

Spring of Wisdom: "Al Sahifah al Kamilah al Sajjaddiyah"

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If Sciences of Islam has enlightened the West, it was only due to the contribution of Ahl al Bait, Awliya and Sufiya. Yes! They prepared a team of learned in each era, who taught the basics of various branches of Science among the students. Deep study of evolution of Sciences under Muslims provides us ultimate result which present day progress would not have been achieved if Madaris were not established. These Madaris were run under the patronage of giant scholars of those times. Science of Rijaal provides us enough material of each prominent personality of the medieval era who provided valuable contributions. The ultimate source of knowledge of each prominent scholar is the Ahl al Bait. Imam Ali Zain al Abidin has a significant position among the scholars of Ahl al Bait who adopted the faculty of Dua, to spread Sciences of Islam. The Imam had countered several dangers, faced by the Ummah, through his Sahifah.

One of the dangers was the Muslim population which had spread far and wide, and their mental horizons were opened to various cultures, customs and traditions. Through interaction with the various nations, which had joined the Muslim brotherhood, multifarious views afflicted their minds. It was thus necessary to make special efforts in the scientific, religious and ideological fields of Islam. The Imam realizing the need of such a movement, conducted research and scientific studies. He prepared a team of intellectuals, capable to meet the problems and solve it with perfection. The second danger was the extra ordinary prosperity in Muslim society. Wealth always leads towards worldly pleasure and eventually destroys the morals values of the guided religion. As a remedy, Imam prepared a collection of Adyaat (plural of Dua). His efforts proved fruitful, in creating a spiritual atmosphere in the society, and acted as a barrier against the Taghuti invasion, for ever. The cause of Muslim downfall universally, is their intentional ignorance and alienation with the assigned dignitaries of Islam, and undue praise of the monarchies, for worldly gain. No doubt, these monarchies established vast empires, parallel to the Romans and Greeks, but they detached themselves with the religion of Islam, preached by Rasulallah(S).

After Karbala, the Umayyad swords never allowed Imam Ali Ibn al Husain Zain al Abidin an open opportunity to preach and teach Islam. If he had done so, his enemies would have executed him. Like his predecessors, he did not conduct series of Asbaaq openly. As an Imam appointed divinely, he knew well when to openly expose the enemies of Islam and when to preach without discussing them. Whenever possible, he openly discussed the crimes of Umayyads which they had committed on the Ahl al Bait, children of Rasulallah (S), though such moments were rare. Yazid had given the Imam permission to return to Madinah, not out of love, but due to extreme fear. Freedom of expression was

not allowed to him by the rulers; therefore he adopted the faculty of Dua and collected it in "Al Sahifah al Kamilah al Sajjadiyah". In this manner, the ocean of ilm flowed with full force for the seekers. The Imam devoted his entire life in writing Adyaat, for the coming generation. He mourned, and discussed the Tragedy of Karbala till his last breath, for forty years continually.

Words can not express the pain he felt; Imam's discussion with "Minhaal" is enough to realize his sentiments after the heartbreaking events, from Karbala to Syria. A conscious person can not control his feelings, if listen the painful wordings, tears automatically rolled down from his cheeks. It is the generosity of the Imam that even in such trials and tribulations; he never ignored his responsibility of guidance to the Ummah. History has recorded the events, and confirmed that the decision of the Imam was so wise. The tyrant minds were not attracted towards the text of the Adyaat. Umayyads had coined a new school of thought, "Murjiyah". The followers of that school believed that evil deeds can not create hindrance in attaining the highest position of Imaan. Under instruction of the Umayyad rulers, the clergy were coerced and paid, to propagate this evil, repugnant to Islam faith, just to protect Yazid and his successors. They propagated that perhaps Allah converts the sins of the sinners into good deeds. As a result, a school of thought was established who never believed in the Adal of Allah. Imam Zain al Abidin had no alternative, except to confine himself to his own house. There was no one who could dare approach him in his house as he was kept under strict watch and close observation.

The Imam's wise policy of confinement made the ruling power satisfied that they had no political danger from him. Therefore, they left him aside to do whatever he wished. It is noteworthy to mention that when Muslim bin Aqaba attacked Madinah in 63 (A.H), he did not harass the Imam, but ruined the sanctity of Masjid al Nabawi. The Masjid was turned in to a stable for the Umayyad horses. Those who took refuge in the Imam's house also remained secure from Aqaba's wrath. In fact Muslim bin Aqaba called the Imam to his court and treated him diplomatically. All this was because the Imam had shown no political aim or mission to take revenge from the ruling power. What the cunning rulers failed to realize was that Imam Zain al Abidin was busy in establishing a building of devotion which would, in future, prove to be a strong fort of Islam to counter the forces inimical to Islam. The Intellectual approach of the Imam had influenced the minds of the people which made them realize the reality of Deen, and meaning of Taqwa and Taharat. Through the command of Al ilm al Laduuni, Imam had chosen a media to communicate the message of Islam, which later proved very fruitful. All efforts of Umayyads were in vain. Al Sahifah al Kamilah al Sajjadiya had created a revolt against the Umayyads, who had spread corruption among the Muslims and froze their abilities of understanding.

The word al Kamilah refers to the perfection of the style and content of the Sahifah. "Zuburi Aale Mohammad" is it's another honorific. Truly speaking, it is worthy of the utmost veneration, ranking it behind the Qur'an, Ahadith, and the eloquent wordings of Ali ibn Abi Talib, available in "Al Sahifah al Alawiyah" and "Nahj al Balagha". Likewise,

Imam Zain al Abidin had discussed mysteries of creation in a unique manner which made it easy to understand the realities of sacred sciences, for coming generation. The dimension of Islam which deals with personal relationship between Insaan and Rehman - expressed in a language which leads towards the final emancipation and liberation of the soul. The Imam did not confine the text of Adyaat to the topic of Ruhaniyat, but he perfectly deals with other domains as well.

A thorough analysis of this Sahifah would demand deep understanding and concentration. It is hoped that the study of the contents of the Sahifah would bring out not only the wonders of the spiritual world, but also solve the difficulties of the material world too. Each topic, related to the faith of Muslim, is discussed in different Adyaat. Such are as follows:

- *It teaches us how to offer Hamd , Shukar, Istaghfaar*
- *It tells us manners of Qurbat of Allah*
- *Significance of Salawaat as well as the method of recitation*
- *It explains how to pay respect to our parents, the rights of the parents on their children and those of the children on their parents*
- *Obligations and rights on neighbors, kin & Muslims in general and the rich and the poor*
- *It elaborates the duties of the debtors, about business and financial dealings with others and obligations towards their friends*
- *The mutual relationship of the employers and the employees, masters and the laborers*
- *The manners to help in overpowering difficulties with patience and forbearance*
- *Manners to behave in health and sickness*
- *It also focuses attention on the duties of defenders of Islam and responsibility of the people towards them*
- *In short, this compendium describes in a comprehensive manner the rulings of Shariat*

Here we reproduce some specimens of the Adyat of Imam Zain al Abidin. Tawhid is a very difficult and delicate part of Ilm. This theme is the subject matter of these Adyat, which describe it in a scholarly manner. Imam Zain al Abidin discusses a number of topics in the Sahifah sometimes briefly and sometimes in detail. The Imam in all his Adyaat after Hamd recited Salawaat for Rasulullah (S) as a mark of indebtedness. He has guided us to recite Salawaat in the beginning, middle and at the end of Dua as a source of acceptance. Ali bin Abi Talib has said: "whenever you beg anything from Allah and offer Dua, recite Salawaat first and then ask for anything from Allah; because, it is beyond the grace and kindness of Allah that when two requests (Salawaat & Dua) are forwarded to Him, He may grant one and reject the other one. Hence Imam Ali Zain al Abidin has insisted on the recitation of Salawaat for the sake of acceptance of Dua because it is held up till such time as Salawaat is not recited for Rasulullah (S) and his descendants.

This is one of the famous Dua of Imam Ali Zain al Abidin, available in Sahifah Sajjadiyah. He mentions the Malaekat, in his Dua: "Hamalat al Arsh"- Blessing upon the holders of the Throne. It provides the best available summary of Muslim beliefs concerning the Malaekat. Sacred literatures have confirmed that Dua of a Mazlum is never turned back, and more appealing is the fact that Istaghfaar on sins is quicker than the Dua of Mazlum. The underlying belief is that one is not put in trouble basically because of some person's wrongs against him; it is rather because of his own sins.

Al Dai al Fatemi, Syedan Tayyib Zainuddin had discussed in one of his Asbaaq as follows: "Without a sin, even a step has not slept". Intention here is neither to insist, that when our feet slips, it is not because of the sticky surface or because of somebody's mischief, but it is because of our own sins. Thus to abuse the surface or the person who played the mischief is useless or in a way nonsense. The best way to follow under such circumstances is to seek Taubah from Rubb.

("Awraaq", Shaikh Ali Zainuddin- a high ranking scholar during the era of 50th Al Dai al Fatemi, Syedna Abdullah Badruddin, manuscript)

The Imam also refers frequently to the domain of the Shariat in the wide sense. Sahifah provides many specific social Talim as well as general injunctions, such as the necessity of establishing Adal-Justice in society. The "Sahifah", as we know it today, is a collection of 54 Adyaat, 14 other Adyaat and 15 Munajat. Some manuscripts contain 15 additional Adyaat, which are not published yet. Authenticity of al Sahifah al Kamilah al Sajjadiya is judged by its pure wordings, matchless eloquence, excellent meanings, different manners of praising Allah and its wonderful mode of Taubah. It is a profound ocean of sacred sciences, as much as one dives deep, wider his views become, and he can see the jewel of the eternal world widely spread there, which invite the visitor to think about its Creator.

The Sahifah, no doubt, is the best explanatory manual to understand the high ideals of Islam. A few topics of Adyaat are as follows: Tawhid, Nubuwwat, Imamah, Hikmah, Tawil, Haqiqat, Marifat, Shariat, Salawaat, Ummah, recitals for morning and night, the removal of distress, and for the protection from evils and immorality, Tawbah, for protection of Allah, for happy termination of worldly life, in confession and Istaghfaar, in time of need when oppressors oppress, in sickness and distress, for rain after drought, in hardship, for parents, for children, for neighbors, for defenders of Islam, for help in repaying debts, for soliciting divine advice on important affair, for cover and protection, for Ramazan, on seeing new moon, Eid al Fitar, Eid al Azha, day of Arafah, on Jumuah, to avert the treachery of the enemies and ward off their violence, for removal of tension and depression and anxiety.

These include many intricate problems of spirituality. This is not something new, which Imam Ali Zain al Abidin had introduced. A number of Ahadith teaches us towards the faculty of Dua:

"Dua is a weapon of the Mumin".

This soul touching Imami collection of Adyaat and Munajaat has added a new chapter in the glorious Fatemi Literature. Like many of the best pieces of Arabi literature, the style and literary aspect of these Adyaat are very enchanting. Imam Ali Zain al Abidin has infused a power, in the form of wordings, which electrifies the Arabi Literature. His Munajaat lifts the human to the spiritual height.

The Imam in his times mentioned the scientific reality which was discovered in the last century; that the germs of the pestilence called Cholera live in water and food, hence whoever drinks or eats such water and food will carry them. With the invention of the microscope, the meaning of this sentence was explicitly revealed. Now there is no doubt in this theory that such germs pollute water and food which give rise to fatal and infectious diseases. Imam Zain al Abidin was quite aware of the existence of these germs. The claimants of modern science, Prof. Levin Hawk and French Doctor Prof. Louis Pasture discovered it in 1881 i.e., only about 126 years ago. Then in 1883 German Doctor Prof. Koch discovered the germs of Cholera, and after that, the germs of different diseases continued to be discovered. The germs of Cholera, tuberculosis, pneumonia, typhoid and malaria are those that are found in food and water. They are so small that in one square centimeter 400 million can be found which cannot be seen through naked eyes. They can be seen only through a microscope of a very high quality. Is not this a miracle of human wisdom that at a time when there was neither microscope nor any modern research instruments, Imam Zain al Abidin used this sentence with full eloquence which is akin to filling the water of a river in to a cup with the effect that water which is like a spring of life can become an omen for infectious diseases, and the food upon which life depends, can be a cause for illnesses.

Another example of the scientific realities the Imam mentioned in his Sahifah is as follows: "Praise belongs to Allah, who has placed within us the organs of expansion, and assigned for us the agents of contraction. (Sahifah, Dua No. 1) The Imam, talked about the hands and the legs, which are among the wonderful organs in man's body, for they contract and expand according to the oscillation of the brain. The English Science Magazine said: Man's hand is among the unique, natural wonders. It is very difficult; rather it is impossible to make a tool like a human hand which excels in simplicity, capability, and speedy adaptation. When you want to read a book, you take it with your hand and fix it in a situation appropriate for reading. It is the hand which sets right its situation automatically. When you want to turn over one of its pages, you put your fingers under the page and press it to the degree through which you turn it over, then the pressure is removed when you have turned the page over. The hand catches the pencil and writes with it; it uses all tools necessary for man such as spoon, knife, and typewriter; it opens windows and shut them, and carries all what man wants. The two hands have twenty-seven bones, and each has nineteen groups of muscles.

Imam Zain al Abidin has bestowed a Dua for Mujahidin and defenders of Islam, who perform the duty of defending the Muslim territories and boundaries (physically as well as intellectually) and continue to sacrifice not only every moment of their days and nights but also, along with all the joys and embellishments of life, all the worldly happiness. People waging war for the honour of Islam are included in this Dua irrespective of the time, race and place. The significance of Jih'ad in Islam is very comprehensive. One meaning of Jih'ad is, that the person should be punished who flouts the principle of peace and is bent upon the destruction and undermining of Islam and adopt the way of barbarity and terrorism. It is not meant to announce the waging of war against peace-loving persons on the basis of a difference of religious opinion. To think so of Islam is not only a slur on its piety but also an accusation and calumny against it. Imam Zain al Abidin, the dear son of Imam Husain, has offered Dua for the defenders of Islam with a sincerity of purpose, sincerity of action and perseverance, and following the precept of Rasulallah (S) he has also cursed the heretics and non-believers who attack the Muslims, deprive the Muslim women of their chastity and indulge in loot and plunder and resort to commit murder freely. Pages are required for a clarification and explanation of every word of this Dua. I am only trying to explain the meaning of the sentence relating to the curse in respect of enemies. He says:

“O Allah! Pollute Their Water With Infections And Infect Their Food With Diseases”.

The Sahifah contains one of the best collections of devotional addresses. It reveal to us the greatness of his mind that bestowed us such remarkable wordings, his deep and accurate knowledge of human nature, his fervid earnestness, his humbleness of heart, and his constant sense of moral obligation. They also afford us glimpses of his sufferings and trails unparalleled in world's history. The Sahifah is written by one whose father Imam Husain embraced Shahadat with his kiths and kins, for the spiritual and moral welfare of entire humanity, and did not forget to remember Allah, when actually beneath the dagger of Shimar, under instructions of the tyrant Yazid. This devotional literature influenced the mind of the human to listen to the noiseless soft talk of their own spirit, which provides peace of intellect.

Sibte Ibn Jawzi says: “Imam Ali Zain al Abidin holds a commanding position, as a teacher, over the Ummah, to teach the manners of Dua. It is his right, because if he was not there, Muslims would never have understood how to offer Dua on various occasions. It is he, who taught us to offer Dua in various circumstances, ([“Sahifah Sajjadiyah”, Forward by: Agha Syed Shihabuddin Marashi, Qum](#))

It is enough to conclude the wordings of “Shaikh al Azhar”, Allamah Tantawi Jawhari, which he mentioned in his book: “Adyat Ali Zain al Abidin wamaza Ley-Yastafidu Minal Muslimun”. Best guidance's are available in this collection, from which, Shia, as well as Sunni both can take benefits. Take it as divine lesson, as the person, who compiled the Adyaat, was the nearer and dearer of Allah, as Taqwa was on peak. As he was spiritual head of the Ummah, he presented examples, in the best manner to

teach and preach.

The learned “Shaikh al Azhar” says:

“O Allah! Your Book Qur’an is available and this (Sahifah) is divine eloquence of Ahl al Bait, who is Siddiq (Imam) from the Siddiqeen (Ahl al Bait). No difference of vision I have found (in between the Qur’an and the Sahifah). Know that I am inviting the Muslims aloud! O Shia and Sunnis! It is time to take benefits from the Qur’an and the interpretation of Ahl al Bait? Both the Canon Sources are shimmering miracles from which wonders of the divinity showers, and the way of Marifat of Allah which could be achieved.

(“Adyat Ali Zain al Abidin wamaza Ley-Yastafidu Minal Muslimun”- Collection of Dua of Imam Ali Zain al Abidin and its benedictions, from which Muslims can take advantages, Tantawi Jawhari). Qasidah of Farazdaq, in praise of the Imam, which he recited extemporarily in the presence of the Umawwi crown prince, Hisham bin Abd al Malik in the premises of Kabah, is not sufficed to discuss the merits of the Imam fully, yet it is an eye opener for the ignorant of the Ummah. This self explanatory Qasidah fixed impression, non removable, on the surface of history for ever- who Imam Ali Zain al Abidin is?

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