

Introduction to Al-Sahīfa al-Sajjādiyyah

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سماحة آية الله العظمى السيد محمد باقر الصدر - مقدمة الصحيفة السجادية²

الحمد لله رب العالمين والصلاة والسلام على خاتم الأنبياء والمرسلين محمد وعلى آله الطاهرين و صحبه الميامين. وبعد، فإن هذه الصحيفة السجادية مجموعة من الأدعية المأثورة عن الإمام زين العابدين علي بن الحسين بن علي بن أبي طالب من أئمة أهل البيت الذين أذهب الله عنهم الرجس وطهرهم تطهيراً.

Praise be to the Lord of the Worlds and prayers and greetings be upon the seal of the Prophets and Messenger of God, Muhammad, and his pure progeny and righteous companions. This book, al-Sahīfa al-Sajjādiyyah, includes certain supplications quoted from Imam Zayn al-Ābidīn ‘Ali b. Husayn b. ‘Ali Abī Tālib. He is one of the Imams belonging to the household of the Prophet whom God Almighty has kept pure and free of defilement.

وهو الرابع من أئمة أهل البيت، وجده الإمام أمير المؤمنين علي بن أبي طالب وصي رسول الله (صلى الله عليه وآله) وأول من آمن به وكان منه بمنزلة هارون من موسى كما صح في الحديث عنه، وجدته فاطمة الزهراء بنت رسول الله (صلى الله عليه وآله) وبضعته وفلذة كبده وسيدة نساء العالمين كما كان أبوها يصفها، وأبوه الإمام الحسين أحد سيدي شباب أهل الجنة سبط الرسول وريحاته و من قال فيه جده: **حسين مني وأنا من حسين**، وهو الذي استشهد في كربلاء يوم عاشوراء دفاعاً عن الإسلام والمسلمين. وهو أحد الأئمة الإثني عشر الذين أخبر عنهم النبي (ص) كما جاء في صحيح البخاري ومسلم وغيرهما إذ قال: **الخلفاء بعدي اثنا عشر كلهم من قريش**

The fourth Imam’s grandmother was Fātima al-Zahrā, peace be upon her, the daughter of God’s Prophet, most beloved to him and the highest among all the women of the world as the Prophet himself was used to describing her. His father was Imam al-Husayn, peace be upon him, one of the two highest in degree among those who were destined for Paradise, a grandson of the Prophet and a very flower of his eye of whom the Prophet said: *Husayn is of me and I am of Husayn*. Imam Husayn, peace be upon him, was foremost of those who were martyred at Karbalā on the day of ‘Āshūrā (the 10th of Muharram) in defense of Islam and Muslims. As stated in the Tradition narrated in the *Sahih of Bukhari* and *Muslim* and several others, Imam Husayn was one of the twelve Imams who were said to follow in the line of leadership (imamate) after the Prophet. The Prophet has been reported to have said: *The caliphs after me shall be twelve and all of them will be from among the Quraysh*.

وقد ولد الإمام علي بن الحسين في سنة ثمان وثلاثين للهجرة وقيل قبل ذلك بسنة أو سنتين وعاش حوالي سبعة وخمسين عاماً قضى بضع سنين منها في كنف جده الإمام علي عليه السلام ثم نشأ في مدرسة عمه الحسن وأبيه الحسين سبطي الرسول وتغذى من نعيم علوم النبوة واستقى من مصادر آبائه الطاهرين.

¹ From *Al-Sahīfab al-Sajjādiyyah*, Islamic Propagation Organization, Tehran, 1984, pp. xi – xxv.

² From <http://tawiya.org/portal/topic/7166/> accessed on April 25, 2014

Imam ‘Ali b. al-Husayn, peace be upon him, was born in the year 38 A.H. or, perhaps as it is conjectured, a little before that and lived for a period of 57 years, during a few years of which he grew up under the wing of his erstwhile grandfather, Imam ‘Ali, peace be upon him. Later he came under the guardianship and tutelage of his uncle, Imam Hasan, peace be upon him, and his father, Imam Husayn, peace be upon him, both grandsons of the Holy Prophet. He was nourished from the knowledge of the Prophet and nurtured by the sources of his pure ancestry.

وبرز على الصعيد العلمي والديني إماماً في الدين ومناراً في العلم ومرجعاً في الحلال والحرام ومثلاً أعلى في الورع والعبادة والتقوى وآمن المسلمون جميعاً بعلمه واستقامته وأفضليته وانقاد الواعون منهم إلى زعامته وفقهه ومرجعيته. قال الزهري: (ما رأيت هاشمياً أفضل من علي بن الحسين ولا أفقه منه) وقال في كلام آخر: (ما رأيت قرشياً أفضل منه). وقال سعيد بن المسيب: (ما رأيت قط مثل علي بن الحسين). وقال الإمام مالك: (سمي زين العابدين لكثرة عبادته). وقال سفيان بن عيينة: (ما رأيت هاشمياً أفضل من زين العابدين ولا أفقه منه).

In the religious sciences and in jurisprudence, ‘Ali b. al-Husayn was considered to be of high authority and a figure of supreme prominence as regards the orders and prohibitions of God which he was able to interpret and pronounce in the light of his knowledge. He was known for his exemplary devotion and piety towards God in all things. All Muslims in his age implicitly trusted and esteemed his knowledge, honesty, integrity, and his excellence in jurisprudence, taking him for their leader in all matters and recognizing his authority in religious matters. Al-Zuhrī said of him, “I have not seen a personality from the clan of Bani Hashim who excelled ‘Ali b. Husayn or one who was more just than he.” (The Banū Hāshim were among the most distinguished of the Arab tribes). In yet another context he said of him, “I have not seen a personality among all the Quraysh better than he”. (The Quraysh were the most distinguished among the Arab tribes and one of the largest). Sa‘īd b. Musayyib said “I have never seen a person the likes of ‘Ali b. al-Husayn. Imam Malik said, He was called by the name of Zayn al-‘Ābidīn (honored among worshippers) by virtue of his unceasing worship and prostration in prayer.” Sufyān b. Ayinah said, “I have not seen a personality from the Bani Hashim clan who was better than Zayn al-‘Ābidīn or one more just than he.”

وعدّ الإمام الشافعي علي بن الحسين (أفقه أهل المدينة). وقد اعترف بهذه الحقيقة حتى حكام عصره من خلفاء بني أمية. على الرغم من كل شيء. فلقد قال له عبد الملك بن مروان: (ولقد أوتيت من العلم والدين والورع ما لم يؤتته أحد مثلك قبلك إلا من مضى من سلفك) وقال عمر بن عبد العزيز: (سراج الدنيا وجمال الإسلام زين العابدين). وقد كان للمسلمين عموماً تعلق عاطفي شديد بهذا الإمام وولاء روحي عميق له وكانت قواعده الشعبية ممتدة في كل مكان العالم الإسلامي كما يشير إلى ذلك موقف الحجيج الأعظم منه حينما حج هشام بن عبد الملك وطاف وأراد أن يستلم فلم يقدر على استلام الحجر الأسود من الزحام فنصب له منبر فجلس عليه ينتظر ثم أقبل زين العابدين

وأخذ يطوف فكان إذا بلغ موضع الحجر انفرجت الجماهير وتنحى الناس حتى يستلمه لعظيم معرفتها بقدره وحبها له على اختلاف بلدانهم وانتساباتهم وقد سجل الفرزدق هذا الموقف في قصيدة رائعة مشهورة.

Imam al-Shāfiʿī considered Imam ‘Ali b. al-Husayn as the most supreme jurist of all the people of Medina.” The rulers of his time from the Banū Umayyad, despite many hostile acts, have had to admit this one fact about Imam ‘Ali b. al-Husayn. For example, ‘Abd al-Malik b. Marwān said to him, “In the area of religious sciences, in devotion and piety, you have been granted that which no one before you has had other than your ancestors.” Further, Umar b. ‘Abd al-Azīz said, “The light of this life, the beauty of Islam is Zayn al-‘Ābidīn.” Muslims in general had an abiding deep attachment for this Imam and he commanded the most profound spiritual loyalty and allegiance among them. His following among the Muslim public extended far and wide and the honor and adulation in which he was held by the Muslim people is recorded in a noteworthy poem of al-Farazdaq. In this he describes how during the annual hajj pilgrimage in the Holy City of Mecca, to which Hisham b. ‘Abd al-Malik went, the rush to get to the Sacred Black Stone (*al-hajar al-aswad*) was so great that this dignitary could hardly move towards it. The people who knew him made a special place for him so that he could wait till the rush eased for him to make his way towards the Sacred Black Stone. Zayn al-‘Ābidīn then happened to come along to perform the pilgrim rites. When the multitude present became aware of him, they all stood back, making way for him, bowing in adoration and respect as he passed by towards the Sacred Black Stone. Here then, says the poet, was a demonstration of the veneration, admiration and respect which Muslims of all countries, states and tribes held for Imam Zayn al-‘Ābidīn.

ولم تكن ثقة الأمة بالإمام زين العابدين على اختلاف اتجاهاتها ومذاهبها مقصور على الجانب الفقهي والروحي فحسب، بل كانت تؤمن به مرجعاً وقائداً ومفزعاً في كل مشاكل الحياة وقضاياها بوصفه امتداداً لآبائه الطاهرين ومن أجل ذلك نجد أن عبد الملك، حينما اصطدم بملك الروم وهدده الملك الروماني باستغلال حاجة المسلمين إلى استيراد نقودهم من بلاد الرومان لإذلال المسلمين وفرض الشروط عليهم وقف عبد الملك متحيراً وقد ضاقت به الأرض كما جاء في الرواية وقال: أحسبني أشأم مولود ولد في الإسلام، فجمع أهل الإسلام واستشارهم فلم يجد عند أحد منهم رأياً يعمل به، فقال له القوم: إنك لتعلم الرأي والمخرج من هذا الأمر! فقال: ويحكم من؟ قالوا: الباقي من أهل بيت النبي (صلى الله عليه وآله)، قال صدقتم، وهكذا كان. فقد فرغ إلى الإمام زين العابدين فأرسل (عليه السلام) ولده محمد بن علي الباقر إلى الشام وزوده بتعليماته الخاصة فوضع خطة جديدة للنقد الإسلامي وأنقذ الموقف.

The trust and veneration of the *ummah* in Zayn al-‘Ābidīn 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. It was related that the Muslims at the time turned to Zayn al-‘Ābidīn when they desired release from the oppression of the Roman

emperor of his time. The Roman emperor desired to seek dominance in the region and to humiliate the Muslims during the reign of ‘Abdul Malik by imposing a Roman coinage and currency system in the Muslim lands. ‘Abdul Malik was perplexed not knowing how to meet this confrontation. He was so dejected and depressed that he was quoted to have said, I look on myself as one of the most pessimistic persons of those born in Islam. At this, the people around him 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 Zayn al-‘Ābidīn, he said, “You have indeed spoken rightly and truly.” Imam Zayn al-‘Ābidīn, whose help was sought, dispatched his son, Muhammad b. al-Bāqir to Damascus in Syria with secret instructions and from this there emerged a new plan to use an Islamic currency.

وقد قَدِّر للإمام زين العابدين أن يتسلم مسؤولياته القيادية والروحية بعد استشهاد أبيه، فمارسها خلال النصف الثاني من القرن الأول في مرحلة من أدق المراحل التي مرت الأمة وقتئذ، وهي المرحلة التي أعقبت موجة الفتح الأولى فقد امتدت هذه الموجة، بزخمها الروحي وحماسها العسكري والعقائدي، فزلزلت عروش الأكاسرة والقيصرة وضمّت شعوباً مختلفة وبلاداً واسعة إلى الدعوة الجديدة وأصبح المسلمون قادة الجزء من العالم المتمدن وقتئذ خلال نصف قرن. وعلى الرغم من أن هذه القيادة، جعلت من المسلمين قوة كبرى على الصعيد العالمي من الناحية السياسية والعسكرية، فأثارتهم لخطر كبيرين خارج النطاق السياسي والعسكري، وكان لا بد من البدء بعمل حاسم للوقوف في وجههما.

Imam Zayn al-‘Ābidīn took over the mantle of spiritual responsibility after the martyrdom of his father. He took up this task during the second half of the first century during one of the most crucial phases in the history of the ummah, a period which was followed by a wave of early Islamic victories of liberation, a wave which extended over wide expanses of territory in the region and was spread by reason of the spiritual vigour and military and ideological enthusiasm of the Muslim armies. It shook the throne of Caesar and other vile tyrants of the time and spread the Divine message far and wide over the earth. The Muslims then became the spiritual and de facto conquerors and guardians of the greater part of the civilized world for over half a century of unchallenged supremacy. Yet, despite the strength and power of Islam at the time, the ummah was exposed to two great dangers outside the military and political spheres. It was, therefore, necessary at this time to take a critical look and counter these dangers.

أحدهما: الخطر الذي نجم عن انفتاح المسلمين على ثقافات متنوعة وأعراف تشريعية وأوضاع اجتماعية مختلفة بحكم تفاعلهم مع الشعوب التي دخلت في دين الله أفواجاً، وكان لا بد من عمل على الصعيد العلمي يؤكد في المسلمين أصالتهم الفكرية وشخصيتهم التشريعية المتميزة المستمدة من الكتاب والسنة وكان لا بد من حركة فكرية اجتهادية تفتح آفاقهم الذهنية ضمن ذلك الإطار لكي يستطيعوا أن يحملوا مشعل الكتاب والسنة بروح المجتهد البصير والممارس

الذكي الذي يستطيع أن يستنبط منها ما يفيد في كل ما يستجد له من حالات كان لابد إذن من تأصيل للشخصية الإسلامية ومن زرع بذور الاجتهاد وهذا ما قام به الإمام علي بن الحسين (عليه السلام) فقد بدأ حلقة من البحث والدرس في مسجد الرسول (صلى الله عليه وآله) يحدث الناس بصنوف المعرفة الإسلامية من تفسير وحديث وفقه ويفيض عليهم من علوم آباءه الطاهرين ويمرن الناهجين منهم على التفقه والاستنباط وقد تخرج من هذه الحلقة عدد مهم من فقهاء المسلمين وكانت هذه الحلقة هي المنطلق لما نشأ بعد ذلك من مدارس الفقه والأساس لحركته الناشطة. وقد استقطب الإمام عن هذا الطريق الجمهور الأعظم من القراء وحملة الكتاب والسنة حتى قال سعيد بن المسيب (إن القراء كانوا لا يخرجون إلى مكة حتى يخرج علي بن الحسين، فخرج وخرجنا معه ألف راكب).

The first danger came from the fact that the Muslims now spread far and wide had their mental horizons opened to various cultures, customs and traditions, different social currents arising from the interaction with the nations which joined the folds of the religion of God in vast numbers. It was now necessary to make special efforts in the scientific, religious and ideological fields emphasizing and affirming the ideological originality and freedom and the distinctive legislative advantages of Muslims which is derived from the Holy Book and the Traditions. There has to be an ideological movement to awaken Muslims and to have their eyes opened to the pure vision of Islam so that it would be capable as being a torch-bearer and a light of both the Holy Book and the Traditions, bringing a message of enlightenment and perseverance of spirit among peoples with whom they came in contact. The trained intellectuals who were capable of benefiting from such teachings would have to embody and cultivate an Islamic personality to the full so that they could disseminate this among those with whom they came in contact. Zayn al-Ābidīn, realizing the need for such a movement, conducted research and scientific studies at the Prophet's mosque, teaching various branches of Islamic knowledge and explaining and illustrating both the Holy Qur'an and Traditions, as well as teaching jurisprudence and the knowledge derived from his pure ancestors. A new consciousness was being developed among the intellectuals at the time with training in jurisprudence, reasoning and deduction. A large number of skilled Muslim jurists and scholars were trained in these religious centers and a number of schools of jurisprudence sprung up giving a new vigor to religion which was to be developed further later on. Imam Zayn al-Ābidīn, in these efforts, attracted a large number of scholars and exegetists of the Holy Qur'an and the Traditions. Such was his renown that Sa'īd b. al-Musayyib said, "The scholars did not leave Mecca until 'Ali b. al-Husayn, peace be upon him, left. When he left, we left with him and we were thousands who rode along with him".

وأما الخطر الأخر: فقد نجم عن موجة الرخاء التي سادت المجتمع الإسلامي في أعقاب ذلك الامتداد الهائل، لان موجات الرخاء تعرض أي مجتمع إلى خطر الانسياق مع ملذات الدنيا الإسراف في زينة هذه الحياة المحدودة وانطفاء الشعور الملتهب بالقيم الخلقية والصلة الروحية بالله واليوم الآخر وبما تضعه هذه الصلة أمام الإنسان من أهداف كبيرة وهذا ما وقع فعلاً وتكفي نظرة واحدة في كتاب الأغاني لأبي الفرج الاصبهاني ليتضح الحال.

The second danger to Islam at the time arose from the very fact of the wealth and general prosperity that was everywhere prevalent in Islamic society following the wide extension of its political power. There was the risk that this new wave of prosperity would expose those who came in contact with wealth, power and worldly pleasures to contamination and eventually to undermining the very spiritual bases of Islam and destroy the vigor of the moral and spiritual renaissance which derived from belief in God Almighty and the life hereafter.

وقد أحس الإمام علي بن الحسين بهذا الخطر وبدأ بعلاجه واتخذ من الدعاء أساساً لهذا العلاج. وكانت الصحيفة السجادية التي بين يديك من نتائج ذلك. فقد استطاع هذا الإمام العظيم بما أوتي من بلاغة فريدة وقدرة فائقة على أساليب التعبير العربي وذهنية ربانية تتفتق عن أروع المعاني وأدقها في تصوير صلة الإنسان بربه ووجوده بخالقه وتعلقه بمبدئه ومعاده وتجسيد ما يعبر عنه ذلك من قيم خلقية وحقوق وواجبات.

Imam 'Ali b. Husayn realized this danger and began to take steps to remedy this situation. The foremost of his methods was to take the path of supplication. This book, *al-Sahifa al-Sajjadiyyah*, was one of the works that emanated as part of this great effort. This great Imam was able to produce a work of tremendous significance with the endowments with which he was graced from his lineage and his wonderful rhetoric and elegant styles in the Arabic language. Using his divinely gifted abilities, the Imam was able to weave out the most splendid and subtle meanings in his description of the links between the human being and the Divine, the links between the people and their Lord and Creator and to emphasize the qualities of faith, moral values and the duties that were necessary to a virile and spiritual society.

أقول قد استطاع الإمام علي بن الحسين بما أوتي من هذه المواهب أن ينشر من خلال الدعاء جواً روحياً في المجتمع الإسلامي يساهم في تثبيت الإنسان المسلم عندما تعصف به المغريات وشده إلى ربه حينما تجره الأرض إليها وتأكيد ما نشأ عليه من قيم روحية لكي يظل أميناً عليها في عصر الغنى والثروة كما كان أميناً عليها وهو يشد حجر المجاعة على بطنه. وقد جاء في سيرة الإمام أنه كان يحطب الناس في كل جمعة ويعظهم ويزهدهم في الدنيا ويرغبهم في أعمال الآخرة ويقرع أسماعهم بتلك القطع الفنية من ألوان الدعاء والحمد والثناء التي تمثل العبودية المخلصة لله سبحانه وحده لا شريك له.

It is my opinion that the Imam, with his multifarious gifts and his fervor in supplicating God, was able to include a truly spiritual atmosphere and create a moral tone in society which strengthened Islam at the time and served to act as a barrier against the invasion by the satanic values of the world to which Muslims were exposed in his time. His efforts were a steadying influence on the *ummah* who were urged to keep their steadfastness in the face of worldly attractions at a time when the pull towards a life of pleasure stood forth as a great temptation and to affirm and remind the Muslims of their spiritual roots and of their duty to remain trustees of the spiritual amidst a life of riches and prosperity as they had been

trustees at a time of misery and poverty. It has been stated in the biography of the Imam that he constantly adjured the people at Friday prayers in sermons to take warning against being engulfed wholly by the life of this world and to remind themselves constantly of the hereafter. His supplications, in their wonderfully moving way, were able to induce in his hearers a feeling of devotion, of thanks, praise and gratitude to the Almighty and to strengthen them in their sincerity, obedience and submission to God who has no partner.

وهكذا نعرف أن الصحيفة السجادية تعبر عن عمل اجتماعي عظيم كانت ضرورة المرحلة تفرضه على الإمام إضافة إلى كونها تراثاً ربانياً فريداً يظل على مر الدهور مصدر عطاء ومشعل هداية ومدرسة أخلاق وتهذيب وتظل الإنسانية بحاجة إلى هذا التراث المحمدي العلوي وتزداد حاجة كلما ازداد الشيطان إغراءً والدنيا فتنة. فسلام على إمامنا زين العابدين يوم ولد ويوم أدى رسالته ويوم مات ويوم بيعث حياً. النجف الأشرف - محمد باقر الصدر

Al-Sabīfa al-Sajjādiyyah then represents and stands out as a profound social work of the time and a reflection of a supreme endeavor to meet the exigencies of spiritual ordeals facing the society at the time of the Imam. But beyond this it is a profound collection of supplications in the Divine tradition, a unique compilation which will remain throughout the ages as a gift to mankind, a work of moral inspiration for worldly conduct and a torch of guidance. Human beings will constantly remain in need of this Muhammadian ‘Alawī tradition and the need increases whenever Satan comes to increase the allurements of the world for people and by its fascination to keep them in thralldom. Peace and blessings be upon our Imam ‘Ali b. al-Husayn Zayn al-‘Ābidīn, from the time he was born, when he delivered his message, when he departed and to the time of his resurrection to life in the hereafter. al-Najaf al-‘Ashraf, Muhammad Bāqir al-Sadr.