their tribe for Your sake, for going out of prosperity into poverty and for the oppression most of them suffered for the sake of honoring Your religion.

Again Allah will surely show gratitude & reward them.

We should be ready to sacrifice for Islam as they did.

# Passage 9 from Du'a 4

اللَّهُمَّ وَأَوْصِلْ إِلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ، الَّذِينَ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا  
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ خَيْرَ جَزَائِكَ

Muhani: O Lord, confer Your best reward on those who follow them righteously - those who say, “O Lord forgive us and our brethren such as preceded us in the faith” (Q59:10). And (confer Your best reward on)

- we should recite verse from, “Our Lord . . . Most Merciful” in the Qunūt of our salāt. The last part of the verse reads: *do not allow bitterness into our hearts towards those who believe*. We can disagree but not hate.

- Imam prays for the tabi‘in (generation that follows) and for all the generations to come

- He asks Allah to grant them the best of rewards, because they attest to the Prophethood.

# Passage 10 from Du'a 4

الَّذِينَ قَصَدُوا سَمْتَهُمْ، وَتَحَرَّوْا وَجْهَتَهُمْ، وَمَضَوْا عَلَى شَاكِلَتِهِمْ

Muhani: those who resolved to follow their direction, adopted their manner and walked in their tracks;

Here the Imam is talking about those who have followed the Companions of the Prophet (s); their qualities included: (i) being focused on treading the path of the Companions (ii) adopted their manner and (iii) proceeded on the path like them.

Having focus and role model is essential in life. Muslim generations who came after the Prophet (s) took the Companions as a role model and had a clear objective in life to follow on their practices.

Q 23:115 guides to us have an objective in life, for Allah *'azza wa-jall* has not created us in vain, nor for amusement & play.

# Passage 11 from Du'a 4

لَمْ يَشْكُرُوا رَبَّهُمْ فِي بَصِيرَتِهِمْ، وَلَمْ يَخْتَلِجْهُمْ شَكٌّ فِي قَفْوِ آثَارِهِمْ،  
وَالِائْتِمَامِ بِهَدَايَةِ مَنَارِهِمْ

Muhani: who neither turned back because they doubted their prudence, nor did uncertainty perturb them in picking up their tracks and following the guidance of their beacon,

The Imam (a) continues to praise the generations that followed the Companions. They had conviction, and were firm & steadfast in their practices as they imitated the Companions of the Prophet (s). *Subhānallāh* how can anyone accuse us of bad-mouthing the sahaba? The Companions, according to the Imam, were the leaders for next generations as they had the light of guidance.

# Passage 12 from Du'ā 4

مُكَانِفِينَ وَمُؤَاذِرِينَ لَهُمْ، يَدِينُونَ بِدِينِهِمْ، وَيَهْتَدُونَ بِهَدْيِهِمْ، يَتَّفِقُونَ عَلَيْهِمْ،  
وَلَا يَتَّهَمُونَهِمْ فِيمَا أَدَّوْا إِلَيْهِمْ

Muhani: While aiding and strengthening them, observing the teachings of their faith, guided by their guidance, agreeing upon them and not suspecting what they taught them.

How dedicated were the followers of the Companions that they assisted and supported the Companions, accepted their religion and sought guidance from their ways and practices and didn't harbor any suspicion on them. This is the true dedication.

It is essential that we study the life-history (sīrah) of the Companions to enable us to follow on their footsteps with knowledge and conviction. Include their events in the bedtime stories and in Madrasah lessons.

# Passages 13 & 14 from Du'ā 4

اللَّهُمَّ وَصَلِّ عَلَى التَّابِعِينَ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الدِّينِ وَعَلَى أَزْوَاجِهِمْ وَعَلَى  
ذُرِّيَّاتِهِمْ وَعَلَى مَنْ أَطَاعَكَ مِنْهُمْ صَلَاةً تَعْصِمُهُمْ بِهَا مِنْ مَعْصِيَتِكَ، وَتَفْسَحُ لَهُمْ  
فِي رِيَاضِ جَنَّتِكَ، وَتَمْنَعُهُمْ بِهَا مِنْ كَيْدِ الشَّيْطَانِ، وَتُعِينُهُمْ بِهَا عَلَى مَا اسْتَعَانُوكَ  
عَلَيْهِ مِنْ بَرٍّ، وَتَقِيهِمْ طَوَارِقَ اللَّيْلِ وَالنَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ

Muhani: O Lord, bless the followers of the Companions, from this our day till the Day of Judgement, their wives, progeny and such of them as obeyed You With a blessing whereby to guard them from disobeying You. Enlarge for them the gardens of Your paradise. Protect them thereby from the cunning of Satan. Assist them in those righteous things wherein they beg of Your assistance. Guard them from the events of the night and day except an event that would bring goodness.

# Notes on passages 13 & 14

What a beautiful Du'ā for the Tābi'in!

- as indicated earlier, it could include generations that follow them
- continuous prayers for them from now to Day of Judgment
- this means that their dedication & sacrifice to last till the DoJ
- the Du'ā includes their wives, children & those obedient to God.
- for the sacrifice done by member of family affects all members
- what the wife of late Gulamabbas Kassamali told me about him
- benefits of salawāt:

- i) protection from the obedience
- ii) making room in the plots of the Paradise (*jannatika*)
- iii) Cf. with Q 58:11 – *Allah will make room for you*
- iv) protection against Shaytān (see Hadith in slide 19)
- v) support in *birr* – acts of piety & righteousness
- vi) shield against unexpected events & mishaps



# Passage 15 from Du'ā 4

وَتَبَعْتُهُمْ بِهَا عَلَىٰ اعْتِقَادِ حُسْنِ الرَّجَاءِ لَكَ، وَالطَّمَعِ فِي مَا عِنْدَكَ  
وَتَرَكِ التُّهْمَةَ فِي مَا تَحْوِيهِ أَيْدِي الْعِبَادِ

Muhani: Induce them, thereby, to hope largely from You. To covet what is with You. To give up blaming others about that which lies in the hands of Your creatures,

Now the Imam prays for their internal: purity of thought process such that they develop the belief (*'itqād*) in having a Good Hope in Allah alone, coveting (*tama'a*) that is with Allah and accusing others or to the Creator, due to actions of the servants.

- The servants here could refer to Allah's servants. So people may blame Allah – *na'udhubillah*, for the atrocities committed by others. Often we think why does not Allah interfere in protecting the oppressed people (of Palestine, Rohingya, Iraq, Kashmir, etc.)

# Passage 16 from Du'a 4

لَتُرَدَّهُمْ إِلَى الرَّغْبَةِ إِلَيْكَ وَالرَّهْبَةِ مِنْكَ، وَتُزَهِّدَهُمْ فِي سَعَةِ الْعَاجِلِ،  
وَتُحِبِّبَ إِلَيْهِمُ الْعَمَلَ لِلْآجِلِ، وَالْإِسْتِعْدَادَ لِمَا بَعْدَ الْمَوْتِ

Muhani: in order that You may recall them to long for You and fear You. Restrain them from desiring worldly prosperity. Make them love to act for the future. (Make them) prepare for what is after death.

- Functions of desiring God & Fearing Him in our daily life
- The Quran is replete with *raghba* and *rahba*
- Having the *zuhd* for the plenty of the immediate; this is one of the biggest *balaa* we are facing in our part of the world
- Instead love to do that, the reward of which is to come
- Preparing for after our death, as its existence is a reality.
- Above is the fundamental creed of Islam, but only a few are blessed with acting upon it. May Allah *'azza wa-jall* grant us!

# Passage 17 from Du'ā 4

وَتُهَوِّنَ عَلَيْهِمْ كُلَّ كَرْبٍ يَحِلُّ بِهِمْ يَوْمَ خُرُوجِ الْأَنْفُسِ مِنْ أَبْدَانِهَا

Muhani: Facilitate for them every pain that may come upon them on the day when the soul leaves the body.

- *Hawwin* – make it easy, reduce it, decrease its torments, etc.
- Imam al-Husayn (a): هَوِّنْ عَلَيَّ مَا نَزَلَ بِي أَنَّهُ بَعَيْنِ اللَّهِ
- *Sakarāt al-mawt* is real and tormenting
- It's so distressing that the Imam (a) is specially praying for them

Imam al-Ridha (a) on salawāt:

قَالَ الرِّضَا ع فِي حَدِيثٍ مَنْ لَمْ يَقْدِرْ عَلَى مَا يُكْفِرُ بِهِ ذُنُوبُهُ فَلْيُكْثِرْ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ - فَإِنَّهَا تَهْدِمُ الذُّنُوبَ هَدْمًا.

He who does not have the ability to protect himself from the sins then he should say salawāt on the Prophet and his family, for it destroys the sins completely.

# Passage 18 from Du'ā 4

وَتُعَافِيهِمْ مِمَّا تَقَعُ بِهِ الْفِتْنَةُ مِنْ مَحْدُورَاتِهَا، وَكَبَّةِ النَّارِ وَطُولِ الْخُلُودِ فِيهَا،  
وَتُصَيِّرُهُمْ إِلَى أَمْنٍ مِنْ مَقِيلِ الْمُتَّقِينَ

Muhani: Secure them from that wherein may occur a trial of their terrors, from torment of the Fire and eternal continuance therein. Remove them to the peace of the resting place of those who guard against evil.

Now the Imam (a) prays for their to be saved from the exposure of temptations which result into being cast into Hellfire. Instead they should be taken to abode of peace and the resting place of the *mutaqqin*.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ ﴿٥٥﴾

Q 54: *Indeed the mutaqqin will be amid gardens and streams, (54) in the abode of truthfulness with an omnipotent King. (55)*

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