



# ALI 273: Introduction to *Sahīfa Sajjādiyya*

The course will cover a comprehensive discussion on the significance, role and authenticity of *Sahīfa Sajjādiyya*. We will discuss the need and relevance of the Du‘ās of the Sahīfa in contemporary times.

Session 1: September 9, 2014/ Dhul Qa‘dah 13, 1435

Venue: JCC, Seminar Room B 054

Instructor: Hasanayn Kassamali

# Concern for both the worlds

## Translation

2:200 Among the people there are those who say, ‘Our Lord, give us in this world,’ but for such there is no share in the Hereafter. 2:201 And among them there are those who say, ‘Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the Fire.’ 2:202 Such shall partake of what they have earned, and God is swift at reckoning.

## Arabic Text

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا  
فِي الدُّنْيَا وَمَا لَهُ فِي الآخِرَةِ مِن  
خَلَاقٍ \* وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا  
آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي  
الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ  
\* أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا  
وَاللَّهُ سَرِيعُ الْحِسَابِ (البقرة  
200 – 202)

# Reflection on Q 2: 200 - 201

There are some groups of people who do not look for anything but the material interest for themselves, and do not seek from Allah but this world; they do not seek any share of spiritualities in this life. So no portion of the good things of the next world will be given them.

HP (s): *People will surely live in an age in which a man will not care whether his religious affairs are proper or not as long as his worldly pleasures are satisfactory.* (Tuhaf al-Uqul). Hasnah

has a vast meaning; it includes all the material and spiritual merits. It is narrated that the Prophet (s) , in answer to the question that what the goodness of this world and the world to come was, said:



# What is meant by Hasanah

شاكرا ولسانا ذاكرا وزوجة مؤمنة تعينه على أمر دنياه  
وأخراه فقد أوتي في الدنيا حسنة وفي الآخرة حسنة  
ووقى عذاب النا

- *He who has been bestowed a thankful heart, a busy praising tongue, and a pious wife who helps him in his affairs of this world and the next, then, surely, he has been given the good of this world and the good of the coming world, and will be kept off from the torment of Fire*

(Majma'ul-Bayan, vol. 2, p. 298)

# The author of Sahifa

The trust and veneration of the ummah in Zayn al-Abidin was not confined to the mere fact of his versatility in jurisprudence or his high stature in spiritual affairs. He was in fact considered to be a virtual spiritual leader and supreme spiritual authority by those belonging to various schools of thought and all matters both civic and spiritual which was because he was in the line of celebrated and pure ancestors. Muslims at the time turned to Zaynul ‘Abidin when they desired release from the oppression of the Roman emperor of his time. Abdul Malik was quoted as saying: “I look on myself as one of the most pessimistic persons of those born in Islam.” (Ayt M Baqir al-Sadr)

# Solution suggested by I Sajjad (a)

At this time , the people around Abdul Malik are said to have told him that there was one who could provide him with a safe way out of his predicament. Asked who, they said, “One who remains from the household of the Prophet.” On hearing the name of Zaynul Abidin, he said, “You have indeed spoken rightly and truly.” Imam Zaynul Abidin, whose help was sought, dispatched his son, Muhammad b. al-Baqir to Damascus in Syria with secret instructions and from this there emerged a new plan to use an Islamic currency.



# Contents of Sahifa Sajjadiyya

Have a quick look at the contents of the Sahifa and you will notice so many passages that relate to our daily needs. Some of the popular supplications which mu'minān recite regularly are:

1. Du'ās for the Days of the week
2. The fifteen Munaajaat
3. His supplication in Morning and Evening
4. Du'ā in worrisome task
5. His supplication when sick
6. His supplication against Satan
7. Du'ā of Makārim Akhlāq
8. Supplications for parents and children





# Titles of Du‘ās 1 to 10

- 1- التَّحْمِيدُ لِلَّهِ عَزَّ وَجَلَّ . 2- الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ .
- 3- الصَّلَاةُ عَلَى حَمَلَةِ الْعَرْشِ . 4- الصَّلَاةُ عَلَى مُصَدِّقِي الرُّسُلِ .
- 5- دُعَاؤُهُ لِنَفْسِهِ وَخَاصَّتِهِ . 6- دُعَاؤُهُ عِنْدَ الصَّبَاحِ وَالْمَسَاءِ .
- 7- دُعَاؤُهُ فِي الْمُهَمَّاتِ . 8- دُعَاؤُهُ فِي الْإِسْتِعَاذَةِ . 9- دُعَاؤُهُ فِي الْإِشْتِيَاقِ
- 10- دُعَاؤُهُ فِي اللَّجَأِ إِلَى اللَّهِ تَعَالَى

1) Praise of God; 2) Blessing upon Muhammad and his Household; 3) Blessing upon the Bearers of the Throne; 4) Blessing upon the Attesters to the Messengers; 5) His Supplication for himself and the People under his Guardianship; 6) His Supplication in the Morning and Evening; 7) His Supplication in Worrisome Tasks; 8) His Supplication in Seeking Refuge; 9) His Supplication in Yearning; 10) His Supplication in Seeking Asylum with God;



# Title of Du'ās 11 to 20

11- دُعَاؤُهُ بِخَوَاتِمِ الْخَيْرِ 12- دُعَاؤُهُ فِي الْإِعْتِرَافِ 13- دُعَاؤُهُ فِي طَلْبِ  
الْحَوَائِجِ . 14- دُعَاؤُهُ فِي الظُّلَمَاتِ 15- دُعَاؤُهُ عِنْدَ الْمَرَضِ 16- دُعَاؤُهُ فِي  
الِاسْتِقَالَةِ . 17- دُعَاؤُهُ عَلَى الشَّيْطَانِ 18- دُعَاؤُهُ فِي الْمَحْدُورَاتِ . 19- دُعَاؤُهُ  
فِي الْإِسْتِسْقَاءِ 20- دُعَاؤُهُ فِي مَكَارِمِ الْأَخْلَاقِ

11) His Supplication for Good Outcomes; 12) His Supplication in Confession; 13) His Supplication in Seeking Needs; 14) His Supplication in Acts of Wrongdoing; 15) His Supplication When Sick; 16) His Supplication in Asking for Release from Sins; 17) His Supplication Against Satan; 18) His Supplication in Perils; 19) His Supplication in Asking for Rain during a Drought; 20) His Supplication on Noble Moral Traits

# Du‘ā in the Holy Quran

Du‘ā literally means to call upon. It is also rendered as invocation, prayer and supplication to Allah (swt) all the time. Istighfār (seeking forgiveness), Dhikr (remembrance) and tasbīh (glorification) are also part of Du‘ā.

Refer to verses 2:186; 7:55; 17:110; 40:14; 40:60

There are numerous prayers and supplications of past prophets and believers that Almighty Allah quotes in the Quran. What we discussed at the beginning is the prayer of pious people, that all Muslims know by heart and say it in their daily prayers.



# Sample of Du'as in the Quran

Nabi Adam Bibi Hawwa asking for repentance, v. 7:23

قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Tasbih of Nabi Yunus, v. 21:87

فَنَادَى فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Nabi Ayyub (a) after suffering long illness, v. 21:83

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

Nabi Musa (a) when need of any good, v. 28:24

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

People of the cave, v. 18:10

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

what appears in blue are phrases of Du'ās