

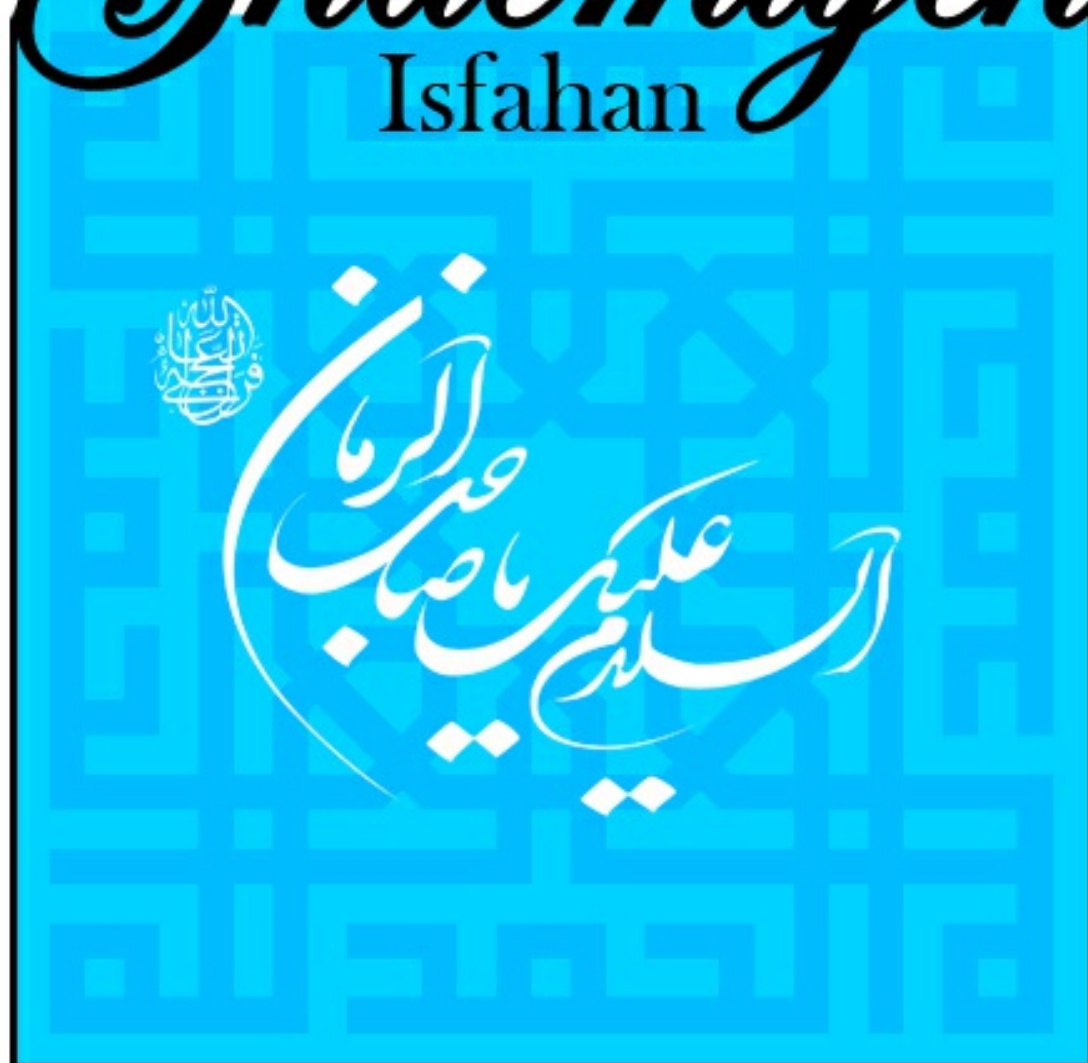
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IMAM SAJJAD

السَّيِّدُ الْبَشَرِيَّةِ
عَلَيْهِ السَّلَامُ

آستان قدس رضوی

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Imam sajjad

:Writer

A group of authors

:Published in print

Astaane Quds Razavi Printing and Publishing Institute

:Digital Publisher

Ghaemiyeh center of computerized researches

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Point

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Publisher: Astan Quds Razavi

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In the dark of night, unknown, he took some food for the needy people who lived in Medina. On his ..." decease they found out that His Holiness. Ali Ibn-Husayn Imām Sajja(A.S.)) had been the disguised "...benefactor

His Brith

Ali is the first name of that distinguished Imām, and his most renowned titles of honour are: "Zayn, . "al-Ābidīn" and "Sajjād

He was born in Madina in the year 38(A.H.).1

His Honourable father was His Holiness Imām Husayn(A.S.), the master of martyrs, and his esteemed mother was the graceful Shahrbanū.2

His Moral Distinctions

A relative of Imā̄m Sajjā̄d(A.S.) once insulted His Holiness in the presence of some people. After the rude
:fellow had left the place, addressing the group present there the Holy Imā̄m said

?Did you all hear what he said"

".Now I request you to accompany me over to his house and hear my responses to his words

We will attend you up to his residence," stated those men. "We had better given him the proper answer while"
.he was busy abusing you," continued the men

Attended by those men, the Holy Imā̄m(A.S.) marched toward the dwelling of that impolite chap. On the
way there the Holy Imā̄m(A.S.) gently recited the following blessed Qur'anic verse descended in praise of
:those believers who enjoyed special morals

those who control their wrath and are forgiving toward mankind; Allah loveth the good.3 ..."

The attendants of the Holy Imā̄m(A.S.) then discovered that His Holiness did not intend to retaliate for the
.insult

When they reached the man's house, the Holy Imā̄m(A.S.) announced their arrival, and called the man to
appear and have a visit with them. Supposing a case of retaliation was to happen, the ignorant fellow got
_____ready to fight against those unexpected visitors. "My brother! a few

minutes ago you came to me and uttered some words. If your judgement of me is true, and I am the same man you think I am, then I beseech Allāh to forgive me, and if your accusations directed at me are false, I invoke .(Allāh's pardon for your sins." stated the Holy Imām(A.S

The Holy Imām's intimate behaviour and his gentle reaction put the man to shame. He regretfully approached His Holiness and kissed the Holy Imām's forehead admitting his mistake. "What I said about you .was a baseless accusation, I should admit that I myself deserve those abuses,"⁴ added the repentant chap

Imām Sādiq(A.S.) narrates the following: In the city of

Medina there lived a clown who used to try and amuse the people. The clown had frankly stated that he had not been able to bring a smile of joy onto the lips of His Holiness .Ali Ibn-Husayn (Imām Sajjād(A.S.)) with his famous jokes and gestures. The clown once took off the Holy Imām's cloak as a practical joke when His Holiness was gracefully strolling down the street. Imām Sajjad(A.S.) did not pay the slightest attention to the rude man's indecent flat joke. The attendants of the Holy Imām(A.S.) Fetched the cloak instantly while His Holiness indifferently inquired of them about the name of the impudent chap. "He is a clown who .makes people laugh," they said

_____The Holy Imām(A.S.) recommended his followers to

:remind the rude fellow of the words in the following expression

Allāh hath appointed a day in which the idles and rogues will undergo the penalty for their evil actions."5"

A companion of the Holy Imām(A.S.) named "Zayd Ibn

.Usāmah" was on his death bed at home

Imām Sajjād(A.S.) paid the sick man a visit. The dying fellow suddenly burst into tears complaining that he
.could not afford to pay back his loans

:The Holy Imām(A.S.) compassionately stated

Don't weep any more as I will undertake to pay back all your debt which is a sum of about 15,000 dinars"
".((gold coins

His Holiness' promise was completely fulfilled.6

During the nightfalls His Holiness Imām Sajjād(A.S.) used to distribute bread among the needy and
miserable citizens of Medina. The Holy Imām(A.S.) tried not to be known by those people who permanently
.enjoyed His Holiness; financial aid

After his martyrdom they found out who the unknown benefactor had been. It was also discovered that about
a hundred families had been financially under the direct care of that great and immaculate Imām(Ali Ibn
Husayn(A.S.)).7

One of the children of the Imām's sister(A.S.) stated: "My mother always encouraged me to constantly keep
_in

contact with my uncle. I never left His Holiness, unless I had greatly enjoyed his company; that is I benefited a lot when I attended him. Sometimes I felt some sort of awe in my heart when I witnessed pure humility in his devotions offered to Allāh. I, occasionally, took advantage of his vast field of knowledge, and I was consequently polished."8

:His Holiness Imām Bāqir(A.S.) said

While saying his prayers my father looked like a humble slave standing before a great monarch. He suddenly" began to shiver and became terribly pale. He practised his religious services, as if he was performing his last obligation in this temporal world..."9

Imām Sajjād's Greatness

Hishām, son of Abdul Malik Umayyad, the ruling caliph of the time, had once arrived in Mecca in order to .perform the pilgrimage of Hajj

While practising the ritual of circumambulation Ṭawāf round "The Holy House" Ka'bah the caliph was not able to touch "The Black Stone" Ḥaḍjar al-Aswad because of the packed throngs of pilgrims who had .inevitably formed hindrances in his way in the Holy Shrine

The caliph was forced to go into a corner waiting for a proper opportunity to seize. His Holiness Zayn ___al-Ābidīn, the fourth Imām(A.S.) simultaneously entered the precinct

of the Holy Shrine and gently walked along to perform the obligatory circumambulation. As soon as the pilgrims saw their Imā̄m, they let him pass easily through and touch "The Black Stone".¹⁰

The magnificence of the presence of the Holy Imā̄m(A.S.) who was sincerely esteemed by the pilgrims around him created a hostile feeling in Hishā̄m's mind. He was deeply annoyed at witnessing that glorious scene

.Who is this man being so respectfully received by these people?" somebody asked Hishā̄m"

Fearing the sudden emergence of affection displayed towards the Holy Imā̄m(A.S.) by his companions, Hishā̄m cunningly answered that he did not know the newcomer

Farazdaq, the renowned Arab poet was in the company of the caliph. He immediately stood up and stated that he knew that graceful man quite well. The broad-minded poet then recited a long ode in praise of the Holy Imā̄m(A.S.)

The eulogies pronounced by Farazdaq in praise of the Holy Imā̄m(A.S.) were so eloquent and charming that envious Hishā̄m went mad like a wounded beast. He angrily ordered his men to imprison the faithful poet

On being informed of the imprisonment of Farazdaq, the Holy Imā̄m(A.S.) sent some cash¹¹ as a prize for the poet who politely returned the money along with a message conveying that he had composed and recited _____ those poems

just for the pleasure of Allāh and His Messenger, confessing

.that he had no other intention in mind

Testifying to the poet's pure sincerity, the Holy Imām(A.S.) once again sent the money to Farazdaq and made him swear to accept the prize and enjoy a divine reward as well. "We are the descendants of a munificent stock, therefore we will not take back what we have already endowed," expressed the Holy Imām(A.S.),

Farazdaq accepted the offered prize and was pleased.¹²

The Holy Imām's Endeavours to Make Muslims Vigilant

Undoubtedly the captivity of the Holy Imām Ḥusayn's household brought forth fruitful conditions for the fulfilment of the uprising led by that great martyr. Had those innocent captives not patiently reported the tragic event of Karbala to the unaware people who found the opportunity to see them closely, the Imām's martyrdom would not have been widely publicized in those days. Also the Umayyad clan and the wicked Yazīd would not have been so widely defamed. Imam Ḥusayn's household, contrary to the other war captives, and opposed to the unjust judgement of the ignorant people who looked at them as defeated individuals, _____delivered orations on their true victory and on their enemies' fall, wherever they were

driven to. They introduced themselves as victorious soldiers

.and condemn the followers of Yazīd of being defeated hired men

The Holy Imām Sajjād(A.S.) and the distinguished Zaynab Kubrā(A.S.) played a greater part, from amongst the survivors of the tragic event of Karbalā' in awakening the negligent people. Despite being seriously sick at the time of his holy father's martyrdom, and being awfully depressed on account of the massacre of his brothers and his companions, the Holy Imām Sajjād(A.S.) was not the least languid in carrying out his .mission of enlightening people's minds

In the city of Kūfa, the listeners to the ardent orations

delivered by Her Holiness Zaynab(A.S.) and her sister and the audience listening to the speech of the second Fātima(A.S.) timidly became ashamed and burst into tears, the Holy Imām(A.S.) gently gave a hint to his noble relatives who obediently stopped talking. His Holiness, then, began to deliver the following oration after praising Allāh and sincerely greeting the Holy Prophet of Islam(S.A.W.): "O People...! I am ʿAli son of Ḥusayn Ibn ʿAli Ibn Abī ṭālib. I am the son of that man whose properties were ruthlessly plundered and .whose household is now under the yoke of captivity here

I am the son of the same warrior who was savagely slain at the bank of the Euphrates. That martyr was but ___an

...innocent victim of oppression

O People! I swear you by God and remind you of the letters in which you had invited my father to come to...

?Kufa where you killed him instead of receiving him as an invited guest

O People! What will be your convincing answers to the Holy Prophet(S.A.W.) when you encounter His Holiness on Resurrection Day? How are you going to defend your cruel deeds when the Holy

?Prophet(S.A.W.) accuses you of the commitment of a murder of his household with your bleeding swords

What would you say if His Holiness complains of your disregard for his prophetic prestige announcing that

"?you are no more privileged of being his followers in the Muslim community

The Holy Imā'm's fiery words inflicted a sort of stroke upon the minds of those people who unexpectedly cried out in remorse and shame, reproaching one another for their past evil actions and were scared of their

dark and horrible future.13

Thus the Holy Imā'm(A.S.) provoked their negligent consciences by portraying different aspects of that big

.tragic event which was the outcome of their past crime

The innocent members of the household of the Holy Imā'm Ḥusayn(A.S.) were escorted up to the palace of

___"Ibn

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Ziyād" who asked about the name and identity of one of the captives. "This is ʿAli Ibn Ḥusayn(A.S.)," said the attendants

of the cruel ruler. "I have received reports that ʿAli Ibn Ḥusayn(A.S.) has been murdered by God's will," boasted Ibn Ziyād

.(I had a brother whose name was also ʿAli and got killed by these people," stated the Holy Imām(A.S"

No, God persished him!", continued Ibn Ziyād. The Holy Imām said, "Allah receiveth (men's) souls at the time of their death..."¹⁴ Ibn Ziyād angrily cried: "Dare you still give me direct answers?" The cruel ruler then (.conceitedly ordered his officials to kill the Holy Imām(A.S

Zaynab Kubrā(A.S.) protestingly rose and addressing the

:tyrant stated

You have not spared even one individual from my family. If you intend to kill ʿAli Ibn Ḥusayn" you had" .better slay me too

Addressing Her Holiness Zaynab(A.S.), the Holy Imām(A.S.) said: "Please don't have any more disputes with that man. I myself will manage to talk with him". His Holiness then turned to Ibn Ziyād and said: "O! ?Son of Ziyād! Are you threatening me with the death sentence

?Are you frightening me...

Don't you know that we are always ready to embrace death, and that martyrdom is a distinction for us..."¹⁵

Being tied up with a piece of rope and in fetters the Holy Imā̄m(A.S.) and a few relatives of his were
.ruthlessly driven to Yazid's palace in Damascus

Addressing Yazid the Holy Imā̄m(A.S.) courageously stated: "O Yazid! What do you think the Messenger of
"God(S.A.W.) would do if His Holiness had witnessed our present position of captivity

This short and decisive statement uttered by the Holy Imā̄m(A.S.) instigated and upset the whole spectators
of that tragic scene so strongly that they all burst into tears.16

:A Muslim fellow who lived in Damascus had narrated the following

I was there when the captives being the members of the House of Muhammad(S.A.W.) were placed by the"
gate of the mosque built somewhere in the bazaar of Damascus. That spot was usually used for this purpose
(lodging the captives in open air and in public in order to be easily seen by passers-by.) An aged man in the
city angrily rushed to those captives and told them that he was very happy of witnessing their poor condition.
The old person was rudely swearing at those silent captives..." Imā̄m Zayn al-Ābidīn(A.S.) looked at him
and said: "I heard what you said . You have revealed all your enmity and spite located in the very depth of
__your heart. Now it is your turn to listen

"...tome

.Speak up", said the old man"

.Have you read the Holy Qur'ān", asked the Holy Imām(A.S.). "I have, answered the aged fellow"

(.Have you read this verse", asked the Holy Imām(A.S"

Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among..."

(kinsfolk..." 17 (42:23

.Yes I have read it" stated the old chap"

:(.Have you read this verse too?" asked the Holy Imām(A.S"

Give the kinsman his due..." 18"

.Yes, I have read it", replied the man"

We are those kinsmen whose due is divinely demanded from the Messenger of Allāh(S.A.W.)", added the"

.(.Holy Imām(A.S

Are you truly the same recommended persons?" uttered the old fellow. "Yes, we are the same ones, and you"

tell me whether you have read the verse on "Khums": "And know whatever ye take as spoils of war, 10, a fifth"

thereof is for Allāh and for the Messenger and for the kinsman, continued the Holy Imām(A.S.)19

.I have read this verse too", answered the man"

We are those hinted kinsmen... ant tell me aslo whether you have read the verse on cleansing:...Allāh's wish"

_____,is but to keepoff uncleanness far from you. O Folk of the Household

".and purify you with a thorough purification

added the Holy Imām(A.S.).20

At the end of this conversation, that had truly awakened

the negligent old chap, the man regretfully stretched his hands upwards, and looking at the sky he repeated three times the following: "O My Lord! I am really penitent of being hostile towards the household of the Holy Prophet(S.A.W.). I detest those assassins who have slain innocent men out of this esteemed Household. I, formerly, had read the Holy Qur'ān, but my eyes were closed to these undeniable facts", the old man ended his monologue.21

Imām's Oration in Damascus Mosque

One day being present in the congregational mosque of Damascus, Yazīd ordered a professional orator to sit on the special seat of a pulpit found there with the intention of imprecating Imām .Ali(A.S.) and his (.martyred son Imām Ḥusayn(A.S

The ignorant orator did what he was commanded to do; He insulted the two magnanimous Holy Imāms, and .praised Yazīd and his late father, Mu.āwiya

Imām Sajjād(A.S.) was present there, and loudly shouted: "Woe be to thee!" addressing the rude orator. "Thou hast purchased God's wrath with the price of His servant's contentment (Yazīd's gladness), "continued _____the Holy

.Imām(A.S.) "Thus thou hast furnished a chamber in hell to be thine eternal abode", added His Holiness

Turning his face to Yazīd the Holy Imām(A.S.) said: "Let

me ascend this wooden ladder (Pointing to the pulpit) in order that I can say some words for the pleasure of

".Allāh that will bring about divine rewards for the present congregation

Yazīd did not at first consent to the Holy Imām's request, and in answer to the insistence of the people assembled there, he explained for them the consequences of the Holy Imam's speech which would have been

nothing but portraying the infamy and disgrace for himself and the House of Abū Sufyān. "What can he say?"

they asked. "He is a descendant from a family whose members have been fostered and fed with knowledge

.since their infancy", answered Yazīd

The congregation present there insisted more and more until Yazid permitted the Holy Imām to speak freely.

His Holiness sat on the special seat of that pulpit, and after praising the Almighty Allāh and sending

greetings to the Holy Prophet(S.A.W.), delivered the following oration: "Praise be to Allah Who is Pre-

existent, and is an Eternal Being too. He is a Boundless Being Who will survive all mortal creatures.22

___O People...! Allāh hath granted us too many blessings

,like knowledge, tolerance, generosity, eloquence, bravery

...and a preserved love in the hearts of the believers

The Holy Prophet of Islām(S.A.W.) is in fact the great chief of our household, ʿAli(A.S.), the commander of the faithful and the renowned righteous member of this Muslim community, belongs to our lineage, Ḥamzah,

...the master of martyrs is a member of our family

Imām Ḥaṣan(A.S.) and Imām Ḥuṣayn(A.S.) the two dear grandsons of the Holy Prophet(S.A.W.), have
come of our lineage...23

I am the offspring of Mecca and Mina (Holy territory). I am the child of the Zamzam (Holy fountain) and Safā (Holy piece of land). I am the great grandson of that magnanimous patriarch who used his cloak for lifting "The Black Stone". (He was the Holy Prophet of Islām(S.A.W.))24

I am the son of that great man who put on the special garb and performed the holy services of
(circumambulation and struggled for the religious procession in the ritual of the Pilgrimage(Hajj

I am the great grandson son of that person who was divinely taken to Aqṣā Mosque from Masjid al-Ḥarām and the heavenly ascension just in a short duration of the night long (the Miʿrāj of the Holy Prophet(S.A.W.))25

.I am the son of the man who directly received Divine Revelations from the Almighty Lord

.I am the son of Hūsayn(A.S.) who was ruthlessly killed in Karbalā

.I am Muhammad's offspring

.I am Fātima's grandson

.I am Khadījah's child

I am the son of that innocent victim plunged in his own

blood..."26

The excited people were gazing at the Holy Imām(A.S.) who fervently talked about the greatness of his lineage and explained the importance of the tragic martyrdom of Hūsayn(A.S.) more clearly for them. Little by little their eyes were filled with drops of tear, and they began to weep silently. Suddenly they all burst into sobbing which frightened Yazīd who was embarrassed with fear and ordered his officials to call people to the .prayer

He intended to quiet the excited people, and had plotted

to interrupt the Holy Imām's speech. "Allāh Akbar(Allāh is the Greatest)", called out the official in charge. The Holy Imām(A.S.) still had his seat on the pupit when the call to prayers was being announced. His Holiness also uttered loudly the following words: "Yea, Allāh is the Greatest, Higher, more Glorious and .more honourable than any other being for which I have respect

.I tesify that there exists no God but Allāh", the man continued his calling"

.(I, too, testify to the integrity of this statement'. added the Holy Imā̄m(A.S"

.I testify that Muḥammad(S.A.W.) is the messenger of Allā̄h", the voice went on"

,The people were silent and carefully watched the scene

listening to the words uttered by the Holy Imā̄m(A.S.) during the process of the call to prayers. On hearing the name of Muḥammad(S.A.W.) they all turned their faces to the Holy Imā̄m(A.S.) and looked at His Holiness with tearful eyes. They seemed to have seen the visage of the Holy Prophet(S.A.W.) in the
.(countenance of the Holy Imā̄m(A.S

The Holy Imā̄m swiftly took off his turban and addressing the Mu'adhhdhin he shouted: "O man! I swear you to the Holy name of "Muḥammad(S.A.W.) to be silent just for a short while". The Mu'adhhdhin kept quiet and the congregation present there stopped murmuring. Yazīd seemed to have been desperately helpless. He looked pale and defeated due to the failure he felt in the conflict he had plotted against the Holy Imā̄m(A.S.). Even the call to the congregational prayers was inefficient to bring about any satisfactory results. The Holy Imā̄m(A.S.) then, turned his face to Yazīd and said: "O Yazīd! this dear and distinguished messenger of God _____ is indeed my great grand father. Do you have any claim on that he is your great

grandfather? If you say so, all people know you would be a big liar, and in case you admit that he is truly my ancestor, then tell me why did you slay my father and plundered his properties and brought his household ...?!under the yoke of captivity

O Yazīd! do you still believe in "Muḥammad(S.A.W.)" as

?the messenger of God with such deeds of yours

Do you still manage to stand towards the "Qibla" for saying your prayers? Woe be to thee, I pity you when I .think that my great grand father, and my father may fight against you on Doomsday

Go on with your call to prayers", Yazīd commanded the Mu'adhhdhin. The people were greatly annoyed, and" some angrily left the mosque without having practised their prayers.²⁷

History is the best narrator that can clearly express the great influence of the Holy Imā'm's words and orations on this expedition. The reason for this claim lies in the fact that despite his evil intention of murdering the Holy Imā'm(A.S.) in Damascus, Yazīd was later forced to return His Holiness and all the members of the Household to Medina with the utmost reverence and with no trouble for them. Soon After, flags and banners of opposition and revolution were flying in the territories of Iraq and Hijāz. People had in fact risen to fight _____against the Umayyad regime which was accused and

condemned of high treason: Thousands of people had furiously revolted for the vengeance of the martyrdom of the master of martyrs [the Holy Imām Ḥusayn(A.S.)]. The captivity of the Holy Imām Ḥusayn's household along with the speeches and orations delivered in public by the honourable members of His House, specially the efficient discourses of the Holy Imām Sajjād(A.S.) presented on different occasions had been undoubtedly helpful means and media for the accomplishment of the divine mission propagated by His Holiness Imām Ḥusayn(A.S.), truthfully known as the master of all martyrs

!!The Ailing Imām

A great number of unaware people habitually add the nickname of "the Ailing" to the name of the Holy Fourth Imām(A.S.) of the Muslims: They probably think that His Holiness has been suffering some ambiguous illness in the course of his lifetime. Thus these ignorant people try to portray the visage of an invalid in their imagination when they decide to think and talk of the Holy Imām Sajjād(A.S.). They even believe that His Holiness has been a desperately depressed man

The reality is, however, contrary to this rumour: Those who have adequate information about the biography ___of this Holy Imām(A.S.) will affirm that His Holiness was not a

permanent creature of the bed. In Karbalā, and at the time

of his father's tragic martyrdom some illness had temporarily affected the physical health of His Holiness. In fact such a sudden sickness seemed to be a gift of God; a Heavenly blessing granted to safeguard the life of the Holy Imām(A.S.) against the ruthless soldiers who fought under the military command of Yazīd's officials: They did not kill the ailing Imām, and his survival preserved the line of the Imāmat (religious leadership).

Thus Allāh's will maintained the existence of the Islamic community (ummah), and promised a prosperous future for the promotion of Islām

Here we quote a few narrations concerning the Holy Imam's illness: "Escorted by some soldiers "Shimr" marched towards the tents and pavilions of the Holy Household. ʿAli Ibn Ḥusayn(A.S.) was ill and lying asleep in a bed:"²⁸

.They did not kill ʿAli Ibn Ḥusayn(A.S.) Whose illness was a reason to save his life"²⁹

Just after the Holy Imām Ḥusayn(A.S.)'s martyrdom. "Shimr" marched toward ʿAli Ibn Ḥusayn(A.S.)" who looked sickly at that moment. "Kill him too". Shimr ordered his attendants. "Good God! Shall we slay this ailing young boy who has not even participated in this combat!?" amazingly stated one of those men

Umar Sa.d accidentally appeared and commanded those.

soldiers to leave the place without doing any harm to the

sick youth and to the women assembled there"³⁰

And some have recorded that His Holiness' illness or its

symptoms continued up to the arrival of the captives in Kūfa.³¹

There is no hint nor story of the Holy Imām Sajjād's sickness in the pages of the Islāmīc history except those few days of ailing that His Holiness suffered in the tragic event of Karbalā. Authentic clues affirm that His Holiness had been in perfect health in the course of his lifetime just like the other Holy Imāms(A.S.) who lived normal and natural lives, and did their best to carry out the divine missions they were assigned to.³²

The Fourth Imām and His Contemporary Rulers

At the time of his Imāmat (Socio religious leadership) the Holy Imām Sajjād(A.S.) was inevitably a contemporary with some tyrants: "Yazīd", "Abd Allāh Ibn Zubayr", "Marwān Hakam", "Abd al-Malik Ibn Marwān", and "Walīd

Ibn. Abd al-Malik" were all unjust rulers who had the reins of the Muslim community in their oppressive hands for a specific period of time during Imām Zayn al-Ābidīn's Imāmat (Socio-religious leadership

____The following will provide a short account of some highlights of the crimes committed by those formerly

.mentioned tyrants

In the year 62(A.H.) some of the inhabitants of the city

.of Madina set out for Damascus after the tragic event of the Holy Imām Ḥusayn's martyrdom

:There they witnessed the awful scene of Yazīd's revelry

He drank wine, played with dogs and committed adultery and some other sins. On their return to Medina they
.narrated for others what they had seen in Damascus

Being infuriated by the cruel murder of Imām Ḥusayn(A.S.), the Medinians revolted against the indulged
caliph.33

In order to suppress this hazardous revolt, Yazīd despatched an army to Medina under the command of a
wicked villain called "Muslim Ibn Uqba". The invaders plundered this city for three successive days, and
inflicted a massacre upon its inhabitants. Ten thousand citizens were killed and lots of crimes and acts of
unchastity were committed and imposed too.34

In the year 64 A.H. Mu.āwiya the Second, son of Yazīd, acceded to the throne of the caliphate immediately
after his father's death. After a lapse of forty days or three months the new caliph took seat on the pulpit, and
from up there announced his resignation. Thus he was officially dismissed.35

Abd Allāh Ibn Zubayr, who eagerly desired to hold the reins of the Islamic state as a ruling caliph rose and
_revolted

in Mecca on being informed of Yazīd's decease. the peoples
of Hijāz, Yemen, Irāq, and those of the territories of Khurāsān faithfully swore allegiance to him

In Damascus "Marwān Ibn Hākam" conspiringly got

accession to the throne after the resignation of "Mu.āwiyā". Yazīd's son. "Marwān" proceeded to oppose
"Abd Allāh", and being reinforced by political plots and conspiracies he succeeded to occupy Syria and
Egypt. His reign, however, did not last long, and after a short period of ruling he died and was succeeded by
his son "Abd al-Malik" who in fact acceded to the throne in 65 A.H.³⁶ Just after becoming socially and
politically stable, and enjoying dominace over Syria and Egypt, he laid a siege to Mecca, and there he
captured "Abd Allāh Ibn Zubayr" who eventually suffered

the death penalty.³⁷

"Abd al-Malik" was inherently a ruthless, miserly,

oppressive tyrant. Once addressing "Sa.īd Ibn Musayyib" he stated: "My personality is so changed that I no
more enjoy commitment of good deeds, nor do I detest evil acts". Sa.īd reminded him that he had lost his vivid
tender heart

After "Abd Allāh Ibn Zubayr's murder and during a public oration, Abd al-Malik announced the penalty of
death for those who would have invited him to piety and virtue

____The appointment of "Hajjāj Ibn Yūsuf Thaqafī" to the

governorship of Basra and Kufa could be counted as a big

crime committed by ʿAbd al-Mālik. "Hajjāj" was known as one of the most murderous and vicious officials
of the Umayyad rulers

This villain used to persecute, torture and savagely kill

ordinary people due to his inherent thirst for blood. He, especially inflicted a massacre upon the Shi'a. About
120,000 shī'ī Muslims were ruthlessly killed during his rule.³⁸

Abd al-Malik was carefully watching the daily activities of the Holy Imam Sajjād(A.S.). The former tried
to build a case against the latter. The wicked ruler in fact intended to put the Holy Imām(A.S.) at bay where
he thought he could freely offend and abuse His Holiness

Imām Sajjād(A.S.) married his own maidservant, and ʿAbd al-Malik was informed of this case by his
private spies. He then wrote the following to the Holy Imām(A.S.): "I have been informed that you have
recently married a slave girl who has been freed by yourself. You could have seized a better opportunity and
married a distinguished woman of the Quraysh clan; and thus you would have been privileged and honoured.
Also you could have worthy children from such a matrimony. What you have done is but some disregard for
your own social position, and is also a blockade in the way of a prosperous future for your offspring. That's
all

The Holy Imām(A.S.) wrote him the following letter: "I

received your letter in which you have bitterly reproached me for the marriage pact I have recently concluded with my freed slave-girl. You believe that among the Quraysh women there exist special ones who can grant me promotions and privileges in case I make proposals and choose a wife from their class, and you think I will have good children from such a union. You should know that no one is more honourable than the Holy Messenger of God(S.A.W.) (the Holy Imām's statement implies, his kinship to the Holy Prophet(S.A.W.)) whose household will be therefore the most distinguished of all. He who is pious before the Divine Faith, .nothing can ruin his personality

Allāh Great hath removed any sort of poor condition and

shortage by creating the school of Islam: "Every person converted as a Muslim is counted respectable, even though he or she may be a pauper or a slave, and to marry such an individual is praiseworthy and lawfully allowed".39

With an evil intention of offending the Holy Imām(A.S.), and for the purpose of creating fear and terror in the hearts of the people who might revolt, ʿAbd al-Malik once harshly and fiercely summoned up His Holiness to Damascus, and again forced His Holiness to return to Madina.40

Walīd succeeded his father, ʿAbd al-Malik who died in the year 86 A.H. The new caliph was also an indulged

:tyrant. "Jalāl al-Dīn Siyūti" describes Walīd's personality as follows

Walīd was but a tyrant and an oppressor".41"

:In his first oration Walīd stated

,He who uses violence against us, will be ruthlessly killed"

and he who remains politically silent, the latent agony of the prevailing silence will finally perish him."42

Like other tyrants of that era, Walīd was also worried about the popularity of the Holy Imām(A.S.). He seemed to have suffered much pain on account of his enmity and his envy towards the distinguished scientific and spiritual status of the honourable Imām(A.S.) who might be a threat to his monarchical rule, due to the .extended popularity His Holiness had

The wicked Walīd could not therefore stand the presence of the Holy Imām(A.S.) in the Muslim community.

He eventually poisoned that great person by means of some fatal intrigue.43

A glance at the disturbed social conditions of the time of the Holy Imām Sajjād's Imāmat (Socio-religious leadership), when some cruel tyrants had watchful eyes on His Holiness who in fact was not attended by sincere companions, will help us to draw the conclusion that the honourable Imām had no other alternative _but waging passive struggle upon the enemy by training qualified students and issuing

scientific and moral works. Once on the way to the pilgrimage of "Hajj" His Holiness was protestingly addressed by a man stating: "You have given up the precept of Jihād (the Holy War), and have chosen the
?"easy performance and practice of the pilgrimage of "Hajj

Had I faithful and devoted friends I would have preferred the enterprise of Jihād rather than the practice of "Hajj" answered the Holy Imām(A.S.)⁴⁴. Quoting the Holy Imām Sajjād's words, Abū, Umar Nahdi narrated that the number of the loyal and devoted friends of the Holy Imām(A.S.) probably found in Madina and Mecca did not even amount to twenty.⁴⁵

The Holy Imām(A.S.) and the Education of the Muslims

Subsequent to the tragic event of Karbalā and upon his return to Medina where His Holiness decided to reside, the propagation of the Islamic learnings along with the spread of religious traditions by the help of a group of faithful Muslims who had received the necessary education pertaining to the Islamic decrees were strictly put into action under the direct supervision of the Holy Imām Sajjād(A.S.). Sheikh Tūṣī has mentioned the names of 170 persons who had either been among the Holy Imām Sajjād's companions or had _____been those historians narrating the

The following short account will briefly introduce three

:(.friends of the Fourth Imām(A.S

Sa.īd Ibn Musayyib: about this man's knowledge" .1

and wisdom the Holy Fourth(A.S.) Imām used to say: "Sa.īd's field of knowledge about the past works is more extensive in comparison to the others. He is truly the master of his time."47

Abū Ḥamzah Thumālī: His Holiness the Eighth Imām(A.S.) has stated: "Abū Hamzah's life was similar .2 to that of "Salmān" .48

Sa.īd Ibn Jubayr: he was so educated and learned that the current rumour stressed on his peerless scientific .3 status upon which every individual on the earth had to rely.49 Sa.īd Ibn Jubayr was arrested and taken to "Ḥajjāj Ibn Yūsuf Thaqafī" who addressing Sa.īd said: "You are a wretched fellow and an unlucky man."50

Sa.īd replied "My mother knew me better and called me Sa.īd (meaning a lucky man)". "What is your opinion about Abū Bakr and Umar? Are they residing nowadays in paradise or in hell?" asked Ḥajjāj with an evil .intention in his mind to kill Sa.īd under the pretext of some wrong answers given by the poor man

Sa.īd replied: "If I am supposed to go th Heaven and receive a heavenly mansion then I will have the opportunity

to witness visages of the Heaven dwellers and then I would

.know who they are

In case I enter Hell, and watch those who are found there, then I will be able to clearly recognize them." said
.Sa.īd

.What caliph do you like more?" questioned Hajjāj

.The one who is greatly favoured by The Creator of the universe." replied Sa.īd

.Whom doeth God like more?" asked Hajjāj

This is a divine secret known only by the All-Knowing God". answered Sa.īd.51

.Why don't you smile?" asked Hajjāj

"?!Sa.īd "How dare a created being made of dust smile while he may burn in fire and expire

"?Hajjāj: "Why are we so happy and jolly

".Sa.īd: "People's hearts are not made of the same stuff

Hajjāj then ordered his agent to fetch some jewels which

were put before Sa.īd who looking at those precious stones said: "If you have already stored up such a wealth in order to escape from the agony of the doomsday, no blame may be put on you, otherwise the Resurrection Day is so horrible that mothers inevitably forget their own infants. Saving enormous riches will be of no use,
".except a pure portion which would suffice its owner in that hazardous situation

Hajjāj then ordered his attendants to provide some musical instruments and other means of revelry which were all set before Sa'īd who suddenly burst into tears as soon as

"?he witnessed that ominous scene. Hajjāj stated: "Which way do you prefer to get slain by me

.As you like it", answered Sa'īd"

I swear that God's wrath will persish you in the same way in the Hereafter as you intend to kill me here",
.continued Sa'īd

.Would you like to be pardoned?" asked Hajjāj"

I beseech God to grant me forgiveness. I will never beg you anything of this sort." replied Sa'īd"

Accoding to Hajjāj's command preparations were made for the execution of Sa'īd who being on the verge of death loudly recited the following Quranic verse: "Lo! I have turned my face toward Him who created the heavens and the earth, as one by nature upright, and I am not of the idolaters" .52

Turn his face from the direction of the Qibla", ordered"

.Hajjāj

.Sa'īd continued his recitation

and whithersoever ye turn, there is Allāh's countenance"53 ..."

.Lay his face down on the ground" ordered Hajjāj"

.Sa'īd answered

".Thereof We created you, and thereunto we return you, and thence we bring you forth a second time"

.Sever his head" . commanded Hajjāj"

Sa'īd pronounced the following: "I profess that there is no God but Allāh Who hath no partner, and I profess
."that Muḥammad(S.A.W.) is His servant and is His Messenger

"!He then continued: "O my Lord! let him not be dominant over others after my decease

Sa'īd's pure blood was shed after a short while according to Hajjāj's command.Sa'īd Ibn Jubayr was in fact a sincere follower of His Holiness Imām Sajjād who actually respected that devoted companion. The main reason that induced Hajjāj to murder Sa'īd was merely the existing contact he used to keep with the Holy Imām Sajjād(A.S.).54

(.A book, the contents of which are authentically known to be the direct words of Imām Sajjād(A.S

The attention to benedictons and supplications to Divinity when one is involved in hardships is originally based on an intrinsic tendency. Thus a helpless person encountering various deadlocks will automatically .stretch his hands to the Most Superior Power in order to enjoy Heavenly blessings

May He Favour me with Divine munificence", the helpless creature supplicates. Experiences have proved" .that a confused or a restless conscience will gain peace and tranquillity through praying and worshipping

__Psychologists believe that prayer and benediction will be

the most effective food and remedy for man's wandering soul. They will cure an injured mind and will reduce
.mental stress

This inherent tendency is deeply regarded by Islām as a
natural blessing that may be efficient for man's guidance and his education. Muslim leaders have
chronologically taught their followers a sound series of learnings and beliefs through the prayers and
benedictions that are available at present as valuable legacies for the coming Muslim generation. These
benedictions according to their recommendations will be helpful and healing for those who suffer some
.mysterious and latent psychosis

The words of an erudite in this regard are quoted in the
:following lines

The prayers, supplications, and the benedictions attributed to the Holy Prophet(S.A.W.) and to the Holy"
Imām(A.S.) are known to be valuable scientific and educational treasures left for the welfare and benefit of
:all the Muslims

All the precepts pertaining to monotheism, theology, prophethood, Imāmat, governing system, social
incumbency, morals, civil law, and other orders and decrees are clearly propounded and examined in these
supplications that are in fact a school in which Muslims can receive the best education good for their mental
development and

.No Muslim will own an Islamic personality unless he graduates from this school

Among the prayers and the benedictions left behind as precious souvenirs from our honourable leaders and patriarchs, "Ṣaḥīfah Sajjādīyah" (a book containing Imām Sajjād's prayers) is gloriously shining just like the .sun in a blue sky

As soon as the celebrated Sunni Scholar, who had previously prepared The al-Jawāhir Exegesis, received a copy of the book "Ṣaḥīfah Sajjādīyah" from the religious centre of "Qum" a city in Iran, respectfully wrote the :following in praise of that collection

I respectfully received that collection feeling much reverence towards it in my heart. The book seemed to be" a peerless work from the viewpoint of its contents including unique learnings and theological findings. We must regretfully take pity upon ourselves for not being endowed with such a prophetic legacy that conveys a precious heritage left behind by the sinless Imāms(A.S.). The deeper I study the contents of this book, the more I realize the value and glory of this writing that conveys words of some beings holding higher position and status compared with laymen, although those words are not descended from The Divinity. May Allāh grant you the best reward in exchange

for this present you have offered me. May He make you all

happy and successful."55

,In order to get more acquainted with this valuable book

the following list will represent the table of contents or the subject catalogue of the supplications and the oral

(.devotions performed by the Holy Imā̄m(A.S

The detailed explanations concerning these benedictions

:will be given subsequent to the subject titles of these prayers

In Praise of Allā̄h .1

(.Salutation on Muḥammad(S.A.W.) and his Household(A.S .2

.Salutation on the celestial angels .3

.Invoking mercy and peace for the followers of the Prophets .4

.His Holiness, supplications for his friends and for himself .5

.Dawn and Evening Prayers .6

.His prayers at the time of hardships and sudden grief .7

.Seeking refuge in Allā̄h from agonies, from ill-temper and evil acts .8

.Interested in beseeching forgiveness .9

.Supplication for taking refuge in the Exalted Lord .10

.His Holiness' benediction for acquiring a happy ending .11

.Confessions and Repentance .12

.Requesting Solution for current problems .13

.In complaint of the Oppressors who annoyed His Holiness, and their evil deeds that were awful to him .14

.His Holiness' supplication at the time of indisposition or being involved in some hardships .15

.Requesting to receive forgiveness for the committed sins .16

His Holiness' invocation at the time Satan tried to penetrate into the Holy Imā'm's mind. In such an .17
involvement His Holiness sought refuge in Allāh's shelter to remain safe and sound from the Satan's enmity
.and his slyness

His Holiness' prayer as soon as a perilous situation vanished, or when his requirements were divinely .18
.granted

.Supplication for the rainfall after a famine and a drought .19

.Requesting to be endowed with moralities including laudable conduct and good manners .20

.His Holiness' benediction in cases he was saddened by some tragic event .21

.Praying while involved in hardships .22

Praying to be divinely blessed with peace and happiness; and offering humble thanks for those .23
.promotions

.Praying for his own parents .24

.Praying for his own children .25

.Praying for his own neighbours and friends .26

.Praying for the border guards of the Islamic territories .27

His Holiness; supplication while seeking refuge in Allāh the Exalted and professing awe before The .28
.Divinity

.Benediction at the time of a sudden emergence of some scarceness in sustenance .29

Requesting Allāh the Almighty to descend His Favour upon the indebted person who intends to pay back .30
.the loan

.Pronouncing penitence and expecting to be divinely granted .31

.Supplications subsequent to the night prayers .32

.Request for benevolence .33

His Holiness' benediction at the time of hardships and when one was going to commit a sin or make a .34
.scene

His Holiness' prayers while enjoying spiritual contentment and witnessing world-lovers who were .35
.indulged in temporal affairs

.Invocations at the time of thunder and lightning .36

.Confessing that people are not able enough to express gratitude for the Divine Blessings .37

Appologizing for failing to help Allāh's servants to .38

.acquire their rights

.Begging for forgiveness and Mercy .39

.His Holiness' invocations while remembering death or when hearing the news of the decease of someone .40

.Invoking for concealment and avoidance of sin .41

.Prayers after His Holiness read verses of the Holy Qur'an .42

.Prayers while looking at the new moon .43

.(Prayers for the first day of Ramadān (month .44

.prayers for bidding farewell to Ramadān .45

.(Prayers for ʿArafah Day (ninth of Dhi al-Hajja .46

.Prayers for Fitr Feast and for Fridays .47

.Prayers for Qurbān feast and for Fridays .48

.His Holiness' invocations to repel enemies' malice .49

.supplications implying fear of Allāh .50

.Supplication and weeping before Divinity .51

.Insisting upon beseeching Allāh the Exalted .52

.Offering humbleness to Divinity .53

.Invoking for the removal of griefs .54

Many commentaries have been written in ʿArabic and in Persian on "Ṣaḥīfah Sajjādīyah". The late "Allāmah Sheikh Āqā Buzurg Tehrānī" has introduced a number of about seventy comments on "Ṣaḥīfah Sajjādīyah" in his distinguished book entitled Al-Dharīʿah⁵⁶. Among these comments, the explanation prepared by "Sayyid

—, Ali-Khān

Kabīr"57 and the abridged compilation of this comment under the title of Talkhīs Al-Riyāḍ have been published and are available to readers

Some Shiite scholars have also prepared interpretations about the contents of "Ṣaḥīfah Sajjādīyah" in the years bygone

.These versions have not yet been printed and published

In recent years, some contemporary authors and writers have translated "Ṣaḥīfah Sajjādīyah" into Persian, and the following list will introduce some of these published versions

.1 The late Hāj Abu al-Ḥaṣan Sharānī's version

.2 the late Hāj Sheikh Mahdī Ilāhī Qumsh'āl version

.3 Fayḍ al-Islam's version

.4 Jawād Fādīl's version

.5 Ṣaḍr Balāghī's version

The following is an abridged version of some supplications or prayers inserted in "Ṣaḥīfah Sajjādīyah": In the eight invocation these benedictions are found and quoted

O Lord! I seek refuge in Thee from overflowing avarice and fury, and from being overwhelmed with envy," and from lack of tolerance and contentment

I take refuge in Thee from ill-temper and feeling of luxuries and from being overcome by prejudice and being

a

servant to caprices as a disobedient person not walking

.along the straight path

O my Lord! I beseech Thee to safeguard me from negligence and overwork for more earnings, and from choosing falsehood instead of the truth, from insisting on the commitment of sins which I may count trifling errors

.O Lord! Desend Thy Favour upon me so that I avoid egoism in worshipping Thee

Thou help me to refrain from competing with the wealthy and from despising the needy. May thou assist me to avoid hurting my subordinates, and restrain my ingratitude towards those who have done favour and good to us

O Lord! Help me neither assist an oppressor nor neglect

helping an oppressed. Let us not wish what is not going to be ours. Let us not say anything about the phenomenon of the religion as long as we are not learned enough. O Lord! We take refuge in thee if we are supposed to betray others

.Let us not be conceited people who may undertake big caprices

.we seek refuge in Thee from our evil trends and bad tendencies

We take refuge in Thee from counting our sins as simple ordinary acts and from being dominated over by Satan and from being involved in calamities or suffer persecutions at

the hands of tyrants. We seek refuge in thee from lavishments, and from shortages of our daily sustenance. We take refuge in thee from the taunts of our enemies, and from needs to our relatives, from suffering difficult conditions of living, from a sudden decease

We take refuge in Thee from big disires and big afflictions, and from the worst adversities and awful consequences. We take refuge in Thee from being deprived of receiving good rewards, and from being involved in Thy Wrath

O Lord! May Thou descend Thy greetings unto Muḥammad(S.A.W.) and his household. May Thou safeguard me and all other faithful men and women under Thy shelter where we may be far from these evils

".Thou art The Most Bounteous

:In The 20th prayer the following is observable

.O Lord! May thou descend Thy salutations unto Muḥammad(S.A.W.) and his household"

May Thou grant me a perfect faith, an bless me the best

.certitude, and make my mind choose the best intention, and help me(to) do the best actions

O Lord! May Thou make my intention perfect with Thy Favour, and make my certainty stable. May Thou reform my corrupted possessions

O Lord! May Thou descend Thy greetings unto

Muḥammad(S.A.W.) and his household. May Thou help me in my aspirations. May Thou help me with what Thou wilt question me in the Hereafter. May thou grant me the proper worldly opportunity I am predestined to seize. I beseech Thee to make me free of want, and grant me abundance in my sustenance. May Thou keep me off from egoism and ingratitude. May thou endear me and hold me away from conceit, and grant me .appropriate opportunity to worship Thee sincerely

May thou save me from corruption of selfishness. May Thou help me to be efficient and benefactor for people .whom I shall not hold under my obligation. May Thou bless me morals, and ward me off boasting

O Lord! May Thou descent Thy salutations to Muḥammad(S.A.W.) and his household!, and may Thou ward me from social privileges unless I have become humble enough before my "Self". May Thou deprive me of clear esteem unless I am inwardly humiliated in consequence of thy Will power. O Lord! May Thou descend The greetings to Muḥammad(S.A.W.) and his household, and favour me with the worthiest guidance and the straight path from which I would not be deviated. May thou grant me a true intention isolated from any doubt from my side. May Thou let me live as long as I obey Thee, and may thou take my soul as soon as Satan enters my life, before Thy wrath

falleth upon me. O Lord! Let me not possess any evil intention. I request Thee to purify my personality from .any stain of sin. May Thou grant me a perfect character when Thou know it will be necessary for me to have

O Lord! May Thou descent Thy salutations unto Muḥammad(S.A.W.) and his household, and may Thou change my enemies' grudge and oppressors envy into benevolence. May Thou change the suspicion of Thy worthy servants to me into trust and good intention, and change the enmity of my relatives into friendship, and their evil behaviour into benevolence. May Thou assist me in helping my needy kinsmen instead of leaving them to themselves, May thou change flatterers into truthful friends, and change the annoyed ones into intimate associates. May Thou change the bitter terror from the side of oppressors into sweet security. O Lord! May Thou descend greetings unto Muḥammad(S.A.W.) and his household. May thou grant me a powerful hand to defeat the one who persecutes me. May Thou give me an expressive tongue to overcome the .slanderers and others who are hostile to me

May Thou grant me power to defeat those who like to see me a wretched person. May Thou rescue me from the hands of persecutors. May Thou help me to obey the righteous persons wo persuade me to stride along the straight path. They will be good guides for me. O Lord! may

Thou descend thy Salutations unto Muḥammad(S.A.W.) and his household, and may thou assist me in confronting intimately the person who has already betrayed me, and may Thou help me to reward the one who has left me behind, and to grand or forgive the one who has deprived me. May Thou help me to associate with the person who has cut off the link of friendship. My thou assist me in speaking good words about the person who has been a backbiter towards me. May Thou help me to have gratitude for good deeds and offer .forgiveness in lieu of evil acts

O Lord! May thou descend greetings unto Muḥammad(S.A.W.) and his household, and may Thou embellish me with the ornaments of the worthy people, and cover me with the ornaments of the pious: May Thou help me to administer justice, to appease my fury, to extinguish the flames of the fire of hostility and plotting.

.May Thou assist me in creating unity in the dispersed hearts, and provide peace and friendship for all

May Thou help me to display and disclose the good deeds of the Muslims, and mantle or cover their defects .and their failures

May Thou grant me tenderness, humility, good manners, soberness, gracefulness, good humour, and the "...privilege of being a pioneer in benevolence

"The Treatise of Rights" is another worthy and valuable"

.(work attributed to His Holiness Imām Sajjād(A.S

.The detailed account pertaining to this pamphlet could be found in the old writings of the Shiite scholars

The whole or complete contents of this treatise are recorded and quoted in the book: "Toḥaf al-Uqūl", and the abridged copies of this piece of writing have been recorded in the three following books:58

"Man lā Yahḍarah al-Faqīh" .1

"Khisāl" .2

"Amāli" .3

Here we have endeavoured to prepare an expressive translation of a great part of this treatise in order to offer our dear readers interesting subjects and precious materials concerning different rights belonging to different :living creatures or to different inanimate objects as follows

Allāh's Right: You have to worship Allāh, as you are indebted to Him. You must not be a polytheist believing in a partner for Him. If you be a truthful servant, you will divinely be blessed in this world and in .the hereafter

The Right of Ego (Self): You ought to breed your

.Ego" (self) to help you in obeying Allāh The Almighty"

The Tongue's Right: One should hold his tongue from swearing (bad language) and should train it to utter
.laudable words and to avoid saying void words

.Let it speak of the good deeds of the people

.The Ear's Right: This man's organ must be trained up to be deaf to backbitings

.It is not supposed to listen to unlawful sounds

The Eye's due: a believer should close his eyes to unlawful scenes and objects. He must take lessons by this
.organ

.The Hand's Due: One should not use his hands in unlawful affairs

The Foot's Right: Don't utilize your feet in marching on unlawful places and going the wrong ways. Beware
.you will stand with those feet on the Bridge to Paradise

.They must be stable go hold you from falling down into the fire below

The Stomach's Right: you have to be cautious and avoid filling your belly with unlawful edible materials.
.Dont' be a glutton, either

The Privy Parts Right: You should keep them away from adultery and prostitution. Those parts must be
.always veiled

The Prayer's Parts' Right: You should have known
that the performance of such a devotion implies attending the threshold of Allāh The Almighty. Now you are
standing before Him. If you realize your situation you will remain there like a modest and humiliated servant
.cordially taking refuge in Him. Then the practice of the prayer will be worthily accomplished

Due of the Pilgrimage(Hajj): The performance of this
religious ritual connotes having a celestial trip to the threshold of Allāh Who may forgive our sins and accept
.our penitence

.This pilgrimage is an obligatory divine precept determined for you

The Due of Fasting: a muslim believer should know the fact that fasting is actually similar to a veil or
covering spread over his tongue, his eyes, his ears, and over his privy parts by Allāh's will destining to
.protect the possessor of those organs against the fire of Hell

If such a Muslim ignores this religious precept he seems

.to have torn up that divine veil into pieces

The Due of Alms: This is what you have invested or deposited near God, being needless of any witness to testify for it. If you know the true concept of this charity you will find more confidence in the latent .benefactions than what you give explicitly in the presence of others

You should know that alms will guarantee you against unexpected calamities and diseases in this world, and .will safeguard you from fire in the Hereafter

Due of Immolation: This is an offering presented to Allāh and not to people, and by such a sacrifice one .should only invoke the enjoying of Allāh's mercy and his own salvation in doomsday

Teacher's Right: He must be glorified by all, especially by his students who should be polite while attending .his classes

They ought to listen carefully to their teacher's discourses, and they should not speak with a loud voice before .him

One must keep quiet if another person asks the teacher some questions. He must wait until the teacher .himself gives the appropriate answer

You must not backbite anyone before your teachers. You should defend the reputation of your teacher if it is going to be defamed by his enemies. You should also conceal his defects. You must reveal his good attributes. You must try to avoid the company of your teacher's enemies, and you should not be hostile to his friends.

Observing these instances will be a proof of your pure intention testified by the host of angels that you have been attending your teacher's and have been receiving his lessons only for the pleasure of Allāh, and not for people's sake.

The Right of Students: These individuals who learn knowledge from you have some rights near you: That is, you are divinely educated, owning precious treasures of learnings, and you are now the headmaster of these people (your pupils). You should therefore try to teach them the best lessons and try not to be rude and angry with them. Thus you will be divinely endowed with increasing currents of knowledge coming to you. If you deprive them from your knowledge and be rude with them you must wait to suffer Allāh's wrath.

The Right of Wife: You should know the fact that Allāh The Almighty hath granted you a wife in order to bless you with worldly repose and exempt you from

.loneliness

.You ought to be kind to her and hold honour for her

Although your rights upon her are greater, yet you must

.have a tender heart for her

The Mother's Right: You should have known that once upon a time you have been, like a load or a burden, carried by her in some sort of case not owned by the others. You ought to know that you have once been fostered and nourished by her own blood; a fortifier you could not enjoy from others. She looked after you devotedly, and she did not care for her own survival. She preferred to quench your thirst, satisfy your hunger, clothe you and shelter you in shade from the burning sun. She suffered sleeplessness many a night for your sake. Your dear mother endeavoured much to protect you against the cold and hot conditions of the weather: She cordially intended to maintain you alive as possible. You cannot therefore offer her your gratitude unless
.you are blessed with Allāh's Favours

The Father's Right: You should know the fact that your father is actually the foundation of your entity. Without that man you did not have the chance of being born and continue living in this world. Then when you find out some laudable attribute in your personality, you must

.admit that such a worthy heritage is a paternal gift left for you

You ought to praise Allāh and thank your father as well

.for those blessings

The Right of Children: Parents should know that their children are attached to them and act the role of their

.partners in all walks of life; in good deeds and in evil acts

.Parents are therefore responsible for the well training of their children

The divine precepts should be observed in this training

method. A father acting the role of a teacher ought to remember Allāh's contentment and His Wrath while

.breeding his offspring: Divine Reward and Punishment are appointed according to one's deeds

The Brother's Right: You must know that your brother is similar to your own hand. He is your might and your

power in this world. Never use him as a weapon against Divinity, and never use him as the means of

.oppression against the sincere servants of Allāh

Help him while being attacked by enemies, and be a benevolent in his case. You must always believe in Allah

.as the most powerful Being. Then quit your brother if he is an astray

The Due of a Benefactor on You: You should be thankful to him, not forgetting his beneficences. You ought to say good words about him. You must sincerely pray for him before the Threshold of Allāh. Now you have proved your faithfulness towards him and have been grateful to him secretly and evidently

The Due of the Imām of the Congregational Worship: You should know that the task of this Imam is to maintain intercession between you and the Divinity. He is in fact quoting your words before The Threshold of Allāh. You are not his arbitrator orally to pray for him while he is lawfully allowed to pray for you. If there is something wrong in his religious practice, let him alone have that error which will not be shared with you. In case his performance is faultless, then you will be his partner in enjoying divine rewards. He is not superior to you. You are actually attached to his way of worshipping, and thus be grateful to him

The Right of Your Companions: You should be tender to your companion. You ought to be honest and impartial in your chats with him. You must not leave your seat without his permission

But, he who takes a seat by the side of you, can leave his

place without asking your permission. You should forget

.about his mistakes, and you should not forget his beneficences. You ought to give him glad tidings

The Neighbour's Right: You should hold regards for his rights in his absence, and you should esteem him when he is present before you. If he is oppressed in some way, you must help him. Never find fault with him, conceal his misbehaviours towards you. Give him good pieces of advice if he likes it. Don't leave him alone by himself in time of hardships, and forgive his slips and his sins, and associate with him as do the honourable gentlemen with their neighbours

The Right of Your Friends: You ought to associate

with them on the basis of friendly terms and good manners. Keep a mutual friendship between yourselves. In case your friends pay much more care for you, you should thank them and offer them some rewards (prizes

Be as tender to them as they are to you. If some of them

intend to commit a sin you must wisely stop them. Then be like a heavenly mercy upon them, and not as a hellish agony

The Right of Your Partner: If he is absent you ought

to preserve his rights, and in case he is present hold regards

.for him. Don't oppose him in your mutual barter and in your current bargains

Don't do anything without consulting him on what you have previously decided to do. Try to safeguard his properties, and avoid any treason concerning his possessions. Truthful partners will enjoy Allāh's Favour

The Due of Your Wealth: You must earn but lawful

incomes that should be only legitimately expended and consumed. Don't care for those who are not grateful to you. Use your wealth in the straight path of Divinity, and be careful to avoid envy in order to get rid of remorse at the end of affairs

The Right of the Person Requesting a Loan: Give him the money he demands if you have it. In case you cannot afford and pay the wanted sum, then tell him tenderly that you are not financially capable of lending him

The Right of Your Associates: You should not deceive

your companions. You ought not to impose upon them. Beware of your misconduct towards them, and be watchful of Allāh's Witnessing

Your Enemies' Right: If their claim against you is true, then be honest and do not do any injustice to them. Therefore give them their required rights. In case their claim is absurd, still be friendly with them if you want .to be safe from Allāh's wrath

Your Right on Your Enemies: If you are truthful in your claim against your enemies, you should try to speak gently and defend yourself tenderly, not denying their probable rights either. In case your claim is absurd, then beware of Allah's wrath, and pronounce your .repentance, and take back your claim

The Right of the Person Consulting You: You should guide or direct the person who consults you if you know the best way and solution for his problem. In case you do not know how to help him, then show him some one .being able to be of benefit for that wanderer

The Right of a Person to Whom You Refer for Consulting: If his view is opposite to yours, you must not accuse him of being ignorant. In case you two have .a compatible idea in common, then offer Allah your thanks and gratitude

The Right of an Advice-seeker: You ought to advise and direct the person who requests you to help him in this regard. You should be kind and friendly with him too

The Right of an Adviser: You ought to be humble

before him, and listen to his words. If he is telling the truth, then be grateful to Allāh, and in case he is ...making mistakes, be tender and kind to him, and avoid accusing him of

The Right of the Elder Ones: You ought to hold regards for those who are older than you are: Such elder ones have actually embraced Islām before your conversion to this divine faith, and they are to be respected by their descendants who should not quarrel with them

(While walking the younger generation must not be the pioneers (marching ahead

The Right of the Younger Ones: Be kind to them when you are teaching them. Try to forgive them easily, and conceal their probable defects. Be friendly and helpful to them

The Beggar's Right: You should give a requesting

(beggar as much money as he is in need of (within your financial power

The Right of the Demanded Person: Take and thank whatever he grants you. In case he could not afford to .give you anything, you should accept his appologies

The Right of the Person Who Has Cheered You Up: You should first thank Allāh if you intend to give the .right of the person who has cheered you. Subsequent to Praising Allaāh you ought to thank that jolly person

:The Right of the Person Who Has Annoyed You

Before doing anything, it will be the best if you mercifully forgive him. In case you think such a forgiveness will not bring about satisfactory results for him (that is, he will be encouraged to commit sins), then take vengeance upon him on the basis of this divine precept: "and whoso defendeth himself after he hath suffered wrong—for such, there is no way (of blame) against him.").59

The Right of Your Co-religionists: You should cordially hope health and happiness for them, and you ought to be moderate with those who are in some way wicked persons whom you must try to reform. Be grateful to .the good ones, and avoid persecuting the astray

Desire for them whatever you desire for yourself. Maintain for them all the same sort of behaviour you have

towards your own kinsmen including kids, the youth and the

.elderly ones

The Right of the Non-Muslims under Islam's Protection and Its Support: You have to accept from them whatever Allāh hath accepted from them. Don't impose any oppression on them as long as they are faithful .towards their vows, and fulfil their duties

His Holiness Imām Zayn al-Ābidīn(A.S.) was poisoned and martyred at the age of fifty seven in .consequence of the bloody order issued by Walīd Ibn ʿAbd al-Malik the Umayyad tyrant

-According to authentic records Hisham Ibn ʿAbd al

Malik has been the vicious murderer in this mortal case. His Holiness' date of martyrdom was 95 (A.H.), and His Holy body is buried in Baqī cemetery where some other graves of the Holy Imāms like Imam Ḥasan(A.S.) Imām Muḥammad al-Bāqir(A.S.) and Imam Jaʿfar al-Sādiq(A.S.)'s resting place are located. These sacred tombs are places of pilgrimage and holy Shrines for all the Muslims and the Shiite pilgrims .rushing earnestly from different parts of the world in order to prove their sincerity

- .al-Mufīd, Masā'ir al-Shī'ah, P.34,1315 A.H .1
- .Uṣūl Kāfi, vol. 1, p.467 .2
- .Holy Qur'ān 3:134, tr, by Pickthall .3
- .Al-Mufīd, Kitāb al-irshād, P.240 .4
- .Shaykh Ṣaḍūq, Amālī, P.133 .5
- .Al-Mufīd, Kitāb al-irshād, P.242 .6
- .Ibn al-Jawzī, Tadhkirah al-Khawās, P.184 .7
- .Al-Mufīd, Al-Irshād, P.238 .8
- .Shaykh Ṣaḍūq, Al-Khisāl, P.517 .9
- ."The Arabic equivalent is the word 'istilām' which means "to touch with hand or lip .10
- ."Such a prize is called "Siḥah" in Arabic, meaning "financial award .11
- .Siyyid Murtadā, Amālī, vol. 1, P.69,1387 A.H .12
- .Ṭabarsī, Ihtijāj, P.166, 1350 A.H .13
- .Holy Qur'ān 39:43 .14
- .Ibn Ṭāwūs, Luḥūf, P.144, 1317 A.H .15
- .Tadhkirah al-Khawās, P.149 .16
- .Holy Qur'ān 42:23 .17
- .Ibid., 17:26 .18

- .Ibid, 8:40 .19
- .Ibid., 33:33 .20
- .Tabarsī, Ihtijāj, P.167 .21
- .Al-Bahā'ī, Kāmil, vol.2, P.300 .22
- .Al-Muḥaddith Qumī, Nafs al-Mahmūm, P.284 .23
- .Referring to the "Black Stone" being set up by the Holy Prophet of Islām in 35 ʿAmulfīl .24
- .Referring to the Holy Prophet Muḥammad's Ascension to Heaven .25
- .Al-Bahā'ī, Kāmil, vol.2, P.300 .26
- .Ibid., vol.2, P.302 .27
- .Al-Mufīd, Al-irshād, P.226 .28
- .Tadhkirah al-Khawās, P.183 .29
- .Ṭabaqāt, vol.5, P.157, Leiden .30
- .Ibn-Tāwūs, Luhūf, P.128, 1317 A.H .31
- .Kāfī, vol.7, P.56 .32
- .Ibn al-Athīr, Kāmil, vol.4, P.103 .33
- .Ibn-al-Kathīr, Al-Bidāyah wa Al-Nihāyah, vol.8,P.221 .34
- .Ibn-al-Athīr, Kāmil, vol.4, P.130 .35
- .Al-Syūṭī, Tārīkh al-Khulafā, P.212,1383 A.H .36
- .Ibn al-Athīr, Kāmil, vol.4, P.348 .37
- .Ibid., P.521-522 .38
- .Ibid., P.587 .39

.Kāfi, vol.5, P.344 .40

.Tadhkirah al-Khawāṣ, P.183 .41

p: 67

- .Tārīrah al Khulafā, p.223 .42
- .Al-Tabarī, Tārīkh, vol.8, P.1178 .43
- .Ibn shahrāshūb, Manāqib, vol.3, P.311 .44
- .Ṭabarsī, Ihtijāj, P.171 .45
- .Ibn-Abī Al-ḥadīd, Sharḥ Nahj al-Balāghah, vol.4, P.104 .46
- .Shaykh Tūṣī, Rijāl, P.81 .47
- .Rijāl Kashshī, P.119, Mashhad University Press .48
- .Ibid., P.485 .49
- .Ibn Shahrāshūb, Manāqib, vol.3, P.311 .50
- .Hajjāj was going to disdain Sa'īd by uttering such a statement .51
- .Rijāl Kashshī, P.119 .52
- .Holy Qur'ān 6:79 .53
- .Ibid., 2:115 .54
- .Ibid., 20:55 .55
- .Rudāt al-Jannāt, P.310 .56
- .Rijāl Kashshī, P.119 .57
- .Ṣaḥīfah Sajjādīyyah, Persian Translation, Ākhundī .58
- .Al-dharī'ah, vol. 13, P.345 ff .59
- .A Shī'ī scholar in 11th century A.H .60
- .Tuḥaf al-Uqūl, P.255 .61
- .Holy Qur'ān 42:41 .62

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In the name of Allah

هَلِيسْتَوِ بِالَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: 9

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