

Explanation of Du‘ā 07 from the Sahīfa For **Worrisome Tasks**¹

Translation by Dr. William C. Chittick	Translation by Ahmad Ali Muhani	Text of the Du‘ā in Arabic
<i>His Supplication when Faced with a Worrisome Task or when Misfortune Descended and at the Time of Distress</i>	<i>One of his prayers in contemplation of an important matter or an accident which befell him or in times of distress.</i>	<p>وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا عَرَضَتْ لَهُ مُهِمَّةٌ أَوْ نَزَلَتْ بِهِ مُلِمَّةٌ وَعِنْدَ الْكَرْبِ</p>
<p>الإمام الصادق (عليه السلام): إِنَّ الْهَمَّ لَيَذْهَبُ بِذُنُوبِ الْمُسْلِمِ . <u>Imam al-Sadiq (a):</u> <i>Verily distress takes away the sins of the Muslim.</i>[al-Da`awat, p. 120, no. 285 from SoW, p. 875]</p> <p>الإمام علي (عليه السلام): إِيَّاكَ وَالْجَزَعُ؛ فَإِنَّهُ يَقْطَعُ الْأَمَلَ ، وَيُضْعِفُ الْعَمَلَ، وَيُورِثُ الْهَمَّ. <u>Imam Ali (a):</u> <i>Beware of apprehension, for it kills hope, weakens action, and brings about worry.</i> [Da`aim al-Islam, v. 1, p. 223, from SoW, p. 889]</p> <p>رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : إِنَّ اللَّهَ . بِحُكْمِهِ وَفَضْلِهِ . جَعَلَ الرَّوْحَ وَالْفَرَحَ فِي الْيَقِينِ وَالرِّضَا، وَجَعَلَ الْهَمَّ وَالْحُزْنَ فِي الشُّكِّ وَالشُّحْطِ . <u>The Prophet (s):</u> <i>Truly Allah, out of His wisdom and grace, placed bliss and happiness in conviction and contentment, and placed worry and sorrow in doubt and discontentment.</i>[Tuhaf al-`Uqoul, no. 6, from SoW, p. 889]</p> <p>الإمام علي (عليه السلام): : غَسَلُ الثِّيَابِ يُذْهِبُ الْهَمَّ وَالْحُزْنَ. <u>Imam Ali (a):</u> ‘Washing clothes takes away worry and sorrow.’[al-Khisal, p. 612, no. 10 from SoW p.890] It is narrated in <i>Bihar al-Anwar</i> that the scholar [al-Sadiq] (a) was once asked about why a man may wake up in the morning feeling sad without knowing the reason for his sorrow. He said, ‘If that happens to him then he should know that his brother is in sorrow, and similarly if he wakes up happy without a specific reason for that joy. And Allah’s help do we seek with regard to the rights of the brothers.’[Bihar al-Anwar, v. 74, p. 227, no. 20 from SoW p. 891] <u>Imam al-Sadiq (a):</u><i>Do not express malicious gloating at your brother [for a sin or misfortune] for Allah will have mercy on him as a result and make it befall you instead. He also said, ‘He who gloats over an affliction that has befallen his brother will not leave this world until he has been tried similarly.’</i>[al-Kafi, v. 2, p. 359, no. 1 from SoW, p. 212] <u>Imam al-Baqir (a):</u> <i>Maintaining relations with one’s kin purifies one’s actions, brings about an increase in wealth, repels misfortunes, eases the account [on the Day of Resurrection], and delays one’s appointed time of death .</i>[al-Kafi, v. 2, p. 150, no. 4; from SoW p. 220]</p>		

¹ Explanatory notes prepared by H. Kassamali for ALI 486, February 2019.

<p>1. O He through whom the knots of detested things are untied! O He through whom the cutting edge of hardships is blunted! O He from whom is begged the outlet to the freshness of relief!</p>	<p>1. O You, by Whom the knots of difficulties are untied. O You, by Whom the severity of hardships is diminished. O You, from Whom we seek deliverance from trials and comfort in time of distress.</p>	<p>(1) يَا مَنْ تُحَلُّ بِهِ عُقْدُ الْمَكَارِهِ، وَ يَا مَنْ يَفْتَأُ بِهِ حُدُّ الشَّدَائِدِ، وَ يَا مَنْ يُلْتَمَسُ مِنْهُ الْمَخْرَجُ إِلَى رَوْحِ الْفَرَجِ</p>
<p>Allah ‘azza wa-jall alone is the removal of worry, misfortune and distress. We should always focus our attention to Allah in these states. Makārih comes from kariha and karaha which means to feel disgust, to detest, to loathe, abhor and hate. The Imam says that through Allah the knots of detested and loathsome things are untied. It seems that sometimes we get chained and entangled in situations from which it is difficult to free ourselves. Praise be to God, we can free ourselves through turning to Allah. Similarly, the severity of hardships is diminished by seeking help and solutions from Allah swt. See the words used by the Imam – the cutting edge of the hardships (حُدُّ الشَّدَائِدِ) as if a person is being cut or pierced by a sharp knife. Yultamasu comes iltamasa which means to request, solicit and beg for relief. This is why say Iltimase Du’a to others asking them to pray that we are freed from our situation. The Imam is asking for an outlet in the freshness of relief such that a person feels the relief and deliverance from his situation.</p>		
<p>2. Intractable affairs yield to Your power, means are made ready by Your gentleness, the decree goes into effect through Your power, and all things proceed according to Your desire.</p>	<p>2. (Through Your) Power all things become easy. Through (Your) Favor, all causes become effective; by Whose Authority decrees have been issued, and according to Whose Will difficult things have moved.</p>	<p>(2) ذَلَّتْ لِقُدْرَتِكَ الصِّعَابُ، وَ تَسَبَّبَتْ بِلُطْفِكَ الْأَسْبَابُ، وَ جَرَى بِقُدْرَتِكَ الْقَضَاءُ، وَ مَضَتْ عَلَى إِرَادَتِكَ الْأَشْيَاءُ</p>
<p>‘Sa‘āib’ is the plural of صَعَبٌ which means hard and difficult situations or tasks. The Imam (a) says that all difficulties submit and yield to Allah’s qudrat – Divine Power. Also, the decrees come into effect through Divine Power. So we should find solutions to our difficulties from the power of Allah swt. We should ask Allah to ease the decrees on us through His Power. Imam Ali (a): During every hardship, say, ‘There is no power or strength save in Allah, the High and the Great’ (La Hawla wa La quwwata illa billah al-`Aliy al-`Adhim) and you will surmount it.’ [Bihar al-Anwar, 77, p. 270, no. 1 from SoW, p.669]. The Holy Prophet (s): There is remedy in the statement “There is no might or power save in Allah” (La Hawla wa la quwwata illa billah) for ninety-nine ailments, the least of them being anxiety.’ [Qurb al-Isnad, p. 76, no. 244 from SoW, p. 890]. Imam al-Sajjad says: through Divine ‘lutf’ – gentleness, kindness and gracefulness all causes become effective. So we should invoke Allah’s lutf to cause the removal of distress and difficulties. Finally, in this passage the Imam (a) says that through Divine will and desire do things proceed. So if you wish to exit from the hardship and difficulties we ask Allah to wish and desire so.</p>		

<p>3. By Your desire they follow Your command without Your word and by Your will they obey Your bans without Your prohibition.</p>	<p>3. They obey Your Will, though You did not speak to them, They are restrained by Your Intention though You did not give expression to it.</p>	<p>(3) فَهِيَ بِمَشِيَّتِكَ دُونَ قَوْلِكَ مُؤْتَمِرَةٌ، وَ بِإِرَادَتِكَ دُونَ نَهْيِكَ مُنْزَجِرَةٌ</p>
<p>All the affairs follow the <i>mashhiyyat</i> (will and wish) of Allah ‘azza wa-jall. In the Quran it says at 76:30 ﴿۳۰﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا - But you will not wish unless it is willed by Allah. Indeed Allah is all-knowing, all-wise. And in Q 81:29 we read: وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿۲۹﴾ - but you will not wish unless it is wished by Allah, the Lord of all the worlds. This is why we have been advised to say InshāAllah (if Allah wills) before saying that we will perform certain deed in future. The Divine Will is so powerful that He does not even utter a word for to execute any affair. Similarly, affairs are restrained by the <i>irādah</i> (intention and wish) of Allah without Him having to express a prohibition.</p>		
<p>4. You are the supplicated in worries and the place of flight in misfortunes; None of them is repelled unless You repel, none is removed unless You remove.</p>	<p>4. You are the one unto Whom we call out to in times of trouble. You are the only refuge in distress. Nothing is removed except what You have removed. Nothing is taken away unless You have taken it away</p>	<p>(4) أَنْتَ الْمَدْعُوُّ لِلْمُهْمَاتِ، وَأَنْتَ الْمَفْرَعُ فِي الْمَلِمَاتِ لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا دَفَعْتَ، وَ لَا يَنْكَشِفُ مِنْهَا إِلَّا مَا كَشَفْتَ</p>
<p>In all times of worries and trouble Allah alone is the One whom we turn to; He is <i>mad‘unw</i> which derives from the word du‘ā. This shows the power of Du‘ā through which one can free him/herself from worries and misfortunes. Similarly we can find refuge in distress or escape from difficulties by turning to Almighty God. People try many avenues to repel various challenges without first turning to Allah; they are wasting their energies and time. The Imam says it so clearly: <i>nothing gets repelled unless what Allah repels and nothing is removed except what He takes it away</i>. The passage gives the required confidence and strength is putting all reliance on Allah – the Mighty. In Q 27:62 Allah asks us to reflect: <i>Is He who answers the call of the distressed [person] when he invokes Him and removes his distress, and makes you successors on the earth...? What! Is there a god besides Allah?</i></p>		
<p>5. Upon me has come down, My Lord, something whose weight burdens me and upon me has fallen something whose carrying oppresses me.</p>	<p>5. Verily, O Lord, misfortune has befallen me, the burden of which is unbearable. That which is unendurable has overtaken me.</p>	<p>(5) وَقَدْ نَزَلَ بِي يَا رَبِّ مَا قَدْ تَكَادَنِي ثِقْلُهُ، وَ أَمَّ بِي مَا قَدْ بَهْطَنِي حَمْلُهُ</p>
<p>Now the Imam (a) is teaching us how to present our state of condition: My Lord, surely, the burden that has come down and imposed on me is unbearable, such that it's carrying or continuing is no longer endurable. So, Allah overlook my mistakes and sins and turn to me with Your Mercy and Grace.</p>		

<p>6. Through Your power You have brought it down upon me and through Your authority You have turned it toward me.</p>	<p>6. By Your Might, You have brought it on me. By Your Authority, You have directed it towards me</p>	<p>(6) وَ بِقُدْرَتِكَ أَوْرَدْتَهُ عَلَيَّ وَ بِسُلْطَانِكَ وَجَّهْتَهُ إِلَيَّ</p>
<p>In many cases we through our actions invite Allah's wrath. So the Imam says if that is case that it is through Divine Power (<i>qudrat</i>) and His Authority (<i>sultan</i>), God brings down the difficulties and worries. And He alone can remove these from us.</p>		
<p>7. None can send away what You have brought, none can deflect what You have turned, none can open what You have closed, none can close what You have opened, None can make easy what You have made difficult, none can help him whom You have abandoned.</p>	<p>7. There is no one to ward off that which You have brought; no one to turn aside that which You have directed. There is no one to make easy what You have made difficult; no one to assist him whom You have forsaken.</p>	<p>(7) فَلَا مُصَدِّرَ لِمَا أَوْرَدْتَ، وَ لَا صَارِفَ لِمَا وَجَّهْتَ، وَ لَا فَاتِحَ لِمَا أَغْلَقْتَ، وَ لَا مُغْلِقَ لِمَا فَتَحْتَ، وَ لَا مُيسِّرَ لِمَا عَسَّرْتَ، وَ لَا نَاصِرَ لِمَنْ حَدَلْتَ</p>
<p>In six different ways the Imam emphasizes the major point that nothing can remove what Allah has brought down or none can ease if He has decided to make things difficult. So a believer will never seek refuge and ease from anyone, or anything or any power other than Allah. He alone closes avenues to relief and He alone can open them.</p>		
<p>8. So bless Muhammad and his Household, open for me, my Lord, the door of relief through Your graciousness, break from me the authority of worry by Your strength, confer the beauty of Your gaze upon my complaint, let me taste the sweetness of benefaction in what I ask, Give me <i>from Yourself</i> mercy (Q 3:8) and wholesome relief, and appoint for me from Yourself a quick way out!</p>	<p>8. Therefore, send blessings upon Muhammad and his descendants and graciously open for me, O Lord, the gate of deliverance; remove from me overpowering anxiety by Your Might; look with favor upon the complaints I have offered; make me taste the sweetness of Your dealings with me concerning those things which I have asked of You. Bestow Your Mercy upon me. Grant me pleasant relief from sorrow. Grant me, by Your Grace, speedy deliverance from distress.</p>	<p>(8) فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ، وَ افْتَحْ لِي يَا رَبِّ بَابَ الْفَرَجِ بِطَوْلِكَ، وَ اكْسِرْ عَنِّي سُلْطَانَ الْهَمِّ بِحَوْلِكَ، وَ أَنْلِنِي حُسْنَ النَّظَرِ فِيمَا شَكَوْتُ، وَ أَذِقْنِي حَلَاوَةَ الصُّنْعِ فِيمَا سَأَلْتُ، وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً وَ فَرَجاً هَنِيئاً وَ اجْعَلْ لِي مِنْ عِنْدِكَ مَخْرَجاً وَحِيئاً</p>

So far in this Du‘ā, the Imam has mentioned about the great authority and power of Allah and about the worrisome and difficult state of the supplicant. Now the Imam is pleading for help after sending salawāt on the Holy Prophet and his progeny. In the core 54 supplications of the *Sahifa*, the Imam mentions the salawāt 209 times, showing its importance and effectiveness. Then he prays for the ‘door of relief’ through the Divine Grace. In Q 40:3 we read that Allah is: *forgiver of sins and acceptor of repentance, severe in retribution, [yet] all-bountiful (ذِي الطَّوْلِ)*; *there is no god except Him, [and] toward Him is the destination.* Then the Imam invokes Divine Strength (حَوْل) prays for breaking of ‘the authority of worry’, in case the worry is on account of some despotic ruler or forces. Every time we rise in the prayers we say: بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ – with Allah’s strength and power I rise and sit. Now the Imam is pleading for the beautiful Gaze of Allah to look at his complain. Subhānallāh, the Divine Gaze alone can remove our complaint only if we can attract it by turning sincerely towards Him. At times a person facing a worrisome and difficult task is so much entangled in it, that he would like to taste the sweetness of relief which can come from God’s support and benefaction. Finally through Divine Mercy the Imam is asking for wholesome and quick relief and way out of the predicament.

9. Distract me not through worry from observing Your obligations and acting in accordance with Your prescriptions.	9. Do not let anxiety keep me from the performance of my duties to You and the observance of Your Laws.	(9) وَلَا تَشْغَلْنِي بِالْإِهْتِمَامِ عَنْ تَعَاهُدِ فُرُوضِكَ، وَاسْتِعْمَالِ سُنَّتِكَ .
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Despite being in the state of anxiety and tangled with misfortunes and distress, the Imam (a) is praying that he should not forget or overlook his obligations towards Allah and in observing His laws. What a great lesson! We sometimes assume that being in difficulty releases us from our duties towards Allah. No, not all. Perhaps being mindful of our obligations will free us quicker from the difficult moments.

10. My capacity has been straitened, my Lord, by what has come down on me, and I am filled with worry by carrying what has happened to me, while You have power to remove what has afflicted me and to repel that into which I have fallen. So do that for me though I merit it not from You, O Possessor of the Mighty Throne!	10. Verily I am distressed because of what has befallen me. (I) am full of sadness on account of having to bear what has overtaken me. You have power to remove that in which I am involved and to avert that into which I have fallen. Therefore, grant me this (favor) even though I do not deserve it from You, O Possessor of the Magnificent Throne!	(10) فَقَدْ ضِغْتُ لِمَا نَزَلَ بِي يَا رَبِّ دَرْعًا، وَامْتَلَأْتُ بِحَمَلِ مَا حَدَّثَ عَلَيَّ هَمًّا، وَأَنْتَ الْقَادِرُ عَلَى كَشْفِ مَا مُنِيتُ بِهِ، وَدَفْعِ مَا وَقَعْتُ فِيهِ، فَأَفْعَلْ بِي ذَلِكَ وَإِنْ لَمْ أَسْتَوْجِبْهُ مِنْكَ، يَا ذَا الْعَرْشِ الْعَظِيمِ .
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In the last passage, the Imam (a) is once again recalling his state of anxiety, difficulty and worry and praying to be freed through Divine Power. At same time he humbly confesses that he does not deserve any special favor from God. However, since only through the Possessor of the Magnificent Throne can one get release, the Imam is hopeful to be freed from the difficult situation. May the Almighty grant us tawfiq (success) to recite this beautiful and powerful supplication for the relief suffering Muslims and Mu'minīn world-wide!