Moral Principles in Sahifah Sajjadiyah

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***Abstract**: The explanation of Islamic moral principles based on the teachings of the Sahifa al-Sajjadiyah is the main focus of this article. After stating introductory points about the Sahifa, the author introduces monotheism as the basis of morality in the Sahifa and lists six points in this regard: knowledge of God, God's grace without people's deserving it, fear and hope (Khuf and Rija'), hope in divine mercy, reliance on Tawfiq, trust in God. Then he explains seven ways of spiritual excellence that are mentioned in the Sahifa: the Quran, the month of Ramadan, Tawalla and Tabarra, intercession, resorting to the witness of deeds, Salawat for Muhammad and the family of Muhammad. The author has explained all these points based on the text of the Sahifa al-Sajjadiyah.*

***Keywords**: Islamic ethics, principles of ethics, Sahifa Sajjadiyah, Tawhid, Sahifa, Fear and Hope Khuf and Rija', Divine Mercy, Trust in God,*

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Resorting (Tawassul), Quran, Ramadan, Intercession, Tawalla and Tabarra, Salawat

1 - Introduction:

1-1. A large part of the human-building teachings of the prophets has been ethics. Teaching ethics that provides the means for human happiness in this world and the hereafter is one of the basic teachings of divine religions. In a hadith from the Prophet of Islam, it is stated: عليكم بمكارم الاخلاق فان الله عز وجل بعثني بها[1]

" It is up to you to adorn yourself with the virtues of morality, because God Almighty has sent me for that." This hadith shows the high place of morality in the teachings of the prophets, especially the Holy Prophet. In the Qur'anic verses, moral concepts concerning their individual and social dimensions have been emphasized a lot. The Qur'an has praised virtues such as truthfulness, honesty, forgiveness, and disparaged vices such as lies, treachery, oppression, trespassing, veiling, and backbiting.

1-2. The Holy Prophet himself was a role model and an example of moral character. God praised his noble character and praises him in this way, "انك لعلى خلق عظيم" (Al-Qalam:4) Your character is based on a great personality. The noble character of the Holy Prophet per se. has been one of the reasons for people's faith and attraction to Islam, and we read in the Holy Qur'an, "ولو كنت فظا غليظ القلب لانفضوا من حولك." (Ale-Imran:159)

The Shia imams who were right caliphs and successors of the Holy Prophet, were all role models of morals, behavior and human virtues, and this characteristic is one of the signs of the true successors of the Holy Prophet.

[1] Bihar al-Anwar, 66:375.

However, this basic characteristic of the true leaders of Islam has been less cited and the moral aspects of their personality have been less investigated.

1-3. One of the oldest Islamic texts that was written in the first century of Hijri is the book Al-Sahifah Al-Kamilah or Al-Sahifah Al-Sajadiyah written by Imam Zayn al-Abidin and Sayyid al-Sajddin Ali bin Al-Husayn. This book is also known as the jewel of the family of Muhammad (Zabur of Ale-Muhammad) and it has been narrated from him in different ways by the three sects of Zaidiyyah, Ismailiyyah and Imamiyyah[1]. This book is a collection of prayers of Imam Zain al-Abidin with God, but what is taught about good and virtuous behavior in these prayers is no less than its other noble themes.

In this precious collection, while praying to the Creator of the universe, the highest human temperament in individual and social behavior is taught, and anyone who studies its contents will acknowledge the lofty and prophetic personality of its speaker.

1-4. In the prayers of Sahifa Sajjadiyyah, Imam Sajjad while praising God, indirectly talks about moral virtues and vices, as if in Imam's view, all human perfections and individual and social duties can be recognized through talking with God. For example, in the prayer of border guards, the imam asks God to protect the borders of Muslims, confirm the border guards and increase their number, sharpen their swords and protect their area (Dua (27); it is clear that sharpening swords and spears is one of the duties of border guards, and God does not sharpen any swords without the presence of apparent means. In other words, the message of this supplication to the

[1] See.documents and elders of narrators of Sahifah al-Kamilah, science of Hadith, 12/26-69.

border guards is to prepare their weapons for battle, and this is the order of the Holy Qur'an, which says: و اعدوا لهم ما استطعتم من قوة (Anfal:60).

He also says in the prayer of the neighbors: O God, grant them the success to visit their sick neighbors (Dua (26), that is, visiting the neighbors is one of the moral virtues, and the imam indirectly points out the duty of the neighbors in visiting the sick neighbor.

1-5. The supplications of the Sahifa are often mixed with the praise of the Almighty and monotheism.These phrases - which on the one hand are the most subtle mystical expressions that can only be expressed by the prophets and divine saints and on the other hand contain the highest monotheistic teachings - have given this collection a lofty and privileged position in such a way that there is no other collection of monotheistic teachings that can be compared to it, especially when a beautiful garment of eluquence - born from the mine of eloquence of the Prophet's family - also adds to the beauty of their content.

For example, consider the discussion of: God's ownership (*Amlakiyat*) while preserving human ownership (Dua 22), God's dispensation from human control over Him (Dua 32), God's endless grace and bounty (Dua 13) , monotheism, glorification, sanctification, and praise of the Almighty (supplications 32, 27, and 52). These eloquent statements, which originate from the source of revelation, are among the best sources of theoretical monotheism and deserve to be examined separately.

Here, as an example, we refer to the discussion of God's ownership. Imam Sajjad begins Dua 22 as follows: "اللهم انك كلفتني من نفسي ما انت املك به منى، وقدرتك عليه و على اغلب من قدرتى. This phrase clearly expresses two points. First of all, man and his power are real, and this sentence eliminate the idea that all creatures are illusions and images in the mirror, or another saying that

considers all humans as lions, but not real lions, but the image of a lion on the curtain which does not move by its own will, but it is the wind moving them, making it move in any direction the wind wants.

In the words of Imam Sajjad, may God bless him and grant him peace, we read about the real power and duty of man. These two facts, which are related to the real man, reveals the human free will and negate determinism. But the negation of determinism is not in such a way that lead him to the abyss of delegation and does not ignore the reality of " لا يمكن الفرار من حكومتك "[1]. This is the characteristic of the expression of the revelation, which in one place briefly says "لا جبر و لا تفويض بل امر بين الامرين"[2], and in another place he explains it, like the 22nd supplication of Sahifah. It is interesting to note that anyone with a little attention will find these points consistent with the realities of their lives, that is ownership of a person and ownership of God at the same time which the first one is negation of Jabr and the second one the negation of Tafwiz.

This kind of unraveling of the long-standing problem of predestination and delegation is feasible only by Imam Sajjad, who is both familiar with the secret of creation and is also at the top of the peaks of monotheistic knowledge. In this speech, we intend to explain some of the foundations of Islamic ethics based on the Sahifa Sajjadiyeh.

2- Monotheism, the basis of ethics

In the logic of Imam Sajjad, monotheism is not a dry and fruitless theoretical discussion. Rather, there are many practical works resulted from

[1] The words of Imam ‘Ali in Dua Komeil. See: Mafatih al-Jinan, p.63.

[2] In Bihar al-Anwar there is a chapter titled: Ibtal al-Jabr val Tafwid wa Ithbat al-Amr bayn al-Amrayn.see. Safinah al-Bihar, 2:387.

it, especially in the category of ethics, we list some of these works so that we can achieve a standard for examining the claims of monotheism claimants.

2-1 The knowledge of God, the basis of humanity

Knowledge of God is the basis and meaning of humanity. God has not withheld this blessing from people, otherwise people otherwise people would have seized His blessings without gratitude and thanks, and in that case they would have descended from the realm of humanity to the level of cattle. (Dua (1) . Paying attention to this point is an answer to the question of why and how someone with the appearance of humanity descends to a rank that, according to the interpretation of the Qur'an, becomes more misguided than cattle. (Furqan, 44).

Thanking Blessing giver for what He donates us is the first and most important duty of people, because it is obligatory to thank Blessing giver according to the logic of reason. And the most important, because it is the strongest deterrent against sins, as the explanation of some details of the code of Islamic ethics based on the Sahifah requires another article.

Amir al-Mu'minin Ali said: "Even if God did not warn about not committing sins, it would have been obligatory for people not to disobey out of gratitude for His blessings." (Nahj al-Balagheh, pearl words,no.290)

2-2 God's blessing and people's entitlement

God, by His grace and favor, created phenomena and gave existence and changed non-existence into existence. Therefore, it is meaningless to talk about the inherent merit or calling for something that does not exist.

From this point of view, the Almighty God is not indebted to anyone, and at any moment He wills He could take away the blessing that He has

given to one based on His grace and not His servant's qualification. This is the exact justice. This truth can be looked at from another angle; Humans are immersed in the various blessings of God throughout their lives, to the extent that they are unable to count those blessings (Abrahim 32 Nahl (18). For this reason no matter how grateful they are for the blessings, they still cannot fulfill the right of God's many blessings.

Therefore, all the punishments of God are His justice and all the blessings of God are His Grace. Imam Sajjad has paid attention to this clear and natural truth in various supplications of the Sahifa. Among other things, look at this phrase at the beginning of the prayer for the beginning of Ramadan: Your Grace if First. It means that it is not preceded by a precedent such as merit and inherent qualification, your forgiveness is grace and your punishment is justice. If you give, you will not taint your gift, and if you withhold a blessing, your withholding is not an offense against anyone. You are covering up for someone who, if you wish, you would disgrace him. If you give, you will not taint your gift with making beholden, and if you withhold a blessing, your withholding is not an offense against anyone. You are covering up for someone who, if you wish, you would disgrace him. And You grant a blessing to someone, while if You wish, You withhold it from him, and both of these two people are deserving of disgrace and prohibition from Your Majesty.

But you built your works on the basis of grace... (Dua 45)

The whole Dua 37, or Dua Taqsir, is an expression of these truths, in eloquent and expressive words. The summary of this prayer is as follows:

- No one succeeds thanks God due to His blessings. Except for a thank being deserved by God, which should be thanked for

itself. Therefore, no matter how grateful anyone is, it is still not sufficient.

- No one is deserved that God forgives his sin due to his merit. Rather, God's forgiveness is based on the grace of His Holiness.
- The tradition of God is donation, His habit is kindness and His way is forgiveness.
- No punishment from God is injustice, and no blessing is anything but grace.
- The good doer and the evil doer are both guilty before His Holiness.
- God even gives respite to those who do not deserve it to make up or their past. Then, for that good deed, even though He Himself provide him with the opportunity to do this, and a little time was spent for it, He considers a long-term reward in return.
- The sinner with the first sin deserves all the punishments. Whatever his torment and punishment is delayed or removed from him is the grace of God, who closes His eyes to His right. (Day 37)

Similar themes are mentioned in Duas 7, 10, 13, 16 and 51.

2-3 Khuf and Raja'

The exact meaning of Khuf - contrary to the common translation - is lack of security. The word " Khuf " is nowhere used in the opposite of courage to mean "fear". Rather, it is often used against "security" and sometimes against "Raja'".

In the explanation, we say that it became clear that God does not owe anyone and that all God's blessings are due to His grace, and if He takes them at any moment, it is not injustice. A wise person always sees himself in danger that God may take back the blessings He has given him. A person who has tasted the sweet taste of God's blessings, especially the spiritual blessings of God, trembles from this situation and is always in a state of insecurity, that is, he is always in a state of *khuf* before God Almighty. Even when he strives on the path of worship. But on the other hand, God's goodness and grace is also a truth that always keeps hope alive even when he is on the path of sin[1]. Paying attention to this fact always puts a person in the middle in a state that both shows his servitude to his Lord. The productive works of this attention in ethics and human education are extraordinary.

Imam Sajjad, in Dua 39, asking for forgiveness and mercy, in expressing this truth, emphasizes the point that a person's hopelessness of being saved out of his *Qunut* means absolute despair is one of the major sins, and one’s certainty to be saved due to his actions is false.

Rather, a devout person always sees his good deeds as little in front of his sins, specifically in front of God, in whose presence righteous people should not be deceived by their deeds, and criminals should not despair of His grace and mercy because of their black record. (Dua (39) It is appropriate to remind here that words such as sin and crime in such expressions do not necessarily mean major or minor sins, but any feeling of negligence in Gratitude to God, which humans, even the best of them, are always caught by, is considered a kind of sin against the absolute glory, might and majesty

[1] See. Bihar al-Anwar,v.70,pp.323-401, chapter al-Khuf val Raja’. The summary of about 110 verses and 75 hadith of ‘allamah Majlisi in this regard is included in this part of essay.

of God Almighty. The forgiveness of the prophets, imams and the confession of those nobles is for this reason.

What is presented in the text is a summary of the contents of about 110 verses and 75 hadiths that the late Allamah Majlisi has brought on this topic.

2-4 hope for God's mercy at any situation

According to the explanations that have been given, there is no point of hope for man except God's mercy. The God whose "forgiveness is greater than His punishment and His satisfaction is greater than His wrath"(the Dua of (12)). That God whose "mercy precedes His wrath and His gifts are greater than His creatures and all creations are in the vastness of His Might (Dua 16). That God who thanks "the smallest good deed to be done for Him and gives a great reward in its return and he gets very close to whoever takes a step towards him and calls those who run away from His door . "He makes good deeds bear fruit and grow, and He overlooks the evil deeds of His servants and forgives them." (Dua 26)

He ignores it and passes through that door" (Dua 26)

Yes, it deserves such support that a person can rely on and hope for.

2-5. Reliance on divine success (Tawfiq)

The hand of divine help always rushes to help man to support him against great enemies such as Iblis, his troops and allies from the outside and the deadly and soul-killing tendencies from the inside. In this way, the blessing of God's success reaches the free man. Now, it is a human being who can take advantage of God's success and go towards perfection or ignore

it and rush towards the desires of the body. Almighty God always gives success to man and ignores his ugly dealings.

But in some cases, he withholds this kind of special help from him, so that man can fight with the mentioned enemies with their initial capital, that is, the reminders of the inner intellect, the warnings of the prophets, and the infallible proofs of God. If he can afford such a war! In this state - i.e. the state of withholding success - a person is caught in *khudlan*, which means that God refers him to the same initial warnings. Reminders that are not withholding from anyone. The important point is that success is a double blessing in addition to sending two internal and external proofs. This double grace is due to the intensity of the enemy's power, which is needed by man to walk the path of perfection.

It understood from the statement of Imam Sajjad that if God leaves man alone with his own desires, naturally, man will choose the desires of the rebellious soul, because the rebellious soul always chooses false, unless God helps (Dua (9).

This statement is an explanation of the honorable verse ان النفس الأمارة بالسوء الا ما رحم ربى (Yusuf:53) and it opens doors of education to man which is always have hope in salvation and never feel needless of God's help, because according to the Qur'an: " ان الانسان ليطغى ان راه استغنى ('Alaq:6-7). Man's rebellion is the result of feeling needless of his Creator and absolute reliance on divine success is needed to prevent the individual from falling into this abyss of destruction.

6-2. Trust in God

The constant call of the Quran is that

على الله فليتوكل المؤمنون (Ale 'Imran,122)

على الله فليتوكل المتوكلون (Ibrahim,12)

People who have faith and want to put their trust in somewhere, should only put their heart and trust in Almighty God. (1) Why is this so? We saw that no one has opportunities and blessings rom himself. Whatever we see in someone's hand is a trust given to him by God, the Beneficent, and He takes it back from him whenever He wants, therefore, all people are poor in front of His Rich in essence, and are the trustees of God even in their own existence.

يا ايها الناس انتم الفقراء إلى الله، والله هو الغنى الحميد. إن يشأ يذهبكم و يأت يخلق جديد و ما ذلك على الله بعزيز (Fater: 15,16)

This view of creation draws man's attention towards the Creator, so that he loses hope in the helpless creature and looks only to His all-powerful Source. The entire prayer 28 of Sahifah has the same themes. In this valuable prayer, it is said that the servants are:

* in constant need of divine gifts and are not without the grace of their God. Therefore, to tie our hope to another needy person is ignorance and distance from the judgment of reason.

*Due to this fact whoever sought honor, wealth and excellence from other than God, ended up in humiliation, poverty and humiliation. Seeing such cases is the best lesson to learn so that a person can choose the right path.

*This is that why one should not consider anyone as a partner with the One God and take his/her supplication to any court other than the court of God.

*And this is the result of believing in the Oneness of God, that we know all power and authority from Him alone, and we see all superiority and exaltation in that court.

*A servant who is sometimes blessed, sometimes overcome, and sometimes oppressed, and has different situations, does not deserve to be placed in the ranks of God and to be considered a partner of God, as God is exalted in every way (Dua (28).

These expressions have their own composition, which is a beautiful combination of emotion and reasoning. In such a way that it conveys the meaning of servitude as the warp and woof of a precise and efficient system. Therefore, Imam Sajjad asks God for honesty in trusting, "the certainty of those who trust in God" and "the trust of true believers in God" (Dua 152). Trusting in God does not conflict with recourse to divinely appointed guardians. Rather, it is a requirement of trust, as explained in the other part of this discussion.

3.Ways of spiritual excellence

Sahifah Sajjadiyah offers solutions for the spiritual advancement of man in each of its word. Therefore, in order to find these ways, one should re-read this famous heavenly letter and extract guidelines from each word. It is obvious that this will be too wide, which is not compatible with the brevity of this article so only a few ways are mentioned.

3.1 Quran

According to the *Mutawatir* hadith of Thaqalayn, Imam Sajjad words are always with the quran until the Day of Resurrection. According to other hadiths, His Holiness is one of the lineages that explain the truths of the Qur'an. Therefore, they provide the best description of the Qur'an. Some of

the characteristics that we read in the words of Imam Sajjad in the description of the Qur'an are as follows.

- superior to all the heavenly books
- separating the divine permissible and the forbidden;
- A light that can be followed from to go out of the darkness of misguidance and ignorance,
- healing for the one who listens to its words;
- A firm measure that always speaks the truth;
- the salvation of the one who pursues it;
- Man's guardian from the temptations of the devil and the inner temptations
- Removes mankind from the unethical filth
- the leader of man to God's pleasure and heaven (Dua (22)

Of course, it is because of these features that we must protect the right of the Qur'an, memorize its verses, cling to its string and not separate from it; rest in its shade ; find the path in its light and not seek guidance elsewhere (Dua 42).

It is obvious that God sent down the Qur'an to His Prophet in general form. Therefore, in the meantime, we should seek the knowledge of the Qur'an from those whom God has given the knowledge of explaining it who are the Prophet Muhammad whom God taught the science of Book completely and his pure family who inherited this gifted knowledge from the Prophet (Dua 22). If we do not do this, we have wronged the divine book, which - according to Imam Sajjad's teaching - we should ask God not to be the support and helper of the oppressors in erasing the book of God. (Dua 27)

2.3 Ramadan

God who created days and nights made some of them superior to others. It emphasizes that the moments before us are not the same, contrary to the opinion of many. For those who not only look at the fragments of time, but also see their creator behind it, this is a clear and undeniable truth.

Imam Sajjad's explanation of the virtues of the month of Ramadan comes from this view point. First of all, he talks about the ways that God has opened to them in order to bring the servants to His heaven. Then he states that one of these paths is the month of Ramadan. According to His Holiness, the characteristics of the month of Ramadan are very worthy of attention: the month of God, the month of Islam; The month of purity, the month of examination, the month of the revelation of the Qur'an, (dua 142); God's chosen month , the month of the doubling of faith, the month of urging to stay awake at night and the obligation of fasting; Eid of the Saints of God, the best time for people; Man's helper against Satan's cunning; A companion that makes the ways of good deeds easy; The month of the revelation of blessings and the cleanser of sins, (Dua 25) . The greatness and dignity of this month is such that God placed in it: the revelation of the guiding Qur'an and the Night of Qadr; the works that He deems permissible in other months is forbidden in this month; set a specific time for it that cannot be made earlier or later (Dua 42).

Therefore, the month of Ramadan is long in the eyes of evildoers, while it is valuable in the eyes of believers, and Imam Sajjad's sad farewell to this honorable month is very instructive. In this farewell, we are talking about a special virtue that a person is deprived of when the month of Ramadan is over, and we are talking about the blessings that we lose. It is also about a calamity that must be compensated by God's grace. (Dua (25) Therefore, we pray that God will show us its virtues well and grant us its sanctity and help

us avoid sin, especially in that month, in such a way He restrains our eyes, ears, tongue and stomach from the forbidden, and when a person is restrained from the forbidden, he does not fall into hypocrisy and his actions are pure for his God (Dua (22).

The sanctity of this month is not limited to individual acts, but during the special worships of this month, it deals with beautiful social behaviors, such as bonding with relatives, doing good to neighbors, giving financial aid to the poor, communicating with those who have cut their ties with us, observing fairness even to those who have wronged us. Be fair even to enemies and those like them (Dua 44). Can we imagine a better tool for man's way to the peak of perfection?

3-3 *Tawalla* and *Tabarra*

Tawalla and *Tabarra* are the two pillars of guidance and the two foundations of human salvation. When we accept that there is no way to be saved except to go to God's house, then - it becomes clear that their enemies must be rejected in such a way that our heart, tongue and hand be witnesses of this rejection. Look at how the Qur'an conveys this message from the Creator to the creatures.

ان الشيطان لكم عدو، فاتخذوه عدواً. انما يدعو حزبه ليكونوا من اصحاب السعير (Fatir 6)

God's important message to man is to consider the devil as your enemy and be hostile to him. Satan calls his followers to draw them to hell fire.

That is, avoid entering the circle of his followers. One of the differences between Sufi conduct and correct Islamic ethics occurs here, which according to the interpretation of the Qur'an: " ما جعل الله لرجل من قلبين في

جوفه " (Ahzab 2) means , according to the explanation of the infallible teachers of the Qur'an, that God has not placed two hearts in anyone's chest to make one residence of a friend and the other residence of an enemy , i.e. it is impossible to love the friend and the enemy of God at the same time and live in a way of total peace, unless we are not honest in any of them.[1] Imam Sajjad reveals this original principle in different positions of the Sahifah. For example, in *Makarim Akhlaq* prayer, he asks God to help him to reject people who are heretics and use self-invented words. (Dua 20)

In the last lines of the prayer on the day of ‘Arafah, he asks God not to make him a supporter and helper of the oppressors in erasing God's book (Dua 27).

In the Eid al-Adha prayer, he first enumerates in detail the crimes of the enemies and usurpers of the rights of God's rightly chosen ones: the successors and chosen ones of God on earth were overcome and oppressed and usurped their rights due to those oppressions. People see the change and transformation of divine rules, they watch turning people’s backs at the Qur'an in action, they see the distortion of the laws and the disappearance of the traditions of the Prophet, but they cannot speak. It is here that Imam Sajjad opens his tongue to curse the enemies of Ahl al-Bayt. Not only those people, but also their followers and those who consent to their work are subject to the curse, and then he asks for the hastening of divine opening for the righteous saints of God. (Dua 48)

And finally, Imam Sajjadiyeh's educational message is that children should be raised in such a way that they are loving and benevolent towards God's saints as they are stubbornness and have hatred towards his enemies (Dua (25).

[1] See: Tafsir Burhan, following the verse.

3.4- Intercession

Intercession is one of the important teachings of the Qur'an and ‘Itrat, which opens a broad way to hope for the hopeless. Therefore, in the narrations of Ahl al-Bayt, the most hopeful verse of the Qur'an is considered to be the verse of ولسوف يعطيك ربك فترضى (Duha 5), which refers to the position of intercession[1].

Those who thought to ignore this important principle in order to get an excuse from the people to dare to sin, should close other definitive doors - such as Tawbah, ‘Afw, Raja’, and the like, while each of them have been mentioned in dozens of honorable verses and authentic narrations. In addition, if the basis of fear, which was mentioned in full. In addition, if the basis of Khuf, which has been mentioned in brief is clarified, the door of courage will never be opened to anyone in relation to the greatness of God Almighty.

Of course, intercession is denied in some verses, but it is for those people whom God has not accepted them, while the Qur'an has proven the right of intercession for some people including those who intercede and those who are interceded[2].

Imam Sajjad expresses three parts of this truth in one sentence:

فإني لم أتك، ثقة منى بعمل صالح قدمته ولا شفاعة مخلوق رجوته الا شفاعة محمد و اهل بيته صلواتك عليه وعليهم و سلامك (Dua 48)

[1] Tafsir Furat Kufi, p.215. see the detailed explanation of ‘Allamah Tabatabaei concerning this hadith.

[2] See the detailed discussion regarding Shifa’a in Tafsir al-Mizan, under the verses 47,48 of Sura Baqarah.

The things that come from this sentence are:

1- One should never be proud of his righteous deed and good deed, because it depends on God to accept them or not, which the general human beings are not aware of.

2- The principle of intercession is correct.

3- But no one can hope for intercession except those whom God has appointed as intercessors.

4-These dear ones are the Prophet and his pure family.

5-Here, the door of fear and hope is open, as the intercession of the Prophet and Ahl al-Bayt benefits people whom are approved by God Almighty.

Also, in Dua 42, he asks Almighty God that accept the intercession of the Prophet for people; In Dua 31, there is talk about the intercession of blessings to be sent to the Prophet and the Ahl al-Bayt, and in Dua 2, there is talk about God's promise that He gave to His Prophet for the intercession of the Ummah[1], just as it also talks about the intercession of God's grace (Dua (21)

3-5- Tawassul

Tawassul is a requirement of piety. God Almighty says:

يا ايها الذين آمنوا اتقوا الله و ابتغوا اليه الوسيلة (Ma'idah 35)

[1] See: al-Dalil ili Mawzuat al-Sahifah al-Sajjadiyah, Muhammad Husayn Muzaffar, pp.98-99, chapter 5, part 19 (al-Shafa'ah)

Tawassul means seeking a way to the divine greatness; a human being who is at the bottom of weakness, helplessness and poverty, in order to reach the peak of strength and wealth, must seek a means. Only the wise God determines this means by His grace, and it is not possible for an ignorant servant to make a means to approach God on his own. The word here is the same as what was said about intercession.

Therefore, Imam Sajjad explains the noble verse in a sentence:

صل على الطائب اهل بيته الذين... جعلتهم الوسيلة اليك» (Dua 47)

We do not have a qualification to determine the way to God, just as we do not have a way to surround God. Therefore, we should turn to those whom God has identified and placed as means to Himself. And these people, according to Imam Sajjad, are the Prophet's Ahl al-Bayt. At the end of the 49th supplication, Imam Sajjad sought to approach God through the great position of the Prophet of God and Imam ‘Ali.

اللهم فإنى اتقرب اليك بالمحمدية الرفيعة و العلوية البيضاء، و أتوجه اليك بها ان تعيدني من شر كذا وكذا.

Where the infallible Imam and the proof of God, himself revokes prophethood and guardianship, it is up to the followers of Imam Sajjad not to miss this means of salvation. It is obvious that this truth does not conflict with other truths, such that Imam Sajjad considers the belief in monotheism as his means to reach God (Dua (29) or the Qur'an (Dua 42), because these are all the same light and expression of a single truth in different languages.

3-6. witness of actions

The one who knows the details of his work is subject to the eyes of various witnesses is careful in his behavior.

Of course, no one denies this statement in terms of opinion. What remains is certainty and faith from the bottom of heart in such a way that a person always puts it in front of his eyes. Neglecting this point is one of the factors of turning to sin.

From Imam Sajjad's prayers, we learn that:

- Every new day is a harsh witness that testifies to our actions. If we do good, he bids us farewell with praise and thanks, and if we do bad, he separates from us with condemnation. (Dua 6)

*The angels responsible for recording the deeds carry the burden of our deeds. At the beginning of each new day, we should ask God to lighten the heavy burden we put on them; To this aim, we should fill our record with good deeds and not to be disgraced by bad deeds in their presence. (Dua (6) They will be happy with a bright letter. Let us continuously strive for their happiness (Dua 11)

*The heavens and the earth and their inhabitants hear the voice to the sinful servant asking for repent and bear witness to it. Some of them pray for him when he repents. This prayer is one of the factors that is hoped to save people. (temperature 31)

*Superior and above all the witnesses is God, Who sees the visible and hidden of people and witnesses their appearance and invisibility. However, by His grace and mercy, He sees and covers all these faults that if He did not do such a favor to people, no person would accept another person as humanity[1] and this is a favor from God on a servant who deserves to be disgraced (Dua 25). Imam Sajjad asks the Almighty God to continue this

[1] From the words of Imam Javad who said: لو تكاشفتم، ما تدافنتم. (Bihar al-Anwar, v.77,p.385)

favor and cover his servant's sins in any case out of grace (Dua 5, 15, 22, 31, 34, 41, 45). Secondly, in the difficult situations of the Day of Judgment and in the presence of all creatures also does not reveal the servants' sins (Dua 11, 32

3-7 Salutations

Salutations on Muhammad and Ahl al-Bayt, is repeated more than all the supplications in the Sajjadiyah book, in such a way that most of the cases in the first and end and in the text of the supplication, this supplication is expressed many times and other human needs and requests are next to it.[1]

Imam Sajjad asks God Almighty to make these blessings endless and continuous (Supplications 13, 32). Of course, the benefit of these blessings reaches us (Dua 145), including that it is a means of answering our prayers (Dua 13). We ask God to send blessings on Muhammad and the family of Muhammad more than on any other servant or creature (Dua 6). and He sends blessings on those holy beings as much as all the good and pure people (Dua 25). And this is a fulfillment of some of the rights they have over us, including the blessing of guidance and the blessing of saving us (Dua 31). Therefore, after the prayer of Eid al-Adha, Imam Sajjad said to present your needs to God Almighty and then send blessings on Muhammad and the family of Muhammad a thousand times.

As His Holiness himself used to do so (Dua 48), the scope of the discussion of blessings and greetings is most prominent in the second part of the supplication of the Day of Arafah (Dua 27). In supplication 47, there is

[1] According to Imam 'Ali Salawat is an accepted dua and when one attaches his dua to it, God is more beneficient than accept a part of dua and reject the other part of it. (Nahj al-Balaghah, Hikmat 361)

talk of the most complete blessings, the most abundant mercies, a continuous greeting that is not more than that, a greeting that passes through the satisfaction of God and its continuity is linked to the divine permanence, a greeting that does not end like the words of God, a greeting that is multiplied many times and is doubled with the passage of time, a greeting that is as heavy as the Throne and below it, as the number of the heavens and above them, as the number of the earths and what is beneath them and what is inside, a greeting that pleases God, and etc.

In addition, blessings are offered upon the Imam from among the Imams through whom God confirms His religion, is the refuge of the believers, the salvation of the steadfast, and the light of the worlds. Imam Sajjad asks God to lead him to an easy victory. To protect him in the shelter of His protection, to assist him with His angels, to preserve him, helped him with His angels, and placed in his hands the Book, the limits, the laws, and the traditions of His Messenger. He revived the landmarks of the divine religion that the oppressors had destroyed, removed the rust of oppression, and guided those who went astray from the straight path of God.

Imam Sajjad not only sends blessings on the Prophet and the Ahl al-Bayt, but also asks for divine blessings on those who have recognized and accepted the position of the Ahl al-Bayt well. They follow their path, do not separate from their guardianship, submit to their command, strive in the path of obedience to them, look forward to their rightful government, and have their eyes fixed on that time. It seems that these phrases are a description of Hazrat Mahdi (may Allah hasten to grant him peace), as the aforementioned characteristics indicate. In any case, the heart, tongue, and action connection with the family of light, of which salawat is a clear sign, is the most important way to improve the interior and exterior of an individual and a society that is moving on the path of spiritual excellence.

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