

Explanation of Du‘ā 04 (first 3 passages) from the *Sabīfa*: **Blessing upon the Attesters to the Messengers¹**

Translation by Dr. William C. Chittick	Translation by Ahmad Ali Muhani	Text of the Du‘ā in Arabic
<i>His Supplication in Calling down Blessings upon the Followers of, and Attesters to, the Messengers</i>	<i>One of his prayers wherein he invokes blessings on the followers of the Prophets and their supporters</i>	وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الصَّلَاةِ عَلَى أَتْبَاعِ الرُّسُلِ وَمُصَدِّقِيهِمْ
<p>This supplication is important because it includes Muslims who never saw the Holy Prophet (s) but still believed in him. This includes the present day Muslims who were born many centuries after the demise of the Prophet (s). The Prophet, peace be upon him and his progeny, once said: <i>How eager am I to meet my brothers</i>. So Abu Bakr and ‘Umar said: “Are we not your brothers? We have believed in you, and migrated with you.” The Prophet (s) said: <i>No doubt, you have believed and migrated, yet I am eager to meet my brothers</i>. Then he repeated the statement. Then he said: <i>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!</i>(<i>Al-Amāli</i> of Sh. Mufīd, p.80, H. 9)</p>		
1. O God, as for the followers of the messengers and those of the people of the earth who attested to them unseen (while the obstinate resisted them through crying lies) - they yearned for the emissaries through the realities of faith,	1. O Lord! Bless the followers of the Prophets and their followers (from among the inhabitants of the earth) in things unseen and at the time of controversy with their enemies who belied them while they are eager (to see) the Apostles with true faith	1) اللَّهُمَّ وَأَتْبَاعِ الرُّسُلِ وَمُصَدِّقُوهُمْ مِنْ أَهْلِ الْأَرْضِ بِالْعَيْبِ عِنْدَ مُعَارَضَةِ الْمُعَانِدِينَ لَهُمْ بِالتَّكْذِيبِ وَالِاشْتِيَاقِ إِلَى الْمُرْسَلِينَ بِحَقَائِقِ الْإِيمَانِ
<p>Knowing and reading about the early followers of the Holy Prophet (s) inspires the generations that follow. Study the lives of close companions like Salman, Abu Dharr, Ammar, Miqdad, etc. It is important to know the life and practices (<i>sīrah</i>) of the early followers of the Prophet. Then there were those living on this earth who verified the truth of the followers without even having seen them (<i>musaddiqubum minal-ardhi bil-ghyab</i>). <i>Saddaqa</i> (صَدَّقَ) = he verified. Allah ‘<i>azīza wa-jall</i> (Mighty & Majestic) says about the Holy Prophet (s): (جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ) <i>He came with truth and confirmed the earlier messengers</i> (Q 37:37). The later-day followers were eager and</p>		

¹ Explanatory notes prepared by H. Kassamali for ALI 413 September 2017

<p>yearned to believe and follow the messengers due to their deep faith. In Du‘ā al-Simāt we recite, “O Allah! Just as we were absent and didn’t witness these manifestations of Your glory, yet we believed in their truth and justice, without having been eyewitness”. In contrast there were those who belied (<i>takdhib</i>) the Prophet and heaped different accusations against the Prophet (s). They belied and rejected him by calling him bewitched man, a poet, a soothsayer (<i>kāhin</i>), a magician and a mad person. The Quran defends the Prophet (s) eagerly on many occasions: <i>When the wrongdoers say, “You would only be following a bewitched man” (17: 47); You are not, by the favor of your Lord, a soothsayer or a madman (52:29); And they argued, “Should we really abandon our gods for a mad poet?” (37: 36); And the disbelievers say of the truth when it has come to them, “this is nothing bur pure magic” (34:43); Have they not given it a thought that their companion is not insane? He is only manifest warner (7:184).</i></p>		
<p>2 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!</p>	<p>2. 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.</p>	<p>(2) فِي كُلِّ دَهْرٍ وَزَمَانٍ أَرْسَلْتُ فِيهِ رَسُولًا وَأَقَمْتُ لِأَهْلِهِ دَلِيلًا مِنْ لَدُنْ آدَمَ إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ أُمَّةٍ الْهُدَى، وَقَادَةَ أَهْلِ الثَّقَفَى، عَلَى جَمِيعِهِمْ السَّلَامَ، فَادْكُرْهُمْ مِنْكَ بِمَغْفِرَةٍ وَرِضْوَانٍ</p>
<p>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: <i>For every people there is a guide (Q 13:7)</i>. From Adam to Muhammad (s) there has been a <i>dalil</i> (a guide, a director, roadmap, and indications). Besides the Messengers, Allah also appointed imams of guidance (<i>a’immatul hudā</i>) and leaders of people of taqwā (<i>qādatul hudā</i>). To all of them we say salām and plead for Divine forgiveness and pleasure (<i>maghfirah</i> and <i>ridhwān</i>).</p>		
<p>3 O God, and as for the Companions of Muhammad specifically, those who did well in companionship, who stood the good test in helping him,</p>	<p>3. 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,</p>	<p>(3) اللَّهُمَّ وَأَصْحَابُ مُحَمَّدٍ خَاصَّةً الَّذِينَ أَحْسَنُوا الصَّحَابَةَ وَالَّذِينَ أَبْلَوْا أَلْبَاءَ الْحُسْنَى فِي نَصْرِهِ، وَكَانَفُوهُ، وَأَسْرَعُوا إِلَى وَقَادَتِهِ، وَسَابَقُوا إِلَى دَعْوَتِهِ،</p>

responded to him when he made them hear his messages' argument,	answered it as soon as he made them listen to the arguments in support of his message,	وَاسْتَجَابُوا لَهُ حَيْثُ أَسْمَعَهُمْ حُجَّةَ رِسَالَاتِهِ
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'i Muslims in their respect and reverence for the Prophet's companions.		
4 separated from mates and children in manifesting his word, fought against fathers and sons in strengthening his prophecy, and through him gained victory;	4. 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.	4) وَفَارَقُوا الْأَزْوَاجَ وَالْأَوْلَادَ فِي إِظْهَارِ كَلِمَتِهِ، وَقَاتَلُوا الْآبَاءَ وَالْأَبْنَاءَ فِي تَشْيِيتِ نُبُوتِهِ، وَأَنْتَصَرُوا بِهِ
5 those who were wrapped in affection for him, hoping for a commerce that comes not to naught in love for him;	5. (Bless) those who had a love for him, had hopes of a bargain that would never come to ruin in their affection for him.	5) وَمَنْ كَانُوا مُنْطَوِينَ عَلَى مَحَبَّتِهِ يَرْجُونَ بَحَارَةً لَنْ تَبُورَ فِي مَوَدَّتِهِ
6 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;	6. 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.	6) وَالَّذِينَ هَجَرْتَهُمُ الْعَشَائِرُ إِذْ تَعَلَّقُوا بِعُرْوَتِهِ، وَأَنْتَفَتْ مِنْهُمْ الْقَرَابَاتُ إِذْ سَكَنُوا فِي ظِلِّ قَرَابَتِهِ
7 forget not, O God, what they abandoned for Thee and in Thee, and make them pleased with Thy good pleasure for the sake of the creatures they drove to Thee while they were with Thy Messenger, summoners to Thee for Thee.	7. 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.	7) فَلَا تَنْسَ لَهُمُ اللَّهُمَّ مَا تَرَكُوا لَكَ وَفِيكَ، وَأَرْضِيهِمْ مِنْ رِضْوَانِكَ، وَبِمَا حَاشُوا الْخَلْقَ عَلَيْكَ، وَكَانُوا مَعَ رَسُولِكَ دُعَاةً لَكَ إِلَيْكَ

8 Show gratitude to them for leaving the abodes of their people for Thy 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 Thou multiplied in exalting Thy religion.	8. 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.	(8) وَأَشْكُرُهُمْ عَلَىٰ هَجْرِهِمْ فِيكَ دِيَارَ قَوْمِهِمْ، وَخُرُوجِهِمْ مِنْ سَعَةِ الْمَعَاشِ إِلَىٰ ضَيْقِهِ، وَمَنْ كَثَّرْتَ فِي إِعْزَازِ دِينِكَ مِنْ مَظْلُومِهِمْ
9 O God, and give to those who have done well in following the Companions, who say, Our Lord, forgive us and our brothers who went before us in faith, ⁶⁵ Thy best reward;	9. 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”. And (confer Your best reward on)	(9) اللَّهُمَّ وَأَوْصِلْ إِلَىٰ التَّابِعِينَ لَهُمْ بِإِحْسَانٍ، الَّذِينَ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ خَيْرَ جَزَائِكَ
10 those who went straight to the Companions’ road, sought out their course, and proceeded in their manner.	10. those who resolved to follow their direction, adopted their manner and walked in their tracks;	(10) الَّذِينَ فَصَدُوا سَمْتَهُمْ، وَتَحَرَّوْا وَجْهَتَهُمْ، وَمَضَوْا عَلَىٰ شَاكِلَتِهِمْ
11 No doubt concerning their sure insight diverted them and no uncertainty shook them from following in their tracks and being led by the guidance of their light.	11. 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,	(11) لَمْ يَتْنَبِهِمْ رَيْبٌ فِي بَصِيرَتِهِمْ، وَلَمْ يَخْتَلِجْهُمْ شَكٌّ فِي قَفْوِ آثَارِهِمْ، وَالِاتِّمَامِ هِدَايَةِ مَنَارِهِمْ
12 As their assistants and supporters, they professed their religion, gained guidance through their guidance, came to	12. While aiding and strengthening them, observing the teachings of their faith, guided by their guidance, agreeing upon	(12) مُكَانِفِينَ وَمُؤَاوِرِينَ لَهُمْ، يَدِينُونَ بِدِينِهِمْ، وَيَهْتَدُونَ

agreement with them, and never accused them in what they passed on to them.	them and not suspecting what they taught them.	هَدَيْهِمْ، يَتَّفِقُونَ عَلَيْهِمْ، وَلَا يَتَّهَمُوهُمْ فِيمَا أَدَّوْا إِلَيْهِمْ
13 O God, and bless the Followers, from this day of ours to the Day of Doom, their wives, their offspring, and those among them who obey Thee,	13. 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	(13) اللَّهُمَّ وَصَلِّ عَلَى التَّابِعِينَ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الدِّينِ وَعَلَى أَزْوَاجِهِمْ وَعَلَى ذُرِّيَّاتِهِمْ وَعَلَى مَنْ أَطَاعَكَ مِنْهُمْ
14 with a blessing through which Thou wilt preserve them from disobeying Thee, make room for them in the plots of Thy Garden, defend them from the trickery of Satan, help them in the piety in which they seek help from Thee, protect them from sudden events that come by night and day - except the events which come with good -	14. 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.	(14) صَلَاةً تَعْصِمُهُمْ بِهَا مِنْ مَعْصِيَتِكَ، وَتَفْسُخُ هُمْ فِي رِيَاضِ جَنَّتِكَ، وَتَمْنَعُهُمْ بِهَا مِنْ كَيْدِ الشَّيْطَانِ، وَتُعِينُهُمْ بِهَا عَلَى مَا اسْتَعَانُواكَ عَلَيْهِ مِنْ بَرٍّ، وَتَقِيَهُمْ طَوَارِقَ اللَّيْلِ وَالنَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ
15 and incite them to tie firmly the knot of good hope in Thee, what is with Thee, and refrain from ill thoughts [toward Thee] because of what the hands of Thy servants' hold	15. 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,	(15) وَتَبْعَتُهُمْ بِهَا عَلَى اعْتِقَادِ حُسْنِ الرَّجَاءِ لَكَ، وَالطَّمَعِ فِيمَا عِنْدَكَ وَتَرْكِ التُّهْمَةِ فِيمَا تَحْوِيهِ أَيْدِي الْعِبَادِ
16 Thus Thou mayest restore them to beseeching Thee and fearing Thee, induce them to renounce the plenty of the immediate, make them love to work	16. 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	(16) لِتَرْدَّهُمْ إِلَى الرَّغْبَةِ إِلَيْكَ وَالرَّهْبَةِ مِنْكَ، وَتَرْهَدَّهُمْ فِي سَعَةِ الْعَاجِلِ، وَتُحِبِّبَ إِلَيْهِمُ الْعَمَلَ

for the sake of the deferred and prepare for what comes after death,	them) prepare for what is after death.	لِلْآجِلِ، وَالْإِسْتِعْدَادَ لِمَا بَعْدَ الْمَوْتِ
17 make easy for them every distress that comes to them on the day when souls take leave from bodies,	17. Facilitate for them every pain that may come upon them on the day when the soul leaves the body.	17) وَهَوِّنْ عَلَيْهِمْ كُلَّ كَرْبٍ يَجِلُّ بِهِمْ يَوْمَ خُرُوجِ الْأَنْفُسِ مِنْ أَبْدَانِهَا
18 release them from that which brings about the perils of temptation and being thrown down in the Fire and staying forever within it,	18. Secure them from that wherein may occur a trial of their terrors, from torment of the Fire and eternal continuance therein.	18) وَتُعَافِيهِمْ مِمَّا تَقَعُ بِهِ الْفِتْنَةُ مِنْ مَحْدُورَاتِهَا، وَكِبَّةِ النَّارِ وَطُولِ الْخُلُودِ فِيهَا
19 and take them to security, the resting place of the godfearing	19. Remove them to the peace of the resting place of those who guard against evil.	19) وَنُصَبِّرْهُمْ إِلَى أَمْنٍ مِنْ مَقِيلِ الْمُتَّقِينَ