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Secularism in the Sahifeh Sajadieh

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ABSTRACT

Imam Sajjad (AS) Sahifeh, one of the most valuable legacies of Islamic Thought. A collection of prayers that, in terms of document content is very authentic, Sahifeh Sajjadieh and Blessings Imam Sajjad (AS), due to the repression of political and historical situation of his time, after Uprising Ashoora, the enormous load of content exclusive to the person. This study is based on analytical methods - descriptive, and enjoying written and unwritten sources in the field, to review the status of the world and world issues addressed in the Sahifeh Sajjadieh. Studies indicate that the have been trying Sahifeh Sajadieh between this world and the hereafter, the balance should be logical and consistent, and the extremes to avoid being bitten. So the debate on secularism Sajadieh Sahifeh, according to the social and political documents have stated that, in this prayer, to help topics needy, praying for rain and drought fixes, and fix poor, the deprived, and enjoined from denying insurance, Foo and ax, helping neighbors, blessings on Muhammad and his Al (p), mutual respect optimal utilization of riches and so on, pointed out. Also pay special attention to it, lest seduced by this world and the hereafter neglected.

1. Introduction

Imam Sajjad (AS), son Memorial Hossein ibn Ali bin Abi Taleb (AS), the famous quote Miscellaneous Jumada half of the year 617. Ah, been opened to the world (Sheikh Mofid, 1992). His two years during the Imamate of Imam Ali (AS), Ten Years of Imam Hasan (AS), and ten years of his father Imam Hossein (AS) would understand, and then, for 34 years and led prayers Muslim community, were responsible (Ibid, 140). His name "Ali", the famous nickname "Abol Hasan", and the title of the famous "Zeinolabedin", "Seyedolabedin" and "Sajjad" is (Tabarsi, 1995). He is blessed in his life and mission to guide people toward salvation and redemption, a lot of things for the edification and education of Shia religious people have done, and by using the promo features, as well as indirect role in Principle Shia preserve and propagate the teachings of Ahlolbeyt accomplished. Sahifeh Imam Sajjad (AS), one of the most valuable legacies of Islamic Thought. A collection of prayers that is very authentic in terms of document content, and the Koran is the only effect that, as a book from the late first century or early second century AD, has been available. While Nahjolbalagheh, the book has become the fourth century (Shahidi, 2003). At first glance, it is a moral and spiritual dimension, more attention to the other aspects. Prayers formed from the Sahifeh that the Qur'an "soaring" is (Khomeini, 1985,), and the man tries to give some sort of relationship with God. Sajjadih Sahifeh and Blessings Imam Sajjad (AS), due to the repression of Original political and historical situation of his time, in terms of the unique multi-layered. Because the Imam (AS), an area suitable for the propagation of authentic Islamic teachings are absent, and the fear of the kind of governance, not just trying to learn, retain and transfer the views were great, but any contact with his avoid, , respectively. For this reason, Imam Sajjad (AS), many of the teachings of the moral, political, social and other religious teachings, and the memory of Ashoora, by speaking and praying and praying, as needed, to express their own gods (Farzaneh, 1995, 70). Sajjadih Sahifeh, one of the greatest works written during the first century AD, which is very rich in content, issues of worship, political, and educational. . . 's. Although the appearance of this book, based on need and praying and praying, and W is a need. However, in the guise of prayer and worship, many issues and nuances, delicate political, social, educational, spiritual and anthropological, as has been suggested (Marzooghi, 2005). This study is based on analytical methods - descriptive, and enjoying written and unwritten sources in the field, to review the status of the Sahifeh Sajadih world and secularism, has been discussed.

Sajadih Sahifeh and various issues

Prayer, which is one of the practical application of Islamic leaders, to rescue and strengthen the moral corruption, and dangerous habit is very helpful, and the community, make up and enlightening. In addition to the personal benefits of prayer, the community is a source of growth and excellence, and is considered a cultural activity. Using this method, the life and the life of Imam Sajjad (AS), will be more, because the ruler of repression after the martyrdom of Imam Hussein (AS), that the corrupt rule of Yazid, had been caused terror on the people had prevailed, warrants to, and preservation of cultural and educational methods to promote a religion, is used. The Sahifeh Sajadih which includes 54 prayers of the holy Imam Sajjad (AS), one of the richest sources for the expression of Education and are Shia tasks. Chanting the Sahifeh, the whispers of truth and morality, faith and politics. The Spirit of the Liturgy theists, on the altar of worship and jihad, the fight scenes, the devil is internal and external. Prayers, Sahifeh, with reserves His knowledge, complete and valuable aspect of the art is propaganda and Navigation. Recognizing the importance and necessity of studying this subject, the clearer it is that we believe that a group of historians and writers, Imam Sajjad (AS), the heart-rending event of Ashoora, divorced from the social and political affairs, and to She turned her personal problems, and not only towards the Umayyad caliphs any objection, do not react to it, the most obedient and most popular among the ruling apparatus. Imam Sajjad (AS), his Sahifeh Sajadih the illuminated, the Sahifeh of his life

story is full of pain, but pray, Strengthen its weapon to combat the enemies of God and no religion. However, the doers, the light was extinguished in him the deadly hatred, but his way of Ashoora and Sahifeh His bright, Endless Light never did, and now the Sahifeh of centuries, as the Charter of Islamic beliefs and ethics, is taken into consideration (Noori Hamadani, 2011). Ideal man Sahifeh, not living only for himself but for his people and his community, sense of responsibility, and as the Holy Quran, the superiority of the Ummah of the Prophet (PBUH), subject to the common enjoined and prohibited from denying the among them knows, Imam Sajjad (AS), on several occasions during his prayer, the importance of this issue is emphasized. "Oh Allah, AS be upon Muhammad and the first, and us, in this day and night and all days, grant success to do good and avoid evil, and grateful for the blessings and adherence to tradition (obligatory Lending), and quitting innovations (building things is not the religion of Islam), and perspiration (having an affair Good: essential and desirable), and forbids denied (deter from evil: Forbidden and detestable), and maintain (principles and minutiae) Islam and denouncing falsehood and wrong and to humiliate them, and help avert the right and honorable, and guide misled, and unable to help, and to reach a downtrodden cry "(prayer 60, 18 and 19).

He repeatedly, that God wants, not the kind of opportunity to find another, and not be under the oppression of others, "O Allah, send AS upon Muhammad and his Al and keep me safe in His mercy grant, to the oppressed, not (yet) that you stop oppressing my ability, not my (another) wronged me, (but) when you see me (the oppressed) open relationship "(prayer 20, 14). So Sajadieh Sahifeh, "Sahifeh Light and Divine is the mystical names Knowing God, Sahifeh Sajedin light and reason (s) for the release of Prison nature of God, and understand literature, devotion and rebellion, served, and divinity, is revealed . Sajadieh Sahifeh, one of the main sources of religious worship, or a school is Manmade (Jafari, 1996). Thus, emphasizing the imam in his prayers, in the fight against oppression, dignity and independence of the acquisition, the creator of devotion Porter, and achieve insight and Islamic Awakening, and the fight against oppression and colonialism Arrogance (Mirshah Jafari and Maghami, 2005). Sajadieh Sahifeh, customs, proper human life, and it is Manmade. Imam Sajjad (AS), the practical model of the prayers Sajadieh Sahifeh (Layali, 2006).

Book Sajadieh Sahifeh, the best cultural tools, to counter soft war the enemy is Islam, and a lot of cultural problems, eliminate Imam Sajjad (AS), in this period, with careful planning, political, social and cultural , and the wise and prudent, especially with presentations at various venues, including the mosques, the Islamic anti-government Baniomayeh remove the mask, and the spread between the Shiites to avoid false hadiths. Imam Sajjad (AS), the implementation of this strategy, in addition to keeping alive the memory of Karbala, Baniomayeh government was fighting a corrupt culture, and would thwart their plans and The temptation (Nazari, 2012).

Social and political issues, the Sahifeh Sajadieh

Other features of the man in the Sahifeh Sajadieh, as is the Educational Foundations, "Worldliness" is. Man's earthly life, his loves and tries to improve it. One of the reasons that human life loves the world, the interest in immortality and visibility in the world of work, in the context of human life and fulfilling his needs. Imam Sajjad (pbuh), the many prayers, meeting world needs, ask God and says: "And by the way, completely circling me Goodness world and the hereafter" (Prayer 20: 29) "and the Goodness world (health, comfort, independence, and her children deserve and overcome enemies), and in the Hereafter, We give good "(prayer 20: 30). World and everything in it, all the blessings of God, and not bad in itself because God created all have a purpose. As the Quran says: "And We created the heavens and the earth and everything in between, there's causeless mercy and created" (Dokhan 38). Also in various aspects of the Quran that the world will take the oath, the oath to them, the purpose of having a sacred creation and they will show. On the other hand, the Imam has repeatedly condemned the world, and says: "And the heart of what the post-world friends (happiness and good fortune that) is with you, back there, and out of the building." The Quran also describes the world as bad. For example, he says: "And the life of this world is nothing but play and amusement" (Anam: 32). Or "and the life of this world is nothing but chattels of deception" (Hadid: 20). The question that arises here is that, since many verses and traditions, world Anti value know? The answer, the quality of the relationship between man and his attitude to the world, different species. The basic point of diversion, false vision of humanity than the world perceive the unique

life of this world, while the world as a bridge to reach another world, and eternal life, is the purpose of man. So, if one is too close to the heart of the world, and the world for the sake of the world, and the heart is closed, if so, bad world.

Just because a man lives in this world, not just Anti value or negative value, the value is positive because it is based on the Quranic vision of, if not the world, neither is life. Living life with his arbitrary behavior, make the world, and to give it shape, as in the stories "The next field is the world." Here there can be planted to be harvested.

So, first we need to, we can modify his insights about the world, and realize that human life is not unique to the living world, but beyond that, there is eternal life for humans. The actual relationship between this world and the hereafter, that the relationship between the path and the destination or the purpose is to discover, to do the proper treatment. Imam Sajjad (pbuh), the Sahifeh Sajadieh, statements regarding the outlook of the world, that attitude comes from the collection of two types:

First, blame Worldliness, due to its losses, such as: And friendship of the world Post, of what (the prosperity) thee is opened, and the means and pretext to invite you back, and approaching (Tat) you are ignorant and unaware returns, the heart of it. At this altitude, the Imam pointed to a significant loss Worldliness the same block approach to God is condemned Worldliness. The second approach, asking the world and serve God. Imam Sajjad (pbuh) in this regard says: and my business suffered, and the following day comfortable running now, and no doubt one day without pain, I give up the worship, and bondage to get you back someday no stand, under heavy business losses and not go bad consequences (prayer 20: 24). Therefore, a different approach is Worldliness features, such as independent attitude to the world, or the introduction of the Hereafter, because the source of such greedy behavior (independent attitude to the world), and avoid sin (the attitude of the introduction of the world for the hereafter), the man is an educational foundation in the Sahifeh Sajadieh is raised. As previously mentioned, Imam Sajjad (AS), in the Sajadieh Sahifeh, theological and liturgical issues are only addressed, but it ruled that his leader, Follows the real community and social issues were also considered in the including:

Pray for the Border: Twenty-seventh Imam in prayer for the soldiers and Owners border n country, and all those who have supported so as to help them, pray. Although at that time, they were under the Shah border, and some of them, the enemies were his enemies, and always trying to get that opportunity, to kill him. But the border patrol finally, to safeguard the honor of Islam and Muslims, the Imam (AS), and he prays to God for guidance and salvation as they want. "Lord, have mercy upon Muhammad and his family, and self-esteem based on the borders of the Muslims to make border to strengthen their power posing" (Prayer 27: 132).

Encourage enjoining good and forbid Denying: One of the sentences in the era of Imam Sajjad (AS), had remained unknown, the ritual of enjoining the good and forbid the evil. Before that, is noble father, to revive the duty of God, sacrificed their lives, and the leader of Islamic society The assignment of Imam Sajjad (AS), was, he stood up to revive it. Including:

"And we, in this day and night and all days to do good and leave the bad things. . . , And enjoining and forbidding Foot deny having succeeded in Love "(Prayer 6: 57).

pray for rain and drought fix: Imam openly their sensitivity to social issues and the interests of the Muslim Ummah show, and with a prayer for rain and relief to drought-proof than the mundane problems of everyday life, as well as bi differences No (Prayer 19: 108-107).

Pray for neighbors and friends: Noble Prophet's Prayer, we pray to keep neighbors and friends from the evil enemies And make them good ethics, confidentiality and help the oppressed guides (Prayer 26: 132-131). As we mentioned, the Sajadieh Sahifeh, and need only include the mystery of prayer, and God is not a matter of need, but also the dimensions of the political dimension, are included. While Imam in his prayers, in several cases, has raised issues that, according to the power of prayers, and the illegitimacy of the reign of the caliphs match, picked on. Then the two of them we refer :

The necessity of Foo and ax: Friendship with inmate (AS), and their allies and enemies resentment the bounce of the household (AS), including matters that, in prayers, Sahifeh, special consideration has been the Imam Zeinolabedin. Among the twenty-fifth prayer reads: "My Lord, indeed I'm friendly and love, and their hatred towards the enemy you seek, and to bestow affection, friendship, love and obedience, seek them near to you" (Prayer 25: 128).

Emphasis on blessings on Muhammad and (phub): Blessings upon Muhammad (phub), and household over all the prayers, the Sahifeh Sajadieh is repeated, so that, in most cases, the following text at the top, and a prayer, repeated this prayer answered as otherwise expressed, Need for and needs of other people in the vicinity, it is demanded and Imam Sajjad (AS) God wants it to be constant and never-ending blessings (Prayer 32: 73).

Imam sajjad (AS), after the holiday prayer, has said:

"Please supply your needs in prayer to God, and then a thousand times on Muhammad and Compliment" (Prayer 48: 390).

Blessings and greetings extensively discussed in the second part of Arafe prayer, above all, is proposed. We are talking about the most perfect blessing, mercy and profitable, growing greeting that is not more than that, a greeting from God forgive Gratification, and the continuity of graft survival was divine, separation not be completed as the divine word, greeting several times, the along with the flow of time, to be double, infrared greeting Throne and its weight, the number of land and everything under it and it is what the Imam has always tried to pray:

"O Lord of Muhammad and the first greetings, greeting complacency that has exceeded forgive you, and you're Continuity Survival' and is continuous. . . "(Prayer 47: 234). In addition, upon Imam of Imams (AS), will be introduced to the Lord, his religion means he can confirm shelter is Worlds believers and light. The Imam (AS), the religion that God wants Milestones, tyrants are destroyed, will revitalize blight system disturbances. The Imam (AS), not only the Prophet and the Ahllobeyt (AS) greeting sends, but also the AS of God, for those who wants the status bits are well known and accepted, they will pursue the path, and the His province are inseparable.

"O Lord send AS upon him, and Al, The greeting any previous AS, and be in a new and perfect for him and send him greetings, The greeting be acceptable unto thee, and with the other you, O Lord send AS on The cleanest noble family, they chose to issue his commands "(prayer 47: 233). All this emphasis on blessings on Muhammad and the prayers of Imam Sajjad (AS), be comes at a time when even the name of someone named "Ali", the Umayyad rulers was an unforgivable crime, and curse Imam Ali (AS), was considered a means proximity to government apparatus, to apply this phrase repeatedly, shows its value well (Ranjbar, 2002: 48).

In fact, an important aspect of Sajadieh Sahifeh, trying to create a mental balance between worldly and otherworldly orientation is. The second term government of Omar Ibn Khattab, followed by Iran and Roman conquests, the great wealth of these countries, the Arabs poured into the Arabian Peninsula, and later the Court, the wealth among the Companions of the Prophet (pbuh), and the much difference between Badrion, Ahdion, and other believers in Islam, according to priority, or extent of participation in wars, and other criteria were divided, and so soon a wave of secularism among first and second generation Muslims spread, and cause change their attitudes, the spiritual faith of the Prophet, was devoted to secularism, and this has led to increased conflicts and their factions. Negative The same trends the world, develop characters that cause wars among the three, Sefain and Nahrovan, Jamal during the short reign of Ali were. Mystery emphasis on asceticism and World aversion in Nahjolbalagheh also bring balance to this world and the hereafter balances in the Muslims. In the era of Imam Sajjad (AS), the world prefer the Hereafter, the line was dominant. In this spirit, the many people of his age, was pervaded, World sting, strength, faith and reconciliation of the world's religions, and the closeness to the Lord of wealth and power, was the dominant trend. Imam Sajjad (AS), in such an era, with their manners and behavior, as well as the language of prayer, trying, to get people to true happiness and religious practices, and learn from the straight path of Islam. Imam Sajjad (AS), a temporal correlation between attitudes and behavior of his political affiliation. Worldly attachments, preventing the sacrifice for the national and Islamic aspirations. While affiliations and spiritual value, such as promises An offenseGod and eternal heaven, he creates more motivation, and enhance the ability of national and religious devotion, to fight enemies and invaders, the Muslim countries are. When the body Hallaj, one Cut, hands and forearm blood red, "said the two postures of love, that is, except the blood ablution is not true." This is the adaptability and hybridist, Javadi Amoli between ego and moral virtues Education (mysticism), and the saga of war and defense, or mysticism and asceticism and the epic set (Javadi Amoli, 1993).

Conclusions

The Sahifeh are called al infrastructure. The direction of the association and the right to Beauty, the Koran, and that it remains include ontological perfect in this world and the hereafter. Prayer is the greater prestige and aesthetic Jamal. Sahifeh, on the other hand, with the right exposure. This image Beauty traditional and Islamic intellectual tradition can be a very effective role in introducing Islam to the world to play. It is the East, opposite experts of Islam are very tired, contrary to what Islam is a violent religion and nonhuman show. Even if their knowledge of Islam also have knowledge of only a small part of its traditional teachings, and with this view incomplete votes inhumanity that this divine religion. Essentially, however, this vision is biased, pathological, but pure source, such as Sahifeh, wherever taken, Jamal, and great sound knowledge of Islam is revealed, it is clear that the claims. For followers of Islam, greater attention to the Psalms, Al-Mohammed still alive after 1400 El bright and deep, especially as. Addressing Imam Sajjad (AS), on the other hand, prayers, devotional task of restoring the other hand, the concepts of knowledge, and Aesthetic world ontological, anthropological and Islamic theology. The concept of knowledge, in the Estuary is introduced on a global level. . Refer to the man Sahifeh to understand that, and so can any man, who is of prayers. When a man, this means the certainty of knowledge, ie, knowledge, research, develop, and wisdom gained. Thus Sahifeh, however, no knowledge, and knowledge is required. Studies indicate that the Sahifeh have been trying Sajadieh between this world and the Hereafter and principles should be reasonably balanced, and the extremes to avoid being bitten. Thus, in discussing the Sahifeh Sajadieh secularism, based on social and political documents, should be stated that, in this prayer, to help topics needy, praying for rain, drought and eliminate poverty and meet deprived, enjoining and forbidding denied, Foo and ax, helping neighbors, blessings on Muhammad and his Al (p), mutual respect optimal utilization of blessings, and so pointed.

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