

Explanation of Du‘ā 05 in the *Sabīfa* for himself and those under his Guardianship¹

Translation by Dr. William C. Chittick	Translation by Ahmad Ali Muhani	Text of the Du‘ā in Arabic
<i>His Supplication for himself and the People under his Guardianship</i>	<i>One of his prayers for himself and his followers</i>	وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِنَفْسِهِ وَلِأَهْلِ وَوَلَايَتِهِ
This is an important supplication because Imam al-Sajjad (a) prays for himself, his family and for his Shi‘ahs as they were under his guardianship (wilāyah). Our present Imam al-Mahdī (af) must also be praying similarly for us.		
1. O He the wonders of whose mightiness will never end! Bless Muhammad and his Household and prevent us from deviation concerning Your mightiness!	1. O You, the wonders of Whose glory are never exhausted, bless Muhammad and his Āl (family) and restrain us from forsaking Your Greatness.	(1) يَا مَنْ لَا تَنْقُضِي عَجَائِبَ عَظَمَتِهِ، صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ، وَأَحْجُبْنَا عَنِ الْإِلْحَادِ فِي عَظَمَتِكَ
The Du‘ā starts with the Wonders of Divine ‘ <i>azmat</i> (mightiness, greatness and enormity) which never diminishes. <i>Al-‘azīm</i> (العظيم) means ‘the supreme which is above all imperfections’ is one of the excellent names of Allah and appears several times in the Quran. In <i>Ayatul Kursī</i> we read at the end: -وَهُوَ الْعَلِيُّ الْعَظِيمُ- and He is the All-exalted, the All-supreme (Q 2:255). Before asking for anything, the Imam begins with salawāt, the importance of which was discussed in detail in Du‘ā 2. We quote one Hadith from Nahjul Balāgha: and prays that one should not stop believing and thinking about God’s might. But before this prayer, the Imam invokes for Divine blessings on Muhammad and his family. This shows the power and function of salawāt, which was covered in detail in Du‘ā No. 2. We quote here one Hadith on the importance of salawāt from Amīrul Mu‘minīn Imam Ali (a): <i>If you have a need from Allah, the Glorified, then begin by seeking Allah’s blessings on His Messenger (may Allah bless him and his family) then ask for your need, because Allah is too generous to accept one of the two requests made to Him and deny the other (Nahjul Balāgha, Saying 371).</i> Thereafter, Imam al-Sajjad prays that nothing should prevent us or blind us from concerning ourselves with Allah’s mightiness for every breath and step we take, everywhere we see, one notices the greatness of the Creator.		
2. O He the term of whose kingdom will never cease! Bless Muhammad and his Household and release our necks from Your vengeance!	2. O You, the duration of whose kingdom shall never expire, bless Muhammad and his Āl (family) and liberate our necks from Your chastisement.	(2) وَيَا مَنْ لَا تَنْتَهِي مُدَّةَ مُلْكِهِ، صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ، وَأَعْتَقَ رِقَابَنَا مِنْ نَقَمَتِكَ

¹ Explanatory notes prepared by H. Kassamali for ALI 433, January 2018.

<p>Again the style is same as in passage 1, because salawāt is mentioned after discussing unlimited term of Divine kingdom and before praying from the relief of ourselves (literally one's neck) from God's vengeance. The Almighty Allah has full control over his kingdom, as we read in the Quran says: <i>Blessed is He in whose hands is all sovereignty, and He has power over all things</i> (Q 67:1). As for the permanence of Divine quality, Imam al-Sajjād (a) said in Du'ā 1 of the <i>Sabīḥa</i>: <i>a praise whose bound has no utmost end, whose number has no reckoning, whose limit cannot be reached, whose period cannot be cut-off</i> (SS 1: 28). If this is how a quality of Allah is, then imagine how vast and unlimited must be His kingdom! Therefore, none other than God can free us from His vengeance and punishment which a servant deserves for not obeying Him or serving Him to the extent He has right over us.</p>		
<p>3. O He the treasuries of whose mercy will never be exhausted! Bless Muhammad and his Household and appoint for us a portion of Your mercy!</p>	<p>3. O You, the stores of whose mercy are never exhausted, bless Muhammad and his Āl (family) and appoint for us a share of Your Mercy.</p>	<p>(3) وَيَا مَنْ لَا تَفْنَىٰ خَزَائِنُ رَحْمَتِهِ، صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لَنَا نَصِيبًا فِي رَحْمَتِكَ</p>
<p>The Imam continues to talk about Divinity and His greatness and inserts salawāt in between before praying to benefit from that Divine quality. Here he says that the stores of Divine treasury never exhausts and prays that Allah grants us a portion from His unlimited treasury. All is All-generous in giving His treasures to His creatures. On Thursday evenings, we recite in a short beautiful Du'ā ten times saying: <i>O He Who is continuously gracious over the creatures, O He Whose hands are ever expanded in giving, O the Master of granting majestically</i>. As for men, Allah commands the Holy Prophet to Say, <i>Even if you possessed the treasures of my Lord's mercy, you would withhold them for the fear of being spent, and man is very niggardly</i> (Q 17:100).</p>		
<p>4. O He whom eyes fall short of seeing! Bless Muhammad and his Household and bring us close to Your nearness!</p>	<p>4. O You to see whom sights fail, bless Muhammad and his Āl (family) and make us nearer to Your neighborhood.</p>	<p>(4) وَيَا مَنْ تَنْقَطِعُ دُونَ رُؤْيَيْهِ الْأَبْصَارُ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ، وَأَدْنِنَا إِلَى قُرْبِكَ</p>
<p>Our sights can never and will ever be able to see God says the Imam. Earlier in Du 'ā No. 1, the Imam had said, 'Beholders' eyes fall short of seeing Him' (SS, 1:1) This is similar to Q 6:103 – <i>vision perceive Him not</i>. In Q 7:143 there is an interesting event. <i>When Moses came to Our appointed meeting and his Lord spoke to him, he said, 'My Lord, show [Yourself] to me that I may look at You!' He said, 'You shall not see Me. But look at the mountain: if it abides in its place, then you will see Me.'</i> So when his Lord disclosed Himself to the mountain, He levelled it, and Moses fell down swooning. When he recovered, he said, <i>'Immaculate are You! I turn to You in penitence, and I am the first of the faithful.'</i> Then following the pattern set above, the Imam invokes Divine blessings on Muhammad and his family, i.e. salawāt. This is followed by an invocation that may the Almighty God brings us closer to Him, i.e. closer to His mercy, kindness and favor. It could also mean that we get closer to God by obeying His commands and achieving His pleasure. In a Hadith we read, "One who nears me by a measure of one span of the hand, I get closer to him by a measure of a forearm." – من تقرب إلي شبرا تقربت إليه ذراعا (Riyād, v.2, p. 147)</p>		

5. O He before whose greatness all great things are small! Bless Muhammad and his Household and give us honor with You!	5. O You, beside whose dignity the dignity of others dwindles, bless Muhammad and his Āl (family) and dignify us in Your sight.	(5) وَيَا مَنْ تَصَغُرُ عِنْدَ خَطَرِهِ الْأَخْطَارُ، صَلِّ عَلَى مُحَمَّدٍ وآلِهِ، وَكَرِّمْنَا عَلَيْكَ.
<p><i>Khatar</i> (خَطَرٌ) means significance and gravity. There are numerous things in this world which have great significance and huge gravity. But in the presence of Allah, they are all insignificant and become dwindled says the Imam. Then he invokes salawāt and prays that the All- significant God grants us dignity and honor. And indeed we have been honored as Allah ‘<i>azza wa-jal</i> states in Q 17:70 - <i>Certainly We have honored the Children of Adam, and carried them over land and sea, and provided them with all the good things, and given them advantage over many of those We have created with a complete preference.</i> <u>Question:</u> If we are already honored per the Quranic verse, then why is the Imam praying for it?</p>		
6. O He to whom all hidden tidings are manifest! Bless Muhammad and his Household and expose us not before You!	6. O You, the secrets of matters are known to him. Bless Muhammad and his Āl (family) and do not expose us to You	(6) وَيَا مَنْ تَظْهَرُ عِنْدَهُ بَوَاطِنُ الْأَخْبَارِ، صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَلَا تَفْضَحْنَا لَدَيْكَ
<p>Nothing remains hidden from Almighty Allah (swt). He says in the Quran v. 3:5: رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ - <i>Nothing is indeed hidden from Allah in the earth or in the sky</i>; and in 14:37 we read Nabī Ibrahim saying: رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ <i>Our Lord! Indeed You know whatever we hide and whatever we disclose, and nothing is hidden from Allah on the earth or in the sky.</i> Note the Imam says that “all hidden matters are known” to Allah, because it means all hidden and as well as open things are fully known to Him (Both these verses and the point taken from Sayyid ‘Alīkhān Shirāzī’s <i>Rijād al-sālikin</i> v. 2, p. 149). After salawāt the Imam prays, ‘and do not expose us before You,’ i.e. do not put us into a situation that we lose the inherent ability to defend from the mischief and evil plots of the creation.</p>		
7. O God, remove our need for the gifts of the givers through Your gift, spare us the loneliness of those who break off through Your joining, that we may beseech no one along with Your free giving, that we may feel lonely at no one’s absence along with Your bounty!	7. O Lord, with Your Bounty, make us independent of gifts of the givers. Protect us from loneliness caused by those who sever themselves with Your connection so that, because of Your bounty, we may not incline towards anyone besides You and because of Your Favor we may not fear anybody.	(7) اللَّهُمَّ أَعْنِنَا عَنْ هَبَةِ الْوَهَّابِينَ بِهَيْبَتِكَ، وَآكْفِنَا وَحْشَةَ الْقَاطِعِينَ بِصِلَتِكَ حَتَّى لَا تَرْغَبَ إِلَى أَحَدٍ مَعَكَ بِذَلِكَ، وَلَا نَسْتَوْحِشَ مِنْ أَحَدٍ مَعَ فَضْلِكَ
<p>This passage teaches us one of the fundamental beliefs of Muslims; if we put our trust and reliance on receiving bounties and favors from Allah (swt), then we are not worried about</p>		

<p>how others treat us. There are times that we get attracted towards little gifts and favors from fellow human beings, but this should not make us oblivious from what Allah has been granting us since our existence. The Imam is praying that we should always remain needless of other people. In the Du‘ā after al-Fajr taught by Imam Muhammad al-Taqī (a) we say: <i>Sufficient for me is Allah Lord of the Worlds, sufficient for me is He Who is indeed sufficient for me, sufficient for me is He Who has always been sufficient for me, and sufficient for me is He Who has been sufficient for me since my creation.</i> Similarly, when people cut-off relations with us because we are firm on following Islam then we should not feel loneliness as long as Divine giving (<i>badhal</i>) and grace (<i>fadhil</i>) is with us. The Quran addresses Banu Israel, and to all of us – of course, ‘<i>And were it not for Allah’s grace on you and His mercy, you would surely have been among the losers</i>’ (Q 2:64). Question: How can a person know that s/he is indeed enjoying from Allah’s giving and grace?</p>		
<p>8. O God, bless Muhammad and his Household, scheme for us, not against us, devise to our benefit, not to our loss, give the turn to prevail to us, not to others!</p>	<p>8. O Lord, bless Muhammad and his Āl (family). Conspire for us; do not plot against us. Devise stratagems for us; do not devise them against us. Give us the upper hand; do not give the upper hand to any over us.</p>	<p>(8) اللَّهُمَّ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَأَلِيهِ، وَكِدْ لَنَا وَلَا تَكِدْ عَلَيْنَا، وَأَمْكُرْ لَنَا وَلَا تَمْكُرْ بِنَا، وَأَدِلْ لَنَا وَلَا تُدِلْ مِنَّا</p>
<p>This passage and another five passages below begin with salawāt. Let us look at some of the Hadiths on the significance of salawāt. Imam al-Ridhā (a): <i>O Allah! Send your blessings onto the one that Daily Prayers is honored with having the Salawāt on him.</i> It is said that, “Whoever, cannot make an atonement for his sins, then he should repeatedly send Salawāt on the Prophet and his Ahlul Bayt, for it destroys the sins thoroughly.” Someone came to Imam al-Sādiq (a) and said to him that he visited the Holy Masjid in Makkah. During his rituals he could not remember any other supplication except Salawāt. The Imam replied you had remembered the best supplication. These Hadiths are from www.duas.org/salwaat.htm. Read the entire article at this link and inshāAllah you will find it beneficial. One of the translators of the <i>Sabīfa</i>, Dr. Chittick, has endnote here saying, “The Quran often mentions God’s scheming and devising, usually in answer to the trickery and deception of the evildoers.” He then quotes from the Quran: <i>Indeed they are devising a stratagem, and I [too] am devising a stratagem</i> (Q 86:15 & 16), and <i>Then they plotted [against Jesus], and Allah also devised, and Allah is the best of devisers.</i> (Q3:54) (<i>The Psalms of Islam</i>, p. 265). Of course Allah is the best deviser of plans, plots and stratagems. So the Imam al-Sajjād here is asking God to plan and devise His schemes in favor of us and to the detriment of our enemies.</p>		
<p>9. O God, bless Muhammad and his Household, protect us from Yourself, safeguard us through Yourself, guide us to Yourself, and take us not far from Yourself! he whom You protect stays safe, he whom You guide knows,</p>	<p>9. O Lord, bless Muhammad and his Āl (family). Guard us from Your Wrath. Protect us with Your Grace. Direct us towards Yourself. Do not keep us away from You. Verily, whomever You protect is saved; whomever You direct is instructed;</p>	<p>(9) اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَأَلِيهِ، وَقِنَا مِنْكَ، وَاحْفَظْنَا بِكَ، وَاهْدِنَا إِلَيْكَ، وَلَا تُبَاعِدْنَا عَنكَ إِنَّ مَنْ تَقِيهِ يَسْلَمُ وَمَنْ</p>

and he whom You bring near Yourself takes the spoils.	whomever You place nearer to Yourself is blessed.	تَهْدِيهِ يَعْلَمُ، وَمَنْ تُقَرِّبُهُ إِلَيْكَ يَغْنَمُ
<p>Here also Dr. Chittick has an endnote saying, “God’s protecting the servant from Himself is for Him to guard him against His wrath. ‘Guidance to God’ is guidance to His mercy, while being taken ‘far from Him’ is to be subjected to wrath.” (<i>Psalms of Islam</i>, p. 265). Also this is similar to Prophetic Hadith quoted in <i>Riyād</i> (2:154) in which he says to Allah: <i>I seek refuge in You, from You</i> (أعوذ بك منك). According <i>Riyād</i> (2:156 & 157) there are four types of guidance which a person receives from his Lord: (i) the inherent ability to like what is beneficial and abhor what is harmful. The Quran refers to this when Moses responded to Pharaoh: <i>Our Lord is the One Who has given everything its creation and then guided it</i> (Q 20:50); (ii) the Intelligence to differentiate between truth and falsehood, as mentioned in verse: <i>and showed him the two paths [of good and evil]</i> (Q 90:10); (iii) the Prophet commissioned by Allah. He says: <i>As for [the people of] Thamūd, We guided them, but they preferred blindness to guidance</i> (Q 41:17); and (iv) the Highest form that enables to traverse Divine secrets reserved for the <i>awliyā</i> (close servants of Allah). It is interesting to read that the Imam says, ‘he whom You take closer to Yourself gains.’ Every time we say our prayers, we begin with a niyyat that we are seeking closeness (<i>qurb</i>) to Allah in the prayers, and the closet we get to Him is in <i>sajdah</i>. Remind yourself of this line as you say your prayers, for you will indeed be blessed as we have been promised in this passage of the Du‘ā.</p>		
10. O God, bless Muhammad and his Household and spare us the cutting edge of time’s turning changes, the evil of Satan’s snares, and the bitterness of the sovereign’s aggression!	10. O Lord, bless Muhammad and his Āl (family) and ward off the traps of the evils of time and corruption of the snares of Satan and bitterness of the ruler’s fury from us.	10) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَلِيهِ، وَاكْفِنَا حَدَّ نَوَائِبِ الرَّيْمَانِ، وَشَرَّ مَصَايِدِ الشَّيْطَانِ، وَمَرَارَةَ صَوْلَةِ السُّلْطَانِ
<p>The evils of Shaytān’s snares include worldly passions and gratifications through which he takes the human towards self-destruction. Imam al-Sādiq (a) advised ‘Abdullāh b. Jundab: <i>O Son of Jundab, the Satan has some traps with which he tricks others, so safeguard from his snares and traps.</i> So Ibn Jundab asked, ‘O son of the Messenger of Allah, what are those (satanic snares and traps)? He (a) said: <i>as for his traps is withholding doing good to brothers, and his snares include (keeping you) asleep during prayer that are made obligatory by Allah, such that they get delayed. Certainly, no worship is preferred than going to a brothers for doing good to them and visiting them. And woe to those who are negligent about their prayers, sleeping inattentively, and making a mockery of Allah and His signs.</i> [Then the Imam quoted Quranic verse]: <i>there shall be no share for them in the Hereafter and Allah will not speak to them, nor will He [so much as] look at them on the Day of Resurrection, nor will He purify them, and there is painful punishment for them</i> (Q 3:77). (<i>Riyād</i>, 2:160 taken from <i>Tuhafal ‘Uqūl</i>, p. 359).</p>		

<p>11. O God, the spared are spared only through the bounty of Your strength, so bless Muhammad and his Household and spare us! The givers give only through the bounty of Your wealth, so bless Muhammad and his Household and give to us! The guided are guided only by the light of Your face, so bless Muhammad and his Household and guide us!</p>	<p>11. O Lord, independent people attain independence because of the favor of Your Power, bless Muhammad and his Āl (family) and give us independence. And verily, the liberal do not give, save from the favor of Your Bounty which You have bestowed upon them. Therefore, bless us. O Lord, guided people are guided because of the light of Your Mercy, therefore bless Muhammad and his Āl (family).</p>	<p>(11) اللَّهُمَّ إِنَّمَا يَكْتَفِي الْمُكْتَفُونَ بِفَضْلِ قُوَّتِكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَآكِفِنَا، وَإِنَّمَا يُعْطِي الْمُعْطُونَ مِنْ فَضْلِ جَدَّتِكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَأَعْظِنَا، وَإِنَّمَا يَهْتَدِي الْمُهْتَدُونَ بِنُورِ وَجْهِكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاهْدِنَا</p>
<p>In this passage the Imam says that people can only give and share because what they have received from God and only get guided by the Light of Divine Face. Allah says in the Quran 3:73: <i>Say, Indeed [true] guidance is the guidance of Allah</i> (قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ) and <i>Whomever Allah guides is rightly guided</i> (Q 7:178). We also read in the Quran 22:74 that, <i>Indeed Allah is all-strong, all-mighty</i> (إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ). Imam asks Allah to bestow from these qualities, but only after invoking blessings on the Prophet and his family. This is one of the rare passages where salawāt has been mentioned thrice. This Du‘ā has the third largest number of salawāt; Du‘ā 48 has 21 & Du‘ā 20 has 20 salawāt. Total number of salawāt in the entire <i>Sahifa</i> is 190. Imam, in this passage, asks for (i) making us sufficient of others, (ii) bestowing us from God’s bounty and (iii) for being guided.</p>		
<p>12. O God, he whom You befriend will not be injured by the abandonment of the abandoners, he to whom You give will not be diminished by the withholding of the withholders, he whom You guide will not be misled by the misguidance of the misguiders.</p>	<p>12. O Lord, whosoever You assisted was never harassed by desertion of the deserters. Whoever You blessed, suffered no loss from those who refuse. Whoever You directed was not led astray by the misleading of those who mislead.</p>	<p>(12) اللَّهُمَّ إِنَّكَ مَنْ وَالَيْتَ لَمْ يَضُرَّهُ حِدْلَانُ الْخَاذِلِينَ، وَمَنْ أَعْطَيْتَ لَمْ يَنْقُصْهُ مَنْعُ الْمَانِعِينَ، وَمَنْ هَدَيْتَ لَمْ يُغْوِهِ إِضْلَالُ الْمُضِلِّينَ</p>
<p>Showing total and complete reliance on Allah, the Imam (a) says that if someone is befriended by Allah, then the desertion of deserters will not harm such a person. And if Allah gives him, then the deprivers can cause no loss. And he who receives Divine guidance, will not be misled by the distractions of misguiders. The Quran declares, <i>and whomever Allah guides, there is no one who lead him astray</i>” (Q 39:37). In Hadith al-Qudsi Allah says: <i>O My servants, all of you are misled except whom I guide, so seek guidance from Me</i> (Riḥyād, 2:162). The Holy Quran is replete with verses assuring the believers that if Allah wishes to</p>		

<p>help them, then no force can come in the way. We quote two verses: <i>They desire to put out the light of Allah with their mouths, but Allah is intent on perfecting His light though the faithless should be averse</i> (9:32) and <i>Should Allah visit you with some distress there is no one to remove it except Him; and should He bring you some good, then He has power over all things</i> (Q 6:17).</p>		
<p>13. So bless Muhammad and his Household, defend us from Your servants through Your might, free us from need for other than You through Your support, and make us travel the path of the Truth through Your right guidance!</p>	<p>13. Therefore, bless Muhammad and his Āl (family). With Your Glory, keep us from (seeking) assistance of Your creatures. With Your Bounty, make us independent of others than You. With Your Guidance, make us walk in the path of Truth.</p>	<p>(13) فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَأْمَنْعَنَا بِعِزِّكَ مِنْ عِبَادِكَ، وَأَغْنِنَا عَنْ غَيْرِكَ بِإِزْفَادِكَ، وَاسْأَلْكَ بِنَا سَبِيلِ الْحَقِّ بِإِزْشَادِكَ</p>
<p>This passage begins with, “so bless Muhammad and his family,” perhaps because in the earlier passage the Imam talked about the necessity of relying only on Allah’s protection and power, and this beautiful message had been practically demonstrated in the life styles of Prophet Muhammad (a) and his illustrious family. Imam al-Sajjād (a) continues the theme of entrusting everything with Allah instead of His servants and prays for sufficiency through Divine support and being guided to Truth with His guidance.</p>		
<p>14. O God, bless Muhammad and his Household and put the soundness of our hearts into the remembrance of Your mightiness, the idleness of our bodies into giving thanks for Your favour, and the flow of our tongues into the description of Your kindness!</p>	<p>14. O Lord, bless Muhammad and his Āl (family). Let the safety of our hearts be in the remembrance of Your Glory, the repose of our bodies in our gratitude for Your Favor and the speech of our tongues in praise of Your Beneficence.</p>	<p>(14) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاجْعَلْ سَلَامَةً قُلُوبِنَا فِي ذِكْرِ عَظَمَتِكَ، وَفِرَاحَ أَبْدَانِنَا فِي شُكْرِ نِعْمَتِكَ، وَأَنْطِلَاقَ أَلْسِنَتِنَا فِي وَصْفِ مِنَّتِكَ</p>
<p>After salawāt, the Imam again talks about the mightiness (<i>‘azmat</i>) of Allah, as he had done at the beginning of this supplication. He prays that the well-being of our hearts be directed towards remembering the Greatness of Allah (swt). Also, the favors of Allah are so many that our bodies should be preoccupied with showing gratitude to Him, and our tongues should be busy in describing His kindness.</p>		
<p>15. O God, bless Muhammad and his Household and make us one of Your summoners who summon to You, Your guiders who direct to You, and Your special friends whom You have singled out!</p>	<p>15. O Lord, bless Muhammad and his Āl (family). Let us be of Your workers, inviting others to You, of the guides, guiding (people) towards You and of the most chosen in Your Sight, O Most Merciful!</p>	<p>(15) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاجْعَلْنَا مِنْ دُعَاتِكَ الدَّاعِينَ إِلَيْكَ، وَهُدَاتِكَ الدَّالِّينَ عَلَيْكَ، وَمِنْ خَاصَّتِكَ</p>

O Most Merciful of the merciful!		الْحَاصِّينَ لَدَيْكَ، يَا أَرْحَمَ الرَّاحِمِينَ
The Imam (a) ends this supplication by praying that we should be amongst those who invite others towards God, and be the cause of their guidance such we become the chosen friends of Allah. Sharing Islamic values with others should be our ongoing practice.		