The Verses of Surah Tahrim Used in Sahifah Sajjadiyah

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Abstract: *In this article about 'the verses of Surah Tahrim used in Sahifah Sajjadiyah', the researcher tried to highlight the deep relationship between the words of Imam Sajjad (AS) and words of God in Quran. Based on the research, the most repeated verses in Sahifah are from surah Baqarah, but that verse which is used by Imam and is specifically about Tawbah (repentance) is the verse 8 of Tahrim Surah (sanction);it has been used ten times. Verse six of this Surah is also used in Sahifah once.*

Keywords*: Sahifah Sajjadiyah', prayer, Tawbah Nasuh*

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Introduction:

Familiarity with the life-giving prayers of Sahifah Sajjadiyah, if accompanied by thought and contemplation and not a mere recitation, can open a window to the endless world of knowledge; as this noble book has been issued by the real addressees of the Revelation i.e. the Household of prophecy (PBUT). This book is the vast ocean which gives shining pearls of revelation covered in the shell of prayers to all interested passengers. In fact, Sahifah Sajjadiyah is another wordings of the content of Quran; Quran is the words of God to His Prophet and prayers, the words of Prophet and Imams to God, a kind of mutual interaction.

By reading the words of Sahifah Sajjadiyah, we realize that the verses of Quran have been included in this book. One of the verses which is used in Sahifah is the verse 8 of Surah Tahrim (i.e.Sanction). In the following, first we will take a look at the gist of this surah and then the meaning of those parts of Sahifah which embrace the verses.

A look at the Surah Tahrim

This surah begins with the story about the Prophet and some of his wives. The story was like this: the Prophet prohibited some Hilal (religiously permitted) things to himself and God blamed him why for the sake of his wives' satisfaction he did this; of course, it could be understood from the verse that this blame should fall on his wives. After this story, God warned faithfuls of saving themselves from Fire of hell which its woods are human beings and being aware that the reward in return for their actions is their actions! No one can escape from his/her actions; salvation would be for the Prophet and those who come to believe in him. Then God orders Prophet to fight disbelievers and hypocrites. At the end of the Surah, He made an example about Muslim women and disbeliever woman.

" يا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً عَسى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئاتِكُمْ وَ يُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهارُ يَوْمَ لا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعى بَيْنَ أَيْدِيهِمْ وَ بِأَيْمانِهِمْ يَقُولُونَ رَبَّنا أَتْمِمْ لَنا نُورَنا وَ اغْفِرْ لَنا إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ "

O' you who believe![if you desire to be immune from the bad end, then avoid wrongdoing while you are in this world submit your repentance to Allah with a sincere repentance; your creator may remove from you, your sins and will admit you to the gardens in the midst of which streams flow. On the day of Judgment, the messenger and his believing followers are not disgraced by Allah: Their light will go ahead of them And on their right side; and they pray:" O, our Creator and Nurturer! Perfect for us our light and grant us Forgiveness; Verily, You are Powerful over all Things.

(the holy Quran:66 / 6)

Regarding the word "Nasuh" in the verse, Allameh Tabatabayei, in his interpretation

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in 'Al-Mizan',wrote, 'The word 'Nasuh' (Sincere) is from "N-S-H", which means seeking the best practice and the best words which benefit its owner more. And this word has another meaning; a sense of absolute sincerity.[1] Raghib Isfahani has offered this meaning for this word. According to him, Tawbah Nasuh' (sincere repentance) is a kind of repentance that restrains its owner from returning to sin so he will not repeat that sin.[2] God after ordering people to save themselves and their families from hell, in this verse for the second time – of course to public- orders all faithfuls, "do repentance!" He used the word عسی which means this hope remains that He will hide their sins and will enter them to heaven which rivers are running from underneath.

An explanation on the verses of Surah Tahrim used in Sahifah

Third Prayer, part 19:

وَالَّذِينَ لا يَعْصُونَ اللَّهَ ما أَمَرَهُمْ، وَ يَفْعَلُونَ ما يُؤْمَرُونَ

"They act upon what they have been Commanded;"

(the holy Quran:66 / 6)

The title for this prayer is "sending regards to angels", from the first of this prayer Imam Sajjad started with sending his salutations to the angels who are obedient and innocent. They do not stop in their worship…". He continued counting their characteristics until the above mentioned verse. Here, some angels are named like "Kiram Al-Katibin", Malik al-Mut", "Nakir" , "Monkir", "Khazin", and "Rizwan"

There is a secret in giving each angel a specific name. This verse talks about a common feature among all angels; whether they are agents of hell or heaven.[3] And it is being obedient.

Prayer 12, part 16:

...صل علی محمد و ال محمد واقض حاجتی و انجح طلبتی و اغفر ذنبی و امن خوف نفسی ، ***إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ*** وَ ذلک علیک یسیر امین رب العالمین.

In this prayer, the holy Imam started with introducing those three hindrance in front of us; first, an obstacle which is disobedience. Second, committing sins and the last one is people's ignorance…he continued until the part he desired to repent. Then he said, *"I do not fear from anything but you; since you are deserved to be afraid of and deserved to forgive**;** send our regards to Muhammad and his family, ...these desires are easily granted by you, so* Grant, Lord of Worlds ***Verily, you are Powerful over all Things.*** *And this is easy upon you, Amen O' Lord of all the worlds.»*

A look at the previous words of Imam (AS) indicates that Imam Sajjad (AS) is talking to God as if he is an ordinary human being who has failed to perform his duties and should be blamed. Hence, he spoke to God as such: "Oh! The Almighty,

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send greetings upon Muhammad and his family and whatever duties granted upon me [that I have failed] forgive, and whatever I am worthy to be blamed for, exempt…. and you are Known for Bounty and Forgiveness and I need none other than you"[4] Since Imam's (AS) words are another interpretation of Divine words, the next phrase of Imam is about seeking Forgiveness. And this is quite obvious that: "If one finds the knowledge of righteousness and knows that the only change bringer in the world is none other than the Almighty, he will not fear anyone other than Him and will not need anyone other than Him; therefore where there is a gap between God's order and his own wish, fearlessly, he will chose righteousness. Due to this, Imam Sajjad (AS) at the beginning of this part of his speech said, "If I am safe from Divinity Punishment, nothing else is terrifying for me," then he continued: "I am not afraid of anything but you, so place me in your Sanctuary." This issue is in fact joining God while separating from others and indulging in infinity.[5]

Prayer 14, part 16:

« آمِينَ رَبَّ الْعَالَمِينَ، إِنَّكَ "ذُو الْفَضْلِ الْعَظِيمِ" وَ أَنْتَ "عَلى كُلِّ شَيْءٍ قَدِيرٌ"».

"You" are Powerful over all Things, *so answer me the Greatest of Worlds, since you have Virtue and Great Bounty and you are the All Mighty, All Powerful."*

The sentence "***He is Powerful over all Things*** "indicates that: "The Power of God is unlimited and infinite."[6] God is the Source of All lives; All Mighty; And Absolute Powerful, and since He is the most Powerful and Knowledgeable, it is obligatory for all wise men and all faithfuls not to oppose His Commands; since His Rule is to give rewards to His obedient servants and to punish arrogant ones. As He said Himself,

وَ كَذلِكَ أَخْذُ رَبِّكَ إِذا أَخَذَ الْقُرى وَ هِيَ ظالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

"Such is the overtaking of your Creator and Nurturer: When He overtakes the wrongdoers of the towns, His Punishment is painful and severe"*.*

(11:102)

The Almighty is Forgiver of all servants' sins and is Merciful to them. And if they repent and convert to Islam, the All-Mighty will forgive their past; so it is upon believers and the faithful to have hopes on Him.

In this prayer, Imam complained about cruelties of oppressors and as God is the Omnipotent, he asked Him to punish oppressors.

Prayer 16, Paragraph 34:

*« إِنَّ ذَلِكَ لَا يَضِيقُ عَلَيْكَ فِي وُسْعِكَ، وَ لَا يَتَكَأَّدُكَ فِي قُدْرَتِكَ، وَلَا يَتَصَعَّدُكَ فِي أَنَاتِكَ، وَ لَا يَئُودُكَ فِي جَزِيلِ هِبَاتِكَ الَّتِي دَلَّتْ عَلَيْهَا آيَاتُكَ، إِنَّكَ تَفْعَلُ مَا تَشَاءُ، وَ تَحْكُمُ مَا تُرِيدُ، **إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ**».*

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Verily, this does not harm "."Verily, you are Powerful over all Things."

(the holy Quran;66/8)

"Since these are not hard to you considering your widespread abilities… Verily, you are the All-Mighty."

A significant issue in Imam Sajjad's (AS) words is his request from Almighty to receive good news of amnesty and forgiving sins; good news which is given in this world not the other world; and this is what which is mentioned in Quran:

أَلا إِنَّ أَوْلِياءَ اللَّهِ ... ذلِكَ هُوَ الْفَوْزُ الْعَظِيم

"It should be known, verily on the devoted friends of Allah…. this glad-tiding is indeed a great achievement."

(The holy Quran;10: 62 – 64)

Be aware that God's Saints do not fear or not sorrowed by a thing…. And this Annunciation is itself a great salvation."

Based on what has been stated in this verse, God's Saints are those whom there is no barrier between them and God. Hijab (the veils) has gone aside from their hearts and in the light of knowledge and faith and pure acts, they could see God with their hearts; in a way that no doubt enters their hearts and for this familiarity with the Divine, they will find all other things unimportant[7]. The great commentator of Sahifah has described this section of the prayer as such: "Verily, whatever you Desire you shall Do and whatever you shall intend you will Command. Or, whatever the deeds you will Act and whatever ordinances you will Command…. And **إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِير** ***Verily, you are Powerful over all Things."*** *(The holy Quran;66/8)* is a conclusion of the previous sentence; since Almighty God is the one that if He Desires, He will Act and if He does not, He Will not; as you can order when you have Might.[8] In fact in this prayer as it is about asking forgiveness, only the one who is Powerful has the ability to forgive.

Prayer 19, part 7:

This prayer is about asking for rain.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ ارْزُقْنَا...**إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِير**

« O' Allah Great upon Muhammad and his household ... and Provide us…Verily, ***you are Powerful over all Things."***[9]*"Oh, Almighty! Send Greetings to Muhammad and his family, Bestow us Blessings from Heaven and Earth (rain and plants), since Verily you are the Almighty."*

Imam Sajjad (AS) requests God to bestow us blessings from Heaven and Earth.[10] As God of All Glories Commands:

فَلْيَنْظُرِ الْإِنْسانُ إِلى طَعامِهِ ... مَتاعاً لَكُمْ وَ لِأَنْعامِكُم

"Man should observe the food that he eats and the process that Allah has determined for its provision" ….[By

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Allah's Favour] All these bounties are a provision for you and your cattle[So that you may be thankful to your Creator "

(the holy Quran;80: 24 – 32)

Here, 'heaven and earth blessings' are those that descend from heavens and come out of the earth like minerals, plants, animals, etc. that God Almighty has created for the livelihood of his creatures.[11] Just as He Commanded in His words:

خَلَقَ لَكُمْ ما فِي الْأَرْضِ جَمِيعاً

"He is the One who created for you all things that are on the earth [as means of provision and comfort".

(the holy Quran; 2 / 29)

Also, it is narrated from the Prophet (PBUH) that:

إِنَ اللَّهَ أَنْزَلَ أَرْبَعَ بَرَكَاتٍ مِنَ السَّمَاءِ إِلَى الْأَرْضِ أَنْزَلَ الْحَدِيدَ وَ الْمَاءَ وَ النَّارَ وَ الْمِلْحَ

"Verily Allah send four tokens of sky towards earth sent Iron and Water and Fire and Salt. »[12]

He mentioned these four materials as they are the most significant materials giving us benefits; as His blessings are not countable as we read,

وَ إِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لا تُحْصُوها

"And if you decide to count Allah's Blessings you will not be able to compute them."

(the holy Quran;14 /34.

In the prayers, it is stated:

اللَّهُمَّ اهْدِنَا مِنْ عِنْدِكَ وَ أَفِضْ عَلَيْنَا مِنْ فَضْلِكَ وَ اسْدُدْ فَقْرَنَا بِقُدْرَتِكَ وَ انْشُرْ عَلَيْنَا رَحْمَتَكَ

O' Allah guide us and have mercy on us and remove our poverty by your power. [13]

اللَّهُمَّ أَنْزِلْ عَلَيْنَا مِنْ بَرَكَاتِ سَمَائِكَ مَاءً طَهُوراً وَ أَنْبِتْ لَنَا مِنْ بَرَكَاتِ أَرْضِكَ نَبَاتاً مَسْقِيّاً وَ تَسْقِيهِ مِمَّا خَلَقْتَ أَنْعاماً وَأَناسِيَّ كَثِيرا

«*O' Allah sent down on us from the tokens of sky pure water and fix for us from the earth's tokens fruitful plants and water the from the created animals and people a lot*»[14]

إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

"Verily, you are Powerful over all Things." *(the holy Quran; 66 / 8)* where all are cited to descent.

Prayer 21, part 13:

It is about the sorrow of feeling guilty:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ، وَ اجْعَلْنِي لَهُمْ قَرِيناً، ... إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

«O' Allah Greet upon Muhammad and his household and assign me for him as a companion …..Verily, you are Powerful over all Things."

(the holy Quran; 66: 8)

These words from Imam Sajjad (AS) truly indicate the high degree of his devotion;

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this kind of devotion can be interpreted as 'noble men's devotion'; it is narrated that:

«عَبَدُوا اللَّهَ خَوْفاً فَتِلْكَ عِبَادَةُ الْعَبِيدِ، وَ قَوْمٌ عَبَدُوا اللَّهَ طَلَبَ الثَّوَابِ فَتِلْكَ عِبَادَةُ الْأُجَرَاءِ، وَ قَوْمٌ عَبَدُوا اللَّهَ حُبّاً لَهُ فَتِلْكَ عِبَادَةُ الْأَحْرَارِ، وَ هِيَ أَفْضَلُ الْعِبَادَة »

« If you serve Allah, based on fear it is the worship of servants ,and the nation who worship Allah to gain rewards this is the worship of good-doers and the nation worship Allah upon the love of him, this is the worship of virtuous and the best worship."[15] Imam Ali (AS) has also referred to this definition and further states:

مَا عَبَدْتُكَ خَوْفاً مِنْ نَارِكَ وَ لَا طَمَعاً فِي جَنَّتِكَ لَكِنْ وَجَدْتُكَ أَهْلًا لِلْعِبَادَةِ فَعَبَدْتُك

I do not worship you based on the fear of the hell, and not based on the greed of heaven, but find you that you deserve to be worshipped and I worship you.[16]

This means "I have not worshipped you through fear nor Fire nor for Greed of your Paradise but have found you Highly Worthy of Worship and Obedience, so I worship you.

In this part, Imam Sajjad (AS) requested Almighty to place him among the allies of Muhammad and his household (PBUH); and this is for the mankind's need to a friend or an assistant otherwise he will suffer from loneliness. One's inclination may be an indication of his ideas, red lines, personality, approaches, and thoughts. One's real character is a phenomenon that its soil is man's deep nature and perhaps not so simply distinguishable; it is the most secret phase of his existence. But what can assist in revealing this secrecy and unmasking the visage is his natural inclination, tendencies and interests; for this reason, one's character is manifested in his empathy and emotions towards individuals and/ or objects. That is why Imam Sajjad (AS) requests Almighty to orient his heart towards the Prophet (PBUH) and his honourable Household (AS) headed by Imam Ali (AS) making him a companion and a faithful friend. It is stated in narrations that God's Prophet has quoted:

الْمَرْءُ مَعَ مَنْ أَحَب

"The man will be with the one who loves."[17]

This means that mankind will be similar to whatever he desires. With such profound insight Imam Ali (AS) requests God of Glory to orient his heart to love of God and His Household (AS) so that his deed is taken in to His Affection and Satisfaction since affection towards Imams (AS) causes purity, virtue and graceful deeds. And we are quite aware: "A True friend and a companion of the Prophet (PBUH) is the one who obeys the God even if he is not one of Prophet's relatives and the enemy of Muhammad (PBUH) is the one whom disobey God

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even though he may be a very intimate relatives of him."[18]

Prayer 31, part 30:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ، كَمَا هَدَيْتَنَا بِهِ، **..." إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ**

*« O' God Greet upon Muhammad and his households as to that we were guided by him.....**Verily, you are Powerful over all Things** and this is easy for you . »*

If we read several lines before this part, we will see that repentance is of the greatest obligatory steps and of the greatest worship. When a person repent, his heart feels peace. It is the cause of rescuing from Hell.

In this part, as Imam's speech indicates for repentance as well, God's Power is needed; He should accept and forgive.

Prayer 45, part 10:

انت الذى فتحت لعبادک باب الى عفوک... « تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً

0, you are the One that open a door to the worshipper for repentance…. "If you desire to be Immune from the bad end, then avoid Wrongdoing while you are in this world] Submit your repentance to Allah with a Sincere Repentance"

(the holy Quran; 66 /8)

This section of Imam Sajjad's speech can be claimed to be the most related part to the verse 8 of Surah Tahrim because here the main discussion is about repent and requesting the Divine for forgiveness. In this prayer, some important points such as the 'reality of repentance', 'sincere repentance', the 'benefits of repentance' and "repentance as a spiritual initiative" can be observed.

Repentance can be considered as an inner revolution against the reign of profanity and idolatrous devil inside, a revolution which gradually changes the nature of mankind in a way that no signs of excrements or impurity ever remains. (Evidence and recognition, Vol. 3, p.452) Imam Sajjad said:

اللهم انی اتوب الیک فی مقامی هذا من کبائر ذنوبی و صغائرها ... توبه موجبه لمحو ما سلف و السلامه فیما بقی

«O' God I repent toward you in my position from my minor and cardinal sins , a repentance that covers up this sins in the past and keep safe for the future . »

Imam Baqir (AS) also states: [19]

و الله ما ینجو من الذنب الا من اقر به

"Swear upon God that no soul is saved from sin unless he confesses to it before the Lord. After confession, the repentant must remorse and regret from his evil deeds." About 'true repentance' Imam Rida (AS) said

و من استغفر الله بلسانه و لم یندم بقلبه فقد استهزا بنفسه[20]

« The person who askes forgiven ness of God with his tongue and do not regret by his heart, so he is mocking himself. »

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In terms of ‘sincere repentance’ numerous definitions are stated that often are rooted from one word even though the expressions may vary. Ahmad Bin Khalil Farahidi in his book of ‘Al-Ain’ (assistance) says:

التوبة النَّصُوح : أن لا يعود إلى ما تاب عنه

« *A sincere repentance means do not go back to the sin.* »[21]

This means that one will repent from sin and will not return to the act of committing sins. Shiekh Kulayni cites about Abi Al-Salah Kanani and his book ‘*Kafi*’:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- يا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً قَالَ يَتُوبُ الْعَبْدُ مِنَ الذَّنْبِ ثُمَّ لَا يَعُودُ فِيهِ'

Aba - Abduallah (p .b .u .h) was asked about the word of Glorified Allah," O’ people who believe repent to God a sincere repentance; it means not go back to the sins.[22]

‘Tawbah Nasuh’ or ‘sincere repentance’ means a servant who repents from sins and does not return to committing sins. ‘Nasuh’ originates from ‘Nasahah Al-Savab’ which means ‘to embroider pieces of torn dresses; this apparently means ‘repentance is to embroider pieces of religion that emerge through sin. (Fhahri, 2010, Vol. 3, p. 312) Also, it is cited that Ahmad Bin Hilal had said:

سَأَلْتُ أَبَا الْحَسَنِ الْأَخِيرَ (ع) عَنِ التَّوْبَةِ النَّصُوحِ مَا هِيَ فَكَتَبَ ع أَنْ يَكُونَ الْبَاطِنُ كَالظَّاهِرِ وَ أَفْضَلَ مِنْ ذَلِك

« The latter Abal- Hassan (peace be upon him) was asked about the repentance and what it is. Imam (p.b.u.h) answered, the inside of a person should be like his outside.» [23]

I asked Imam Abul Hasan about the definition of ‘Tawbah Nasuh’ (sincere repentance’) and he replied: “The conscience must be just like appearance or even better.” For this, Imam Sadiq has also said,

إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحاً، أَحَبَّهُ اللَّهُ، فَسَتَرَ عَلَيْهِ». فَقُلْتُ: وَ كَيْفَ يَسْتُرُ عَلَيْهِ؟ قَالَ : «يُنْسِي مَلَكَيْهِ مَا كَانَا يَكْتُبَانِ عَلَيْهِ، وَ يُوحِي اللَّهُ إِلى جَوَارِحِهِ وَ إِلى بِقَاعِ الْأَرْضِ: أَنِ اكْتُمِي عَلَيْهِ ذُنُوبَهُ، فَيَلْقَى اللَّهَ - عَزَّ وَ جَلَّ- حِينَ يَلْقَاهُ وَ لَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ.[٢٤]

“If a servant repents in sincerity, the Almighty will like him, so He will pull a drape over his deeds.” Next I asked: “how will he pull a drape?” He replied: “those two angels who are missioned on his behalf to register sins will forget they have inscribed him as a sinner and then all on earth will be inspired to hide his known servants sins and as a result when this divinity concealer meets the Almighty, there would be no evidence to prove the performed sins”.

But the intentions of Imam Sajjad (AS) from this expressions that says:

جَعَلْتَ عَلَى ذَلِكَ الْبَابِ دَلِيلًا مِنْ وَحْيِكَ لِئَلَّا يَضِلُّوا عَنْهُ

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is: “God has opened a Door to his servants for All-Pardoning and forgiving and has entitled this ‘repentance’ and set guide by the door which is His Revelation (for people) not to be lost; which means He planned ‘repentance’ in His Quran and recounted the conditions by His messengers and Imams and has led His traveler into this Path. So, you would say: “Great is your holy name, so return to God, a pure return – which means ‘repent’ that does not return to the sin again – maybe your God will pass your sins and flour you to Gardens where streams shall continuously flow from underneath.

فَمَا عُذْرُ مَنْ أَغْفَلَ دُخُولَ ذَلِكَ الْمَنْزِلِ بَعْدَ فَتْحِ الْبَابِ وَ إِقَامَةِ الدَّلِيلِ

« So there is no excuse for the one who disregards to enter this house after its opened and there is guide by it. »[25]

But if one enters the open door and enters into Him and in a sense to say: ‘To enter Baab-Al-Abwab (Gate of Gates)’, as its outcome, the Almighty will exit him from evil darkness and blasphemy and enter him to a clean and pure world with pure and clean orchards away from any filth and dirt; not comparable to what has seen since then. ‘Hadith Qudsi’, it is stated:[26]

أَعْدَدْتُ لِعِبَادِي مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا خَطَرَ بِقَلْبِ بَشَرٍ

« For my obedient servants, I have prepared things no eyes have ever seen. No ears have ever heard and no heart has ever felt.»

God is Powerful in forgiving and hiding sins. We need His Power to return and find prosperity.

Prayer 45, part 11:

يَوْمَ لا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا مَعَهُ، ... إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

“On the Day of Judgment, the Messenger and his Believing followers are not disgraced by Allah….Verily, You are Powerful over all Things."(Al-Tahrim (66) /8)

“The day that the Almighty does not humiliate the Prophet and his believers; their lights will move ahead and from their right side and they would say: Oh, Almighty! Complete this light and forgive us, since you are the Almighty.” So what excuse does anyone have to neglect entering that House after you have opened its door and have placed a guide in?!

This phrase is a promise to pure believers; on the day that each person would tremble and cry and wonder in darkness from their committed crimes, there are servants that a Light shines over their ahead and their right and on that Day of Resurrection when others are astonished and bewildered while their eyes are gazing below of terror, they shall be bestowed safety. And this at the time when darkness is pervasive

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is in fact reward for their deeds. In the holy Quran, it is stated:

« ...قالَ الَّذِينَ أُوتُوا الْعِلْمَ»

Those who have found the wisdom will say: "Today, scandal and bad deeds is upon disbelievers." *(16 / 27)*

And further quoted:

« ..فَأَنَّ لَهُ نارَ جَهَنَّمَ »

" Verily, for him is the Fire of the Hell "

(the holy Quran; 9: 63)

If anyone opposes the Divine and His Prophet, his punishment is immortal hell and this is a big 'scandal but the righteous servants of God are constantly praying here and there; such that it is stated in Quran:

« ...رَبَّنا وَ آتِنا ما وَعَدْتَنا عَلى رُسُلِكَ »

" [They also say:] " O, our Creator and Nurturer! Give us what You Promised us through Your Messengers "

(the holy Quran;3:194)

"Oh, Almighty! Allot us what you have vowed your apostles and do not deprive since your promise will never fail.

The Divine seeks repenting guilty servants and commands them not to feel despair and Loudly Calls: **« وَ لا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ »** **" Verily, no One despairs from Allah's Grace "***(the holy Quran; 12:87)*

"And do not despair God's deliverance and confirm:

قُل يا عِبادِيَ الَّذِينَ أَسْرَفُوا عَلى أَنْفُسِهِمْ ...

" Say [O, Messenger!]:" O, you human Creatures of Mine who have wronged Your own souls "

(the holy Quran; 39: 53)

"Say, Oh servants whom have oppressed self and have lavished! Do not be hopeless from God's Mercy since He is Forgiver of all sins; He has commanded the Last Word and there is no excuse for not returning to Divine Mercy."

But unfortunately, people ignore this blessing of God and do not join Him. Therefore they can not enjoy the security and dignity spread in His shelter. If they joined, they could say,

كَفَى بِي عِزّاً أَنْ أَكُونَ لَكَ عَبْداً وَ كَفَى بِي فَخْراً أَنْ تَكُونَ لِي رَبّا

« Sufficient to me this glory that I am your servant, and sufficient to me this honour that you are my God. »

The interpreter of 'Al-Burhan' (The Proof) in respect to this part

يَوْمَ لا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا

"On the Day of Judgment the Messenger and his Believing followers are not disgraced by Allah" Says: **" أولئك المؤمنين They are Believers ."**[27]

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And God Almighty about the faithful commands

قد افلح المومنين

"Indeed the Believers are those who attain Salvation "

(the holy Quran;23 /1)

Also, in the interpretation of 'Al-Tabayan' it is mentioned that this is in the sense that God will not humiliate nor debilitate or punish them but better still enter them in His Paradise where He Will Glorify them.

Yet, in this phrase of Imam Sajjad (AS) speech that says:

يَقُولُونَ: رَبَّنا أَتْمِمْ لَنا نُورَنا، وَ اغْفِرْ لَنا، إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِير

They pray:" O, our Creator and Nurturer! Perfect for us our light and grant us Forgiveness; Verily, You are Powerful over all Things."

….there is a fine point of adaptation from the words of the Lord which is quite worthy of consideration; the word 'عنكم (about)' after the word 'يكفر (disbelieve)' which may be an indication of the Divine Mercy which is vast in a way that a sinner due to immersion in the Divine Sea of Benedictions and Blessings will become unaware of his guilt as if he may not have ever committed any sin or guilt.

Prayer 45, part 52:

اللَّهُمَّ إِنَّا نَتُوبُ إِلَيْكَ فِي يَوْمِ فِطْرِنَا الَّذِي جَعَلْتَهُ لِلْمُؤْمِنِينَ عِيداً وَ سُرُوراً، ... تَوْبَةً نَصُوحاً-

(The holy Quran; 66: 8)

وَ ثَبِّتْنَا عَلَيْهَا

« O' God I repent toward you, on the day of Fitr that appointed for the believers Eid and happiness… a sincere repentance and make us steadfast on it.»

The word 'محتشد (crowd)' and 'مجمع (assembly)' are synonyms and in definition 'احتشاد means a 'gathering'.

Imam Sajjad (AS) requests the Omniscient to bestow him success of repentance so that he would not return to sin and in pure repentance be innocent and pure from any uncertainties and indecision.

In continuation of this speech, Imam (AS) requests the Almighty to save him from any dangers and evil temptations that may cross human minds and imagination and become clean and pure, as the one who is in the front of danger, will not be saved from Satan.

Therefore, it is narrated that:

فَمَنْ رَتَعَ حَوْلَ الْحِمَى أَوْشَكَ أَنْ يَقَعَ فِيهِ

«And any one who is close to the borders of forbidden zone, is about to enter it.»[28]

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Prayer 47, Paragraph 126:

وَ اجْعَلْ تِجَارَتِي رَابِحَةً، ... وَ تُبْ عَلَيَ تَوْبَةً نَصُوحاً

And appoint my trading Fruitful and repent me a sincere repentance.

(the holy Quran; 66:8)

لَا تُبْقِ مَعَهَا ذُنُوباً صَغِيرَةً وَ لَا كَبِيرَةً، وَ لَا تَذَرْ مَعَهَا عَلَانِيَةً وَ لَا سَرِيرَةً.

"And place my trade of after-life profitable and my return to resurrection harmless, put terror in my heart about Your high position, make me interested in visiting you, help me be successful in repentance, if I succeed to repent, you will not to leave any sins of me, big or small remained or my open and hidden sins behind."

In this section of Imam Sajjad's speech which was delivered on the Day of Arafeh, it is stated that this topic is not so alien with the issue of repentance. In the etymology of this day of 'Arafeh', several reasons have been cited; that one which is related to our this discussion is 'Arafeh' being derived from 'confession'; since on that day Adam and Eve reached 'Arafat'. Then they confessed to Lordship and Greatness of God and disgrace of themselves due to their sins and they said,

آلان عرّفتما أنفسكما[٢٩]

Then Imam Sajjad (AS) pointed out to a lucrative trade. But what is this lucrative trade in the eyes of infallibles? A trade that does not have sorrow in the way back against the return of deniers of resurrection and infidels,. (The same, p. 446) So, The Almighty Commands in the Quran:

قالُوا تِلْكَ إِذاً كَرَّةٌ خاسِرَةٌ

" And they say:" If this turns to be true Our return will be hardship and total Loss."

(the holy Quran; 79 /12)

Imam Sajjad (AS) continued, "Do not accompany on the Day of Resurrection my return with loss." And this request is the same as desiring a profitable trade. Also in this respect, Imam Ali (AS) states:

تِجَارَةٌ مُرْبِحَةٌ يَسَّرَهَا لَهُمْ رَبُّهُم

« A fruitful trade that God makes it easy for them.»

وَ أَخِفْنِي مَقَامَكَ

« O' God appoint me the resident of the Heaven"

In the next section of his speech, Imam (AS) requests the Almighty: "Oh, Allah! Make me enthusiastic to see you".

In this respect, Imam Husayn said,

اللَّهُمَ امْلَأْ قَلْبِي حُبّاً لَكَ وَ خَشْيَةً مِنْكَ وَ تَصْدِيقاً وَ إِيمَاناً بِكَ وَ فَرَقاً مِنْكَ وَ شَوْقاً إِلَيْك

O' God fill my heart with love for You and fear of you, and testify You and separation and an enthusiasm for You.[30]

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He, then, requests the Almighty to give him the opportunity to repentance that has no return to small or big sins nor the revealed or hidden sins.

Prayer 48, Paragraph 3:

«وَ أَسْأَلُكَ اللَّهُمَّ بِأَنَّ لَكَ الْمُلْكَ وَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُصَلِّيَ عَلَى مُحَمَّد عَبْدِكَ وَ رَسُولِكَ وَ حَبِيبِكَ وَ صِفْوَتِكَ وَ خِيَرَتِكَ مِنْ خَلْقِكَ، وَ عَلَى آلِ مُحَمَّدٍ الْأَبْرَارِ الطَّاهِرِينَ الْأَخْيَارِ صَلَاةً لَا يَقْوَى عَلَى إِحْصَائِهَا إِلَّا أَنْتَ، وَ أَنْ تُشْرِكَنَا فِي صَالِحِ مَنْ دَعَاكَ فِي هَذَا الْيَوْمِ مِنْ عِبَادِكَ الْمُؤْمِنِينَ، يَا رَبَّ الْعَالَمِينَ، وَ أَنْ تَغْفِرَ لَنَا وَ لَهُمْ، **إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ**».

Oh God! As kingdom, worship and thanks are specific to you, and there is not other being except you to be worshipped, I ask you to send your regards and peace to Muhammad, that servant of You and Your friend and Your selected one among others, and his family those pure benevolent; regards and blessings that no one but you can count, and let the prayers of Your faithful servants who are asking your blessings in this day be true for us, Oh, the Lord of all creatures, forgive them and us, ***Verily, You are Powerful over all Things."***

(the holy Quran; 66: 8)

In this part of the prayer Imam (AS) teaches us lessons of Unity of God and asks us to look at existence system and know that there is no effective Power in the world God; everything is a sign of God and not more; since God is the merciful to all His servants, he has bestowed his blessings to us. Therefore Hiss creatures should make efforts to their own ability and they will not have any revenue from being active unless God wants; as Imam Sajjad said in terms of our assignments for the other world,

« رَحْمَتِكَ أَوْثَقُ مِنِّي بِعَمَلِي »

« Your mercy makes a trust in me over my deeds.»[31]

This means that one shall practice but at the same time know that his deeds does not bring him to Paradise and Grace and Mercy of the Almighty must also be attached.

Conclusion:

1-From 114 Surahs of the holy Quran, 52 Surahs are included (parts of them) in the prayers of Sahifah in term of their content.

2-The verses which Imam Sajjad have been included in Sahifah, considering the number of their repetition, roughly they are 114 which is equal to the number of Surahs of Quran. It can indicate the unbreakable link between Quran and Sahifah.

3-The most verses used in Sahifah are from Surah Baqarah which are 14 verses which is reasonable as Baqarah is the longest Surah of Quran.

4-The second Surah with the most repeated verses in Sahifah is Surah Tahrim. 10 times verse 8 of Surah Tahrim has been repeated.

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5-A review over those parts of Imam Sajjad's words which include verse 8 of Surah Tahrim, we realize that although these phrases are not mentioned in one place in a prayer, all parts including these verses are related content wise and linked like rings of a chain.

6-As in Quran, as some verses are interpreters of some other verses, the same is true for Sahifah. To understand some parts of Sahifah we need to refer to other parts of Sahifah.

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