

Explanation of Du‘ā 02 from the *Sahīfa* on **Salawāt on the Prophet and his family**<sup>1</sup>

Translation by Dr. William C. Chittick	Translation by Ahmad Ali Muhani	Text of the Du‘ā in Arabic
<i>Blessing upon Muhammad and his Household</i>	<i>Invoking Divine Blessings the Messenger and his family</i>	فِي الصَّلَاةِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
<p>Salawāt is plural of salāt; it means praying, sending blessings and benedictions. In Q 33:56 we read: <i>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.</i> This frequently cited verse is among the most important in the Quran for understanding the place of the Prophet in Islam . . . God’s <i>salah</i> is loving Mercy and that of the angels is seeking forgiveness and the Salah from people is supplication. After the revelation of the verse, the companions asked the Prophet, “we know how to give you greetings of peace, but how do we invoke blessings upon you?” To which he answered, “O God! Bless Muhammad and the family of Muhammad as You have blessed Abraham and the family of Abraham. And shower grace upon Muhammad and upon the family of Muhammad as You showered grace upon Abraham and upon the family of Abraham in all the worlds. Truly You are Praised, Glorious” (<i>The Study Quran</i>, p. 1036). 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 (Riyād, 1:420). All Shī‘ī Muslims scholars believe that it obligatory to invoke blessings on the Prophet in the tashshahud of salāt. Sunni Imam al-Shāfi‘ī, said in his ode: if loving the family of Muhammad is considered a rāfidī (pejorative title given to the Shī‘ī Muslims) then let the world witness that I am indeed a rāfidī.</p>		
<p>1. Praise belongs to God who was kind to us through Muhammad (God bless him and his Household) to the exclusion of past communities and bygone generations, displaying thereby His power, which nothing can render incapable, though it be great, and nothing can escape, though it be subtle.</p>	<p>1. Praise be to God, who favored us with Muhammad, may the peace and mercy of God be upon him and his Āl (family), in preference to the past nations and bygone centuries, with His Power which fails in nothing, however great, and from which nothing escapes, however small it be.</p>	<p>(1) وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا بِمُحَمَّدٍ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دُونَ الْأُمَمِ الْمَاضِيَةِ وَالْقُرُونِ السَّالِفَةِ، بِقُدْرَتِهِ الَّتِي لَا تَعْجِزُ عَنْ شَيْءٍ وَإِنْ عَظُمَ، وَلَا يَفُوتُهَا شَيْءٌ وَإِنْ لَطْفَ .</p>
<p>It begins with ‘wa’ (i.e. and) because amongst all the bounties that the Imam would like to thank Allah is sending of Prophet Muhammad (s). The first sentence is similar to what we find in Q 3:164 where Allah says: <i>Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves</i>, except that in the verse Muhammad is referred to as a Messenger (rasūl) and in the Du‘ā he is referred to as a Prophet (nabī). The Imam invokes Divine blessings (<i>salawāt</i>) on the Prophet and his family – a practice which</p>		

<sup>1</sup> Explanatory notes prepared by H. Kassamali for ALI 381 January 2017

<p>unfortunately many Muslims have discontinued. It was a special favor on this ummah that Allah preferred it over past nations and people. Commissioning Prophet Muhammad required the great Divine Power (<i>qudrab</i>) which nothing can frustrate, and from which nothing can escape however small or subtle it may be. To be part of Prophet's ummah is better than to be follower any other previous prophet. We have been asked to thank Allah for 4 blessing every morning. One of them is being part of the ummah of Prophet Muhammad (s). So we say regularly: <i>اَلْحَمْدُ لِلّٰهِ الَّذِي جَعَلَنِي مِنْ اُمَّةٍ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ</i>. Question: what are the other three blessings?</p>		
<p>2. He sealed through us all He created, appointed us witnesses over those who deny and increased us by His kindness over those who are few.</p>	<p>2. So He made us the final ones among all His creatures and appointed us witnesses against those who denied Him. By His Grace, He multiplied us over those that were few.</p>	<p>(2) فَخْتَمَ بِنَا عَلَى جَمِيعِ مَنْ دَرَأَ، وَجَعَلَنَا شُهَدَاءَ عَلَى مَنْ جَحَدَ، وَكَثَّرَنَا بِمِنِّهِ عَلَى مَنْ قَلَّ</p>
<p>Allah (swt) created us at the end of His creations which enabled us to witness the outcome of those who belied, challenged and denied the previous prophets. We have with us so many interesting and lesson deriving examples to learn and change from the events and stories of the Past prophets. Allah says in the Quran. See for example Q 11:49, 12:109; 30:9, 42. Imam Ali (a) wrote to Hārith al-Hamdānī: <i>Take lessons for the present condition of this world from the past condition, because it's one phase resembles the other, its end is to meet its beginning, and the whole of it is to change and depart.</i> (Nahj, Letter 69)</p>		
<p>3. O God, bless Muhammad, entrusted by You with Your revelation, distinguished by You among Your creatures, devoted to You among Your servants, the imam of mercy, the leader of good, the key to blessing,</p>	<p>3. Therefore O God, bless Muhammad and the descendants of Muhammad, the trustee of Your Inspiration, the elect of Your creatures, the chosen one from Your servants, the master of grace, the leader of goodness, the key of affluence,</p>	<p>(3) اَللّٰهُمَّ فَصِّلْ عَلٰى مُحَمَّدٍ اَمِيْنِكَ عَلٰى وَحْيِكَ، وَنَجِيْبِكَ مِنْ خَلْقِكَ، وَصَفِيِّكَ مِنْ عِبَادِكَ، اِمَامِ الرَّحْمَةِ، وَقَائِدِ الْخَيْرِ، وَمِفْتَاحِ الْبَرَكَاتِ</p>
<p>So as to thank Allah for being part of the Prophetic ummah, Imam al-Sajjad (a) sends salawāt on the Prophet and his family. This shows that sending salawāt is both way of thanking Allah and an invocation of increasing Divine blessings on the Prophet, his family as well as his nation. Now the Imam enumerates the great qualities of Prophet Muhammad (s). (1) He was trustful regarding Divine revelation; that is why all Muslims believe that the Holy Quran is the verbatim word of Allah – nothing has been missed out, nor has the Prophet added anything from himself. When the revelation was stopped for some time, the enemy gloated over it and used to say that his God is upset with him. The Prophet still did not add anything from himself, instead he waited until Allah responded to the propaganda by revealing: <i>By the morning brightness, by the night when it is calm! Your Lord has neither forsaken you, nor is He displeased with you</i> (Q 94: 1-3). (2) Prophet Muhammad was a distinguished and select from His creation. Although he was a human being, but he possessed great and unmatched qualities, the like of which has never been witnessed. 'Allāmah Tabātabā'ī states in his book <i>Sunan an-Nabi</i>, "Indeed,</p>		

following in his (i.e. Prophet Muhammad) footsteps and adopting his traits is the true perfection and final goal and it is this that one can achieve success in this world and the next” (p. vii). (3) Chosen due to his devotion from among the servants of God. (4) The imam of mercy who was sent as *mercy to all the worlds* (Q 21:107). Also, Allah delayed the punishment of those who belied the Prophet till there death as He says in Q 8:33: *But Allah will not punish them while you are in their midst* (Riyād, 1:458) (5) The leader of the good and virtue who should be followed in all aspects of life style for he is the *best model and exemplar for those who look forward to Allah and the Last Day* (Q 33:21). (6) The key to Divine blessings. Even as a child he attracted God’s blessings and bounties. We read in the books of Sīrah, “from the very day he entered Halima’s house, good fortune and blessings entered with him. Her life, which had been filled with poverty and destitution, suddenly changed into a happy and prosperous one. The pale faces of Halima and her children became rosy and full of life. Her dry breasts swelled with milk, and the pasture of the sheep and camels of the region turned fresh and green (*A Glance at the Life of the Holy Prophet of Islam*, p. 21).

Question from the participant: If Allah chose the Prophet amongst his servants, then that is not considered as a fadhīlat (merits) for the Prophet? Answer: Allah gives millions of Muslims opportunity to perform Hajj. But how many can claim that they performed the hajj in the way that would be pleasing to the Creator? Prophet Muhammad was chosen by Allah, but he treaded the required path throughout his life never swerving even a little despite all the challenges.

4. who wearied his soul for Your affairs,	4. As he dedicated himself to Your work,	4) كَمَا نَصَبَ لِأَمْرِكَ نَفْسَهُ
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So invoke blessings on the Prophet (s), for he was fully dedicated when serving his mission of promoting Islam, similar to what Quran instructs us to, ‘Remember Him as He has guided you’ (Q 2:198). 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.

5. exposed his body to detested things for Your sake,	5. Laid down his body to suffer	5) وَعَرَّضَ فِيكَ لِلْمَكْرُوهِ بَدَنَهُ
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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 Makkah, 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). 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’ that the Prophet experienced, have a look at the books of sīrah. 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 in the valley of Banu Hāshim for years – depriving them from any transactions, marriage, talking until they would have died hungry. So much that some of the people used to have compassion on them and smuggle a few dates to them secretly. Then the enemy wished to harm them, and persecuted his companions with hunger and keeping them tied in scorching sun, and exiling them

to Habash. The Prophet himself often took refuge with the (tribe of) Thaḳīb, Banū ‘Āmir and Rabīah al-Fars. Then they syndicated on killing the Prophet which made him flee at night and take refuge with the Aws and the Khazraj in Madinah. Then they continued series of battles against Muslims for years, until Allah helped them and gave them victory.		
6. showed open enmity toward his next of kin by summoning to You,	6 faced animosity from his relatives when calling (them) towards Yourself,	(6) وَكَاشَفَ فِي الدُّعَاءِ إِلَيْكَ حَامَتَهُ
So dear was Islam and its message of inviting toward Tawhīd, that the Prophet readily accepted all hostilities from his own relatives in the process. His near ones will often desert him. “His uncle Abu Lahab followed him 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.’” ( <i>A Glance at the Life of the Holy Prophet of Islam</i> , p. 71).		
7. fought against his family for Your good pleasure,	7. Fought for Your satisfaction against his tribe,	(7) وَحَارَبَ فِي رِضَاكَ أُسْرَتَهُ
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).		
8. cut the ties of the womb in giving life to Your religion,	8. Cut-off relations with blood relations to revive Your religion,	(8) وَقَطَعَ فِي إِحْيَاءِ دِينِكَ رَحْمَهُ
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, “ <i>So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?</i> ” (Q 47:22; Riyād 1:465).		
9. sent far those close because of their denial,	9. Drove away those that were near (in relation) on account of their denial of You.	(9) وَأَقْصَى الْأَذْنِينَ عَلَى جُحُودِهِمْ
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” ( <i>Pearls of Wisdom</i> , p.13).		
10. brought near those far because of their response to You,	10. Brought near those who were far due their responding to You	(10) وَقَرَّبَ الْأَقْصَيْنِ عَلَى اسْتِجَابَتِهِمْ لَكَ
Amīr al Mu’minīn (a) says that the Prophet, “fought along with those who obeyed him against those who refused to obey him” ( <i>The Saying and Wisdom of Imam Ali</i> , p. 13). Story of Abu Dharr at the time of Tabuk expedition and how he refused to take water before the Prophet ( <i>Pearls of Wisdom</i> , 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 storey; it would be more appropriate if you were to move to the top;” the Prophet agreed ( <i>Anecdotes for Reflection</i> , Part 1, p. 18).		
11. showed friendship to the most distant for Your sake,	11. He made friends with strangers for Your sake	(11) وَوَالِي فِيكَ الْأَبْعَدِينَ
The Prophet (s) said about Salman, the Persian, “ <i>Salam is from us, the Ahlul Bayt</i> ” (سلمان منا أهل البيت). Faith has ten ranks and Salman was on its tenth rank. The Prophet said, “ <i>Whenever Jibra’il would descend, he would, on behalf of God say: Convey my salutation to Salman</i> ”. Abu Dharr’s amazement at witnessing Salman’s abilities ( <i>Anecdotes for Reflection</i> , 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, “ <i>When I enter Paradise, I shall hear your footsteps ahead of me, as you walk on its lush-green ground.</i> ” ( <i>Anecdotes for Reflection</i> , 2:65)		
12. displayed enmity toward the nearest for Your sake,	12. And grew hostile to those that were near.	(12) وَعَادَى فِيكَ الْأَقْرَبِينَ
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: <i>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.</i> Abū Lahab’s wife Umm Jamīl bint Harb was a full supporter of his position. ( <i>The Study Quran</i> , pp. 1575-76). Imam al-Sādiq (a): <p style="text-align: center;">من لم يحب على الدين ولم يبغض على الدين فلا دين له</p> <i>One who does not love for the sake of the religion and does not hate for the sake of religion, then he has no religion</i> ( <i>Riyād</i> , 1:468, taken from <i>al-Kāfi</i> 2:127)		
13. made his soul persevere in delivering Your message,	13. He let himself suffer in proclaiming Your message,	(13) وَأَذَابَ نَفْسَهُ فِي تَبْلِيغِ رَسُولَاتِكَ
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: <i>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 never stop – until; - either Allah makes it (the religion of Allah) triumph or I die defending it.</i> [Ibn Hishām quoted in <i>The Message</i> by Ayt. Subhani]. Also see Nahj, sermon 185		
14. tired it in summoning to Your creed,	14. And vigorously exerted himself in inviting others to Your religion	(14) وَأَتْعَبَهَا بِالدُّعَاءِ إِلَى مِلَّتِكَ

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. Similarly to Q 26:3 quoted under passage 4 above, Allah says to him: <i>Perhaps you would destroy yourself for their sake, should they not believe this discourse, out of grief</i> (Q 18:6). Also see 35: 8		
15. busied it in counselling those worthy of Your summons,	15. And employed himself in advising those worthy of Your Call.	(15) وَشَغَلَهَا بِالنُّصْحِ لِأَهْلِ دَعْوَتِكَ
The Prophet pursued his mission with zeal. Allah said to him: <i>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</i> (Q 6:33). See also Q 3:176, 5:41 and 35:8.		
16. 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,	16. 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	(16) وَهَاجَرَ إِلَى بِلَادِ الْعُرَبِ، وَمَحَلِّ النَّأْيِ عَنْ مَوْطِنِ رَحْلِهِ، وَمَوْضِعِ رِجْلِهِ، وَمَسْقَطِ رَأْسِهِ، وَمَأْنَسِ نَفْسِهِ، إِرَادَةً مِنْهُ لِإِعْزَازِ دِينِكَ، وَاسْتِنصَاراً عَلَى أَهْلِ الْكُفْرِ بِكَ
Makkah was the birth place of the Holy Prophet (s) and a familiar place where he, his father and forefathers lived. It also contained, Ka'bah, the House of God. 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, <i>“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”</i> (Merits of Makkah). The Prophet was saddened to leave Makkah at the time of <i>hijrah</i> (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, <i>‘Verily the One Who ordained the Quran for you shall surely bring you back to the place of return.’</i> Q 28:85 was revealed to console the Prophet with a promise that Allah will bring him back victoriously. See Riyad 1:475 & 476 for hadiths on the excellence of Makkah and reward of prayers in it. <u>Questions:</u> (i) When do Muslims recite this verse as a supplication (Du‘ā)? (ii) What does Allah say to His servants if they are persecuted and have to leave a place for another? Allah (swt) mentions the persecution that the Prophet suffered in Makkah, after losing the protection of his uncle Abū Tālib, <i>And [remember] when those who disbelieve plotted against you, to capture you, or to slay you, or to expel you. They plotted, and Allah plotted. And Allah is the best plotters</i> (Q 8:30).		

17. until what he attempted against Your enemies went well with him	17. Till what he designed concerning Your enemies was accomplished for him;	(17) حَتَّى اسْتَتَبَّ لَهُ مَا حَاوَلَ فِي أَعْدَائِكَ
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 Riyad 1: 483).		
18. And what he arranged for Your friends was accomplished.	18. And what he planned for Your friends was also achieved.	(18) وَاسْتَتَمَّ لَهُ مَا دَبَّرَ فِي أَوْلِيَائِكَ
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)		
19. He rose up against them seeking victory through Your aid, becoming strong in spite of his weakness with Your help.	19. Then, he arose against them, seeking victory with Your Assistance; strengthened, in spite of his weakness, by Your Help.	(19) فَهَدَّ إِلَيْهِمْ مُسْتَفْتِحًا بِعَوْنِكَ، وَتَقْوِيًا عَلَى ضَعْفِهِ بِنَصْرِكَ
20. He fought against them in the centre of their cities	20. He fought them in their very homes	(20) فَغَزَاهُمْ فِي عُقْرِ دِيَارِهِمْ
21. and attacked them in the midst of their dwellings,	21. And overwhelmed them in the midst of their abode	(21) وَهَجَمَ عَلَيْهِمْ فِي بُحْبُوحَةِ قَرَارِهِمْ
22. until Your command prevailed, and Your word rose up, though the idolaters were averse. (See Q 9:33 & 61:9)	22. Till Your Command was proclaimed and Your Word was exalted, adverse though the multi-theists were.	(22) حَتَّى ظَهَرَ أَمْرُكَ، وَعَلَتْ كَلِمَتُكَ، وَلَوْ كَرِهَ الْمُشْرِكُونَ
23. O God, so raise him, because of his labours for Your sake, to the highest degree of Your Garden, <sup>44</sup>	23. Therefore, exalt him, O Lord, to the highest rank in Your Paradise for his exertions in Your Cause,	(23) اللَّهُمَّ فَارْفَعُهُ بِمَا كَدَحَ فِيكَ إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ جَنَّتِكَ

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.	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.	(24) حَتَّى لَا يُسَاوَى فِي مَنْزِلَةٍ، وَلَا يُكَافَأُ فِي مَرْتَبَةٍ، وَلَا يُوَارِيهِ لَدَيْكَ مَلَكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ
25. And inform him concerning his Household the pure and his community the faithful of an excellent intercession, greater than what You have promised him! <sup>45</sup>	25. 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.	(25) وَعَرَّفَهُ فِي أَهْلِهِ الطَّاهِرِينَ وَأُمَّتِهِ الْمُؤْمِنِينَ مِنْ حُسْنِ الشَّفَاعَةِ أَجَلًا مَا وَعَدْتَهُ
26. O Keeper of promises! O Faithful to Your word! O He who changes evil deeds into manifold good deeds! <sup>46</sup> You are of bounty abounding!	26. 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.	(26) يَا نَافِذَ الْعِدَّةِ، يَا وَافِيَ الْقَوْلِ، يَا مُبَدِّلَ السَّيِّئَاتِ بِأَضْعَافِهَا مِنَ الْحَسَنَاتِ إِنَّكَ دُو الْفَضْلِ الْعَظِيمِ

**Four Blessings:** Almighty Allah should be thanked for the following four great benefits every day lest they go away

الْحَمْدُ لِلَّهِ الَّذِي عَرَّفَنِي نَفْسَهُ وَلَمْ يُجْعَلْنِي غُمِيانَ 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 يَجْعَلْ رِزْقِي فِي أَيْدِي النَّاسِ

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

الْحَمْدُ لِلَّهِ الَّذِي سَتَرَ عَلَيَّ عُيُوبِي وَذُنُوبِي وَمَنْ يَفْضَحْنِي بَيْنَ خَلَائِقِ النَّاسِ

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

Notes from Riyād al-Sālikīn

1)On p.435 & 436, very good hadith from al-Hilyat by Abu Na'im about Prophet Musa when he received Tawrat and read about a nation (ummah) with various qualities. He was informed that it refers to the ummah of Ahmad.