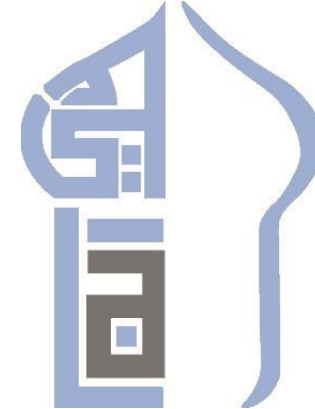




بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



ALI 413: Brief Explanation of Du'ā No. 5 From *Sahīfa Sajjādiyya*

SESSION 3:

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِنَفْسِهِ وَلِأَهْلِ وَوَلَايَتِهِ

*His Supplication for himself and the People
under his Guardianship*

Wednesday Jan 24, 2018

Interesting articles on the *Sahīfa*

Read the following articles during the course. You will find them interesting & highly beneficial; they talk about the circumstances that led to the compilation of the work.

1. Introduction to *Sahifat-ul-Kamila* by the first translator Ahmad Ali Mohani, available at:

<https://www.academyofislam.com/wp-content/uploads/2016/08/Sahifa-Intro-Mohani.pdf>

2. “Introduction to Al-Sahifa by the martyred Imam Āyatullāh Sayyid Muhammad Baqir Al-Sadr, available at:

<https://www.academyofislam.com/wp-content/uploads/2016/08/Sahifa-Intro-Sadr.pdf3>

Important points from A. A. Mohani

It's a comprehensive article on the importance of supplication, life of Imam Ali Zaynul 'Ābidīn and the significance of the Sahīfa.

- Begins with a number quotes by non-Muslims on prayer. Why?
- In the beginning Quranic verses & Hadiths are in footnotes. Why?
- Role of prayer/supplication in our life
- Islamic teachings on Du'ā in the light of Quran & Hadith
- Life history of Imam Ali Zaynul 'Ābidīn (a) including the massacre that happened in Karbala and the Imam's role
- Imam's sermon in the court of despot Yazīd b. Mu'āwiya
- Imam's mourning on Karbala events
- Imam's Sajjad's great morals.
- About the martyrdom (shahadat) of the Imam (a).
- Half of the Introduction (15 pages) dedicated to the origin, significance and the beauty of *Sahīfa Sajjādiyya*.

Why remember Karbala?

One day, one of his servants protested out of tenderness, saying, “How long will you mourn, dear master?” “Alas!” answered the inconsolable Imam, “Jacob the prophet had twelve sons and only one of them disappeared. But so great was his grief that his hair turned grey and his back was bent and his sight was impaired by excessive weeping. As for me, lo, I saw my beloved father and seventeen of my dear ones all mowed down by arrows, daggers, swords and spears in a single day. How then can my grief abate?” After uttering these pathetic words, he wept bitterly and incessantly.

al-Sadiq (a): *The sorrowful sigh over the oppression which have been inflicted upon us is glorification and grief upon is worship.*

عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَفْسُ الْمَهْمُومِ لَنَا الْمُغْتَمِّ
لِظْلَمِنَا تَسْبِيحٌ وَ هُمَّةٌ لِأَمْرِنَا عِبَادَةَ (الكافي 2:226)

‘Ibādat of Imam al-Sajjad (a)

(One day ‘Ali b. al-Husayn’s) son, Abu Ja‘far (Muhammad al-Bāqir), peace be on both, came to him. He had carried out in worship what no one had ever carried out. He saw that his color had gone yellow from weeping all night; his eyes had used up all their water from being awake all night; his forehead was bruised and his nose squashed from prostrating; and his legs and feet were swollen from standing in prayer.

Abu Ja‘far (a) reported: I could not control myself from weeping when I saw him in that state and I wept, may God have mercy on him. Behold, he was thinking and he turned to me a short time after I had come and said: *‘My son, give me some of those parchments in which there is the (practice of) worship of Ali ibn Abi Talib, peace be on him.’* I gave them to him and he read something from them for a while. Then he let them go from his hand in exasperation and said: *‘Who is strong enough to perform the worship of Ali Ibn Abi Talib, peace be on him?’* (Kitāb al-Irshad, p. 383)

His devotion in prayers

“His sincere piety and wholehearted devotion won for him the appellation, “Zaynul ‘Ābidīn -Ornament of the Pious.” It is said that when he performed the ceremonial washing before prayer, he used to turn pale for fear of God. Being questioned as to the cause of this intense feeling, he replied, “*Don’t you know in whose presence I am going to stand?*”

One day, while he was saying his prayers, his house took fire and several voices were heard shouting, “ Fire, fire !” but he did not feel at all alarmed and continued to pray as if nothing had happened. In the meantime the fire died out, and when he had finished praying, people said to him, “Son of the Prophet, what made you unmindful of the fire?” “*The fire of hell,*” replied he. So absorbing was his devotion.

Living according to the Quran

A maid-servant of Ali b. al-Husayn began to pour water for him so that he might perform the ritual ablutions for prayer. The maidservant became faint and the jug dropped from her hand and struck him. He raised his head towards her and the maidservant said to him: “Allah, the Most High, says: *Those who restrain their anger.*” “I have restrained my anger.” he replied. “*And those who forgive the people.*” she went on. “May Allah forgive you,” he said. “*Allah loves those who do good.*” she said. “Go, you are a free woman before the face of Allah, the Mighty and High,” he answered. (Al-Mufid, *Kitabul Irshad*, p. 386) (Lines in *italics* are from Q 3:134).

جَعَلَتْ جَارِيَةً لِعَلِيِّ بْنِ الْحُسَيْنِ ع تَسْكُبُ عَلَيْهِ الْمَاءَ لِيَتَهَيَّأَ لِلصَّلَاةِ فَنَعَسَتْ فَسَقَطَ
الإبريقُ مِنْ يَدِ الْجَارِيَةِ فَشَجَّهُ فَرَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَتْ لَهُ الْجَارِيَةُ إِنَّ اللَّهَ يَقُولُ **وَالْكَاطِمِينَ**
الغَيْظَ قَالَ قَدْ كَظَمْتُ غَيْظِي قَالَتْ **وَالْعَافِينَ عَنِ النَّاسِ** قَالَ لَهَا عَفَا اللَّهُ عَنْكَ قَالَتْ **وَاللَّهُ**
يُحِبُّ الْمُحْسِنِينَ قَالَ اذْهَبِي فَأَنْتِ حُرَّةٌ

Powerful Du'ā in difficulty

I (i.e. Tāwus) went into the *hijr* one night and there was Ali b al-Husayn, peace be on them. He had come in and was standing praying. He prayed as Allah had wished then he prostrated. I asked a righteous man from the family of goodness whether I might listen to his prayer. I heard him saying during his prostration:

Your little servant is at Your courtyard;/ Your miserable one is at Your courtyard;/ Your poor one is at Your courtyard;/ Your beggar is at Your courtyard. (Tāwus added:) I have never prayed with these words at any tribulation without me being freed from it. (*Kitab al-Irshad*, p.384)

قَالَ طَاوُسٌ: دَخَلْتُ الْحِجْرَ فِي اللَّيْلِ فَإِذَا عَلِيُّ بْنُ الْحُسَيْنِ ع قَدْ دَخَلَ فَقَامَ يُصَلِّي فَصَلَّى مَا شَاءَ اللَّهُ ثُمَّ سَجَدَ قَالَ فَقُلْتُ رَجُلٌ صَالِحٌ مِنْ أَهْلِ بَيْتِ الْخَيْرِ لَأَسْتَمِعَنَّ إِلَى دُعَائِهِ فَسَمِعْتُهُ يَقُولُ فِي سُجُودِهِ **عَبِيدُكَ بِفِنَائِكَ مَسْكِينُكَ بِفِنَائِكَ فَقِيرُكَ بِفِنَائِكَ سَائِلُكَ بِفِنَائِكَ** قَالَ طَاوُسٌ فَمَا دَعَوْتُ بِهِنَّ فِي كَرْبٍ إِلَّا فُرِّجَ عَنِّي

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Shaykh al-Mufid, *Kitabul Irshad*