

## Description Image of Believer in Sahifa al-Sajjadiyya

Fatemeh Sharif zade Yazdi, Mohammad Jannati Far

Department of Arabic Language and Literature, Qom branch, Islamic Azad University, Qom, Iran

**Abstract:** Sahifa al-Sajjadiyya contain the most elegant and most accurate while meditating and love of man and Allah is the most beautiful way covers possible portrays many issues in the political, social, moral, psychological, philosophical, economic, scientific. What is this image faithful follow the Sahifa al-Sajjadiyya with the analysis and interpretation of the Quran was performed some prayers. In this paper, an overview of the topic in anthropology from the perspective of Imam Sajjad (AS) have been examined and the positive and negative traits, strengths and weaknesses and the rise and fall of human beings was introduced at the end of the ideal human and divine qualities in human beings and complete recognition and the aim of all the prophets and imams infallible has been studied.

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### Introduction:

In all the prayers of the prophets and apostles of Allah, in addition to the expression of romance with the servants of God, there are other points that are informative and knowledge through the first layer to its prayers and deep achieved excellent points. Sahifa al-Sajadiéh and prayers of Imam Sajjad (AS), due to the historical situation and the violent repression of political timing of several layers of unique, because for the imam there was no religious context to promote basic education. People fear the rule of oppression not only learn, preserve and transfer their views were not great, but they avoided any contact with him. For this reason, Imam Sajjad (AS) many of the teachings of moral, political, social and religious education in the language of prayer and worship as their secret and the need to express.

Before addressing the main topic overview of the human point of view of Islam:

Al-Sahifa al-Sajjadiyya is a very valuable treasury containing some prayers of Imam Sajjad (PBUH) which have been spelled by that Hazrat for Imam Mohammad Bagher. All Muslims believe that Allah is the Creator and the Owner of all life. He starts human life from conception and only He will end it through natural death. The moment of death is fixed only by our Creator. There are many verses in the final holy book AL QUR'AN which emphasize these core Islamic beliefs.

According to these clear Holy Scriptures: Suicide, attempted suicide, assisted suicide and euthanasia are all prohibited in Islam. The lives of all are to be respected, whether they are an unborn child, a born child or a person who is old, sick or disabled. There is a clear saying of the final prophet Muhammad (peace be upon him), which prohibits all methods of suicide, such as taking a poison, jumping from a mountain, or by using an iron instrument. Otherwise hell is the

punishment.

### Humans as noblest of all creatures

We are called the noblest of all creatures, but we are the cruelest creatures on earth and we indulge in ruthless criminal activities. Indeed, the atrocities committed by man are worse than anything any animal can do. In what respect, then, are we the best creatures?

Not every human being can be included among the best of creation. Allah says in the Qur'an: "We brought him down to the lowest of the low, except for those who believe and do righteous deeds." (95; 4-6) These verses make it clear that human beings can rise to the highest level a creature can attain, but can also sink to the lowest depth. What determines man's elevation or fall is his response to Allah's message and his implementation of the divine law. Yet when you look at man, you find that he has been given a noble status and a high prospect. Allah has distinguished him with the intellect. He has given him freedom of choice. He took care of him so that he is not abandoned to his own devices. Allah has sent him messengers to show him the way to the fulfillment of his potentials and the achievement of the highest level of humanity. The messengers explained divine guidance to mankind and provided a practical code of living which has been given its complete and perfect form in the message of Islam. Therefore, when human beings implement Islam, they reach their highest level. When they abandon Allah's guidance, they sink into the depth of ignorance in which Satan tries hard to keep them. This means in effect that when a human being employs his reason to reflect and then, on reflection, he adopts the divine faith and with his own free will tries to implement the divine code of living, he certainly attains the most noble level any creature can achieve. When he chooses the opposite way, he sinks down to the level of pagan evil. There are

different grades in between these two extremes. Human beings can choose any of these grades. In short there is no divine right which gives man a highest noble status. Man can achieve that only through diligent work in the implementation of Allah's law.

*Altruism:* One of the positive features of altruism that comes from his Fitrata and in different parts of Sahifa al-Sajadiah referred to. For example, it contains the best method for the thirty-ninth prayer of sincere friendship that is expressed in the language of prayer.

Imam Sajjad (AS) in this noble prayer to express the friendship and act in different ways to refer to Allah (prayer 44)

#### **Ideal man of Sahifa al-Sajadiah**

Perfect man or a man who is said to be the cause of Islam, not only of weaknesses, shortcomings and moral pollution and behavioral away, but all human virtues in him emerged and grown in a coordinated way, while at the Because of Imam Sajjad (AS) features introduced are fundamental human.

#### **Faith Characteristics of the ideal human:**

Humility (humility builds character pride detracts it, whereas when you are humble you are tamed and lowly to others pride you rely on other's opinion to be better than them or find yourself a person of strife who argues a lot or always trying to prove others wrong and superficiality inside since pride is sometimes an inaccurate opinion of one self.) Remember the more humble you are the stronger you become (spiritually) Why? Pride relies on others opinions or thoughts. Humility relies on doing the right thing without effect from peoples' opinion or thoughts. That's strength! This does not mean you hurt others it means you don't rely on them for your strength. Equality Treat others how you want to be treated, no better no less. It is written not to be a respecter of persons which we should do because regardless of status, fame, and money we are all just the same black, white, yellow. We are all human and deserve equality in humanity regardless. Nobility this one is truly human. In the face of horror some people can be so noble. It's defined as morally and or mentally excellent. This would mean you don't stoop to people's level at making harsh comments when they strike you you turn the other cheek again this is what the Lord taught. Nobility is something humans are most notable for in times of horror. See 9/11 how common people rushed to the scene of disaster and not away to try and save others this is just one example. Integrity this is defined as adherence to moral and ethical principles. Integrity by far is the rarest quality in people of fame and fortune. The reason for this is because these people place fame and fortune above values and principles and some even compromise their character to get it. See pornography as one example. Integrity is something

that is becoming more and more rare in televangelists for example as they are popping up in the news with some of the things that are morally outrageous and ethically wrong. See televangelists who commit to prostitution or clergy who molest children. Companionship The word says there is no greater love has no one than this that he lay down his life for his friends. A man's best friend is usually a dog because the dog is always loyal to him even to the point of death! Loyalty to your friends and complete strangers is true companionship. When someone is stranded at the side of the road you give them a ride into town. When someone is in trouble you risk your life to save them. When someone is \$1 short you pay it forward. When you talk about your friends it is not gossip or hate speech it is positive and encouraging that is true companionship and being loyal to your fellow man even to the point of death. Compliant One that should not be common among religious adepts sadly it is. Few people have I met that are compliant with God's Laws, their parents rules, or the legal system. Most people are instead complacent instead of compliant and this is not a good state of humanity to be in folks. Complacency is commonplace in religious society this should not be! Complacency is satisfying oneself with consumerism, indulgence, etc. It is being satisfied with one's situation unaware of potential danger. This is especially true in individuals who are scholars', rabbis', preachers', and pastors'. They rationalize their works will get them into heaven or their ministry but what they need to realize is they are being spiritually complacent and should be spiritually compliant. Compliant is complying with GOD's Law and standards while not relying on it for salvation or redemption. Many people do that but there is a balance that you are compliant for the sake of obeying and rely on other factors for salvation, redemption/forgiveness,. Heroism is defined as the qualities or attributes of a hero. A hero is a man of distinguished courage or ability, admired for his brave deeds and noble qualities. This quality is very popular in hollywood for puffing it up with superheros and whatnot you have all seen them. However a true hero is not a superhero. A true hero is someone who has conquered all fear of man, death, horror, pain, etc. Their only fear is fear of GOD that is a true hero. Have you ever heard of champions of faith? Take the biblical story of David he killed a Giant probably twice his size because he feared GOD and not a mere man. Remember Hercules? He was the size of a human with super strength. Remember it's not the size of the hero that matters it's the size of his GOD. Believe it or not Humility gives us great strength some people often see pride as strength but that is a lie! The reason why humility gives us great strength is because when you are humble you will do the right thing regardless of whether you are pleasing others.

Pride you are concerned with other's opinions and rely's on them! So many people are fearful of man and man's action whether they have power means nothing. What matters is again who their GOD is. If their GOD is themselves they are certainly no hero if others view them as a hero their strength can only be measured by others but if their strength is in the Living GOD and they are humble they have what it takes to be a true hero. Truthfulness this is one is huge! Can I say how huge! To be a true human one must be truthful! Honest, sincere, not fake or a make-believer but a true individual. A seeker of truth or a student of truth. Truthfulness is so crucial to being truly human because to be truly human one must know the truth!

Al-Sahifa al-Sajjadiyya is a book of supplications attributed to Ali ibn Husayn Zayn al-Abidin, the great-grandson of the Islamic Prophet Muhammad. According to Shia legend, the book is said to have been composed after the Battle of Karbala (680 AD) and describes the relationship between man and God. Although the book is principally a collection of Islamic knowledge and thought in supplication form, it is said to have played an important part in the uprising against the Umayyads. According to some scholars, al-Sahifa al-Sajjadiyya is an example of the highest form of eloquence, and its contents have been described and explained in many books of commentary. The main part of the book is *mutawatir* (conveyed by successive narration), but over the years a number of scholars have written addenda to it. Al-Sahifa al-Sajjadiyya is an important book for Shia Muslims.

Al-Sahifa al-Sajjadiyya is a collection of supplications and whispered prayers composed by Sajjad, the great-grandson of the Islamic Prophet Muhammad. The title "al-Sahifa al-Sajjadiyya" means "the book of Sajjad", Sajjad being the epithet of Ali ibn Husayn, the fourth Shia Imam.

Al-Sahifa al-Sajjadiyya has several titles, such as "Sister of the Quran", "Gospel of the Holy Household" and "Psalms of the Muhammad dynasty", names which clearly indicate the importance of the book for Shia Islam. In the form of supplication, it expresses Islamic knowledge and thought and involves all aspects of individual, social, economic, political and cultural life. Reason, human feelings, emotions and conscience are all addressed by it.

Shia legend states that Sajjad composed al-Sahifa al-Sajjadiyya after the Battle of Karbala (680 AD). According to some researchers, circumstances at the time of the Umayyad Caliphate did not allow Imam Sajjad to speak explicitly and unambiguously. Not only did the regime not permit it, but the public, too, were unwilling to listen to his words. Shia legends state Imam Sajjad therefore used rich and meaningful supplications to reconstruct society and distribute Islamic knowledge. It seems al-Sahifa al-Sajjadiyya

-which was protected from government agents by Imam Sajjad's sons and companions- was a sectarian and organisational booklet, which the access of the government agents to it make ineffective all Imam Sajjad's efforts.

Many scholars see al-Sahifa al-Sajjadiyya as teaching theology in a personal and practical way, not in abstract language, and as indicating the relation between man and God in a way that can be universally understood. However, the book is not merely a conversation with God; in supplication form, it is also a collection of Islamic knowledge and thought. It emphasizes detachment from the material world, and addresses many moral and ethical issues. According to some scholars, al-Sahifa al-Sajjadiyya exhibits the highest level of eloquence and purity to be found in Arabic literature after the Quran and the Nahj al-Balagha of Ali, cousin and son-in-law of Muhammad.

Al-Sahifa al-Sajjadiyya was at the forefront of the uprising against the Umayyads. Salutations to Muhammad and his dynasty are repeated in most of its supplications, while the Umayyad Caliphate consistently tried to wipe out the name and memory of Muhammad and his family. In several supplications Imam Sajjad explains the concept of Imamate (leadership). He explains what Imamate means, who is allowed to be an imam (leader), and what the conditions of Imamate are, because the subject of prophet succession and the concept of Imamate were faced with serious challenge after the death of Muhammad and particularly after the Battle of Karbala. For the protection of Islamic territory, which had been won through the endeavours of Muhammad and his companions, Imam Sajjad in several supplications talks about important matters such as jihad and martyrdom, the protection of borders, enjoining good and forbidding wrong, combat power, the powerlessness of enemies, awareness, military equipment, and so on. In expressing the ideas, virtues, attributes and characteristics of God's fighters, officials and border guards, he explains the true Islamic idea.

According to Shia tradition, Imam Sajjad collected his supplications and taught them to his family, particularly his sons, Muhammad al-Baqir and Zayd. These supplications were written down by others and the text over time became widely disseminated among all Shia. Specialists in the study of Hadith maintain that the text is *mutawatir* (conveyed by successive narration).

Philip Woolley, a professor and researcher from Germany, asked for a copy of al-Sahifa al-Sajjadiyya to be sent to him after his friend, a Roman Catholic Cardinal, saw the book in his library, studied part of it, and impressed with its novelty insisted on taking it away with him. When the Vatican Library in Rome

received an English version of al-Sahifa al-Sajjadiyya, it said in its letter of acknowledgment: "This book contains great mystical themes, so we place it for researchers in the best position of the library." A leader of Germany's Social Democratic Party wrote to a friend, Professor Singler, saying: "This book had a profound impact on me and changed my view about Islam. I invite my friend to study this book", while in Poland, Christian Scientist Andre Kowski said of the book: "I am deeply impressed by the ideas of Imam Sajjad, whose noble thoughts are manifested on the pages of the book al-Sahifa al-Sajjadiyya. It is so attractive, to the extent that I feel this book has given me a complete sense of the mystical and divine."

Regarding reference, al-Sahifa al-Sajjadiyya is about Tawatur [frequent] in narration. Accordingly, Aqa Buzurg Tahrani says, "the first Sahifa, the reference of which reaches Imam al-Sajjad (a). Is among Mutawatir [frequently narrated] hadiths and Qat'iyat (definite narrated) before the companions; since one of its qualities is that [from their teachers, all companions] took the permission for narrating it among different classes [of Rijal] in all times."

Also, Muhammad Taqi al-Majlisi claimed that he has one million references in narration of al-Sahifa al-Sajjadiyya.

Al-Shaykh al-Mufid in al-Irshad, 'Ali b. Muhammad al-Khazzaz al-Qummi, a student of al-Shaykh al-Saduq, Ahmad b. 'Ayyashi, Abu al-fadl al-Shaybani, etc. narrated it; also, among Sunni scholars, Ibn al-Jawzi in Khasa'is al-a'imma and Sulayman b. Ibrahim al-Qunduzi in Yanabi' al-mawadda have mentioned about al-Sahifa al-Sajjadiyya and have narrated some parts of its supplications.

Abu I-Ma'ali Muhammad b. Ibrahim al-Kalbasi (d. 1315/1898) has briefly explained about the reference of al-Sahifa al-Sajjadiyya in Risala fi sanad al-Sahifa al-Sajjadiyya.

Al-Sahifa al-Sajjadiyya does not only contain supplications to God and stating one's needs before God; rather, it is a collection of Islamic sciences and teachings in which ideological, cultural, social, political and some natural rules and religious rulings in the form of supplication.

For the connection with God, some supplications are mentioned regarding different times and situations; some of its supplications such as 'Arafa and Wida' [farewell] with Ramadan are recited every year and some are recited every month, like the supplication of sighting the new moon, every week or every day.

Supplications of al-Sahifa al-Sajjadiyya have different names and many Islamic teachings are stated in them. In this book, many topics are mentioned in supplications such as theology, ontology, world of the Unseen, angels, prophet's missions, position of the

Prophet (s) and the Ahl al-Bayt (a), Imamate, moral virtues and vices, honoring Eids, social and economic issues, historical points, different blessings of God, manners of supplication, recitation, Dhikr, prayer, worship, etc. The most famous supplication of al-Sahifa al-Sajjadiyya is Makarim al-Akhlaq.

One of the most important religio-political topics is imamate. Also, the theory of Tashbih is rejected in it.

Metaphor is one of the subjects which have been considered by the philosophers and those interested in issue of language origin. The first definition of metaphor relates to Aristotle who has mentioned it in book of poetics. He writes there: metaphor means what we read with a name which principally belongs to another thing and this narration is from genus to type or from type to genus or from type to type or is done based on allegory (poetics, chapter 21). Estareh (metaphor) literally means borrowing and idiomatically means the simile and only the thing likened or that to which a thing is likened has remained among its four elements.

It is natural that it was so difficult to train and guide people and raise them spiritually despite such society and government. Under such social circumstances, Imam Sajjad (PBUH) strengthened prayer as the most important and the best action to keep spiritual relation while he gave political warnings and important social and ethical advices and tried to clean rust of frustration caused under pressure of Bani Omayyad from Islamic society, for this purpose, Imam inevitably gave up explicit guidance and started praying because praying is language of the inner side and is one of our practical and theoretical worships. Literally, since this book has literature of worship, it has special and unique dignity and position and is one of the most beautiful literary religious which has been described and interpreted only in terms of meaning and ideological fundamentals and its mystic delicacies and has not been analyzed and deliberated in terms of literary aesthetics and its verbal style. The fact is that extent of Al-Sahifa's rhetoric is very broad, we find that Imam (PBUH) has selected simple language which is so fluent that the common people and the select few learn and use it easily and understand it considering time and position. It is worth noting that holy books have come down in colloquial language and based on their understanding. It is evident that use of rhetoric forms plays major roles in colloquial language, prayers and praises of the innocent imams (PBUH) are the most excellent manifestation of the eloquence of interpretation after Quran. In the mentioned works, thought, feeling and art are placed next to each other so that all features of a literary masterwork such as content aesthetic features are manifested abundantly in them. Manifestation of interpretation in prayers and praises

are inevitable necessity as valuable support of epistemological and literary spirituality of Shiite which is called rising Quran because these works as religious messages contain the deepest meanings and concepts and this semantic eloquence necessitates that it be construed in a splendid style. In other words, considering that wisdom is foundation of the innocent imams' word (PBUH) and considering command of Ali (PBUH): " "(Abdolvahed, Vol. 1, P: 187), wisdom is like a tree which grows in the heart and bears fruit on language and is necessary and inevitable for creating symmetry between expression and meaning of the eloquence of interpretation in prayers and praises which are the most evident instances of aptitudinal wisdom. Hassan ZadehAmoli interprets word of the innocent imams (PBUH) as verbal miracle of the eloquence of interpretation in their word and says: not only phraseology and euphuism and rhyming are introduced but also eloquence of interpretation is introduced. Discourse defines facts of the existence world with the best Arabic interpretations and mentions the meaning in the most beautiful and fluent term which elites of the world and skillful people supplicates the heavenly world(Hassan ZadehAmoli, 1997, P. 16). the eloquence of interpretation is necessary for literary language which is the field of secondary meanings, Imagination Forms and literary techniques because all internal dimensions and layers of a discourse are inferred from concrete and external form of the discourse which is form, composition and content kept in the opposite (Barahani, Reza, 1992, Vol. 1, P. 369).

#### Conclusion:

Imam Sajjad (AS) as the infallible Imams (AS) heavy duty guiding and explaining the religion and show them the truth and perversity have been completed. But what of the Imam (AS) and other Imams at this important time of his distinguished

political and social situation there. The way of Imam Ali bin Al-Hussein (as) the best way to teach religion and religious education are used, the language of the Lord's Prayer. Including the teachings of the Prophet with this approach is anthropological fluctuations, sweep escape and appointments and the strengths and weaknesses of the man responsible for the expression of God's beauty and show that this court is the ideal man to reform and complete it. As a divine being, material and spiritual needs are met in the logical framework and together build our world and the hereafter, and requires qualities such as acceptance of the Servants of God, humility and service to the people, to fight injustice and defend the oppressed, enjoining the good and forbidding the evil, the right orbital motion is to Allah or like Allah.

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