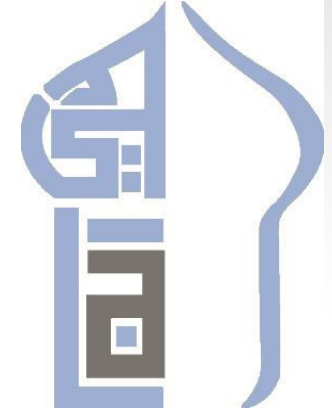


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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

SESSION 2:

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الصَّلَاةِ عَلَى أَتْبَاعِ الرَّسُولِ 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

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)

Passage 2 from Du'ā 4

فِي كُلِّ دَهْرٍ وَزَمَانٍ أَرْسَلْتَ فِيهِ رَسُولًا وَأَقَمْتَ لِأَهْلِهِ دَلِيلًا مِنْ لَدُنْ آدَمَ
إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ أَيْمَّةِ الْهُدَى، وَقَادَةَ أَهْلِ التَّقَى، عَلَى
جَمِيعِهِمُ السَّلَامُ، فَاذْكُرْهُمْ مِنْكَ بِمَغْفِرَةٍ وَرِضْوَانٍ

Chittick: in every era and time in which You did send a messenger and set up for the people a director from the period of Adam down to Muhammad (God bless him and his Household) from among the imams of guidance and the leaders of the god-fearing (upon them all be peace) - remember them with forgiveness and good pleasure!

Notes on passage No. 2

Muhani: In every age and time wherein You did send a Messenger and did establish for people of that time, a guide from Adam down to Muhammad, may the peace and mercy of God be upon him and his descendants, the righteous Imams and leaders of the pious, peace be on them all. Be pleased to remember them with forgiveness and approbation.

It has been the practice of the Almighty to send prophets and messengers in every era and time and to all nations for their guidance. He says in the Quran: *For every people there is a guide* (Q 13:7). From Adam to Muhammad (s) there has been a *dalil* (a guide, a director, roadmap, and indications). Besides the Messengers, Allah also appointed imams of guidance (*a'immatul hudā*) and leaders of people of taqwā (*qādatul hudā*). To all of them we say salām and plead for Divine forgiveness and pleasure (*maghfirah* and *ridhwān*).

Importance of having a guide

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ

Q 29:69 *As for those who strive in Us, We shall guide them to Our ways.* Struggling to have a guide & teacher is key to achieving guidance.

Imam al-Sadiq (a) was asked about Quranic verse 5:32 –

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ

and whoever saves a life is as though he had saved all mankind, he said it means: whoever takes it [i.e. a person soul] out of error and into guidance is as if he has revived it. And whoever takes it out from guidance into error is as if he has killed it (Scale of Wisdom, H. 6354).

The Holy Prophet (s) advised to Amīrul Mu'minīn (a): *O Ali, do not fight anyone without [first] inviting them [to Islam]. By Allah, if Allah were to guide a person through your hands, is better for you than everything that the sun rises and sets on, you will have his allegiance O Ali (Ibid, H. 6356)*

Passage No. 3 from Du'ā 4

اللَّهُمَّ وَأَصْحَابُ مُحَمَّدٍ خَاصَّةً الَّذِينَ أَحْسَنُوا الصَّحَابَةَ وَالَّذِينَ أَبْلَوْا
الْبَلَاءَ الْحَسَنَ فِي نَصْرِهِ، وَكَانَفُوهُ، وَأَسْرَعُوا إِلَى وِفَادَتِهِ، وَسَابَقُوا إِلَى
دَعْوَتِهِ، وَاسْتَجَابُوا لَهُ حَيْثُ أَسْمَعَهُمْ حُجَّةَ رَسُولَاتِهِ

Chittick: O God, and as for the Companions of Muhammad specifically, those who did well in companionship, who stood the good test in helping him, responded to him when he made them hear his messages' argument,

Notes on passage No. 3

Muhani: O Lord! Bless the companions of Muhammad, in particular, (Bless) those who were good companions of his. (Bless) those who fought bravely in his cause and helped him, supported his mission, promptly advanced at his call, answered it as soon as he made them listen to the arguments in support of his message,

Interestingly, the Imam categorizes the companions and prays especially for those who did well in their companionship and support of the Prophetic mission. This is the fundamental difference between Sunni and Shi'ī Muslims in their respect and reverence for the Prophet's companions.

Not all the sahaba were same

The Shi'a do not ascribe to the belief that one should blindly follow and respect an individual because he benefited from Rasūlullāh's blessed company; we deem adherence and respect to be based on what we learn about them from the Qur'an, Sunnah and history. The 14th century, Sunni scholar, Wahidu'z Zaman explains the point: "Those deserving of the title 'Sahaba' are those that bore love and respect of Rasūlullāh (s) and his Ahlul Bayt (a). The title 'Sahaba' does not [apply to all]; we shall cite an example: 'A King has some servants, on account of their love for their king they also love one another. Then one of the servants rebels against the King, he kills the Kings family, relations and friends, and becomes their enemy. In light of such facts should we STILL love the servant, on the sole basis that he was the kings servant?'" *Anwaru 'l-lughab 14:20.*

The Shi'a on the Sahaba

Our belief is best stated in the Imam's Du'a for Tuesday

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ، وَتَمَامِ عِدَّةِ الْمُرْسَلِينَ، وَعَلَى آلِهِ الطَّيِّبِينَ
الطَّاهِرِينَ، وَأَصْحَابِهِ الْمُتَجَبِّينَ

O Allah, bless: Muhammad – the Seal of the Prophets and with whom the Messengers reached completion; his Family – the pure; and his companions – the distinguished and the select.

Sh. Abdillāhi Nasser to Sunnis on Voice of Kenya, Nairobi, 1979c.

Sayyid Sharaf al-Din al-Musawi in *Al-Muraji'at*.

Whoever researches our view with regard to the *sahāba* will find it the most moderate of views. We neither go to extremes in this regard as the *ghulāt* have done, labelling them all as apostates, nor do we go to extremes in accepting them as trusted authorities as most [Sunni] Muslims have done. Those who attribute their perfection, as well as those who go to the opposite extreme and label them as apostates, are all in the same box.

Passage No. 4 from Du'ā 4

وَفَارَقُوا الْأَزْوَاجَ وَالْأَوْلَادَ فِي إِظْهَارِ كَلِمَتِهِ، وَقَاتَلُوا الْآبَاءَ وَالْأَبْنَاءَ
فِي تَثْبِيتِ نُبُوتِهِ، وَانْتَصَرُوا بِهِ

Chittick: and [they] separated from mates and children in manifesting his word, fought against fathers and sons in strengthening his prophecy, and through him gained victory;

Muhani: [they] parted from their wives and offspring in proclaiming his word, fought with (their) fathers and sons in confirming his apostolic office and thereby supported him.

Notes on passage 4 from Du'ā 4

The Prophet (s) stayed in the house of Abu Ayyub Ansari. Initially HP was accommodated on the ground floor & AA occupied the top floor. But later he requested, “O Rasūlullāh, it is unbecoming that you stay below, while we occupy the top storey.” One night upon returning after the victory in Khaybar, AA stayed awake the entire night guarding the tent of the HP. In the morning HP asked: *Who is out there?* “It’s me, AA,” came the reply. HP said twice: *May Allah exhibit mercy upon you!*

To Abu Dharr on trip to Tabuk, the Prophet said: *May Allah bless Abu Dharr! He walks alone, dies alone, and will be resurrected alone.*

To Ammar’s family: *The family of Yasir! Be patient and remain steadfast, for undoubtedly Paradise is your abode.*

Battle of Badr breaks relations

Army of the Unbelievers-----Army of the Believers

Father – ‘Utba bin Rabia -----**Son** - Abu Hazifa bin ‘Utba

Son – ‘Abdur-rahman b. Abi Bakr-----**Father** - Abu Bakr bin Quhafa

Father - Abdullah bin Ibn Jarrah-----**Son** - Abu Ubaida Ibn al-Jarrah

Uncle - Umair bin Usman-----**Nephew**- ‘Talha' bin Ubaidullah

Brother - Abbah b. Abdulmutallib----**Brother** - Hamza b. AbMuttalib

Brother - Aqil bin Abi Talib-----**Brother** - Ali bin Abi Talib

Brother - Waleed bin Utba-----**Brother** - Abu Hazifa bin Utba

Brother - Abu Aziz bin Umayr-----**Brother** - Mu'sab bin Umayr

Brother - Abu Jahl bin Hashaam-----**Brother** Aiyash bin

Abi Rabia

Mat Uncle - A'ashi bin Hashim bin Mughiayrah---**Nephew** - Umar

Ibn Khattab

Son-in-Law - Abul Aas bin Rabee'-----**Father-in-Law** –

Holy Prophet (s)

Ponder over this!

My son, daughter, niece, nephew, other relatives and friends openly commit sins and defy Islamic principles & values. Should we abandon them? Or should we continue to have relations with them for how can a parent abandon a child who 'only' does what s/he feels like doing it and is attached to it or has been influenced by it?

References

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