



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ALI 466: Review of Du'ā No. 6
From *Sahīfa Sajjādiyya*

SESSION 1:

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ عِنْدَ الصَّبَاحِ وَالْمَسَاءِ

His Supplication for Morning and Evening
Saturday April 6, 2019.

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/saheefa-al-kamilah-the-perfect-epistle-by-a-h-sheriff/>

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>

Sayyid Saeed Akhtar Rizvi, “The Illustrious Imamate period of Imam Zaynul ‘Ābidīn,” found online at:

www.al-islam.org/al-serat/Illustrious.htm

Intro to Du'ā 6 from *Sahīfa*

This is an interesting supplication where in Imam Ali Zaynul 'Ābidīn (a) is discussing about the creation of day and night, their functions and what are we expected to do during daytime and at night. Day begins at sunrise or at dawn and ends at sunset. Night begins after sunset or when darkness appears, i.e. at Maghrib time. Let us explore the gems from the Ahlul Bayt (a) on Divine blessing that we receive every day and night.

Du'ā 6 in *Sahīfa* -passages 1 & 2

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ بِقُوَّتِهِ * وَمَيَّزَ بَيْنَهُمَا بِقُدْرَتِهِ

Chittick: 1. Praise belongs to Allah, who created night and day through His strength, 2. Set them apart through His power,

Muhani: 1. All praise be to Allah Who created night and day with His Power, 2. Distinguished between them with His might.

Notes: Daily we notice day followed by night which again changes to day. We should know that it's not a simple phenomenon, but Allah through His *quwwat* and *qudrat* has created them and separated them clearly. In Q 21:30, it says: *Have the faithless not regarded that the heavens and the earth were interwoven [with darkness] and We unraveled them [by displaying light in them]* (Riyad, v. 2, p.184). So, praise Him. In Q 3:190 we read: *Indeed in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess intellect* (إن في خلق السماوات والأرض واختلاف الليل والنهار، آيات لأولى الألباب)

Du'ā 6 in *Sahīfa* –passage 3

وَجَعَلَ لِكُلِّ وَاحِدٍ مِنْهُمَا حَدًّا مَحْدُودًا، وَأَمَدًا مَمْدُودًا

Chittick: 3. *And appointed for each a determined limit and a drawn-out period.*

Muhani: 3. *And fixed for each of them a well-defined limit and length of duration.*

Notes: For both day and night Allah ‘*azza wa-jall* has fixed a determined limit and the length of duration. This way we can have clear timings for prayers and also plan our activities accordingly. When day time begins it continues till sunset. Then the night begins till sunrise. We do not find night appearing within the day nor the day during night. A day is always of 24 hours, without increase or decrease; if night decreases then day increases & vice versa.

The words (وَأَمَدًا مَمْدُودًا) may be alluding that the length of the day and the night are not fixed, say to 12 hours, but vary with seasons and locations on the earth.

Du'ā 6 in *Sahīfa* –passage 4

يُولِجُ كُلَّ وَاحِدٍ مِنْهُمَا فِي صَاحِبِهِ، وَيُولِجُ صَاحِبَهُ فِيهِ بِتَقْدِيرٍ مِنْهُ لِلْعِبَادِ فِيمَا
يَعْزُدُ وَهُمْ بِهِ، وَيُنْشِئُهُمْ عَلَيْهِ

Chittick: 4. *He makes each of the two enter into its companion, and makes its companion enter into it, as an ordainment from Him for His servants in that through which He feeds them and with which He makes them grow.*

Muhani: 4. *He causes the one to enter into the other, and gives to each a measurement suitable for the nourishment and growth of His creatures.*

In *Āyat al-Mulk* (Q 3:26 & 27) we are asked to: *Say, Allah, Master of all sovereignty . . . You make night pass into day and You make the day pass into the night . . . Allah does all these with His absolute power and smoothly for the nourishment and growth of His servants.* *Ayt Mulk* is one of the verses to be recited as part of the ta'qibat of all prayers. Question: which are other verses?

Du'ā 6 in *Sahīfa* –passage 5

فَخَلَقَ لَهُمُ اللَّيْلَ لِيَسْكُنُوا فِيهِ مِنْ حَرَكَاتِ التَّعَبِ وَنَهَضَاتِ النَّصَبِ،
وَجَعَلَهُ لِبَاسًا لِيَلْبَسُوا مِنْ رَاحَتِهِ وَمَنَامِهِ، فَيَكُونَ ذَلِكَ لَهُمْ جَمَامًا وَقُوَّةً،
وَلِيَنَالُوا بِهِ لَذَّةً وَشَهْوَةً

Chittick: 5. He created for them the night, that they might rest in it (Q 10:67) from tiring movements and wearisome exertions and He made it a garment for them that they might be clothed in its ease and its sleep, that it might be for them refreshment and strength, that they might reach therein pleasure and passion.

Muhani: 5. He has, therefore, created for them the night that they may rest in it from the work that is wearisome and from movements that produce pain. He has made a covering for their comfort and sleep, so that they may be refreshed and strengthened and thereby obtain pleasure and a renewal of appetite.

هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾

10:67 It is He who made the night for you, that you may rest in it, and the day to provide visibility. There are indeed signs in that for people who listen.

Notes on *Sahifa* passage 6:5

The Imam (a) states the functions of the night (i) to rest in it after tiredness and exhaustion – it is healthier to rest at night & work in the day time and not the reverse; (ii) to have a good sleep after which a person is fresh and has strength to continue with life, (iii) to have the pleasure of fulfilling the legal passion of spousal relation.

Know that resting at night is also mentioned in Q 40:61

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾

It is Allah who made the night for you, that you may rest in it, and the day to provide visibility. Indeed Allah is gracious to mankind, but most people do not give thanks. It is from Divine Grace that we have night for resting.

Although resting in the day is possible but it is not meant for it (Riyad, 2:194). In Q 25:47 it says: *It is He made for you the night as a covering and sleep for rest and He made the day a recall to life.*

Du'ā 6 in *Sahīfa* – passage 6

وَخَلَقَ لَهُمُ النَّهَارَ مُبْصِراً لِيَبْتَغُوا فِيهِ مِنْ فَضْلِهِ، وَلِيَتَسَبَّبُوا إِلَى رِزْقِهِ، وَيَسْرَحُوا فِي
أَرْضِهِ، طَلَباً لِمَا فِيهِ نَيْلُ الْعَاجِلِ مِنْ دُنْيَاهُمْ، وَدَرْكُ الْآجِلِ فِي أُخْرَاهُمْ

Chittick: 6. He created for them the daytime, giving sight that they might seek within it of His bounty (Q17:12). Find the means to His provision, and roam freely in His earth, searching for that through which to attain the immediate in their life in this world and to achieve the deferred in their life to come.

Muhani: 6. He created for them the day which is full of light, that they may therein seek His Grace. (That they may) find means of sustenance provided by Him and walk about in His earth, searching for that which will yield comfort in this life and blessings in the life to come.

Allah has made the day having the visibility (*mubsiran*) so we may seek the provision from His Bounties and Grace and travel around freely. Through this one can obtain both the worldly things and for the Hereafter. Question: How can you get provision for *al-akhira* in the bright day?

Du'ā 6 in *Sahīfa* –passage 7

بِكُلِّ ذَلِكَ يُصْلِحُ شَأْنَهُمْ، وَيَبْلُو أَعْمَالَهُمْ، وَيَنْظُرُ كَيْفَ هُمْ فِي أَوْقَاتِ طَاعَتِهِ، وَمَنَازِلِ فُرُوضِهِ، وَمَوَاقِعِ أَحْكَامِهِ، لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا، وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

Chittick: 7. *Through all of this He sets right their situation, tries their records, and watches their state in the times for obeying Him, the waystations of His obligations, and the places of His ordinances, that He may repay those who do evil with what they have done and repay those who do good with goodness*

Muhani: 7. *By this means He improves the condition of mankind, tests their deeds, watches their behavior at times of worship, in places of devotion, and on occasions of performance of His Commands in order that He may punish those who do wrong and handsomely reward those who do right (Q 53:31).*

A clear indication that the Divine bounties which we receive daily entail accounting followed by either reward or punishment. This is the central message of the Holy Quran to both the human and jinn. It is an unfortunate thing that we often waste the most valuable thing in the life, and that is time which is part of the day & night.

Du'ā 6 in *Sahīfa* –passage 8

اللَّهُمَّ فَلكَ الْحَمْدُ عَلَى مَا فَلَقْتَ لَنَا مِنَ الْإِصْبَاحِ وَمَتَّعْتَنَا بِهِ مِنْ ضَوْءِ النَّهَارِ،
وَبَصَّرْتَنَا مِنْ مَطَالِبِ الْأَقْوَاتِ وَوَقَيْتَنَا فِيهِ مِنْ طَوَارِقِ الْآفَاتِ

Chittick: 8. O Allah, to You belongs praise for the sky You have split into dawn for us, giving us to enjoy thereby the brightness of daytime, showing us sought-after nourishments, and protecting us from the striking of blights.

Muhani: 8. O Allah, therefore, all praise is due to You because You have created for us the daybreak, provided us with the light of day, directed us to places for obtaining sustenance and protected us from the approach of calamities.

After mentioning various bounties that we get from Allah, the Imam now talks directly to God beautifully: اللَّهُمَّ فَلكَ الْحَمْدُ O Allah, all praise belongs to You. And then the Imam lists the blessings of daybreak from night, the brightness of daytime, being led to places of sustenance and protection from accidents in brightness of the day. Imagine if we were to obtain our provision in the darkness of night, even after using the advanced technology?

Du'ā 6 in *Sahīfa* – passage 9

أَصْبَحْنَا وَأَصْبَحَتِ الْأَشْيَاءُ كُلُّهَا بِجُمْلَتِهَا لَكَ سَمَاوُهَا وَأَرْضُهَا، وَمَا بَثَّتَ فِي كُلِّ وَاحِدٍ مِنْهُمَا، سَاكِنُهُ وَمُتَحَرِّكُهُ وَمُقِيمُهُ وَشَاخِصُهُ وَمَا عَلَا فِي الْهَوَاءِ وَمَا كَنَّ تَحْتَ الثَّرَى

Chittick: 9. *In the morning we and all things, every one, rise for You, the heaven and the earth, and what You have scattered in each, the still and the moving, the resident and the journeying, what towers up in the air and what hides under the ground.*

Muhani: 9. *We and all things wholly belong to You. The heavens and the earth are Yours. Whatever You have scattered in them, resting things and moving things, whatever soars in the air and whatever is hidden under the ground.*

Subhānallāh, see the Divine system: all of us who possess the understanding and all things – who may not possess comprehension, begin the day for Allah. How can we then ignore praying to Allah upon waking up through *tasbih*, *tabajjud*, Du'ā and salat? The Holy Prophet (s) used to go to sajdah upon waking up and say: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي وَإِلَيْهِ النُّشُورُ.

Du'ā 6 in *Sahīfa* –passages 10 & 11

أَصْبَحْنَا فِي قَبْضَتِكَ يَحْوِينَا مُلْكُكَ وَ سُلْطَانُكَ، وَتَضُمُّنَا مَشِيَّتِكَ، وَنَتَصَرَّفُ عَنْ
أَمْرِكَ، وَنَتَقَلَّبُ فِي تَدْبِيرِكَ * لَيْسَ لَنَا مِنَ الْأَمْرِ إِلَّا مَا قَضَيْتَ، وَلَا مِنَ الْخَيْرِ إِلَّا
مَا أَعْطَيْتَ

Chittick: 10. *We rise in the morning in Your grasp: Your kingdom and authority contain us and Your will embraces us. We move about by Your command and turn this way and that through Your governing. 11. We own nothing of the affair except what You have decreed and nothing of the good except what You have given.*

Muhani: 10. *We have come under Your Power. Your Kingdom and Your Authority are all around us and dependent upon Your Providence. We act in accordance with Your Commands and are changed according to Your Plans. 11. There is nothing at our disposal but that which You have ordained upon us. There is no good thing but that You have graciously bestowed upon us.*

Du'ā 6 in *Sahīfa* –passage 12

وَهَذَا يَوْمٌ حَادِثٌ جَدِيدٌ وَهُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ،
إِنْ أَحْسَنَّا وَدَعْنَا بِحَمْدٍ، وَإِنْ أَسَأْنَا فَارَقْنَا بِذِمِّ

Chittick:12. *This is a fresh, new day, over us a ready witness. If we do good, it will take leave from us with praise, and if we do evil, it will pare from us in blame.*

Muhani: 12. *This is a day, new and fresh, and it is a present witness of what we do. If we have done good, it will praise us on the departure. If we have done evil, it will leave us with contempt.*

Notes on *Sahīfa* passage 6:x

Notes on *Sahīfa* passage 6:x

Du'ā 6 in *Sahīfa* -passage

Du'ā 6 in *Sahīfa* -passage

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