

Activity 2.7a: Comic Strip

Use the space below to illustrate one of the following events mentioned in this lesson:

- 1. Conversation with the elderly man in Damascus.
- 2. The speech of the Imām (عليه السلام) in the courtyard of Yazīd.
- 3. Imām as-Sajjād's conversation with Yazīd when the Ahlul Bayt (عليهم السلام) were freed.

Activity 2.7b: Worksheet

In this lesson, we briefly referenced the speech that Imām Zaynul ‘Ābidīn ؑ made in the court of Yazīd. Here is an extended version of this speech:

O people! We have been bestowed six qualities, and seven merits by Allah ﷻ. The six qualities we have are: Knowledge, forbearance, munificence, eloquence, valor, and friendship in the hearts of the believers.

While our (seven) merits are: The Prophet in Authority is from amongst us; the truthful one (Imām ‘Alī) is from amongst us; the one who flies (Ja’far aṭ-Ṭayyār) is from amongst us; the Lion of Allah and that of His Prophet (Imām ‘Alī) is from amongst us; and the two youth (Imāms Ḥasan and Ḥusayn) of this nation are also from amongst us. Those who know me, know me; and those who do not know me, I will reveal my pedigree and ancestry for them until they recognize me.

O people! I am the son of Mecca and Minā. I am the son of Zamzam and Ṣafā.

I am the son of the one who was taken up to Sidrat al-Muntahā. I am the son of the one ‘who was bestowed revelation by the Almighty, what He did reveal.’¹¹ I am the son of Muḥammad, the Chosen One!

I am the son of the person who fought against the enemies with two swords. He emigrated twice, pledged allegiance twice (to the Prophet), and prayed in the two qiblahs. I am the son of ‘Alī, the Approved One.

I am the son of Fātimah az-Zahrā’.

I am the son of Ḥusayn, the one killed in Karbalā’. [It is said that the Imām became emotional at this time] I am the son of the one who was smeared in blood and sand. I am the son of the one who was lamented upon by the Spirit in the darkness of the night. I am the son of the one who was mourned by the birds.¹²

11 See Noble Qur’ān, Sūrah an-Najm (53), Verses 1-18 which describe this miraculous event.

12 *Biḥār al-Anwār*, Vol. 45, P. 138.

1. Let us take apart some of the lessons in this speech. What could the aim of the Imām ﷺ be in praising the Ahlul Bayt ﷺ so much?

[illegible]

2. Recall how we have talked about self-confidence and arrogance. How can we explain that this speech is not a show of arrogance from the Imām ﷺ?

[illegible]

3. Why did Yazīd consider it necessary to stop the speech here, when the Imām ﷺ had just begun describing his family?

[illegible]

4. Do you think there were any people who were not affected by this speech? If so, then why?

[illegible]

Activity 2.8a: A Timeline of Imāmah

In the timeline below, add in the events that happened [during the life-time of Imām as-Sajjād ؑ] in the highlighted year.

Highlighted Year	Event
38 AH	
50 AH	
61 AH	
63 AH	
64 AH	
65 AH	
86 AH	
95 AH	

Activity 2.8b: Analyze a Supplication (Du‘ā’) from *Aṣ-Ṣaḥīfah as-Sajjādiyyah*

Sayyid Husayn M. Ja‘farī, a translator of *Aṣ-Ṣaḥīfah as-Sajjādiyyah*, answers the question: “Why does Imām as-Sajjād ؑ pray for forgiveness of sins when he is inerrant (free from committing any sins)?”

He writes that:

The original Arabic words استغفار and توبة (istighfār and tawbah) can be translated as ‘seeking forgiveness’ and ‘repentance,’ but they convey meanings far broader than the English terms, both of which are connected with a sentimental and moralistic sense of guilt.

When the Prophet ﷺ or Imām Zaynul ‘Ābidīn ؑ ask Allah ﷻ for forgiveness, they are perfectly sincere in this request, but it does not imply that they have any sins, rather they are asking forgiveness for not being able to truly thank Allah ﷻ how He deserves.⁷

With the lens above, examine the Whispered Prayer (*Munājāt*) #1 toward the end of *Aṣ-Ṣaḥīfah as-Sajjādiyyah* which is referred to as the ‘Whispered Prayer of the Repenters’ (*Munājāt at-Tā‘ibīn*). Read through the entire prayer, and then answer the following questions:

1. Why do you think Imām Zaynul ‘Ābidīn ؑ prays for forgiveness in so many of his supplications and prayers (*du‘ās* and *munājāt*)?

2. What can we learn from this whispered prayer?

⁷ Translator’s Foreword: <https://www.al-islam.org/sahifa-al-kamilah-al-sajjadiyya-imam-ali-zayn-al-abidin/translators-introduction>

3. Annotate this *munājāt* based on your reflections when you read each line or section. Do not share your reflections with others. For example, you may reflect on some of the sins in your life that you are reminded of.

[illegible]

4. When you reach the end of this whispered prayer which details Allah's forgiving attributes, reflect on how each attribute is connected with forgiveness and repentance. Write your reflections here.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.