

Extract from Nuqoosh Ismat book by
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Life Sketch of Imam Zainul Abideen (a.s.)

It was 15th of Jamadiul Awwal 38 A.H. when Almighty Allah bestowed the first son to Imam Husain (a.s.) who was named as Ali.¹

In this way the system of preserving Islam began in the house of Imam Husain (a.s.). Thus after that whichever son was born in his family, he was generally named as Ali so that this name can be kept alive, because the enemies of Islam would focus their efforts to wipe out this name from the surface of the earth as is fully seen from later circumstances.

His name was Ornament of worshippers (*Zainul Abideen*) Chief of those who prostrate (*Sayyidush Saajideen*), One who prostrates much (*Sajjad*) and One having marks of prostrations (*Zu Safanaat*). His Kunniyat was Abu Muhammad.²

The reason of his being Zainul Abideen is that the Messenger of Allah (s.a.w.s.) had given this title to him and in his lifetime had predicted that when on Judgment Day Zainul Abideen will be summoned, a descendant of mine, Ali Ibnul Husain would appear before the Almighty saying Labbaik, but this was further supported by the incident that is mentioned by the authors of *Manaqib* and *Shawahidun Nubuwwah* that he was engrossed in Midnight Prayer when satan appeared to him in form of a python and began to sting him and began to chew at his toe. But when he paid no attention, it left in

¹ *Elaamul Wara*, Pg. 51; *Manaqib*, Vol. 4, Pg. 131

² *Matalibus So-ool*, Pg. 261; *Shawahidun Nubuwwah*, Pg. 176; *Nurul Absar*, Pg. 126; *Al-Farah Nami*, Nawab Siddiq Hasan, Pg. 158; *Kashful Ghummah*, Vol. 2, Pg. 260; *Manaqib Ibne Shahr Ashob*, Vol. 2, Pg. 310; *Biharul Anwar*, Vol. 11, Pg. 2-3 etc.

disappointment and a voice came from unseen: You are Zainul Abideen! Obviously this voice didn't come from that python or Iblis; on the contrary it was a voice of Providence which arose at the time of that manifest victory like the slogan of Laa Fata Illa Ali...echoed from the sky.

With regard to title of Sajjad also it is mentioned that he used to perform the prostration of thanks even upon the receipt of the most minor divine bounty or the going away of the most minor trouble or when peace was effected between believers. Therefore he earned the title of Sajjad. So much so that even during the severe night of Kerbala, he did not forget the prostration for Almighty Allah and like his father had prostrated under the sword, he also prostrated on the scorching sands of Kerbala.¹

His respected father was Imam Husain (a.s.); honorable mother was Shaharbano; also called Shahezanaan, who passed away from this world within ten days of his birth.²

It is commonly known about Lady Shaharbano that she was brought as a hostage during conquests of the reign of Umar Ibne Khattab and he wanted to purchase her, but Amirul Momineen (a.s.) stopped him and instead purchased her himself and married her to his son, Imam Husain (a.s.).³ But the famous historian of India, Maulana Shibli has opposed this and another reason for it is that she was daughter of King Yazdgird who had come to the throne at the age of 21 years in 14 A.H. and the victory of Madayan in which Shaharbano is mentioned to have been taken hostage occurred in 16 or 17 A.H. when the age of Yazdgird was 23 or 24 so what would be the age of his daughter who should be married in order to save her from slavery? Moreover Zamakhshari has mentioned this

¹ *Ilalush Sharai*, Pg. 88; *Manaqib*, Vol. 3, Pg. 304; *Maaniul Akhbar*, Pg. 65

² *Ahsanul Maqal*

³ *Ahsanul Maqal*

incident in *Rabiul Abrar* and Zamakhshari is not reputed for his authority on history. The fact is that King Yazgird continued to roam homeless after conquest of Istakhar during reign of Uthman till he was put the sword. Till Imam Ali (a.s.) during his reign, in order to subdue rebellion of Iran sent Hareeth Ibne Jabir and he along with the war booty sent two princesses also, one of whom was married to Imam Husain (a.s.) and another to Muhammad Ibne Abi Bakr. Muhammad Ibne Abi Bakr's wife was Gehanbano. Allah knows best what is right. (Some scholars have denied that King Yazdgird even had a daughter named Shaharbano).

The period of birth of Imam Zainul Abideen (a.s.) was contemporaneous with caliphate of Imam Ali (a.s.) and in this way he spent the first two years of his life under the shade of his grandfather. After that when Imam Ali (a.s.) was martyred in 40 A.H. Imam Zainul Abideen (a.s.) lived under care of his respected uncle, Imam Hasan (a.s.) and his illustrious father; and later he married Fatima, daughter of Imam Hasan (a.s.). In 50 A.H. after martyrdom of Imam Hasan (a.s.) he lived for ten years with his respected father and from 10th Mohurrum 61 A.H., the period of his Imamate began.¹

During this period, he had to face different rulers and tyrants. Yazid remained in power till 64 A.H. Muawiyah Ibne Yazid and Marwan Ibne Hakam ruled in 65 A.H. From 65 to 86 A.H. Abdul Malik Ibne Marwan ruled. And then from 86 to 96 A.H. Walid Ibne Malik occupied the throne who had the Imam assassinated through poison.²

Some incidents of his childhood from which the majesty of his position can be estimated:

¹ *Irshad Mufeed, Shaykh Tusi, Tarikh Aaimma, Pg. 272; Damatus Sakiba, Vol. 2, Pg. 403*

² *Tarikh Aaimma, Pg. 392; Sawaiqul Mohriqa, Pg. 12; Nurul Absar, Pg. 128*

- Ibrahim Ibne Adham narrates: I saw an unaccompanied young child on road to Mecca and asked in anxiety: Who are you and where are you going. Why you don't have a mount and why are you not traveling with proper equipment? The child replied: My travel kit is my piety and my mount are my two legs and my destination is my Lord and Master.¹
- It is mentioned in another report that he was indisposed and his honorable father visited him and asked: Son, let me know if you want something. He replied: I only desire that I remain content with destiny and will of God and I have no other desire. That which He wills is the best, what can I decide which would be better than that? Imam Husain (a.s.) embraced him at this and said: My dear, your reply is very much like that of Ibrahim the Khalil, when he was offered help, he declined saying that the One I am needful of is well aware of my circumstances and our only responsibility is to remain submissive to Him.²
- His blessed age at the time of tragedy of Kerbala was 22 or 23 years and very few incidents of his life are recorded from that period and perhaps it was because he was spending his life under his elders and did not have a separate life to be given special attention. The period of his Imamate also begins after the incident of Kerbala as well as the period of his hardships and calamities. That is why numerous incidents of this period are recorded in history and in my view, in history of humanity no one had taken over the responsibility of Imamate in such sensitive circumstances. And the fact is that as he fulfilled this responsibility, its equal is also not found in history of leadership.

¹ *Manaqib Ibne Shahr Ashob*, Vol. 3, Pg. 280; *Biharul Anwar*, Vol. 2, Pg. 47

² *Biharul Anwar*, Vol. 11, Pg. 21

After Kerbala, when his family members were released from Syria and came to Medina, and people of Medina fully realized the extent of Yazid's oppressions, once the fire of protest flared and they deposed Yazid's governor, Uthman Ibne Muhammad and appointed Abdullah Ibne Hanzala, son of Hanzala, also known as one bathed by angels (*Ghaseelul Malaika*).

In order to subdue this uprising Yazid selected the harshest man in the world, namely Muslim Ibne Uqbah and he drew out a plan to attack Medina. The people of Medina decided to defend themselves and a furious battle was fought at Harra on outskirts of Medina as a result of which ten thousand Muslims including 700 memorizers of Quran were put to the sword and thousands of girls were raped. The whole town was plundered and for three days army of Yazid had a free hand to do whatever it liked and as a result of this, the following year one thousand illegitimate births took place. This event occurred on 27 and 28th of Zilhajj, 63 A.H. Imam Sajjad keeping these circumstances in view had relocated to a village, Anba where Imam Ali (a.s.) resided during reign of Uthman. The army of Yazid also even though having taken allegiance of slavery from entire Medina did not demand allegiance from him and its greatest secret was that Yazid had once seen the consequences of demanding allegiance and he knew that all the troubles of his reign were a result of that one demand for allegiance; therefore he must not repeat this mistake otherwise neither any nobility can be expected from the army of Yazid nor any cognition of Imamate.¹

On this occasion, even a terrible enemy like Marwan asked

¹ *Iqdul Farid*, Vol. 2, Pg. 216; *Serul Masoon, Jazbul Quloob Ilaa Dayaaril Mahboob, Sharh Shaykh Abdul Haqq Dehlavi, Tarikh Abul Fida*, Vol. 1, Pg. 191, *Tarikh Fakhri*, Pg. 86, *Tarikh Kamil*, Vol. 4, Pg. 49; *Sawaiqul Mohriqa*, Pg. 132; Allamah Jalaluddin Husaini Misri, *Kitab al-Husain*

for his refuge: Medina has changed its loyalties and I fear the safety of my children. Imam Zainul Abideen (a.s.) said: Send them to my village, I will ensure their security; and in this way he gave refuge to the family of the man who had been the first to mention the elimination of Imam Husain (a.s.).¹

- After taking over the city, Muslim Ibne Uqbah summoned the Holy Imam (a.s.) and when he appeared in his court he was speaking ill of Aale Muhammad (a.s.), but as soon as he saw the Imam, he stood to pay respect to him and offered him a seat in the most respectful manner. When the Imam went away people asked him why he had acted in that way, he said: It was not a voluntary act. I could not remain in my seat due to his awe and was compelled to stand up.²
- After sacking Medina Munawwara, Muslim Ibne Uqbah turned his attention to Mecca Mukarrama, but the angel of death stopped him before he could reach there and he appointed Husain Ibne Numair as his successor. Husain Ibne Numair besieged Mecca for forty days and showered the Holy Kaaba with burning missiles in order to apprehend Abdullah Ibne Zubair, but he could not be arrested and meanwhile Yazid also died and the scenario changed completely. Ibne Zubair became victorious and Husain Ibne Numair fled to Medina and he was traveling to a village in search of foodgrains when he met Imam Sajjad (a.s.) who provided rations to him and did not take any compensation. As a result of this he tried to appoint Imam Zainul Abideen (a.s.) as caliph of Muslims after Yazid, but he rejected unequivocally and it is clear that the caliphate, which even

¹ *Tarikh Kamil*, Vol. 4, Pg. 45

² *Murujuj Zahab*, Masudi, on the margins of *Tarikh Kamil*, Vol. 6, Pg. 105

the son of Yazid could not bear, how can son of Husain Ibne Ali (a.s.) had borne it?¹

- At the beginning of 64 A.H. after Yazid was dispatched to Hell, Ibne Zubair seized power and once more a plot was hatched to harass Bani Hashim. Thus persons like Muhammad Hanafiyyah and Ibne Abbas were also arrested and it was planned to confine them inside a house and burn them up. But at the same time Mukhtar initiated his uprising and these people were saved. Such was the ferocity of the oppressions of Ibne Zubair that Imam Sajjad (a.s.) used to supplicate the Almighty for security against the mischiefs of Ibne Zubair and used to be very much anxious of it. One day an elder approached him and comforted saying: Do not be anxious, Allah Himself arranges the means to escape the calamities for one who fears Allah. Saying this he disappeared from there. Immediately an unseen voice declared: This is His Eminence, Khizr (a.s.) who has come to offer help.²
- After the death of Yazid, his son, Muawiyah Ibne Yazid was appointed as the ruler, but his reign lasted only for forty days or at the most five months and at the same time Ibne Zubair seized power in Hijaz and Ubaidullah Ibne Ziyad occupied the throne in Iraq and a state of utter confusion reigned in the Islamic kingdom.³

Its mainly because Muawiyah Ibne Yazid in his sermon of caliphate emphasized that both his grandfather as well as his father were ineligible for Islamic caliphate and at the same time His Eminence, Ali Ibne Abi Talib (a.s.) and Imam Husain (a.s.) were definitely eligible, but they usurped rulership and today they lie in hollows of their graves suffering divine

¹ *Tarikh Tabari Farsi*, Pg. 644

² *Nurul Absar*, Pg. 129; *Shawahidun Nubuwwah*, Pg. 178; *Matalibus So-ool*, Pg. 264

³ *Tarikh Islam*, Pg. 37

chastisement; therefore I am not prepared to take over this usurped rulership when the successor of Husain, Ibne Husain is present among the people.

As soon as this sermon came to an end, a terrible chaos erupted and in order to suppress the matter, Marwan said: Perhaps you would like this matter to be decided through Shura committee like Umar. He replied: Shut up, what right do you have to interpret my statements? Umar had also through Shura committee done injustice on Ali (a.s.). And this injustice cannot be repeated. As a result of all this Muawiyah Ibne Yazid could not live for long and his special tutor was also buried alive as he was held responsible for having corrupted his views. (What can be said of the Lord who takes out the living from the dead?).¹

- When Muawiyah Ibne Yazid was killed at the age of twenty-one, Caliphate was transferred to the line of Marwan. In 65 A.H. Marwan took over the throne and after him his son continued. When Mukhtar and Abdullah Ibne Zubair were killed, in 73 A.H. he became the undisputed ruler of the whole kingdom. A bloodthirsty character like Hajjaj Ibne Yusuf was initially appointed as governor of Hijaz and later given control of whole area as a consequence of which he put 150000 persons to death and he could not get peace without shedding innocent blood.²
- Abdul Malik Ibne Marwan was also an absolutely cruel and bloodthirsty man and he had also issued orders for arrest of Imam Sajjad (a.s.), but his official scholar, Zuhri warned him of dire consequences as it would lead to more rebellion

¹ *Tahrirush Shahadatain*, Pg. 102; *Sawaiqul Mohriqa*, Pg. 122; *Hayatul Haiwan*, Vol. 1, Pg. 55; *Tarikh Khamis*, Vol. 2, Pg. 232; *Tarikh Aaimma*, Pg. 391

² According to the traditional report of *Mishkat*

in the country. Thus he left Bani Hashim alone but others continued to be victimized.¹

In 71 A.H. Abdul Malik had Musab Ibne Umair killed in Iraq and in 72 A.H. sent Hajjaj to eliminate Abdullah Ibne Zubair. When he took shelter in holy Kaaba, Hajjaj attacked it as well. Continuous boulders were tossed at Kaaba and at last Ibne Zubair was apprehended at the end of Jamadius Thani 73 A.H. and executed.²

With regard to arrest of Ibne Zubair, there were so many attacks on Holy Kaaba that the ceiling as well as walls were destroyed; so Hajjaj in order to justify his actions drew out a plan for its reconstruction. But when it was time to lay the foundation, a snake emerged from below the ground and did not allow anyone to approach. At last Imam Sajjad (a.s.) was called there. So soon as he arrived, the snake gave way and after placing the foundation stone, the Imam said: Now you may begin the construction, there will be no more problems.

After that when it was the turn of fixing Hajar Aswad, again he took steps and fixed it at its place like it was done by Holy Prophet (s.a.w.s.) at the time of first renovation and it became clear to all the relationship of Aale Muhammad (a.s.) to holy Kaaba and Hajar Aswad is very much different from the relations of others.³

Perhaps this was the reason that when after the martyrdom of Imam Husain (a.s.) people began to regard Muhammad Hanafiya as Imam as he was eldest in the family at that time, he proposed to Imam Sajjad (a.s.) that this matter should be decided through Hajar Aswad in holy Kaaba so that all may know what the truth is. So both gentlemen went there; first

¹ *Tarikh Islam*, Vol. 5, Pg. 79; Pg. 2019; *Shawahidun Nubuwwah*, Pg. 177; *Arjahul Matalib*, Pg. 422; *Hilyatul Awliya*, Vol. 2, Pg. 135

² *Abul Fida, Tarikh Ibnul Wardi, Ilalush Sharai*

³ *Damatus Sakiba*, Vol. 2, Pg. 437; *Kitabul Kharaij wal Jaraih*, Pg. 195

Muhammad Hanafiya saluted, but could not elicit any response; then Imam Sajjad (a.s.) saluted and got a reply. Thus Hajar Aswad testified to his Imamate and in this way the matter of Imamate became absolutely clear. It is another thing that even after that some stubborn persons continued to regard Muhammad Hanafiya as Imam even though he also tried to persuade them just as in spite of persuasion of Imam Ali (a.s.) the Nusairis cannot understand that he was a creature and not the creator and they continued to regard him as God.¹

Mukhtar was released from prison in 66 A.H., seized power and focused his attention to its real aim. He eliminated persons like Shimr, Khuli, Umar Saad, Qays Ibne Ashath, Yazid Ibne Salik, Imran Ibne Khalid, Abdullah Ibne Qays, Zuraa Ibne Shareek, Sinan Ibne Anas, Amr Ibne Hajjaj who had played important roles in the tragedy of Kerbala. Ibne Ziyad was the governor in Mosul. Mukhtar dispatched Ibrahim Ibne Malik Ashtar to apprehend him and executed Ziyad on Mosul. Through Minhal, Imam Sajjad (a.s.) requested the elimination of Hurmula and he was also killed and in this way the severed heads of Ibne Ziyad and Umar Ibne Saad were sent to the Imam earning his blessings and this in a way brought to an end the mourning period among Bani Hashim.²

Mukhtar, according to *Sharh Diwan Murtazvi*, put to sword 80300 enemies of Ahle Bayt (a.s.) and killers of Imam Husain (a.s.) and in this way displayed his devotion to Ahle Bayt (a.s.). Mukhtar was also martyred on 14 Ramadhan 67 A.H.³

In 86 A.H. Walid, son of Abdul Malik came to the throne

¹ *Dauhul Nazzar*, Ibne Numa, Vol. 10, Pg. 292; *Biharul Anwar*, Tabriz, Vol. 45, Pg. 347

² *Biharul Anwar*, Vol. 6, Chap. 3, Pg. 66; Quoted from *Kitabul Dalail in Kashful Ghummah*

³ *Wasilatun Najaat*, Pg. 310; *Habibus Sayr, Rauzatus Safa*, Vol. 3, Pg. 102

and on 25th Mohurrum 95 A.H. had the Imam poisoned. As a result of his martyrdom, there was chaos in Medina and orphans, widows and helpless people became engrossed in the mourning of their guardian. So much so that even his she-camel continued to thrash her head near his grave and at last departed from the world.¹

Children

He is reported to have had eleven sons and four daughters who were as follows: Imam Muhammad Baqir (a.s.), Abdullah, Hasan, Zaid, Umar, Husain, Abdur Rahman, Sulaiman, Ali, Muhammad Asghar, Husain Asghar, Khadija, Fatima, Aliyya, Umme Kulthum.²

Wives

History mentions his different wives, but the most prominent of them was Fatima binte Hasan who also had the honor to be the mother of Imam Muhammad Baqir (a.s.). The remaining were slave mothers and had earned great respect in the service of the Imam.

Zaid the martyr

After Imam Muhammad Baqir (a.s.), the most prominent personality is that of Zaid who was born in 80 A.H. and being fed up with oppression of Hisham in 121 A.H. was compelled to stage an uprising against him with 40000 men on 1st Safar 122 A.H. Abu Hanifah declared allegiance to him and in this

¹ *Nurul Absar*, Pg. 128; *Sawaiqul Mohriqa*, Pg. 120; *Fusulul Muhimma*, *Arjahul Matalib*, Pg. 444; *Manaqib*, Vol. 4, Pg. 131; *Shawahidun Nubuwwah*, Pg, 179

² *Irshad Mufeed*; *Sawaiqul Mohriqa*, Pg. 120; *Arjahul Matalib*, Pg. 444

way a nice army was mobilized, but the regime awarded him with the title of Imam Azam and won him to its side and dissension broke out in the army. The majority left the support of Zaid whom he called as Rafidis and this title had nothing to do with his loyalists.

There was a furious battle with the government forces and at last a spear hit on his forehead and he was martyred through it. His corpse was put into concealment, but the tyrants searched it out and hung it on the crucifix, which continued to hang in the same way for four years. After four years, it was brought down and consigned to the flames. Although it is worth noting that even during the four years no deterioration was seen in the body and this is the best proof that a martyr is alive. Zaid was residing in Wasit at that time; therefore his descendants are called as Zaidis Wasitis.

After him his son, Yahya Ibne Zaid was also martyred in 129 A.H. and his corpse was also mounted on the cross and was at last burnt and the ashes scattered in Euphrates.

The liver of Euphrates melted into water on hearing the stories of the tragedy of Aale Muhammad (a.s.) and it had no effect on the minds of the oppressors. ***“...and they who act unjustly shall know to what final place of turning they shall turn back...”***¹

Worship

His devotions were exceptional and that is why he was mostly called as the ornament of the worshipper and on Judgment Day also he would be called by the same title.² It is another thing that when Imam Muhammad Baqir (a.s.) tried to

¹ Surah Shoara 26:227; *Tarikh Khamis*, Vol. 2, Pg. 357; *Hayatul Haiwan, Umdatud Talib*, Pg. 248

² *Manaqib, Shawahidun Nubuwwah, Kashful Ghummah, Ahsanul Maqal*

restrain him from such abstinence and devotions, he remarked, “Just hand over to me the scroll in which the devotions of my grandfather, Amirul Momineen (a.s.) are mentioned and then he opened it and asked: Who can scale this position? And why it should not be so; if his devotions had earned him the title of Zainul Abideen, a single stroke of Imam Ali (a.s.) was heavier than the total worship of men and jinn.¹

One of his conditions was such that whenever he started performing ablution (*Wudhu*), he became absolutely pale in fear that he was going to present himself in court of Lord of the worlds.²

During prayers most of the time his body used to tremble like a stalk, as if he was standing in the court of the Lord of Judgment Day. Sometimes after reciting *Iyyaka Na’budu wa iyyaka Nastaeen* he used to repeat it a number of times. As if saying that although I have asked for help, it should be promised from that side as well.

Such was his sincerity and humility that even though his son fell into a well, he continued to remain engrossed in his prayers and after the prayer he asked the well to return his trust and removed the child from it in such a way that even his skirt had not become wet.³

Such was a condition of his piety that he was engrossed in prayers when a fire erupted in his house. He did not shorten the prayer; on the contrary he said, I was busy in putting out the fire of Hell, I had no concern at the fire of this world. It could have been extinguished by the neighbors as well.⁴

He owned an orchard of five hundred date trees in Medina. When he used to enter it, he used to pray two units of prayer

¹ *Manaqib*

² *Matalibus So-ool*, Pg. 262, *Sawaiqul Mohriqa*, Pg. 119

³ *Damatus Sakiba*, Vol. 2, Pg. 430; *Manaqib*, Vol. 4, Pg. 109

⁴ *Shawahidun Nubuwwah*, Pg. 177

below each tree as thanksgiving to Almighty Allah and to acknowledge the blessing of God that He has not allowed them to be destroyed by the accidents of time.

He had prepared a Sajdagah of Khake Shifa on which he used to prostrate as that dust would testify for those prostrations on Judgment Day.¹

Most of the time in prayers he used to while reciting Surah Hamd, repeat the phrase of 'Maliki Yaumiddeen' and tremble in the awe of one in whose court he stood; who is the master of Judgment Day whose entire kingdom is in His control and no had any power over it and neither wealth nor children are going to be of any use.²

Morals and Manners

Among the Aale Muhammad (a.s.) the morals of each of its members had an individual position, but Imam Sajjad (a.s.) along with display of ethical excellence had also inhabited a world of the philosophy of ethics, through which a person can build his character in the best way.

If any student approached him, he used to stand up in respect and say that it is the bequest of Prophet; so that in this way the value of religious knowledge in Islam also becomes clear and at the same time give encouragement to students. If only those who honor wealthy had once in while paid some attention to these students also.

Even when a beggar approached him, he used to welcome him and say: He is one who conveys my wealth from the world to the hereafter and does not even demand any recompense.³

He never lashed even once the she-camel on which he

¹ *Muntaihul Amaal; Misbahul Mutahajjid, Manaqib*, Vol. 2, Pg. 329

² *Isafur Raghibeem*, on the margins of *Nurul Absar*, Pg. 200

³ *Matalibus So-ool*, Pg. 263

went to Hajj twenty times, as a result of it after he passed away, she mourned him for three days at his grave and then left the world as after such an affectionate and kind man no pleasure was left in the world.¹

He never ate with his mother who had brought him up, and when someone asked him about it, he said: I don't want her to feel shy in partaking anything or that she may want to take something before me and I also stretch out my hand before her.

On the occasion of protests against Yazid in Medina when circumstances took a serious turn from persons like Marwan and Husain Ibne Numair, he gave refuge to children of Marwan in his house and provided Husain Ibne Numair with food grains free of charge.²

There were houses of four hundred poor people in Medina where the Imam used to supply food in dark of the night and in this way his back bore a clear mark of the same.³

Sahifa Kamilah

The importance commanded by prayers and worship acts in the life of Imam Sajjad (a.s.) is same as the importance of his supplications and perhaps such invocations have not been narrated even from any other infallible. Especially Dua Sahar of Abu Hamza Thumali, which in addition of being a lesson of religious cognition has a condition of pleading that neither a fallible can imagine nor create such a manner.

Sahifa Kamilah is the collection of his supplications, whose study clearly shows that the philosophy of his supplications was not that which is the usual philosophy of our supplications in which during times of need, a person spreads

¹ *Shawahidun Nubuwwah*, Pg. 179

² *Tarikh Kamil*, Vol. 4, Pg. 45; *Tarikh Tabari Farsi*, Pg. 644

³ *Matalibus So-ool*, Pg. 265; *Nurul Absar*, Pg. 126

his hands and begs the Almighty for some worldly thing and after he has achieved his aim he wraps up the prayer or stops supplicating. On the contrary he considered his supplications more than a means of asking from worldly needs a means for servitude as the philosophy of Dua is not only of getting ones needs fulfilled; on the contrary it is a collection of perception of greatness of Lordship and humiliation of servitude. That is till a person does not have complete perception of the greatness of the Lord and his own weakness; his Dua is not worth being called a Dua.

When this perception would be created, man would become Dua personified as the greatness of the Lord can never change into weakness nor ones own weakness can transform into needlessness. The Holy Quran has indicated this when it said that but for your supplications your Lord would never have paid any attention to you and from this aspect in traditional reports Dua is compared to the kernel of worship.

Another point worth attention in the supplications of Imam Sajjad (a.s.) is that he considered supplications as the best way of character building for believers and a way of protest against the unjust and through his supplications declared those matters which were not possible to be publicized in other ways. Or in other words it can be said that like Amirul Momineen (a.s.) used his sermons the same use was made by Imam Sajjad (a.s.) of his supplications. And in this way made it clear that the duty of Ali (a.s.) was only to convey the divine message and protest against injustice and that all. When conditions become favorable and there is someone willing to lend ear, this is done in form of a sermon and if conditions are unfavorable and times are bad, one should turn away and face the Almighty and supplicate Him. In this way the criticism of conditions is made as a document in form of supplications and preserved as is clear from his Friday supplication and other Duas.¹

¹ *Yanabiul Mawaddah*, Pg. 499, *Riyadhus Salikeen*, Pg. 1

Evidences of Imamate

Announcements and confessions

On Judgment Day that son of mine would be addressed as Zainul Abideen.¹

No one more pious and righteous than Imam Zainul Abideen (a.s.) was ever found.²

The report that Zuhri attributes to Imam Zainul Abideen (a.s.) is having the best chain of narrators.³

Imam Zainul Abideen (a.s.) was extremely precautious in traditional reports, truthfulness and trust. He was considered among jurisprudents of Ahle Bayt (a.s.).⁴

Because of his majesty and awe, anyone who looked at him was compelled to regard him with respect.⁵

In knowledge, piety and worship acts, he was the living picture of Imam Husain (a.s.).⁶

No one was found to be more pious and deeply rooted in knowledge than Imam Zainul Abideen (a.s.).⁷

¹ The Messenger of Allah (s.a.w.s.)

² Saeed Ibne Musayyib, *Matalibus So-ool*, Pg. 267

³ Ibne Abi Shaibah, *Tabaqatul Huffaz* of Dhahabi; *Arjahul Matalib*, Pg. 435

⁴ *Hayatul Haiwan*, Dimyari, Vol. 1, Pg. 121

⁵ *Wasilatun Najaat*, Pg. 319

⁶ *Sawaiqul Mohriqa*, Pg. 119

⁷ *Nurul Absar*, Pg. 126

Miracle acts

Hababa Walibiya, a respectable lady of the time of Amirul Momineen (a.s.) and who has narrated from Amirul Momineen (a.s.) the report that he was chasing away those who sold prohibited fish and those who shaved their beards in Kufa market and saying at the same time: You are soldiers of the army of Bani Marwan as you shave the beard and allow mustaches to grow. This same lady once came to Amirul Momineen (a.s.) to seek evidence of Imamate. The Imam inscribed the seal of Imamate on pebbles and made it as a sign. After that she came to Imam Hasan and Imam Husain (a.s.) and took away the same proof. Till the time of Imam Zainul Abideen (a.s.) arrived. She came to him also. He was engrossed in prayers. When Hababa decided to return, the Imam stopped her with a gesture, as a result of which when she came back, her youth also returned and after that she remained alive till the period of Imam Ali Reza (a.s.).¹

- After martyrdom of Imam Husain (a.s.) when some people began to regard Muhammad Hanafiyyah as Imam, he came to Holy Kaaba with Imam Zainul Abideen (a.s.) in order to display the truth and saluted Hajar Aswad but it didn't elicit any response. After that when Imam Sajjad (a.s.) saluted, it testified to his Imamate and thus the truth became obvious.²
- A resident of Balkh used to visit him often and also bring with himself some presents for the Imam. Once his wife said: You always take gifts for the Imam, but he does not give you anything in return. By chance when he met the Imam this time, he was having his dinner; he asked that man to join him. After dinner he offered to wash his hands, but he declined saying that on the contrary he would wash the Imam's hands. When he began to pour water on Imam's

¹ *Kamaluddin*, Pg. 297

² *Damatus Sakiba*, Vol. 2, Pg. 437; *Kitabul Kharaij wal Jaraih*, Pg. 195

hands, he continued to ask about the washing product and he continued to say that it was water and he continued to change them into gems and ornaments; so much so that when the tub was full, the Imam said: Take this and give it to your wife so that she has no more complains. When he brought those valuable items to his wife, she was astonished how the Imam came to know what she had complained and the following year she accompanied the husband to visit the Imam; but on the way she passed away. The husband informed the Imam about it and he prayed to the Almighty and she returned to life and she came to the Imam and testified that he was the one who had asked the angel of death to return the soul he had previously captured.¹

We should know that nothing is unbelievable in this incident. The God who can have the soul captured through angel of death can also have it returned and one who can give the miracle of reviving the dead to Isa (a.s.) can give it to son of Zahra (a.s.) as well whereas his sacrifices for the religion of God were definitely more than the sacrifices of Isa (a.s.).

- When Hisham Ibne Abdul Malik came for Hajj during the reign of his father, he could not touch Hajar Aswad; after that when Imam Sajjad (a.s.) arrived, he was automatically allowed access to it. People began to wonder who this personality was, but the person who was asked didn't know. Farazdaq became furious at this and he extemporaneously composed a panegyric in favor of the Imam as a result of which he was imprisoned at Asfan and when the Imam came to know about it, he sent twelve dirhams as reward. Farazdaq said that he had composed the couplets for free. The Imam said: Your divine reward is secured, but this is extra from our own side.²

¹ *Biharul Anwar, Muntakhabul Aamaal*

² *Kitabul Kharaij wal Jaraih*, Pg. 195; Biharul Anwar, Vol. 6, Chap. 2, Pg. 41

Sermon of Imam Sajjad (a.s.) in the court of Yazid

After praise and glorification of the Almighty, the Imam said:

“O people! We were given six virtues and exalted with seven excellences: Knowledge, forbearance, generosity, eloquence, valor and love in the hearts of believers and we were given superiority by the fact that the Chosen Prophet, Muhammad is from us. And the truthful one is from us. And the winged one is from us. And from us is the lion of God and the lion of the Prophet. And from us is the chief of the ladies of the world, Fatima, the pure one. And from us are the two best grandsons of this nation and the two chiefs of youths of Paradise.

Those who know me, know me. Those who don't shall be informed of my family and lineage. I am the son of Mecca and Mina. I am son of Zamzam and Safa. I am offspring of one who carried Zakat in a corner of his cloak. I am the child of the best of those who donned the cloak and mantle. I am son of the best of those who sometimes put on shoes and sometimes walked barefoot. I am the offspring of the best of those who performed circumambulation of Kaaba or did Sayy. I am son of the best of those who went for Hajj and recited 'Labbaik'. I am child of one who was carried in space on back of Burraq. I am child of one who during the night was carried from Masjidul Haraam to Masjidul Aqsa. Thus Pure is the One Who took him during the night. I am the offspring of one who Jibrael took upto the Farthest Lote Tree (*Sidratul Muntaha*). I am the child of one who was at a distance of two bows or lesser. I am the