

Supplication 42: The Supplication upon Completing the Qur'an¹

General Characteristics of the Qur'an

Arabic Text

اللَّهُمَّ إِنَّكَ أَعْتَنِي عَلَى حَتْمِ كِتَابِكَ الَّذِي أَنْزَلْتَهُ نُورًا ، وَ جَعَلْتَهُ مُهَيِّمًا عَلَى كُلِّ كِتَابٍ أَنْزَلْتَهُ ، وَ فَضَّلْتَهُ عَلَى كُلِّ حَدِيثٍ فَصَّصْتَهُ . وَ فُرْقَانًا فَرَقْتَ بِهِ بَيْنَ حَلَالِكَ وَ حَرَامِكَ ، وَ قُرْآنًا أَعْرَبْتَ بِهِ عَنْ شَرَائِعِ أَحْكَامِكَ وَ كِتَابًا فَصَّلْتَهُ لِعِبَادِكَ تَفْصِيلًا ، وَ وَحِيًّا أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَنْزِيلًا . وَ جَعَلْتَهُ نُورًا هَمَّتْ دِي مِنْ ظَلَمِ الضَّلَالَةِ وَ الْجَهَالَةِ بِاتِّبَاعِهِ ، وَ شِفَاءً لِمَنْ أَنْصَتَ بِفَهْمِ التَّصْدِيقِ إِلَى اسْتِمَاعِهِ ، وَ مِيزَانَ قِسْطٍ لَا يَحِيفُ عَنِ الْحَقِّ لِسَانُهُ ، وَ نُورَ هُدًى لَا يَطْفَأُ عَنِ الشَّاهِدِينَ بُرْهَانُهُ ، وَ عِلْمَ نَجَاةٍ لَا يَضِلُّ مَنْ أَمَّ قَصْدَ سُنَّتِهِ ، وَ لَا تَنَالُ أَيْدِي الْهَلَكَاتِ مَنْ تَعَلَّقَ بِعُرْوَةِ عِصْمَتِهِ .

Translation

O God, You have helped me complete Your Book, which You sent down as a light and appointed as a guardian over every book. You sent it down, preferring it over every other narrative which You have recounted. You have made it a separator, through which You separated Your lawful from Your unlawful. a Qur'an, through which You have made evident the approaches to Your ordinances. It is a book which You have distinguished distinctly for Your servants, a revelation which You have sent down, a sending down upon Your prophet Muhammad (s). You appointed it a light through following which we may be guided from the shadows of error and ignorance. You made it a healing for him who turns ear towards hearing it with the understanding of attestation. You made it a just balance; whose tongue does not incline away from the truth. A light of guidance, whose proof is not extinguished before the witnesses, and a guidepost of deliverance, so that he who intends to establish its prescription will not go astray, and he who clings to its preservation's handhold will not be touched by the hands of disaster.

Exposition

This supplication contains more Qur'anic related content than any other supplication in *al-Sahifah al-Sajjadiyyah*. Supplications 44, 45, 47, 48, and 52 however, also contain brief content pertaining to the Qur'an from varying angles. He begins the supplication by elaborating on the dangers that threaten the Qur'an and the knowledge in it. He identifies the danger [pertaining to it] to be failure to act according to its teachings, it being left aside [from the lives of the people], and the efforts of some to conceal or erase the knowledge and realities in it. In his supplication for the Day of 'Arafah he says: *Make me not an aid for the wrongdoers, nor their hand and helper in erasing Your book.*²

¹ Muhammad Ali Majd Faqihī, *An Introductory Commentary to al-Sahifah al-Sajjadiyyah*, Tr. K. Bhojani, pp. 107 – 143.

² Supplication 47, passage 132

And in his supplication for the celebration for the day of sacrifice he says: *Then Your selected friends, Your vicegerents were overcome, vanquished, forcibly stripped; they see Your decree replaced and Your book discarded.*³

He begins to elaborate on the Qur'an's fundamental characteristics as he has done so in other supplications. Here are some issues he alludes to: the Qur'an is what gives man motion in his journey to God, that it shall never be separated from a teacher or expositor, and that one should not limit himself merely to recitation and that its recitation should be accompanied with a proper comprehension of its verses and abidance. He has thus used this supplication as a method of educating the people, along with expositing on valuable realities pertaining to it.

1. *الَّذِي أَنْزَلْنَاهُ نُورًا* - *which You sent down as a light.*

It is a reference to the verse: *And We sent to you all an evident light* (Q 4:174) One of the qualities of light is that it is luminous in itself and it also illuminates others. In this phrase, the Qur'an is the light that illuminates the human path to perfection or God's proximity.

2. The word *مُهَيِّمِينَ* means Guardian. It is a reference to the verse: *We have sent down to you the Book with the truth, confirming what was before it of the Book and as a guardian over it.* (Q 5:48). It has been used in the Qur'an as one of God's names and as a quality of the Qur'an. Exegetes have extended several possibilities for its meaning when used as one of the qualities of the Qur'an. Three of these possibilities are a) witness b) trustworthy c) guardian. Some lexicologists have argued that its initial form was *(مؤمِّن)* which is derived from the root word *(آمن)*. Its *hamzāh* was then substituted with a *hā'*. Others have however, argued that its initial form was *(هيمن)* as in the phrase *(هيمن الطائر)*, which means guardianship.⁴

3. The word *اعربت* means to make evident or apparent.

4. *(شِفَاءً لِمَنْ أُنصِتَ بِهِمُ التَّصْدِيقِ إِلَى اسْتِمَاعِهِ)* - *You made it a healing for him who turns ear towards hearing it with the understanding of attestation.*

This phrase refers to a person who becomes silent in order to listen. At times, a person endeavor to understand something in order to attest to it, while at other times he does so in order to dismiss it. Thus, there are many who are cognizant of reality, but they refuse to attest to it. They further attempt to deny it. God has referred to this group of people in the verse: *They recognize the blessing of God and then deny it* (Q 16:83). The healing of the Qur'an is beneficial for those who know of their illness and desire to cure it. It is a cure for those who

³ Supplication 48, passage 9

⁴ Mirdāmād, Commentary on al-Sahīfah al-Sajjādiyya, page 333, Tabarsī, *Majma' al-Bayān*, 2:202

desire the well-being of their soul and hope to remedy the illness of their self-commanding soul. Only people who look towards the Qur'an as a source of healing are able to heal by means of it. What kind of illnesses does it cure? The answer to this question can be found in Sermon 176 of *Nahj al-Balāgha*. Imam Ali عليه السلام says: *It is a cure for destructive illnesses such as disbelief, hypocrisy, ideological deviation and misguidance.*

5. (لَا يَحِيْفُ عَنِ الْحَقِّ لِسَانَهُ) - *Its tongue does not incline away from the truth.* The phrase لِسَانَهُ at here is a reference to a scale. The word م in the phrase - *he who intends to establish its prescription* - means to intend something. The word فِصْد means moderation, steadfastness, and non-deviation, whereas the word سُنْت means path or prescriptions. The meaning of the phrase is thus *he who intends to establish the prescriptions of the Qur'an without deviation.*

Recitation Accompanied with Observation

Arabic text

اللَّهُمَّ فَإِذَا أَمَدَدْنَا الْمُعْوَنَةَ عَلَى تَلَاوَتِهِ، وَسَهَّلْتَ جَوَاسِي أَلْسِنَتِنَا بِمُحْسِنِ عِبْرَتِهِ، فَاجْعَلْنَا مِمَّنْ يُرْعَاهُ حَقُّ رِعَايَتِهِ، وَيَدِينُ لَكَ بِإِعْتِقَادِ التَّسْلِيمِ لِمُحْكَمِ آيَاتِهِ، وَيَقْوَعُ إِلَى الْإِقْرَارِ بِمُتَشَابِهِهِ، وَمَوْضَحَاتِ بَيِّنَاتِهِ

Translation

O God, since You have granted us help to recite it and made smooth the roughness of our tongues through the beauty of its expression, place us among those who observe it as it should be observed! Among those who serve You by adhering in submission to the definitive texts of its verses. Among those who seek refuge in admitting both its ambiguous parts and the elucidations of its clear signs!

Exposition

Know that Qur'anic recitation is merely a means through which one can increase his faith, actions and cognition. It by no means is an end. Precaution in the articulation of its words and care in observing its inflections should be accompanied with precaution in observing the limits of God. In this section of the supplication the Imam عليه السلام has deemed there to be three concomitants for true Qur'anic recitation:

- a) Commitment to the realities present in it
- b) Submission to the definitive texts of its verses and their practical implementation
- c) Attestation to its ambiguous verses without offering inadmissible interpretations for them

He alludes to an interesting point in Supplication 47: اللهم اجعل رهبتي عنه تلاوة كتابك - *O God, make me tremble in fear while reciting the verses of Your book*⁵

⁵ Supplication 47, phrase 122

1. The word افادة in the phrase أفدنتنا الموعونة - *You granted us help* means to bestow or to grant, and the word الموعونة means to help.
2. The word جواسي in the phrase جواسي السبنتنا - *roughness of our tongues* is the plural of the word جاسي which means something rough and dry. It has been used here as a descriptive adjective for tongue.
3. The phrase حَقَّ رِعَايَتِهِ means *those who observe it as it should be observed*. To observe the Qur'an means to memorize it, to honor it and commit oneself in observing its ordinances. As previously mentioned, many were the reciters during the Imam's ﷺ time, but few observed its ordinances. Its application was non-existent in their practical lives. Their lack of implementation caused his request of a recitation that is accompanied with observation from God. There are a few means through which Quranic observance may be established. We will allude to a few that he has enumerated throughout the supplication:
 - a) Frequent recitation since frequent recitation influences the soul whether one likes it or not. This effect has the potential to take one to the station of awakening. A tradition from the infallibles states that three things shall complain to God on the Day of Judgment: a) the mosque that is left unattended b) the scholar among the ignorant c) the Qur'an is left to catch dust and is not read
 - b) Affection for the Qur'an. Imam Sajjād ؑ has said: *I would not be estranged, lonely even if all that which is between the East and West died so long as the Qur'an is with me.*⁶
 - c) To learn and teach it.
 - d) To contemplate over its verses
 - e) To act according to its ordinances
4. The phrase يدين لك means to be compliant to you
5. The definitive texts or definitive verses po are the evident verses. They are the verses which only offer one possible meaning.
6. The ambiguous verses متشابهة are the verses which offer more than one possible meaning. Their comprehension requires: contemplation and contextual clarifier (*qarā'in*).

The Qur'an and its Carriers

Arabic text

اللَّهُمَّ إِنَّكَ أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جُمُوعًا، وَ أَهَمَّتَهُ عِلْمَ عَجَائِبِهِ مُكَمَّلًا، وَ وَرَّثْتَنَا عِلْمَهُ مُفَسَّرًا، وَ فَضَّلْتَنَا عَلَى مَنْ جَهَلَ عِلْمَهُ، وَ قَوَّيْتَنَا عَلَيْهِ لِتَرْفَعَنَا فَوْقَ مَنْ لَمْ يُطِقْ حَمْلَهُ. اللَّهُمَّ فَكَمَا

⁶ *Usul al-Kafi*, 1:43

جَعَلْتَ قُلُوبَنَا لَهُ حَمَلَةً، وَ عَرَّفْتَنَا بِرَحْمَتِكَ شَرَفَهُ وَ فَضْلَهُ، فَصَلِّ عَلَى مُحَمَّدٍ الْخَطِيبِ بِهِ، وَ عَلَى آلِهِ الْحَزَّانِ لَهُ، وَ اجْعَلْنَا مِمَّنْ يَعْتَرِفُ بِأَنَّهُ مِنْ عِنْدِكَ حَتَّى لَا يُعَارِضَنَا الشُّكُّ فِي تَصَدِيقِهِ، وَ لَا يَحْتَلِجَنَا الزَّيْغُ عَنْ قَصْدِ طَرِيقِهِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاجْعَلْنَا مِمَّنْ يَعْتَصِمُ بِحَبْلِهِ، وَ يَأْوِي مِنَ الْمُتَشَاهَاتِ إِلَى حِرْزِ مَعْقِلِهِ، وَيَسْكُنُ فِي ظِلِّ جَنَاحِهِ، وَيَهْتَدِي بِضَوْءِ صَبَاحِهِ، وَيَقْتَدِي بِتَبَلُّجِ أَسْفَارِهِ، وَ يَسْتَصْبِحُ بِمِصْبَاحِهِ، وَ لَا يَلْتَمِسُ الْهُدَى فِي غَيْرِهِ.

Translation

O God, You sent it down upon Your prophet Muhammad (God bless him and his pure household) in summary form. You inspired him with the knowledge of wonders to complement it. You made us the heirs of its knowledge as interpreters. You made us to surpass him who is ignorant of its knowledge and You gave us strength over it to raise us above those not able to carry it. O God, just as You have appointed our hearts as its carriers, and made known to us through Your mercy its nobility and excellence, so bless Muhammad, its preacher, and his household, its guardians, and place among us those who confess that it has come from You. O God, bless Muhammad and his household and make us one of those who hold fast to its cord, who seek haven from its ambiguities in its fortified stronghold, who rest in the shadow of its wing, who find guidance in the brightness of its morning, who follow the shining of its disclosure, who acquire light from its lamp, and seek not guidance from any other.

Exposition

The Qur'an is a book of guidance. It is never separated from its carriers or its teachers. In other words, it is a book of guidance always accompanied by a guide. The guide is its carrier who apprehends the inner dimensions of its content {along with its apparent}. It is similar to how books of medicine are of little use without physicians. In chapter Nahl, verse 44 God says: *'We have sent down the reminder to you so that you may clarify for the people that which has been sent down to them.* There are several verses that enumerate the objectives of prophetic missions. Virtually all of them have established teaching the book as one of them: *It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom* (Q 62:2) It is thus evident that knowledge of the inner dimensions of the Qur'an requires a teacher. It is also evident that only those versed with the inner dimensions can teach it. The question remains, who is competent for such a role? The Qur'an has explicitly announced Prophet Muhammad ﷺ as its teacher, while the tradition of Thaqaalayn and a few Qur'anic verses have established his pure progeny عليه السلام as his successors.

In chapter al-Wāqī'ah, God has said: It is indeed a noble Quran, in a guarded book. No one touches it except the purified ones (Q 56:77 – 79) In the verse rather than the word *mutatabharūn*, which is a reference to apparent purification [wudu and ghusl], or the word *tabirūn* – which means pure ones~ the word *mutahharūn* has been used. Mutahharūn is a passive participle which means those who have been purified. Only one group of people have been said to be purified in the Qur'an, and they are the Prophet's ﷺ progeny. God has

said: *Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification* (Q 33:33). Thus, we can conclude that it is the Prophet's ﷺ household that has access to the Qur'an's inner dimensions.

A verse in chapter 'Ankabūt reads: *Rather it is present as manifest signs in the breasts of those who have been given knowledge* (Q 30:49). This indicates that its inner dimensions are present in the breasts of those who have been bestowed knowledge!

A distinction has been made between learned men and those who have been given knowledge. Those granted knowledge is a reference to men who have been taught by the Divine. The contents of all the afore mentioned verses can be found in one of the phrases of the Imam's ﷺ supplication: *You inspired him with the knowledge of wonders to complement it. You made us the heirs of its knowledge as interpreters.*

1. *أَتْرَأْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُجْمَلًا، وَ أَهْمْتَهُ عِلْمَ عَجَائِبِهِ مُكْمَلًا*

You sent it down upon Your prophet Muhammad (God bless him and his pure household) in summary form. You inspired him with the knowledge of wonders to complement it.

The Qur'an was revealed to the Prophet ﷺ in the same form that exists today without any form of addition. God then inspired its inner dimensions to his heart. In the afore mentioned verse from chapter Jumu'ah in which God has enumerated the objectives of the prophetic mission, He made a distinction between reciting the verses to the people and their explanation or interpretation. The latter obviously requires knowledge of its inner dimensions.

In his commentary of this supplication, Mir Dāmād says:

The two stages of knowledge granted to the Prophet ﷺ indicate the two aspects of the Prophet's ﷺ duty. The summary form indicates his prophet-hood and the inspiration of knowledge, whereas the detailed form is indicative of his guardianship (*wilayah*). The degree of prophet-hood necessitates the conveying of what has descended from the Divine. At this station, the realities of the verses are hidden. The degree of guardianship necessitates the comprehension of its real meaning and the unveiling of its secrets. Thus, the degree of his guardianship is superior to his degree of prophet-hood.⁷

2. *وَرَزَيْنَا عِلْمَهُ مُفَصَّلًا* - *You made us the heirs of its knowledge as interpreters.*

The inner dimension of the Qur'an that were granted to the Prophet ﷺ were also inherited by his Household. In supplication 47 the Imam ﷺ says: *Bless the best of his household, those whom You have chosen for Your command, appointed as treasurers of Your knowledge, the guardians of*

⁷ Muhammad Bāqir Mir Dāmād, *Sharh al-Sahifah*, page 334

*Your religion, Your vicegerents on earth.*⁸ In his book of supplications, Sayyid ibn Tāwūs cites this supplication under the month of Ramadan. He makes an interesting point in one of his notes before the supplication:

There are some phrases in this supplication that are specific to the Prophet ﷺ and his pure progeny عليه السلام. If any other were to recite them, it would not be fitting for their [spiritual] state. They are the phrase where he says, “You made us the heirs of its knowledge as interpreters” until “bless Muhammad and his pure progeny”.⁹

Thus, rather than reciting “You made us heirs of its knowledge”, we should say “You made Your vicegerents heirs of its knowledge”.

In his commentary, Sayyid Ni‘matullāh Jazā‘irī ascribes the aforementioned view to ‘Allāmah Majlisī. He then rejects it saying that one should abstain from changing the wording wherever possible.¹⁰ He is of the opinion that rather than reciting these kinds of phrases in the imperative form, one should do so with the intention of relating a report from the infallibles.

3. حملته - *to carry it.*

The Prophet ﷺ has said: *The carriers of the Qur’an are the Gnostics of heaven.* Carrying the Qur’an means to carry its knowledge.

4. لا يَحْتَلِبُنَا - means to not take out and الرِّبْح is something that inclines one away from the truth.

5. يَعْتَصِمُ بِحَبْلِهِ - *hold strong to its cord.*

The word حبل means rope or cord. It also means commitment or salvation. There are things that have been referred to as حبل in the traditions from the infallibles, a) the Qur’an b) the Imams c) the religion. All three of these are concomitants of each other.

The Qur’an has been referred to as a cord or rope because it is a tool by means of which people can ascend spiritual stations. It draws those trapped in the prison of darkness to the realms of light. However, it can only draw those who take hold of it.

5. يُلْوِي مِنَ الْمُتَشَابِهَاتِ إِلَى حُرْزِ مَعْقِلِهِ

(Those) who seek haven from its ambiguities in its fortified stronghold.

⁸ Supplication 47, phrase 56.

⁹ *Iqbal al-A‘mal*, p. 257

¹⁰ *Nūr al-Anwār fī Sharh al-Sabīfa*, page 171

The word *حرز* is a firm place that is safe or fortified. The word *مُعَقَّل* means stronghold or castle. In this phrase, an adjunct has been used in which *حرز* is attached to *مُعَقَّل*. There are two possibilities for its usage. It is either used as an expressive adjunct (*idhāfat al-Bayyāniyyah*) in which case, it would mean a fortified place that is a stronghold or castle, or it is used as a causal adjunct (*idhāfat al-Lāmiyyah*), which it would mean a fortified place that has been used as a stronghold or castle. If by ambiguous (*mutashābihah*), he means ambiguous verses, then fortified place would be a reference to the definitive verses. Seeking haven would then mean to return to, since when a person confronts an ambiguous verse, he returns to definitive verses to understand its meaning. This process has been established in the Qur'an: *Parts of it are definitive verses, which are the mother of the Book, while others are metaphorical* (Q 3:7). The definitive verses have been referred to as the mother of the book. Qur'anic exegetes have said that the phrase mother of the book means 'a place of return. It is just as a child returns to its mother as the mother is its root.

By ambiguities, he may also mean ambiguous affairs, which would be affairs of misguidance and ignorance. If this is correct, then *حرز* would be a 'reference to the Qur'an itself, which is a place of refuge for those seeking the light of guidance. This would also be in line with a prophetic tradition in which he has said: *Whenever sedition comes over you that is like a dark night, seek haven in the Qur'an, for it is an intercessor whose intercession is accepted.*¹¹

7. The word *تبلج* means to illuminate something, to bring light to something. The word *اسفله* means to make evident or unveil. The light of the Qur'an is likened to the light of the sun. Along with eliminating the darkness of the night and misguidance, it also illuminates, making things [the path of truth] apparent.

The Qur'an is the Human Ladder of Ascension

Arabic Text

اللَّهُمَّ وَكَمَا نَصَبْتَ بِهِ مُحَمَّدًا عَلَمًا لِلدَّلَالَةِ عَلَيْكَ ، وَ أَهَجَّتْ بِأَلِهِ سُبُلَ الرِّضَا إِلَيْكَ ، فَصَلِّ عَلَى مُحَمَّدٍ
وَ آلِهِ ، وَ اجْعَلِ الْقُرْآنَ وَسِيلَةً لَنَا إِلَى أَشْرَفِ مَنَازِلِ الْكَرَامَةِ ، وَ سَلِّمًا نَعْرُجُ فِيهِ إِلَى مَحَلِّ السَّلَامَةِ ، وَ
سَبَبًا نُجْزَى بِهِ النَّجَاةَ فِي عَرَصَةِ الْقِيَامَةِ ، وَ ذَرِيعَةً نَقْدُمُ بِهَا عَلَى نَعِيمِ دَارِ الْمُقَامَةِ .

Translation

O God, just as through it You set up Muhammad ﷺ as a guidepost to point to You, and through his household ﷺ You made clear Your good pleasure's road to You, so also bless Muhammad and his household and make the Qur'an our mediation to the noblest stations of Your honor, a ladder by which we may climb to the place of safety, a cause for our being

¹¹ Usūl al-Kāfi, 2:598

repaid with deliverance at the Plain of Resurrection, and a means whereby we may reach the bliss of the House of Permanence.

Exposition

There is no limit to the stations in the journey to God. The Qur'an is a guide for the Stations of the journey. Thus, it can never be outdated. It is relevant to all stages of human life. It is a ladder that can take him to the eternal and infinite resting place.

1. *أَهَجَّتْ بِأَيْلِهِ سُبُلَ الرِّضَا إِلَيْكَ* through his household (a) You made clear Your good pleasure's road to You.

The verb *أَهَجَّتْ* means to make something apparent or clear. The human soul consists of three states, namely, The self-commanding soul (*al-Nafs al-Ammārah*), (Q 12:53) the self-accusing soul (*al-Nafs al-Lawwāmah*) (Q 75:2) and the content soul (*al-Nafs al-Mutmainnah*)¹² (Q 89:27). The most excellent station is the content soul. One of the characteristics of this station is a state of being pleased (*ridā*). It is a station in which God is pleased with the person and he is pleased with God. The pillar of any religious movement, be it individual or social, is the movement that is based on divine pleasure. This is to regulate one's ideological beliefs, speech and actions in a manner that is pivoted around God's pleasure. The question then arises, what is the criterion of acquiring God's pleasure?

With reference to our previous discussion in the section 'the carriers of the Qur'an', the things that unveil God's pleasure are divine books and the perfect man who is the carrier of the book. The perfect man is one who has illuminated his inner self in such a manner that he has eradicated his carnal desires, thus, acquiring the station of *ridā*. His speech and actions are based solely on divine pleasure. He has acquired all the spiritual levels of protection (*ismah*), thus his speech, actions and his tacit approval is authoritative. It can be said that his speech, actions and tacit approval unveils divine will. We conclude that divine pleasure can be attained by holding fast to the two things that have been mentioned in the tradition of Thaqalayn, namely, the Qur'an and the prophetic progeny *عليه السلام*.

In supplication 47 the Imam *عليه السلام* says:

وَجَعَلْتَهُمْ (اهل البت) الوسيلة اليك و التمسلك إلي حجتك

And You made them [the household] the mediation to You and the road to Your garden.

2. *سُلْم* means ladder.

3. *تُرْبِيعَة* means medium.

¹² The *ammārah* is the state in which the soul commands to evil. The *lawwāmah* is the state in which the soul yearns to be good. Thus, if an evil is performed by him, he begins to condemn himself. The *mutmainnah* is the state where one frees himself from the chains of nature, his lower desires, and satanic whispers. Thus, he is in a state of peace and contentment.

The Qur'an and Constructiveness

Arabic text

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ ، وَ اِحْطُطْ بِالْقُرْآنِ عَنَّا ثِقَلَ الْأَوْزَارِ ، وَ هَبْ لَنَا حُسْنَ سَمَائِلِ الْأَبْرَارِ ، وَ اِفْتُ بِنَا آثَارَ الَّذِينَ قَامُوا لَكَ بِهِ آتَاءَ اللَّيْلِ وَ أَطْرَافَ النَّهَارِ حَتَّى تُطَهِّرَنَا مِنْ كُلِّ دَنْسٍ يَتَطَهَّرُ بِهِ ، وَ تَقْمُؤْ بِنَا آثَارَ الَّذِينَ اسْتَضَاءُوا بِنُورِهِ ، وَ لَمْ يُلْهِهِمُ الْأَمَلُ عَنِ الْعَمَلِ فَيَقْطَعَهُمْ بِخُدَعِ غُرُورِهِ . اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اجْعَلِ الْقُرْآنَ لَنَا فِي ظَلَمِ اللَّيْلِ مُونِسًا ، وَ مِنْ نَزَعَاتِ الشَّيْطَانِ وَ حَطَرَاتِ الْوَسَاوِسِ حَارِسًا ، وَ لِأَقْدَامِنَا عَنْ نَقْلِهَا إِلَى الْمَعَاصِي حَابِسًا ، وَ لِأَلْسِنَتِنَا عَنِ الْخَوْضِ فِي الْبَاطِلِ مِنْ غَيْرِ مَا آفَةٌ مُحْرَسًا ، وَ لِجَوَارِحِنَا عَنِ افْتِرَافِ الْأَثَامِ زَاجِرًا ، وَ لِمَا طَوَّتِ الْعَقْلَةُ عَنَّا مِنْ تَصَفُّحِ الْإِعْتِبَارِ نَاشِرًا ، حَتَّى تُوَصِّلَ إِلَى قُلُوبِنَا فَهَمَّ عَجَائِبِهِ ، وَ زَوَاجِرَ أَمْثَالِهِ الَّتِي ضَعَفَتِ الْجِبَالُ الرَّوَاسِي عَلَى صَلَابَتِهَا عَنْ اِحْتِمَالِهِ . اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ أَدِمِ بِالْقُرْآنِ صِلَاحَ ظَاهِرِنَا ، وَ اِحْجُبْ بِهِ حَطَرَاتِ الْوَسَاوِسِ عَنْ صِحَّةِ ضَمَائِرِنَا ، وَ اغْسِلْ بِهِ دَرَنَ قُلُوبِنَا وَ عَلَاقِقَ أَوْزَارِنَا ، وَ اجْمَعْ بِهِ مُنْتَشَرَ أُمُورِنَا ، وَ أَرُوْ بِهِ فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ ظَمًا هَوَاجِرِنَا ، وَ اَكْسِنَا بِهِ حُلَلَ الْأَمَانِ يَوْمَ الْفَرَجِ الْأَكْبَرِ فِي نُشُورِنَا . اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اجْزُبْ بِالْقُرْآنِ حَلَّتْنَا مِنْ عَدَمِ الْإِمْلَاقِ ، وَ سُقِّ إِلَيْنَا بِهِ رَعْدَ الْعَيْشِ وَ خَصْبَ سَعَةِ الْأَرْزَاقِ ، وَ جَبِّبْنَا بِهِ الضَّرَائِبَ الْمَذْمُومَةَ وَ مَدَائِنِ الْأَخْلَاقِ ، وَ اعْصِمْنَا بِهِ مِنْ هُوَّةِ الْكُفْرِ وَ دَوَاعِي النَّفَاقِ حَتَّى يَكُونَ لَنَا فِي الْقِيَامَةِ إِلَى رِضْوَانِكَ وَ جَنَانِكَ قَائِدًا ، وَ لَنَا فِي الدُّنْيَا عَنْ سُحُطِكَ وَ تَعَدِّي حُدُودِكَ ذَائِدًا ، وَ لِمَا عِنْدَكَ بِتَحْلِيلِ حَلَالِهِ وَ تَحْرِيمِ حَرَامِهِ شَاهِدًا .

Translation

O God bless Muhammad and his household and lessen for us through the Qur'an the weight of heavy sins. Give to us the excellent qualities of the pious. Make us follow the tracks of those who stood before You in the matches of the night and the ends of the day, such that You purify us from every defilement through its purification. Make us to follow the tracks of those who have taken illumination from its light, and whose expectation has not distracted them from works, cutting them off through its delusions deceptions!

O God bless Muhammad and his household and appoint the Qur'an for us an intimate in the shadows of the nights, and a guardian against the instigations of Satan and confusing thoughts. Make it for our feet and obstruction from passing to acts of disobedience and for our tongues a silencer without blight, preventing a plunge into falsehood. Make it for our limbs a restrainer from committing sins and make it an unroller for the scrutiny of the heedfulness, rolled up in heedlessness, such that You attach to our hearts the understanding of the Qur'an's wonders and its restraining similitude which immovable mountains in their solidity were too weak to carry.

O God bless Muhammad and his household. Make permanent through the Qur'an the rightness of our apparent form and veil the ideas of confusing through. from the soundness of our innermost minds. Wash away the dirt of our hearts and the ties of our heavy sins. Gather our scattered affairs and quench the thirst of our burning heat in the standing place of the presentation to You. Clothe us in the robes of security on the Day of the Greatest Terror and our uprising.

O God bless Muhammad and his household. Redress our lack through the Qur'an, our destitution and poverty. Drive toward us the comforts of life and an abundance of plentiful Provisions. Turn aside blameworthy character traits and base moral qualities, Preserve us from the deep pit of unbelief and the motives for hypocrisy, such that the Qur'an may be for us at the resurrection, a leader to Your good pleasure and Your gardens and a for us in this world a Protector against Your displeasure and transgressing Your bounds. Make it for what is with You a witness by its declaring lawful the lawful and its declaring unlawful the unlawful!

Exposition

This section of the supplication introduces the Qur'an as the human program for life. It also sheds light on the path which one must take to benefit from the Qur'an's spiritual qualities. This section can be divided into four parts, the pivot of which is the human program to human perfection:

1. The path of man to reach the strugglers in God's path. A path from which no obstruction such as human aspirations can hinder one from treading the path of perfection. This itself has three stages:

- a) To break the chains that sins have chained around the feet of man, stopping him from treading the path of guidance.
- b) To adorn the soul with moral, praiseworthy dispositions
- c) To follow one whose entire life is pivoted around the Qur'an.

2. The path of acquiring cognition by means of the heart of the knowledge and wonders of the Qur'an. It is not possible to acquire the Qur'an's true cognition merely by means of contemplation, since this knowledge is a particular type of gnosis that can only be acquire through means of the heart. The heart is unable to acquire this unless it attains a particular level of purity. Our outer senses and body parts are like channels which channel water to the heart. If these channels are cleaned and controlled, then the water that reaches the heart shall too be lucid and clean, being a source of life. In other words, we can ready the heart for receiving the realities of the realms of existence by cleansing and purging the outer senses. If we fail to do so, the water that reaches the heart shall remain dirty, and unusable. Not only will it not help the real knowledge of the heart, failing to cleanse and control the outer senses and bodily parts will also cause doubt and satanic whispers to overshadow the heart. Darkness of the heart or dirt in the heart is a reference to this very occurrence. Islamic canonical law has deemed it imperative that man is watchful over his outer senses and body

parts and that he controls them. It has commanded him to refrain from sin as this leads to purity of the heart, preparing it to receive knowledge by presence of the origin and resurrection. It is also necessary to point out that even the knowledge that is acquired by means of contemplation, i.e. acquired knowledge of the mind, has a process and method of its own. If that process is not implemented correctly, the knowledge that is acquired has no reliability. Knowledge acquired by the heart [or gnosis] has a process particular to itself. Gnosis is the heart reflecting the realities of existence into the heart. The heart shall not be able to reflect these realities until it is cleansed from dirt and polished.

3. The third path is the attainment of perfections, purification, and well-being of the heart. The result of this is that one reaches the station of: *they have no fear nor will they grieve* (Q 10:62). Such a person will experience no fear or grievance on the Day of Resurrection on which men shall flee from others, full of fear. This is because they have acquired the station of God's friendship and purity, and there is no means for fear or grief to enter this station.

4. In the fourth part, he alludes to reforming the manner of acquiring a livelihood, Pointing to this worldly matter amidst all the mystical affairs indicates that earning a livelihood in the correct manner is effective in the spiritual movement towards resurrection. He pleads God to increase his livelihood and then emphasizes on abstaining from two forms of deviations. One should be wary of all the levels of these two forms of deviations. These two illnesses have the potential to infect him until the time he moves into the realm of peace of the hereafter. These two illnesses are:

- a) Deviation in the dimension of one's doctrines. This is referred to as disbelief or hypocrisy
- b) Deviation in the dimension of ethics. This is to adopt habits and dispositions in the soul that are indecent.

It is only natural that one attains divine pleasure, and reaches heaven, saving his-self from the hellfire after abstaining from these two.

1. اِخْطُطْ بِالْقُرْآنِ عَنَّا ثِقْلَ الْأَوْزَارِ - *lessen for us through the Qur'an the weight of heavy sins.*

The word *حط* means to descend, or to lessen. *الأوزار* is the plural of *وزر*, which means sin, something expensive or heavy. Since a person's sins are like a heavy weight over the neck of a sinner, it has been referred to as *وزر*

2. تَتِمَّائِلِ الْأَبْرَارِ - *excellent qualities of the pious.* The word *الأبرار* means qualities, or dispositions.

3. وَوَأَقْفُ بِنَا - *make us follow.*

The meaning of the word is to go to the place of the feet of another. Here it means to follow.

4. قَامُوا لَكَ بِهِ - *those who stood before You.*

To stand for something is to endeavor, bear difficulties in order to ensure something is established. In the commentary *Majma' al-Bayan*, the following has been said about the word قيام

قام بالامر اذا جدد وتجدد

Whenever a person endeavors for something and bears the difficulties that he confronts in a manner that it becomes a form of suffering for him. The meaning of this phrase of the supplication is those who spent their lives to establish the Qur'an, which means in its recitation, contemplating over its meaning and practicing upon its ordinances.

زعات is the plural of زعة which means demoralization or instigation towards evil

5. مِنْ غَيْرِ مَا آفَةٍ - *without blight.*

The word ما in this phrase is extraneous. The meaning of the phrase is 'let not the silence of our tongues be due to illness or blight, nor by force i.e. let it be through our free will.' One who is forcibly silent has earned no merit. In other words, he is requesting God to help him remain silent and not speak when unnecessary.

6. لَمَّا طَوَّتِ الْعَفْلَةُ عَنَّا مِنْ تَصْفُحِ الْإِعْتِبَارِ نَاشِرًا - *for the scrutiny of heedfulness rolled up in heedlessness an unroller*

The word طوت means to wrap around or to cover. The opposite of it is نشر which means to unroll, or to spread out. The word تصفح means to search and بع means to take lesson.

In this section, heedlessness has been alongside taking lesson from an occurrence, and to wrap or to cover has been placed alongside spreading or unrolling. This is because heedlessness covers the truth whereas taking lesson from things unrolls it. Heedlessness is a form of blindness, whereas taking lesson strengthens one's vision.

7. زَوَاجِرِ امْتَالِهِ *its restraining similitude.*

زواجر is the plural of زاجر which holds the meaning of restrainer or barrier. The phrase is an attributive adjunct to the word following it, namely, similitude. It has been referred to as this because the similitude present in the Qur'an has a characteristic of withholding people from sins and following lowly desires.

The word الرواسي means solidity. It is a plural used as an adjective. 'It means something that is solid, firm, immovable. The word احتماله means to carry it. It is a reference to the verse: *Had We sent down this Qur'an upon a mountain, you would have surely seen it humbled and crumbling to pieces from the fear of God. We draw such comparisons for mankind, so that they may reflect* (Q 59:21). This verse is an admonition in which God admonishes man's hard heartedness and lack of humility when reciting the Qur'an, along with his lack of reflection.

8. دُونَ قُلُوبِنَا - *the dirt of our hearts.*

Heedlessness, sins, and hardness of the heart have all been likened to dirt in this phrase. Along with its repugnant nature, physical dirt also has the potential to endanger our health. Similarly, inner heart, or dirt of the heart also makes its holder repugnant to the inhabitants of the heavens, namely the angels. and purified humans. Furthermore, it also endangers the well-being of his heart.

9. ظمأً هواجرنا - *the thirst of our burning heat.*

The word ظمأً means thirst. The word هواجر means the burning heat of midday in which the heat of the day at its peak. In his lexicon, Rāghib says, “It is the time when journey or any form of movement is not possible owing to the severity of heat. It is as if people try to flee from this hour. This is the reason it has been named هواجر.”¹³

10. نُشْرُ means uprising. It is the plural of نَشْرٌ It is a reference to life after death.

11. حَخْلَةٌ means something a person lacks or needs.

12. الإِمْلاق means destitution or poverty.

13. رَعْدُ الْعَيْشِ means life of comforts.

14. حَصَبٌ literally means plentiful plantation. It is metaphorically used to indicate abundance.

15. The phrase الصُّرَائِبُ الْمُدْمُومَةُ means moral vices. The word الصُّرَائِبُ is the plural of الصُّرْبِيَّةُ

16. مَدَانِي is derived from the word مَدَانِيَّةٌ and means lowliness. In this case, blameworthy dispositions, or moral vices.

17. هُوَّةُ الْكُفْرِ - *pit of unbelief.*

The word هُوَّةٌ means a deep pit. He has likened unbelief to it because both entail darkness, narrowness, and difficulty in acquiring freedom from.

The Qur'an and the Tribulations of Death and Resurrection

Arabic text

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ ، وَ هَوِّنْ بِالْقُرْآنِ عِنْدَ الْمَوْتِ عَلَى أَنْفُسِنَا كَرْبَ السِّيَاقِ ، وَ جَهْدَ الْأَنْبِيَاءِ ،
وَ تَرَادُفَ الْحُشَارِجِ إِذَا بَلَغَتِ النَّفُوسُ التَّرَاقِي ، وَ قِيلَ مَنْ رَاقٍ وَ بَحَلَّى مَلِكُ الْمَوْتِ لِقَبْضِهَا مِنْ حُجْبٍ

¹³ The Lexicon of Rāghib, p. 537

الْغُيُوبِ ، وَ رَمَاهَا عَنْ قَوْسِ الْمَنَايَا بِأَسْهُمِ وَحْشَةِ الْفِرَاقِ ، وَ دَافَ لَهَا مِنْ دُعَافِ الْمَوْتِ كَأَسَا مَسْمُومَةً
 الْمَذَاقِ ، وَ دَنَا مِنَّا إِلَى الْآخِرَةِ رَحِيلٌ وَ انْطِلَاقٌ ، وَ صَارَتْ الْأَعْمَالُ فَلَائِدَ فِي الْأَعْنَاقِ ، وَ كَانَتْ الْقُبُورُ
 هِيَ الْمَأْوَى إِلَى مِيقَاتِ يَوْمِ التَّلَاقِ . اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ بَارِكْ لَنَا فِي حُلُولِ دَارِ الْبَلَى ، وَ
 طُولِ الْمُقَامَةِ بَيْنَ أَطْبَاقِ النَّرَى ، وَ اجْعَلِ الْقُبُورَ بَعْدَ فِرَاقِ الدُّنْيَا حَيْرَ مَنَازِلِنَا ، وَ افْسَحْ لَنَا بِرَحْمَتِكَ فِي
 ضَيْقِ مَلَاحِدِنَا ، وَ لَا تَفْضَحْنَا فِي حَاضِرِي الْقِيَامَةِ بِمُوبِقَاتِ آثَامِنَا . وَ ارْحَمْ بِالْقُرْآنِ فِي مَوْقِفِ الْعَرْضِ
 عَلَيْكَ ذُلَّ مَقَامِنَا ، وَ تَبَتَّ بِهِ عِنْدَ اضْطِرَابِ جِسْرِ جَهَنَّمَ يَوْمَ الْمَجَازِ عَلَيْهَا زَلَّ أَقْدَامِنَا ، وَ نَوَّرَ بِهِ قَبْلَ
 الْبَعْثِ سُدْفَ قُبُورِنَا ، وَ نَجِّنَا بِهِ مِنْ كُلِّ كَرْبٍ يَوْمَ الْقِيَامَةِ وَ شَدَائِدِ أَهْوَالِ يَوْمِ الطَّامَةِ وَ بَيِّضْ وَجُوهَنَا
 يَوْمَ تَسْوُدُ وَجُوهُ الظَّالِمَةِ فِي يَوْمِ الْحُسْرَةِ وَ النَّدَامَةِ ، وَ اجْعَلْ لَنَا فِي صُدُورِ الْمُؤْمِنِينَ وُدًّا ، وَ لَا تَجْعَلِ
 الْحَيَاةَ عَلَيْنَا نَكْدًا .

Translation

O God bless Muhammad ﷺ and his household. Make through the Qur'an ease for our souls at the time of death. Make the distress of the driving, the effort of the moaning, and the succession of the rattling when the souls reach the throats, and it is said, 'where is the physician'; and when the angel of death discloses himself to seize them from behind the veils of the unseen, letting loose at them from the bow of destinies. Make easy for our souls, through the Qur'an, when the arrows of the terror of lonesome separation and mixing for them from sudden death a cup poisoned to the taste. Make it easy when departure and release for the hereafter come close to us, works become necklaces around the necks, and the graves become the haven until the appointed time of the Day of Encounter!

O God bless Muhammad and his household and make blessed for us the arrival at the house of decay and the drawn-out residence between the layers of the earth. Appoint the graves as the best waystations after the separation from this world. Make roomy for us through Your mercy the narrowness of our tombs and disgrace us not among those present at the resurrection through our ruinous sins!

Through the Qur'an, have mercy upon the lowliness of our station at the Standing place of Presentation to You. Make firm the slips of our feet during the shaking of the bridge across hell on the day of passage over it. Illuminate the darkness of our graves before the uprising and deliver us from every distress on the day of resurrection. Deliver us from the hardships of terrors on the day of disaster Whiten our faces on the day when the faces of wrongdoers a blackened during the day of regret and remorse. Appoint love for us in the breasts of the faithful and make not life for us troublesome.

Exposition

In these phrases he makes note of death and the difficulties accompanied with it. Death is the bitter cup from which every soul shall drink. It is a reality that is always accompanied by two things:

1. Separation from all attachments and illusionary ownership.

2. The non-separation of one's deeds from his soul. His deeds shall be attached to him, hung from his neck while he will be obliged to answer for his deeds. The story of existence does not end with death. Until one reaches eternal life, there are a few stages and degrees which one must pass, including the stage of the grave and that of the day of resurrection. All these stages are accompanied with several tribulations and difficulties. The Imam عليه السلام thus points out the station of the Qur'an in the aforementioned stages of human existence.

The first level is the hardship of death, in which the life as we know it is stripped away from us. In this stage, the Qur'an is the entity that lessens our burdens. The phrase 'make easy through the Qur'an' is a reference to this very reality. A person who developed a connection with the Qur'an while in this corporeal world, can pass through this stage with ease as this connection shall serve as his aid.

The second stage is after death. In another supplication, he عليه السلام points out that the stages that we must pass through after death are greater in number than the stages of death itself.¹⁴ He has used the term "have mercy through the Qur'an" because the stages after death are the stages of traversing through the inner form of things. It is solely the Qur'an that can trigger the descent of mercy and cause the brightening of one's face at this stage.

An important and interesting point is that in this supplication, he has pointed out the difficulties of death and after death, and has pleaded God to make easy these difficulties by means of the Qur'an, however, in the fortieth supplication of the *Sahifa*, he has depicted death as a sweet experience that is the key to acquiring God's mercy and forgiveness. He referred to it as something man eagerly awaits. Death shall only be such if one has endeavored to acquire good deeds. The Qur'anic message in summary is that man should accompany his faith with good deeds. Building a connection with the Qur'an in this realm will entail that the very hardships, that are a reality, shall become beautiful and sweet experiences.

I. هَوِّنْ means to make easy.

2. كَرْبِ السِّيَاقِ - *distress of the driving*.

The word كرب means distress or grief, whereas the word السِّيَاقِ means steer from behind, or drive. In supplication 4, the Imam عليه السلام says: *Make easy for them every distress that comes to them on the day when the souls are taken from their bodies.'*

3. جَهْدِ الْأَيْتِنِ - *efforts of the moaning*.

The word جهد means efforts, whereas the word أَيْتِنِ means to moan with severity of pain.

4. تَرَادُفِ الْحَشَلِجِ - *the succession of the rattling*.

¹⁴ The supplication in the time of tribulation and difficulties.

The word *تَرَادَفٌ* means something in succession. The word *حَشْرَجٌ* is the plural of *حَشْرَجَةٌ*. It is a reference to the rattling sound that reverberates from a person's throat at the time of death.

5. The word *التَّرَائِي* is the plural of *التَّرْوَةَ*. It is literally the bone above the depression of the pharynx or the throat. The phrase "when the souls reach the throat" is a reference to the period when a person is about to die.

6. *قِيلَ مَنْ رَاقٍ* - *and it is said where is the physician.*

The word *راقٍ* is an active participle derived from the root word *رَقِيَ*. In Lexicon *Muqāṣ al-Lughat* ibn Faris says: The word has three meanings that are in contrast with each other. These meanings are ascension, talisman,¹⁵ and an area of earth.¹⁶ If it is taken to mean ascension, then the phrase would mean "and it is said, where is the one who drives up the soul to the throat" and take him out of his current state. However, if we take it to mean talisman, meaning somebody who gives a talisman in order to cure an illness, or in other words a physician, the sentence would then mean "and it is said, is there a physician to cure his illness?"

There is a tradition from Imam al-Bāqir *عليه السلام* pertaining to this verse in which he says: *Certainly, when the son of Adam *عليه السلام* dies, he says, is there a physician [who can help me].*¹⁷

7. *مَنَايَا* is the plural of *مَنِيَّةٌ* which means death. In this phrase, death has been likened to a bow from which horrifying arrows are released towards man.

8. *دَافٍ لَهَا مِنْ دُخَافٍ أَمْوَاتٍ كَأَسَا مَشْمُومَةٍ أَلْمَدَاقِ* - *mixing for them, from sudden death, a cup poisoned to the taste.*

The word *دَافٍ* means to mix. The word *دُخَافٍ* means poison. Some have said that *دُخَافٍ* refers to a poison that is pure.

9. *فَلَاتِدٌ فِي الْأَعْنَاقِ* - *necklaces around the necks.*

The word *فَلَاتِدٌ* is the plural of *فَلَادَةٌ*. It means a necklace that is placed around the neck. It is a reference to the verse: *We have attached every person's omen to his neck* (Q 17:13). He is indicating that the deeds of a human cannot be separated from him, just as a person wearing a necklace does not remove it.

10. *الْمُؤَى* is a reference to the Day of Judgment. The reason it has been referred to as the day of the meeting is because the inhabitants of earth shall meet the inhabitants of the heavens,

¹⁵ Here talisman is a reference to a prescription of [spiritual] medication.

¹⁶ Ibn Fars, *Mu'jam Muqāṣ al-Lughab*, v. 2, p. 426

¹⁷ *Al-Kaḥfī*, v. 3, p. 259

and the earlier generations shall meet the latter. Furthermore, man shall there meet his Lord, his deeds, his oppression, those who he oppressed etc.

11. دَارِ الْبَلِيّ - *the ancient house of decay.*

The word بَلِيّ means ancient. By ancient house, he means grave because the human body is placed within it for such a time that it deteriorates.

12. أَطْبَاقِ الثُّرى - *layers of the earth.*

The word الثُّرى literally means moist earth. It is also used to mean any form of earth. The word أَطْبَاقِ is the plural of طَبَق which means layer.

13. الْمَقَامِة is an infinitive verb that means residence.

14. أفسَح means to expand something.

15. ضَيْقٍ مَمْلَأِجِدْنَا - *the narrowness of our tombs.*

The word ضَيْقٍ means narrowness, constriction, whereas the word مَمْلَأِجِد is plural of مَمْلُوحٍ which means grave or tomb.

16. حَاضِرِي الْقِيَامَةِ مُؤَبَقَاتِ آثَامِنَا - *those present at the resurrection through our ruinous sins!*

The initial form of the word حَاضِرِي was حَاضِرِينَ. However, since it is an adjunct to the word resurrection, its نون (*nūn*) is omitted. It is a reference to the immensely large group that shall be present on the Day of Judgment.

مُؤَبَقَاتِ the plural of مَوْبِقَةٌ and is an active participle from the form افعال. Its roots are وَبِق and مَوْبِق which means to be ruined. Thus, the active participle means something that ruins, or ruinous.

آثَامِ is the plural of اثم which means sin. This is an attributive adjunct which means the ruinous sins that lead to man's destruction.

17. يَوْمِ الطَّامَةِ - *day of disaster.*

The word طَّامَةِ is a tribulation that is severer than all other tribulations. Its root is from طَم which means he filled the vessel. Since the tribulations or disasters on the Day of Judgment shall encompass everything, it is referred to as the day of disaster.

18. تَسْوُدُ وُجُوهُ الظَّالِمَةِ - *faces of wrongdoers are blackened.* Here perhaps the blackening of the faces is a reference to the humiliation the sinners will face.

19. نَكْدًا means troublesome.

Greeting and Sending Salutations on the Prophet (s)

Arabic text

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا بَلَغَ رِسَالَتَكَ، وَصَدَعَ بِأَمْرِكَ، وَنَصَحَ لِعِبَادِكَ . اللَّهُمَّ اجْعَلْ
 نَبِيَّنَا صَلَوَاتِكَ عَلَيْهِ وَ عَلَى آلِهِ يَوْمَ الْقِيَامَةِ أَقْرَبَ النَّبِيِّينَ مِنْكَ مَجْلِسًا، وَ أَمَكْنَهُمْ مِنْكَ شَفَاعَةً، وَ أَجَلَّهُمْ
 عِنْدَكَ قَدْرًا، وَ أَوْجَهُهُمْ عِنْدَكَ جَاهًا . اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ شَرِّفْ بُنْيَانَهُ، وَ عَظِّمْ
 بُرْهَانَهُ، وَ ثَقِّلْ مِيزَانَهُ، وَ تَقَبَّلْ شَفَاعَتَهُ، وَ قَرِّبْ وَسِيلَتَهُ، وَ بَيِّضْ وَجْهَهُ، وَ أَتِمِّ نُورَهُ، وَ ارْفَعْ دَرَجَتَهُ وَ
 أَحْيِنَا عَلَى سُنَّتِهِ، وَ تَوَفَّنَا عَلَى مِلَّتِهِ وَ خُذْ بِنَا مِنْهَاجَهُ، وَ اسئَلْ بِنَا سَبِيلَهُ، وَ اجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ، وَ
 احشُرْنَا فِي زُمْرَتِهِ، وَ أَوْرِدْنَا حَوْضَهُ، وَ اسقِنَا بِكَأْسِهِ وَ صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَ آلِهِ، صَلَاةً تُبَلِّغُهُ بِهَا
 أَفْضَلَ مَا يَأْمُلُ مِنْ خَيْرِكَ وَ فَضْلِكَ وَ كَرَامَتِكَ، إِنَّكَ ذُو رَحْمَةٍ وَاسِعَةٍ، وَ فَضْلٍ كَرِيمٍ . اللَّهُمَّ اجْزِهِ بِمَا بَلَغَ
 مِنْ رِسَالَاتِكَ، وَ أَدِّ مِنْ آيَاتِكَ، وَ نَصَحَ لِعِبَادِكَ، وَ جَاهَدَ فِي سَبِيلِكَ، أَفْضَلَ مَا جَزَيْتَ أَحَدًا مِنْ
 مَلَائِكَتِكَ الْمُقَرَّبِينَ، وَ أَنْبِيَائِكَ الْمُرْسَلِينَ الْمُصْطَفَيْنَ، وَ السَّلَامُ عَلَيْهِ وَ عَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ رَحْمَةُ
 اللَّهِ وَ بَرَكَاتُهُ .

Translation

O God, bless Muhammad, Your servant and messenger just as He delivered Your message, made evident Your command and counseled Your servants! O God, on the Day of Resurrection, make our Prophet, peace be upon him and his household, the nearest of the prophets to You in seat, the ablest of them before You with intercession, the greatest of them with You in measure and the most eminent of them with You in rank.

O God, bless Muhammad and the household of Muhammad. Ennoble his edifice, magnify his proof, and make weighty his balance, accept his intercession, bring near his mediation, whiten his face, complete his light and raise his degree! Make us live according to his traditions; make us die in his creed. Take us on his road and make us travel his path. Place us among the people who obey him and muster in his band. Lead us to up his pool and give us to drink from his cup.

And bless Muhammad and his household with a blessing through which You will take him to the most excellent of Your good, Your bounty, and Your generosity for which he hopes. You are the possessor of boundless mercy and generous bounty.

O God, repay him for Your messages which he delivered, Your signs which he passed on, the good counsel he gave to Your servants, and the struggle he undertook in Your way. Repay him with the best You have repaid any of Your angels brought nigh and Your

prophets sent out and chosen. And upon him and his household the good, the pure, be peace, God's mercy and His blessings!

Exposition

One of the distinguished features of al-Sahīfah's supplications is that he sends salutations on Prophet Muhammad ﷺ and his pure household throughout the entire supplication, in the middle and end. The supplication at hand is no different from his other supplications with these regards. However, the way he salutes the Prophet ﷺ and praises him in this supplication has somewhat to do with the subject matter of this supplication. This is because the Qur'an descended upon the heart of the Prophet ﷺ and he in turn bore many pains and tribulations in order to convey these messages to the people so he may remove them from their ignorance and misguidance. It is thus necessary to make mention of the Prophet ﷺ when speaking of the Qur'an and to send our peace and salutations upon him along with praising him.

صَدَعَ بِأَمْرِكَ ~ *made evident Your command*

The word صَدَعَ originally meant to break something solid, such as glass or stone. Since the result of breaking something is to separate its parts, and to make evident the inner hidden area in some cases, it is also used for these two meanings. For example, بِالْحَقِّ صَدَعَ means to make the truth evident. It has been used in this phrase to hold the same meaning.

2. قَرَّبَ وَسِيلَتَهُ - *bring near his mediation.*

قَرَّبَ وَسِيلَتَهُ is a thing that helps one reach his purpose or objective. In his lexicon, Rāghib comments on the real meaning of the word. He says: "The medium or means to God is to traverse the divine path assigned to us. Thus, the means to God are knowledge, worship, and Islamic precepts."¹⁸

In his annotation on al-Sahīfah, Fayd Kāshānī, interprets the term وَسِيلَةً to mean a station of the Prophet ﷺ on the Day of Judgment. Thus, he considers the meaning of the phrase to be 'O God, let him reach the station that You have singled out for him in Your proximity'. In his collection of traditions, 'Allāmah Majlisī narrates a tradition that elaborates on the true meaning of the word. The tradition is narrated from Ali ibn Ibrāhīm in which he says: 'Whenever you supplicate to God, ask Him to grant me the means [wasīlah]. We asked, O Prophet ﷺ, what is the means [wasīlah]? He replied it is my station in heaven.'¹⁹

¹⁸ Raghīb Isfahani's Lexicon, pages 523-524

¹⁹ *Bihar al-Anwar*, v. 7, p. 326