

The following six articles have been included:

Introduction to the Sahīfa Sajjādiyya by Āyatullāh Sayyid Muhammad Bāqir al-Sadr, a highly respected scholar, *mufasssīr*, philosopher and thinker. The entire article has been included because it comprehensively covers the contribution of Imam al-Sajjād along with the historical circumstances that led to Imam teaching these supplications. This shows the relevance of the Du'a in our time.

Introduction to the Sahīfa Sajjādiyya by Ahmad Ali Mohani. He was the first to translate the Sahīfa into English in late 1920s. His translation has been printed several times in India, Tehran and the US. His introduction was somehow dropped in those prints nor is it available online. A larger part of his Introduction has been included for the benefit of the readers.

An Introduction by William Chittick, a translator and interpreter of classical Islamic philosophical and mystical texts. Only a section from the original article has been included as it is available online and is included in recent publications from Iran and UK.

Teaching Islam through Sahīfa by 'Allāmah Sayyid Saeed Akhtar Rizvi, a prominent scholar, missionary, author and speaker. This explores further reasons behind the use of Du'ās by Imam al-Sajjād as a tool of preaching.

Al-Sahīfa al-Kāmilah: The Perfect Epistle by Ahmed H. Sheriff, a dedicated worker and author of several booklets. A simple but comprehensive article for those beginning to study the *Sahīfa*. The article begins with the story of an American lady who accepted Islam after studying the *Sahīfa*.

Unpublished Versions of Sahīfa Sajjādiyya by Syed Hussein Jalali, an authority on Islamic manuscripts who has authored several works on canonical texts. A detailed, academic paper on the origin and authenticity of the *Sahīfa*.

Introduction to *Al-Sahīfa al-Sajjādiyyah* by al-Sadr

by Āyatullāh Muhammad Bāqir al-Sadr¹

In the Name of God, the Merciful, the Compassionate

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.

The Imam was the fourth in the line of the Imams of the Prophet's household. His grandfather was Imam Amīr al-Mu'minīn, 'Ali b. Abī Tālib, the vicegerent and trustee of God's Prophet and the first to believe in him. His position in relation to the Prophet was like the position of Aaron in relation to Moses, according to authoritative Traditions.

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.

¹ Āyatullāh Sayyid Muhammad Bāqir al-Sadr; From *Al-Sahīfab Al-Sajjādiyyah*, Islamic Propagation Organization, Tehran, AH 1405/1984 CE. The original article in Arabic can be accessed at

www.academyofislam.com/wp-content/uploads/2016/08/Sahifa-Intro-Sadr.pdf

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 *Sahīh* of Bukhārī 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.”

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

Unpublished Versions of the *Sahīfa Sajjādiyyah*

(By Muhammad Hussain Jalālī, From *the Message of Thaqalayn, Vol 1, No.2*)

Introduction:

The spirit of Shī‘ī faith shines through the *Sahīfab*, the legacy of the fourth Imam ‘Ali ibn Husayn al-Sajjād (d. 95/713), the great grandson of the Prophet Muhammad (s). The Shī‘ī community has from earliest times transmitted the *Sahīfab* generation after generation as a prayer book for worship, an outline of major themes of the faith, and as a guide of the duties of individual Shī‘ī Muslims towards their Lord, the society in which they live, and each other. Thus the *Sahīfab* touches on a variety of topics, such as praise of God and worship of Him, prayers for help and protection in times of stress and difficulty, pleas for God's forgiveness, and petition for His grace and blessing. The two main reporters of the *Sahīfab* are the two sons of the fourth Imam, al-Bāqir (d. 114/732) and Zayd al-Shahid (d. 122/739). The chain of *isnad* of all the manuscripts discovered so far goes back to ‘Umayr, son of Mutawakkil al-Thaqafī al-Balkhī who reports from both Yahya son of Zayd (d. 126/743) and Ja‘far al-Sādiq (d. 148/765). The reporters of the *Sahīfab* from Mutawakkil, however, are many and the manuscripts vary greatly in the number, length, and the arrangement of the invocations. The main aim of this discussion is to describe the variant manuscripts of the *Sahīfab* which I was able to examine. First, however, it will be useful to shed some light on the devotional works of the Shi‘ī faith. We shall then speak of the author of the *Sahīfab*, the origin of its title, and its composition, and finally proceed to a comparison between the three available manuscripts of the *Sahīfab*.

The Merit of Invocation:

“*Du‘ā*” is a term derived from the Arabic root “*Da‘ā*”, that is, to call. In Islamic literature, when “*Du‘ā*” is used with the

preposition “*lah*”, it refers to the direct call, addressed to God alone, requesting blessings, or cursing whomever deserves it when it is used with the preposition “*la*”. The term has been rendered variously as invocation, supplication, and spoken prayer. Thus, *Du‘ā* differs from *Salāt*, the ritual prayer, and also from *Dhikr*, the remembrance of God. *Du‘ā* may be used as a liturgy in a congregational gathering, or individually as a private prayer. Shī‘as consider *Du‘ā* an important source of spiritual guidance in accordance with the Quranic injunction: “Call upon me, I will reply.” (Quran, 40:60). Many sayings of the Prophet and the Imams on the merit and significance of invocations are reported in Shī‘i collections of *Hadīth*. For instance, the Prophet says, “Invocation is the essence of worship”; and Imam Ali says, “Invocation is the key to mercy and success.”

Shī‘i scholars, furthermore, have specified many conditions for *Du‘ā* such as being in a state of purity, eating lawful foods, facing the *Qiblah* (the direction of the ritual prayers), and most importantly, being obedient to God’s commands. (For details see: Ibn Fahd, *Uddat al-dā‘i*, p. 24 and Majlisī II, *Bihār al-anwār*, v. 93 pp. 299-394)

Āqā Buzurg Tehrānī lists 126 books on *Du‘ā* (See Tehrānī, *Dhari‘ah* v. 8 pp. 177-206). The following are some sources of *Du‘ā* commonly used by the Shi‘i community today:

1. *Kāmil al-ziyārah* by Ja‘far ibn Muhammad ibn Qulawayh, (d. 367/977), Najaf: Murtadawiyah Press, 1356/1974.

contentment are all stages that we need to aspire towards. It is the ultimate goal of one who has *ma‘rifah* of the Creator and seeks to establish a close relationship with Him.

Du‘ā Makārim al-Akhlāq is rich in terms of the practical lessons and motivation we derive from its immaculate language. While scholars have recommended that it be recited on the nights of *Layāl al-Qadr* and throughout the month of Ramadan, it would be prudent to take parts of the supplication on a daily basis, to read, reflect, and apply the lessons learnt in our daily lives.

Du‘ā 20 on Noble Traits in the *Sahīfa* with Two Translations

A	Arabic text of Du‘ā No. 20 from <i>Sahīfa Sajjādiyya</i>
C	Translation by Dr William C. Chittick
M	Translation by Sayyid Ahmad Ali Mohani
A	وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي مَكَارِمِ الْأَخْلَاقِ وَمَرْضِيَةِ الْأَعْمَالِ
C	<i>His Supplication on the Noble Traits and Acts Pleasing to God</i>
M	<i>One of his Prayers for Excellence in Moral and Good Conduct</i>
A	1) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَبَلِّغْ بِإِيمَانِي أَكْمَلَ الْإِيمَانِ، وَاجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ، وَأَنْتَهُ بِنَيْتِي إِلَى أَحْسَنِ النَّبَاتِ، وَبِعَمَلِي إِلَى أَحْسَنِ الْأَعْمَالِ
C	1. O Allah, bless Muhammad and his Household, cause my faith to reach the most perfect faith, make my certainty the most excellent certainty, and take my intention to the best of intentions and my works to the best of works!
M	1. O Allah, bless Muhammad and his Āl (family). Advance my faith to the greatest perfection. Let my

	belief be the most excellent of beliefs. Cause my motive to be the best of resolutions and my conduct the best of actions.
A	(2) اللَّهُمَّ وَفِّرْ بِلُطْفِكَ نَيْتِي، وَصَحِّحْ بِمَا عِنْدَكَ يَقِينِي، وَاسْتَصْلِحْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّي
C	2. O Allah, complete my intention through Your gentleness, rectify my certainty through what is with You and set right what is corrupt in me through Your power!
M	2. O Allah, increase my good resolutions. Establish my belief in You. Reform with Your power that which has become corrupted in me.
A	(3) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاكْفِنِي مَا يَشْغَلُنِي الْإِهْتِمَامُ بِهِ، وَاسْتَعْمِلْنِي بِمَا تَسْأَلُنِي غَدًا عَنْهُ، وَاسْتَفْرِغْ أَيَّامِي فِيَمَا خَلَقْتَنِي لَهُ، وَأَغْنِنِي وَأَوْسِعْ عَلَيَّ فِي رِزْقِكَ، وَلَا تَفْتِنِّي بِالنَّظَرِ، وَأَعِزَّنِي وَلَا تَبْتَلِنِي بِالْكِبْرِ، وَعَبِّدْنِي لَكَ وَلَا تُفْسِدْ عِبَادَتِي بِالْعُجْبِ، وَأَجِرْ لِلنَّاسِ عَلَى يَدَيِ الْخَيْرِ وَلَا تَحْقُقْهُ بِالْمَنْ، وَهَبْ لِي مَعَالِيَ الْأَخْلَاقِ، وَاعْصِمْنِي مِنَ الْفَخْرِ
C	3. O Allah, bless Muhammad and his Household, spare me the concerns which distract me, employ me in that about which You will ask me tomorrow, and

Du‘ā 31 in the *Sahifa* for Repentance

Summary of Du‘ā for Repentance

(By Sayyid Sameer Ali, Milwaukee, Wisconsin, USA)

Imam Ali b. Al-Husayn Zayn al-‘Ābidīn (a)’s *Sahifa al-Sajjādiyya* is one of the most important texts in Islamic spirituality. It is a well-known and popular feature in the daily practice of the Shia community and contains supplications (*Du‘ā*) for daily, seasonal, and annual events. It also contains several supplications expressing the relationship between Allah swt and His creatures. It articulates and provides space for a variety of spiritual and emotional states that exist between humans and God.

Here we will briefly analyze one *Du‘ā* from the *Sahifa*: the supplication for repentance or *tawba* (*Du‘ā* 31). *Tawba* is described as the act of turning toward God after encountering sin. A sin is an act which is displeasing to God and is against His wishes. It can generally be described as a position or a place which God does not desire for His servant since it removes the believer from the Mercy (*rahma*) of God and exposes him or her to base desires, the temptations of Shaytān, and humiliation in front of others. A sinner must then repent for the sin and seek proximity to God after being distant from Him. He must confess and realize his own position during this process.

The *Du‘ā* begins with the description of the emotional state of a sinner as he stands in front of Allah swt. He begins communication with Allah swt by praising Him, describing His attributes, and expressing the depth and might of God’s power. The Imam describes Allah swt as independent from Shaytān and his activities. Indeed, Islam holds that Shaytān

and evil cannot be as powerful and mighty as God and their effect on humans are only due to acceptance of their power by human beings. Nothing can be as omnipotent as God. He alone is the ‘indescribable’. Therefore, it is apt that a believer must long for God alone and desire the servitude of the All-Powerful.

But the sinner abandoned God and desired, through *tam*‘ (greed), everything but God Himself. The sinner’s state of sin is motivated by greed, carnal desire, and seeking satisfaction. These impulses are based on the assumption that something other than Allah swt can satisfy and lead man toward his goal of perfection. In other words, sin, according to the Imam, is seeking perfection in our own desires and away from seeking God’s pleasure, while in fact perfection is truly only found in realizing what God wants from us.

After confessing God’s greatness, the repentant asks for help in improving his condition and for encouragement from God in performing good works. Injured and aware of the injuries caused by lowly desires, the believer asks God to ‘lift me up from the fatal injuries of sin’. These injuries, if left untreated, can be fatal because they can lead the believer away from Allah swt and toward the *Nafs*. Toward sin and seeking the pleasure of Shaytān or those other than Allah.

A	<p>(3) وَجَعَلْتَهُ نُورًا هَتَدِي مِنْ ظُلْمِ الضَّلَالَةِ وَالْجَهَالَةِ بِاتِّبَاعِهِ، وَشِفَاءً لِمَنْ أَنْصَتَ بِفَهْمِ التَّصَدِيقِ إِلَى اسْتِمَاعِهِ، وَمِيزَانَ</p>
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	<p>قَسِطٍ لَا يَحِيفُ عَنِ الْحَقِّ لِسَانُهُ، وَنُورَ هُدًى لَا يَطْفَأُ عَنِ الشَّاهِدِينَ بُرْهَانُهُ، وَعَلَّمَ نَجَاةٍ لَا يَضِلُّ مَنْ أَمَّ قَصْدَ سُنَّتِهِ، وَلَا تَنَالُ أَيْدِي الْهَلَكَاتِ مَنْ تَعَلَّقَ بِعُرْوَةِ عِصْمَتِهِ</p>
C	<p>3. You appointed it a light through following which we may be guided from the shadows of error and ignorance, a healing for him who turns ear toward hearing it with the understanding of attestation, a just balance whose tongue does not incline away from truth, a light of guidance whose proof is not extinguished before the witnesses, and a guidepost of deliverance, so that he who repairs straightaway to its prescription will not go astray and he who clings to its preservation’s handhold will not be touched by the hands of disasters.</p>
M	<p>3. And You ordained it a light by following which, we may guide ourselves through the darkness of error and ignorance; and a healing to him who gives ear, with sincerity of understanding, upon listening to it; and a just balance, the language of which does not incline away from truth; and a guiding light which is not withheld from the spectators; and a banner of salvation which does not mislead him who aims at its straight path, and the hands of perdition do not overtake him who takes hold of its protecting handle.</p>
A	<p>(4) اللَّهُمَّ فَإِذَا أَفَدْتَنَا الْمَعُونَةَ عَلَى تِلَاوَتِهِ، وَسَهَّلْتَ جَوَاسِي أَلْسِنَتِنَا بِحُسْنِ عِبَارَتِهِ، فَاجْعَلْنَا مِمَّنْ يَرْعَاهُ حَقَّ رِعَايَتِهِ، وَيَدِينُ لَكَ بِاعْتِقَادِ التَّسْلِيمِ لِمُحْكَمِ آيَاتِهِ، وَيَفْرَعُ إِلَى الْإِقْرَارِ بِمُتَشَابِهِهِ، وَمَوْضَحَاتِ بَيِّنَاتِهِ</p>

C	4. O Allah, since You have given 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, serve You by adhering in submission to the firm text of its verses, and seek refuge in admitting both its ambiguous parts and the elucidations of its clear signs!
M	4. O Allah since You have favored us with help in reading it and have adapted the roughness of our tongues to the beauty of its style, then let us be of those who observe its precepts with due observance and adore You with submissive faith in its firm verses and seek Your shelter by acknowledging its ambiguous verses and the meaning of its clear ones.
A	5) اللَّهُمَّ إِنَّكَ أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُجْمَلًا، وَأَهْمَمْتَهُ عِلْمَ عَجَائِبِهِ مُكَمَّلًا، وَوَرِّثْتَنَا عِلْمَهُ مُفَسَّرًا، وَفَضَّلْتَنَا عَلَى مَنْ جَهَلَ عِلْمَهُ، وَقَوَّيْتَنَا عَلَيْهِ لِتَرْفَعَنَا فَوْقَ مَنْ لَمْ يُطِيقْ حَمَلَهُ
C	5. O Allah, You sent it down upon Your prophet Muhammad (God bless him and his household) in summary form, You inspired him with the science of its wonders to compliment 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.

“return to the one who has deserted him”, and to “act with justice to the one who has wronged him” and to “be peaceful to the one who has shown enmity towards him”.

The Du‘ā is magnificent in the manner in which it consistently raises the standards of Islamic ethics for the believers. Having prayed for the success to fulfill one’s humanitarian responsibilities towards family, neighbors and friends, the Imam then praise for the ability to fulfill his responsibility towards social justice in the month of Ramadan. This is presented in the form of an exclusion to the ethical instructions mentioned above, where the Imam prays that that his affection should not be extended to those whom he has taken as “enemies for the sake of Allah (s)”, such as tyrants and oppressors. These are enemies whom “we are not to befriend”, nor hold “devoted love (*musāfat*) for them in our hearts”.

(e) Praying for Divine assistance and acceptance

The Imam (a) ends the Du‘ā through a series of invocations for the assistance to observe the sanctity and the etiquettes of the month of Ramadan. The Imam (a) prays for the acceptance of his efforts in the form of transformative changes in his life and spirituality. Through a series of Quranic verses, the supplicant is encouraged to strive for the highest levels of faith, and in line with the consistent style of the *Sahīfa*, the Imam (a) ends his supplication with salutations upon the Holy Prophet and his pure and immaculate progeny (a).

Du‘ā 44: For Supplication for the Coming of the Month of Ramadan in the Sahīfa with Two Translations

A	Arabic text taken from internet
C	Translation by Dr William C. Chittick
M	Translation by Sayyid Ahmad Ali Mohani
A	وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا دَخَلَ شَهْرُ رَمَضَانَ

C	<i>His Supplication for The Coming of the Month Of Ramadan</i>
M	<i>One of His Prayers at the Beginning of Ramadhan, the Month of Fasting</i>
A	<p>1 الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِحَمْدِهِ، وَجَعَلَنَا مِنْ أَهْلِهِ لِنَكُونَ لِإِحْسَانِهِ مِنَ الشَّاكِرِينَ، وَلِيَجْزِيَنَا عَلَى ذَلِكَ جَزَاءَ الْمُحْسِنِينَ</p>
C	1. Praise belongs to God who guided us to His praise and placed us among the people of praise, that we might be among the thankful for His beneficence and that He might recompense us for that with the recompense of the good doers!
M	1. All praise is due to God who guided us to praise Him, and made us worthy of it, in order that we may be grateful for His goodness, and that He may, thereupon, confer on us the reward of the righteous.

Imam al-Sajjād (a) addresses the month of Ramadan directly twenty times in this supplication, offering salutations (using the phrase “*al-salāmu ‘alayka*”) as he bids it farewell. It is quite interesting to see how he describes the month as he addresses it. He calls it the festival (*‘eid*) of Allah’s friends, thereby highlighting the difference between the saints and the lay Muslims. While the latter consider the end of fasting to be a festival of celebration, the saints consider the blessed month itself as a festival. The Imam further calls the month a companion whose parting brings him great pain and sorrow. He then goes on to address the month, calling it an intimate friend, a neighbor, a helper and one who is sought after. In addition, Imam al-Sajjād (a) talks to the month of its beauty and how much benefit it brought to the faithful.

(E) Salutations and Blessings Upon the Holy Prophet (ﷺ) and his Progeny (a)

No supplication would be complete without sending blessings and salutations upon the Noble Prophet Muhammad (ﷺ) and his pure progeny. Like all the other supplications of the *Ṣahīfab*, this supplication has within it the *salawāt* – and to precise, in four instances the Imam sends blessings upon his grandfather Muhammad (ﷺ) and the holy household. This is in line with the general requirement of reciting the *salawāt* when one supplicates, and traditions tell us that it is the only way to get supplications to ascend. Moreover, the Prophet himself is said to have instructed believers to send salutations upon him in the beginning, the middle and the end of their supplications.

In the traditions, the *salawāt* usually takes a variety of forms and in this supplication, there is a lengthy benediction in which the Imam asks Allah to send blessings upon the Prophet (ﷺ) and his pure progeny just as the archangels, the other Prophets and the righteous believers have been blessed, and even greater than that. He then goes on to mention the advantages of sending these blessings upon the Prophet (ﷺ) as he says, “a blessing whose benediction will reach us, whose benefit will attain to us, and through which our supplication may be granted!” This shows that whenever we send blessings upon the Messenger of Allah (ﷺ) and his family, we ourselves gain blessings and benefit, and our supplications are answered by Allah.