



A Comparative Study of the Social Effects of Death Awareness in the Quran and the *Ṣaḥīfah Sajjādiyyah*



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Abstract

Research Article

Death awareness is an important spiritual asset for the faithful, profoundly influencing their spirituality and behavior. This research is a comparative attempt to explore some of the social effects of death awareness as articulated in the Quran and the *Ṣaḥīfah Sajjādiyyah*. The social effects of death awareness include liberation from self-centeredness and attention to others, helping fellow human beings, caring for family and parents, and active social participation. Both texts advocate for liberation from self-centeredness, emphasizing active community engagement as an essential manifestation of true faith. The obligations of caring for neighbors and paying *zakāt* are underscored, with *zakāt* serving as a purifying force that fosters social awareness and ethical financial practices. A strong emphasis on family and parental respect in both texts promotes moral character and compassionate relationships, contributing to societal unity. The religious duty of enjoining good and forbidding evil is examined as a means for believers to participate actively in societal well-being and justice. Ultimately, this research posits that death awareness, channeled through faith, not only facilitates individual spiritual growth but also nurtures a more just and harmonious community. By reflecting on mortality and the divine presence, believers are encouraged to appreciate life, pursue self-development, and contribute to societal improvement.

Keywords: The Quran, *Ṣaḥīfah Sajjādiyyah*, Death awareness, Comparative study, Social effects.

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Introduction

Acknowledging the inevitability of death fosters a deeper understanding of human fragility. This awareness can lead to greater empathy towards others, encouraging individuals to support one another in times of grief and loss. Death awareness instills a sense of moral responsibility, as individuals reflect on their actions and the consequences they have on others, and as such impacts social relations.

In Islamic culture, death awareness is a positive quality with constructive implications. It does not lead to sadness, stillness, or depression; rather, it inspires hope, ardent labour, and determination to value all the moments of life. In addition, it impacts personal and social aspects of one's life, leading to self-development and active engagement in societal improvement. This explains why Islamic teachings emphasise death awareness as a valuable quality.

The Quran provides profound insights into the nature of existence, mortality, and the afterlife. Its verses emphasize the inevitability of death and the importance of living a righteous life in preparation for the hereafter. The Quran's teachings foster a communal sense of accountability, encouraging believers to engage in acts of charity, justice, and compassion, thereby reinforcing social cohesion.

Ṣaḥīfah Sajjādiyyah offers a unique perspective on death awareness through its collection of supplications and ethical teachings. This text not only addresses the individual's relationship with mortality but also emphasizes the importance of community and social justice. By invoking death awareness, the *Ṣaḥīfah Sajjādiyyah* encourages adherents to reflect on their responsibilities toward others, promoting a sense of empathy and solidarity within society.



This comparative study seeks to analyze how these two texts articulate the social implications of death awareness and how their teachings influence the moral and ethical frameworks of Muslim communities.

Literature review

Among the works related to the topic of the current research, the following can be listed:

In the master's thesis entitled "*Rahyafthā wa Rahnamūdhā-ye Yād-i Marg dar Du'ā-ye Chihilum Ṣaḥīfah Sajjādiyyah*" (Approaches and Guidelines of Remembrance of Death in the Fortieth Supplication of *Ṣaḥīfah Sajjādiyyah*) (1395Sh/2016), Riḍā Sa'īdī Niyā concludes that neglecting the remembrance of death comes from worldly desires, but righteous deeds and sincerity can save individuals. As life ends, prayer and repentance are essential for meeting the Lord with a pure heart and achieving eternal bliss.

In the master's thesis entitled "*Ta'thīr-i Āmūzish-i Āmūzihā-ye Islāmī mubtanī bar Yād-i Marg-i Ṣaḥīfah Sajjādiyyah bar Iqtirāb-i Marg-i Kārkunān-i Mard-i Nīrūye Intizāmī-ye Ahwaz*" (The Impact of Teaching Islamic Teachings Based on the Supplication of Remembrance of Death from *Ṣaḥīfah Sajjādiyyah* on Death Anxiety Among the Male Police Officers of Ahwaz" (1395Sh/2015), Karīm Hījāzī utilizes the Templer Death Anxiety Scale (TDAS) and examines the effect of this supplication through training on the target group. He concludes that the training based on the Supplication of Remembrance of Death from *Ṣaḥīfah Sajjādiyyah* has reduced the level of death anxiety among male police officers.

In the article "*Marg-Andīshī dar Ṣaḥīfah-ye Kāmili-ye Sajjādiyyah*" (Contemplation of Death in *Ṣaḥīfah-ye Kāmili-ye Sajjādiyyah*) (1391Sh/2012) published in the journal "*Andīsheh Nuwin Dīnī*," Muḥsin Daryābaygī concludes that *Ṣaḥīfah* portrays an idealized view of death,



linking worldly life to eternity and divine mercy rather than presenting it as horrifying. Ultimately, the focus is on servitude and avoiding divine wrath, rather than the desirability of death or life itself.

What distinguishes the present research from other works is its emphasis on the social effects of death awareness and its comparative method by referring to the Quran and the *Ṣaḥīfah Sajjādiyyah*, a topic that has not yet been explored in a separate study.

Death Awareness (*Marg-Āgāhī*)

“Aware” means watchful, vigilant, cautious, and on one’s guard; it also means informed, cognizant, conscious, and sensible. “Awareness” means the quality or state of being aware; consciousness (*Oxford Dictionary* 1989, 1:829). Hence, “Death Awareness” means to be informed of death and the hereafter and believe in them and also to be cautious and on one’s guard about death. In Islamic literature, the term God wariness is closely related to death awareness because the God wary who believe in death and the hereafter are watchful about their deeds and on their guard not to commit sin and to make the best of their time to prepare themselves for meeting with God. The 40th Supplication of the *Ṣaḥīfah Sajjādiyyah*, entitled “His Supplication when Death was Mentioned,” presents this concept and its implications profoundly:

“O God, Bless Muhammad and his Household, spare us drawn out expectations and cut them short in us through sincerity of works, that we may not hope expectantly for completing an hour after an hour, closing a day after a day, joining a breath to a breath, or overtaking a step with a step! Keep us safe from the delusions of expectations, make us secure from their evils, set up death before us in display. and let not our remembering of it come and go! Appoint for us from among the righteous works a work through which we will feel the homecoming to Thee as slow and



crave a quick joining with Thee, so that death may be our intimate abode with which we are intimate, our familiar place toward which we yearn, and our next of kin whose coming we love! When Thou bringest it to us and sendest it down upon us, make us happy with it as a visitor, comfort us with its arrival, make us not wretched through entertaining it, degrade us not through its visit, and appoint it one of the gates to Thy forgiveness and the keys to Thy mercy! Make us die guided, not astray, obedient, not averse, repentant, not disobedient or persisting, O He who guarantees the repayment of the good-doers and seeks to set right the work of the corrupt!”³ (Ṣaḥīfah 40:1-5)

This supplication highlights that death awareness when cultivated properly, can lead to a profound transformation in one’s life. By constantly being mindful of death, believers are urged to break free from the trap of prolonged worldly expectations, focusing instead on sincere actions that bring them closer to God. This awareness fosters a sense of urgency, discouraging deferment and attachment to fleeting temporal pursuits while promoting a longing for meeting with God. Ultimately, this mindful embrace of death allows it to be seen not as a fearful end, but as a comforting transition, a gateway to God’s forgiveness and mercy.

Social effects of death awareness

3. « (١) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَ اكْفِنَا طُولَ الْأَمَلِ، وَ قَصِّرْهُ عَنَّا بِصَدَقِ الْعَمَلِ حَتَّى لَا نُؤَمِّلَ اسْتِثْمَامَ سَاعَةٍ بَعْدَ سَاعَةٍ، وَ لَا اسْتِيفَاءَ يَوْمٍ بَعْدَ يَوْمٍ، وَ لَا اتِّصَالَ نَفْسٍ بِنَفْسٍ، وَ لَا لُحُوقَ قَدَمٍ بِقَدَمٍ (٢) وَ سَلِّمْنَا مِنْ غُرُورِهِ، وَ آمِنَّا مِنْ شُرُورِهِ، وَ انْصِبِ الْمَوْتَ بَيْنَ أَيْدِينَا نَضْبًا، وَ لَا تَجْعَلْ ذِكْرَنَا لَهُ غِبًا (٣) وَ اجْعَلْ لَنَا مِنْ صَالِحِ الْأَعْمَالِ عَمَلًا نَسْتَبْطِئُ مَعَهُ الْمَصِيرَ إِلَيْكَ، وَ نَحْرِصْ لَهُ عَلَى وَشِكَ اللَّحَاقِ بِكَ حَتَّى يَكُونَ الْمَوْتُ مَأْنَسًا الَّذِي نَأْنَسُ بِهِ، وَ مَا لَفْنَا الَّذِي نَشْتَأِقُ إِلَيْهِ، وَ حَامَتْنَا الَّتِي نُحِبُّ الدُّنْيَا مِنْهَا (٤) فَإِذَا أَوْرَدْتَهُ عَلَيْنَا وَ أَنْزَلْتَهُ بِنَا فَأَسْعِدْنَا بِهِ زَائِرًا، وَ أَبْسِنَا بِهِ قَادِمًا، وَ لَا تُشَقِّقْنَا بِضِيَاقَتِهِ، وَ لَا تُخْزِنَا بِزِيَارَتِهِ، وَ اجْعَلْهُ بَابًا مِنْ أَبْوَابِ مَغْفِرَتِكَ، وَ مِفْتَاحًا مِنْ مَفَاتِيحِ رَحْمَتِكَ (٥) آمِنْنَا مُهْتَدِينَ غَيْرَ ضَالِّينَ، طَائِعِينَ غَيْرَ مُسْتَكْرِهِينَ، تَائِبِينَ غَيْرَ عَاصِينَ وَ لَا مُصْرِينَ، يَا ضَامِنَ جَزَاءِ الْمُحْسِنِينَ، وَ مُسْتَصْلِحَ عَمَلِ الْمُفْسِدِينَ».



Death awareness instills a sense of moral responsibility, as individuals reflect on their actions and the consequences they have on others, and as such impacts social relations. An individual who cares for death and believes in the hereafter cannot be indifferent toward his family and society because he finds himself a part of a divine plan who should play his role correctly. In addition, he knows that all his deeds are recorded, and he will face their impacts: *“And beware of a day in which you will be brought back to Allah. Then every soul shall be recompensed fully for what it has earned, and they will not be wronged”*⁴ (Quran 2:281). As such, he strives to benefit others as much as he can, knowing that the blessing of life in this world is a short opportunity that might end at any moment, and if he does not value this fleeting experience, he might end in remorse. About the sinners and polytheists who confront death with regret, the Quran says: *“When death comes to one of them, he says, My Lord! Take me back, that I may act righteously in what I have left behind”*⁵ (Quran 23:99-100). Hence, a faithful person aware of the proximity of death strives to prepare himself for death. Imam Hasan (a) says: *“Prepare for your journey and gather your provisions before your time arrives”*⁶ (Majlisī 1982, 44:135). Death awareness instills a sense of social responsibility in human beings and motivates them to fulfill their social tasks as active members of their community for whom social relations are opportunities to prepare provisions for their hereafter and to attain God’s pleasure.

Some of the social effects of death awareness in the Quran and *Ṣaḥīfah Sajjādiyyah* are as follows:

⁴. «وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ» (البقرة/٢٨١)

⁵. «حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ * لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ» (المؤمنون/٩٩-١٠٠)

⁶. «اَسْتَعِدَّ لِسَفَرِكَ وَ حَصِّلْ زَادَكَ قَبْلَ خُلُولِ أَجَلِكَ».



1. Liberation from self-centeredness and attention to others

One of the social effects of death awareness is liberation from selfishness and paying attention to others. A believer who is aware of death sees himself as a drop in the ocean of existence whose only duty is to serve God. As such, he is no longer caught up in selfish intentions and makes every effort to gain the favor of his Lord. In “supplication on the Day of ‘Arafa,” Imam Sajjad (a) asks God: “Root out rancor toward the faithful from my breast, bend my heart toward the humble”⁷ (Ṣaḥīfah 47:127). “*Al-Ghill*” (Rancor) means “*al-ḥiqd*,” (hatred and malice) (Fayyūmī 1993, 2:451). One Greek philosopher stated that people should rush to eliminate hatred more urgently than they would to extinguish a fire, as fire can destroy homes, whereas hatred can incite wars that devastate nations and lead to loss of life (Mughniyah 2007, pp. 602-603).

“*Al-Khāshi ‘īn*” (the humble) are introduced in the Quran as those who easily take recourse in patience and prayer: “*And take recourse in patience and prayer, and it is indeed hard except for the humble*”⁸ (Quran 2:45), and they are “*those who are certain that they will encounter their Lord, and that they will return to Him*”⁹ (Quran 2:46). Belief in meeting with God and returning to Him instills a sense of humbleness, fear of God, and responsibility in one’s heart. This is one of the educational effects of faith in the afterlife, constantly reminding individuals of the scene of the great court and inviting them to fulfill their responsibilities and adhere to truth and justice (Makārim Shīrāzī 1995, 1:216). In this supplication, Imam Sajjad (a) requests God to bend his heart toward the humble who are faithful servants of God, and as such, teaches his followers to care for and respect the humble servants of God. This attention and love create a sense

⁷. «وَ أَنْزِعِ الْعِلَّ مِنْ صَدْرِي لِلْمُؤْمِنِينَ، وَ اعْطِفْ بِقَلْبِي عَلَى الْخَاشِعِينَ».

⁸. «وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ وَ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ» (البقرة/٤٥)

⁹. «الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ أَنَّهُمْ إِلَيْهِ رَاجِعُونَ» (البقرة/٤٦)



of sympathy and unity between the believers and remove selfishness and arrogance from their hearts.

In “Supplication in Bidding Farewell to the Month of Ramadan,” Imam Sajjad (a) beseeches God: “O God, show forbearance toward our fathers and our mothers and all the people of our religion, those who have gone and those who will pass by, until the Day of Resurrection”¹⁰ (*Ṣaḥīfah* 45:55). This supplication teaches the faithful not only to include their fathers and mothers and people of their religion in their prayers but also to pray for those of them who are dead and those who will come to the world until the Day of Judgment. As such, the temporal and spatial distance among the faithful is reduced such that even death or lack of entrance into the world cannot become a veil among them. Indeed, God preserves such prayers and fulfills them in due time as He wills.

A Quranic verse which glorifies the self-sacrifice and social love of the faithful is verse (9) of *Sūrat al-Hashr*:

﴿وَالَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْمَةً نَفْسِهِ فَاُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (الحشر/٩)

“[They are as well] for those who were settled in the land and [abided] in faith before them, who love those who migrate toward them, and do not find in their breasts any need for that which is given to them, but prefer [the Immigrants] to themselves, though poverty be their own lot. And those who are saved from their own greed it is they who are the felicitous” (Quran 59:9)

The exegetes have recounted various narratives concerning the occasion of the revelation of this verse. Ibn Abbas mentions that during the victory over the Jews of Banū Naḍīr, the Prophet Muhammad (s) addressed the

¹⁰. «اللَّهُمَّ تَجَاوَزْ عَنْ آبَائِنَا وَ أُمَّهَاتِنَا وَ أَهْلِ دِينِنَا جَمِيعاً مَنْ سَلَفَ مِنْهُمْ وَ مَنْ غَبَرَ إِلَى يَوْمِ الْقِيَامَةِ».



Helpers (*Anṣār*), saying, “You may choose to share your wealth and homes with the Emigrants (*Muhājirīn*) and partake in these spoils alongside them; alternatively, you may keep your wealth and homes to yourselves and receive nothing from these spoils.” The Helpers responded, “We will share both our wealth and homes with them; we do not desire the spoils for ourselves, as we prioritize the Emigrants over our own needs.” This response led to the revelation of the verse, which commended their noble spirit (see Ṭabarsī 1993, 9:392-393).

The Helpers show no desire for the rewards given to them, nor do they experience jealousy or feel the need for what has been bestowed upon the Emigrants; these thoughts do not even cross their minds. This reflects their remarkable nobility and generosity. Therefore, “love,” “generosity,” and “selflessness” are three defining characteristics of the Helpers (Makārim Shīrāzī 1995, 23:518). This is a token of the effect of faith in God and the hereafter on the believers who easily ignore themselves and prioritize others who are in dire need of help and support while they themselves are also in need of such possessions. This stems from a sense of spiritual affluence that the Helpers possessed due to their faith and death awareness. Hence, their sacrifice not only strengthened the social bonds of brotherhood and love with the Emigrants, but also elevated their status as role models for other Muslims to imitate, especially during times of hardship when certain Muslims stand in need of help and support.

Analysis

Self-sacrifice and liberation from selfishness are the fruits of faith in God and being mindful of the afterlife. Imam Sajjad’s emphasis on respecting and caring for the humble servants of God cultivates sympathy and unity among believers, and the Quran delineates a beautiful picture of the faithful who care for death and easily ignore themselves and prioritise others in times of hardship. As such, both books emphasise the necessity of self-sacrifice which not only leads to spiritual growth, but also strengthens the bonds of unity and compassion in society.



2. Helping fellow human beings

Another social effect of death awareness is to make individuals mindful of others in times of hardship. In “Supplication for the Coming of the Month of Ramadan,” Imam Sajjad (a) says: “Give us success in this month to tighten our bonds of kin with goodness and gifts, attend to our neighbours with bestowal and giving, rid our possessions from claims, purify them through paying the alms (*zakawāt*)”¹¹ (*Ṣaḥīfah* 44:10). “*Al-birr*” refers to the expansion in doing good; “*birr al-wālidayn*” means the expansion in kindness towards one’s parents, while its opposite is “*‘uqūq*” (disobedience or mistreatment) (Rāghib Iṣfahānī 1991, 114). In this supplication, the Imam (a) asks for success in doing good to his blood relatives and indicates the significance of paying attention to relatives who have priority over others.

Imam Sajjad (a) also asks God to give him success to attend to his neighbours with bestowal. In several hadiths, Imam Sadiq (a) has communicated precious teachings about neighbours’ rights: “Maintaining good neighborly relations increases one’s sustenance”¹² (Kulaynī 1986, 2:666). “Whoever believes in Allah and the Last Day must not cause suffering to his neighbor”¹³ (ibid, 2:667). “Maintaining good neighborly relations increases one’s life span and the country’s development”¹⁴ (ibid).

¹¹. «وَوَفَّقْنَا فِيهِ لِأَنْ نَصِلَ أَرْحَامَنَا بِالْبِرِّ وَالصَّلَةِ، وَأَنْ نَتَعَاهَدَ جِيرَانَنَا بِالْإِفْضَالِ وَالْعَطِيَّةِ، وَأَنْ نُخَلِّصَ أَمْوَالَنَا مِنَ التَّبِعَاتِ، وَأَنْ نُطَهِّرَهَا بِإِخْرَاجِ الزَّكَاةِ».

¹². عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي رَجَاءٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: «حُسْنُ الْجَوَارِ يَزِيدُ فِي الرِّزْقِ».

¹³. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: «جَاءَتْ فَاطِمَةُ عليها السلام تَشْكُو إِلَى رَسُولِ اللَّهِ صلى الله عليه وآله بَعْضَ أَمْرِهَا فَأَعْطَاهَا- رَسُولُ اللَّهِ صلى الله عليه وآله كُرْسِيَةً وَقَالَ تَعْلَمِي مَا فِيهَا فَإِذَا فِيهَا مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ...».

¹⁴. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ أَبِي مَسْعُودٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عليه السلام: «حُسْنُ الْجَوَارِ زِيَادَةٌ فِي الْأَعْمَارِ وَعِمَارَةُ الدِّيَارِ».



Imam Sadiq (a) “Once speaking to the people who had filled up his house said, ‘You must take notice that those who fail to maintain good relations with their neighbors are not of our people and followers’”¹⁵ (ibid, 2:668). Hence, having good relations with neighbours is not only a sign of faith and obedience to God and the Infallibles (a), but it has positive effects on our worldly lives such as increasing sustenance and prolonging life duration.

In the supplication, Imam Sajjad (a) beseeches God to purify his possessions through paying the *zakāt* (Ṣaḥīfah 44:10). One of the obligatory tasks of Muslims is to pay the *zakāt*. In many Quranic verses the Muslims are ordered to “*maintain the prayer, and give the zakāt...*” (Quran 2:43; 2:110; 4:77; 22:78; 24:56; 58:13; 73:20; 98:5). It has been narrated from Imam Baqir (a) and Imam Sadiq (a) who have said: “Allah has made the *zakāt* obligatory alongside the Ṣalāt”¹⁶ (Kulaynī 1986, 3:497-498). The emphasis on *zakāt* alongside the prayer, which is the pillar of religion, unveils its significance and vitality for the faithful, who care for death, and its impact on the individual and society.

Imam Sadiq (a) says: “Safeguard your wealth with *zakāt*...”¹⁷ (Majlisī 1982, 93:22). In the will of [Imam] al-Bāqir (a) to Jābir al-Ju‘fī, it is stated that: *zakāt* increases sustenance” (ibid, 93:14). Imam Ali (a), in his will, says: “Allah Allah regarding *zakāt*, for it extinguishes the wrath of your Lord”¹⁸ (ibid, 93:20). As these hadiths clarify, paying *zakāt* affects

¹⁵. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ أَبِي الرِّبْعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «قَالَ وَالْبَيْتُ غَاصُ بِأَهْلِهِ اعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يُحْسِنْ مُجَاوَرَةً مَنْ جَاوَرَهُ».

¹⁶. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بصيرٍ وَ بُرَيْدٍ وَ فَضِيلٍ عَنْ أَبِي جَنْغَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «فَرَضَ اللَّهُ الزَّكَاةَ مَعَ الصَّلَاةِ».

¹⁷. ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدَابَادِيِّ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ حَصَّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ...».

¹⁸. ثَوَابُ الْأَعْمَالِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي وَصِيَّتِهِ: «اللَّهُ اللَّهُ فِي الزَّكَاةِ فَإِنَّهَا تُطْفِئُ غَضَبَ رَبِّكُمْ».

individuals' hereafter by achieving divine mercy, repelling divine wrath since they fulfill an important religious duty. Furthermore, it affects their worldly life by safeguarding wealth and increasing substance. That is why those who are mindful of death and certain about the divine promises readily give *zakāt*, knowing that it is not a loss; rather, it is a worldly gain and otherworldly profit. In addition, it impacts society because by helping the poor and needy, they play an active role as devoted and dutiful members of society who care for others. The result of paying *zakāt* as the supplication points to is the purification of one's properties, which is the prelude to spiritual purification and societal improvement.

In numerous Quranic verses helping others is emphasised. For instance, in verse (92) of *Sūrat Āl 'Imrān*, God says:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (آل عمران/٩٢)

“You will never attain piety until you spend out of what you hold dear, and whatever you may spend of anything, Allah indeed knows it” (Quran 3:92)

Piety (*al-Birr*) is the expansion in doing good, and what is meant by doing good includes both the actions of the heart, such as true belief and pure intention, and the actions of the limbs, such as worshiping God and spending in the way of God Almighty (Ṭabāṭabā'ī 1996, 3:344). As derived from verse (177) of *Sūrat al-Baqarah*, “faith in God, the Day of Judgment, the prophets, helping the needy, prayer and fasting, fulfilling promises, and steadfastness in the face of difficulties and events” are all considered branches of piety. Therefore, achieving the status of truly pious individuals requires numerous conditions, one of which is to spend from the wealth that one holds dear (Makārim Shīrāzī 1995, 3:3). Hence, reaching the status of the pious needs a kind of sacrifice by ignoring oneself and observing others. A conscious believer who cares about death and is sure of the transitory nature of this world easily spends out of what he holds dear because he knows that God reserves his reward and gives it



back to him, as He says in the Quran: “I do not waste the work of any worker among you, whether male or female”¹⁹ (Quran 3:195). In addition, such a believer is sure that he faces the consequence of his deeds: “So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it”²⁰ (Quran 99:7-8). As such, instead of self-centeredness, he strives to be a beneficial member of his society by helping others by whatever means at his disposal, knowing that God sees him: “does he not know that Allah sees?”²¹ (Quran 96:14).

The Quran, about the *zakāt* paid sincerely to attain God’s pleasure, says:

﴿وَمَا آتَيْتُم مِّن رَّبًّا لِّيزُبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَزُبُوا عِنْدَ اللَّهِ وَ مَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ
وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ﴾ (الروم/٣٩)

“That which you give in usury in order that it may increase people’s wealth does not increase with Allah. But what you pay as *zakāt* seeking Allah’s pleasure it is they who will be given a manifold increase” (Quran 30:39)

This verse highlights a profound dichotomy between the concepts of usury and *zakāt*, emphasizing their differing social and spiritual implications. The text asserts that engaging in usury, despite its apparent ability to increase wealth, does not yield any true benefit in the eyes of Allah. In contrast, the act of giving *zakāt*, which is intended to seek Allah’s pleasure, is promised manifold rewards. This distinction has significant social effects, particularly in fostering an awareness of death and the afterlife. The awareness of mortality encourages individuals to reflect on the transient nature of material wealth and the enduring value of charitable acts. By paying *zakāt*, individuals cultivate a sense of community and social responsibility, recognizing that their wealth is not solely for personal gain but should also serve to uplift those in need. This perspective not only

¹⁹. ﴿أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أَنسَى﴾ (آل عمران/١٩٥)

²⁰. ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَ مَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ (الزلزلة/٨-٧)

²¹. ﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى﴾ (العلق/١٤)



reinforces ethical financial practices but also nurtures a collective consciousness that values compassion and selflessness, ultimately contributing to a more equitable society.

Analysis

The faithful who are mindful of death strive to help their fellow human beings by whatever means at their disposal. According to the *Ṣaḥīfah Sajjādiyyah*, caring for neighbours and paying *zakāt* are two significant religious duties that the faithful should observe. Paying *zakāt* purifies and increases one's wealth, serving as a test of servitude. It fosters a deeper awareness of the needy and strengthens altruism and brotherhood within society. According to the Quran, while usury may seem to increase wealth, it offers no true benefit in Allah's eyes. In contrast, *zakāt* seeks Allah's pleasure and promises manifold rewards. By giving *zakāt*, individuals cultivate community and social responsibility, recognizing that their wealth should uplift those in need. This mindset promotes ethical financial practices and nurtures compassion, contributing to a more equitable society.

3. Care for family and parents

Family, parents, and relatives are important sections of society, and one has deep emotional and social relations with them from birth. Caring for family and parents is another fruit of death awareness because a faithful individual aware of death and the hereafter knows the significance of attention to family and relatives in the eyes of God. The manifold orders in the Quran and the teachings of the Infallibles (a) concerning children, parents, and relatives attest to the importance of their status and establishing a genuine relationship with them. Two supplications in the *Ṣaḥīfah Sajjādiyyah* are specifically related to the family: 1. Supplication for his parents (Ṣaḥīfah 24); 2. Supplication for his children (Ṣaḥīfah 25). This is evidence of the significance of family and parents in Imam Sajjad's view. Additionally, these supplications show the importance of praying for



one's parents or children to those who believe in God and the hereafter and are certain that their prayers are heard by God.

Imam Sajjad (a) says: "And single out my parents, O God, for honour with Thee and blessings from Thee ... teach me through inspiration knowledge of everything incumbent upon me toward them, and gather within me knowledge of all that completely! Then make me act in accordance with what Thou hast inspired me and give me the success to put into practice the knowledge Thou hast shown to me"²² (Şaḥīfah 24:2-3). Imam Sadiq (a) explains faith in a hadith: "Faith is performing the obligatory duties and avoiding major sins. Faith is knowledge in the heart, confession with the tongue, action with the limbs, and acknowledgment of the torment of the grave, *Munkar* and *Nakīr*, and the resurrection after death, and the reckoning, and the path, and the scales. There is no faith in Allah except by disavowing the enemies of Allah, the Exalted and Majestic"²³ (Ibn Bābawayh 1983, 2:609). As the hadith points to, besides belief in God, the hereafter, and the resurrection, faith includes knowledge in the heart and action with the limbs. Hence, those who possess true faith act in accordance with their knowledge. This is why the Imam (a) beseeches God to grant him the knowledge incumbent on him toward his parents and to give him the success to put that knowledge into practice.

²². «وَأَخْصِصِ اللَّهُمَّ وَالِدَيَّ بِالْكَرَامَةِ لَدَيْكَ، وَ الصَّلَاةَ مِنْكَ ... وَ أَلْهِمْنِي عِلْمَ مَا يَجِبُ لَهُمَا عَلَيَّ إِلَهُامًا، وَ اجْمَعْ لِي عِلْمَ ذَلِكَ كُلِّهِ تَمَامًا، ثُمَّ اسْتَعْمِلْنِي بِمَا تَلْهِمُنِي مِنْهُ، وَ وَفَّقْنِي لِلتَّفُؤُذِ فِيَمَا تُبَصِّرُنِي مِنْ عِلْمِهِ».

²³. حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْهَيْثَمِ الْعِجْلِيُّ وَ أَحْمَدُ بْنُ الْحَسَنِ الْقَطَّانُ وَ مُحَمَّدُ بْنُ أَحْمَدَ السَّنَائِي وَ الْحُسَيْنُ بْنُ إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ هِشَامِ الْمُكْتَبِ وَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الصَّائِعِ وَ عَلِيُّ بْنُ عَبْدِ اللَّهِ الْوَزَائِقِ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ يَحْيَى بْنِ زَكَرِيَّا الْقَطَّانُ قَالَ حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ قَالَ حَدَّثَنَا تَمِيمُ بْنُ يَهُوئِيلَ قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عليه السلام قَالَ: «... الْإِيمَانُ هُوَ آدَاءُ الْفَرَائِضِ وَ اجْتِنَابُ الْكِبَائِرِ وَ الْإِيمَانُ هُوَ مَعْرِفَةُ بِالْقَلْبِ وَ إِقْرَازُ بِاللِّسَانِ وَ عَمَلٌ بِالْأَرْكَانِ وَ الْإِقْرَازُ بِعَذَابِ الْقَبْرِ وَ مُنْكَرٍ وَ نَكِيرٍ وَ التَّبَعُثُ بَعْدَ الْمَوْتِ وَ الْحِسَابُ وَ الْمِيزَانُ وَ لَا إِيمَانُ بِاللَّهِ إِلَّا بِالْبَرَاءَةِ مِنْ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ ...».



In “Supplication for his Children,” Imam Sajjad (a) beseeches God: “O God, be kind to me through the survival of my children, setting them right for me, and allowing me to enjoy them! My God, make long their lives for me, increase their terms, bring up the smallest for me, strengthen the weakest for me, rectify for me their bodies, their religious dedication, and their moral traits, make them well in their souls, their limbs, and everything that concerns me of their affair, and pour out for me and upon my hand their provisions!”²⁴ (*Ṣaḥīfah* 25:1-2). Imam Ali (a) says: “There are four whose supplications are not rejected: the just Imam for his subjects, the righteous parent for their child, the righteous child for their parent, and the oppressed”²⁵ (Mufid 1992, 1:304; Majlisī 1982, 74:421). Therefore, those who believe in God and hereafter should be mindful of their children and parents, knowing that God is ready to hear their prayers and fulfill them in the due time. Imam Sajjad (a) teaches his followers to care for their children and pray for their physical, moral, and spiritual health.

In “Supplication for the Coming of the Month of Ramadan,” Imam Sajjad (a) says: “Give us success in this month to tighten our bonds of kin with goodness and gifts”²⁶ (*Ṣaḥīfah* 44:10). As such, the Imam (a) reminds us of the attention and care for the relatives. Imam Sadiq (a) says: “The Messenger of Allah has said, ‘The good deed with the quickest reward is maintaining good relations with relatives’”²⁷ (Kulaynī 1986, 2:152) and “Maintaining good relations with relatives improves moral behavior, fosters generosity, purifies the soul, increases one’s means of sustenance,

²⁴. «اللَّهُمَّ وَ مِنْ عَلَيَّ بِنَاءَ وَلَدِي وَ بِإِصْلَاحِهِمْ لِي وَ بِإِمْتِنَاعِي بِهِمْ. إِلَهِي امْدُدْ لِي فِي أَعْمَارِهِمْ، وَ رِزْ لِي فِي أَجَالِهِمْ، وَ رَبِّ لِي صَغِيرَهُمْ، وَ قَوِّ لِي ضَعِيفَهُمْ، وَ أَصِحِّ لِي أَبْدَانَهُمْ وَ أَدْيَانَهُمْ وَ أَخْلَاقَهُمْ، وَ عَافِهِمْ فِي أَنْفُسِهِمْ وَ فِي جَوَارِحِهِمْ وَ فِي كُلِّ مَا عُنِيتُ بِهِ مِنْ أَمْرِهِمْ، وَ أَذِرْ لِي وَ عَلَى يَدَيَّ أَرْزَاقَهُمْ».

²⁵. وَ قَالَ ﷺ: «أَرْبَعَةٌ لَا تَرُدُّ لَهُمْ دَعْوَةَ الْإِمَامِ الْعَادِلِ لِرِعِيَّتِهِ وَ الْوَالِدِ الْبَارِ لَوْلَدِهِ وَ الْوَلَدِ الْبَارِ لَوَالِدِهِ وَ الْمَظْلُومُ...».

²⁶. «وَ وَفَّقْنَا فِيهِ لِأَن نَّصِلَ أَرْحَامَنَا بِالْبِرِّ وَ الصَّلَةِ...»

²⁷. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ ﷺ قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَعْجَلَ الْخَيْرِ ثَوَاباً صَلَةُ الرَّحِمِ».



and delays the coming of death”²⁸ (ibid). Hence, a believer should hasten toward good relations with relatives for such relations can impact: 1. The afterlife: due to their divine reward which is quickly granted; 2. Both the earthy life and the hereafter: by improving moral character and purification of the soul from undesirable character traits which enables one to maintain good relations with others in this world and benefits from divine blessings in the hereafter; 3. The earthly life: by prolonging one’s life and increasing his sustenance.

About respectful behaviour toward parents, the Quran says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفْ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾ (الإسراء/ ٢٣)

“Your Lord has decreed that you shall not worship anyone except Him, and [He has enjoined] kindness to parents. Should they reach old age at your side one of them or both do not say to them, ‘Fie!’ And do not chide them, but speak to them noble words” (Quran 17:23)

The term “*Qaḍā*” (decree) has a more definitive meaning than “*Amr*” (command), conveying a firm and decisive command, which serves as the first emphasis on kindness to parents. Placing the concept of monotheism, the fundamental principle of Islam, alongside the decree to be kind to one’s parents further underscores the importance of this Islamic directive. The absoluteness of “*iḥsān*,” (kindness) which encompasses all forms of kindness, as well as the term “*wālidayn*,” (parents) which includes both Muslim and non-Muslim parents, represents the third and fourth emphases in this statement. The indefinite form “*iḥsānan*,” used in such contexts to

²⁸. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ قُزُطٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «صِلَةُ الْأَرْحَامِ تَحْسِنُ الْخُلُقَ وَتُسَمِّحُ الْكَفَّ وَتُطَيِّبُ النَّفْسَ وَتَزِيدُ فِي الرِّزْقِ وَتُسَيِّئُ فِي الْأَجَلِ».

express greatness, is considered the fifth emphasis (Makārim Shīrāzī 1995, 12:73-74). Hence, God has clearly shown the significance of respecting parents to the believers, and as such, kindness to parents is a sign of faith in the Unity of God and the hereafter.

Analysis

Death awareness deepens one's sense of responsibility toward family and relatives. Imam Sajjad (a) encourages his followers to pray for the well-being of their children and to maintain good relations with relatives, as these relationships positively impact the afterlife through divine rewards, improve moral character, and enhance both longevity and sustenance in this life. In the Quran, God has clearly shown the significance of respecting parents to the believers, and as such, kindness to parents is a sign of faith in the Unity of God and the hereafter. The focus on family in both holy books fosters compassionate and caring relationships among family members and relatives, resulting in a more unified and integrated society.

4. Active participation in society

As social beings, humans are involved in a network of relations with others. The faithful, who are aware of death and the hereafter, know that their felicity and salvation lie in their active and positive involvement in society as responsible members who strive to benefit others by whatever means possible. In "Supplication in the Morning and Evening," Imam Sajjad (a) says: "O God, bless Muhammad and his Household and give us success in this day of ours, this night of ours, and in all our days, to employ the good, stay away from the evil, give thanks for favours, follow the Sunna's norms, avoid innovations, enjoin good behaviour, forbid the disapproved, defend Islam, diminish falsehood and abase it, help the truth



and exalt it, guide the misguided, assist the weak, and reach out to the troubled!”²⁹ (Ṣaḥīfah 6:18).

One of the things that Imam Sajjad (a) asks for is to employ the good (*isti‘māl al-khayr*) and to stay away from the evil (*hijrān al-sharr*). “*Al-Khayr*” (the good) is what everyone desires, such as reason, justice, virtue, and beneficial things; its opposite is evil (Rāghib Iṣfahānī 1991, 300). As such, the Imam (a) beseeches God to employ whatever is good without specifying any instance of goodness or any person or group. Hence, the Imam (a) yearns to implement goodness in all its instances to whatever can receive it or be a means for its fulfillment without any limitation. This is because goodness has no limit or quality for the faithful who are conscious of death and the short span of opportunity that this worldly life has provided for them. Thus, they value their moments and make the best of them to do the maximum goodness to others whether it be their parents, children, family, society, or the whole world.

Imam Sajjad (a) beseeches God to give him success to “defend Islam, diminish falsehood and abase it, help the truth and exalt it”³⁰ (Ṣaḥīfah 6:18). This request reflects the importance of individual responsibility for every Muslim and emphasizes the need to avoid indifference. Although these appeals are framed as prayers to God, they also serve as directives for all Muslims, demonstrating the vitality of the Islamic faith and the necessity for each believer to be ready to support this sacred religion. This message stands as a clear sign at the entrance of the path of steadfastness and triumph over falsehood, for which the infallible Imam (a) seeks divine assistance (Mamdūhī 2010, 1:407-408). This is clear evidence that those

²⁹. «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَوَقِّفْنَا فِي يَوْمِنَا هَذَا وَلَيْلَتِنَا هَذِهِ وَفِي جَمِيعِ أَيَّامِنَا لِاسْتِعْمَالِ الْخَيْرِ، وَهَجْزَانِ الشَّرِّ، وَشُكْرِ النِّعَمِ، وَاتِّبَاعِ السُّنَنِ، وَمُجَانَبَةِ الْبِدْعِ، وَالأَمْرِ بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَحَيَاةِ الْإِسْلَامِ، وَانْتِقَاصِ الْبَاطِلِ وَإِذْلَالِهِ، وَنُصْرَةِ الْحَقِّ وَإِعْزَازِهِ، وَإِزْسَادِ الضَّالِّ، وَمُعَاوَنَةِ الضَّعِيفِ، وَإِذْرَاكِ الْلَّهِيفِ».

³⁰. «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَوَقِّفْنَا ... وَحَيَاةِ الْإِسْلَامِ، وَانْتِقَاصِ الْبَاطِلِ وَإِذْلَالِهِ، وَنُصْرَةِ الْحَقِّ وَإِعْزَازِهِ، ...».

who follow the path of God and the school of the Infallibles (a) cannot be indifferent toward their society and are responsible for defending Islam and repelling evil and falsehood in whatever form it appears, whether it be in the form of government, movement, media, propaganda, and any other form. In addition, they must help Islam and truth with whatever means possible such as their power, thought, money, family, and influence.

Imam Sajjad (a) teaches his followers to be active members of their society, mindful of their faith and exalting the truth against evil which must be abased. The peak of such a sublime cause is reflected in the school of Imam Husayn (a) who sacrificed his own life and that of his best followers in the path of Islam and truth and rose against the epitome of evil and falsehood, Yazīd son of Mu‘āwiyah. Furthermore, Imam Husayn (a) sought to illuminate the path of resistance against oppression, corruption, and moral decay, thereby guiding the followers of truth in their support of Islam until the end of time.

Imam Sajjad (a) also asks God to give success to “guide the misguided, assist the weak, and reach out to the troubled”³¹ (*Ṣaḥīfah* 6:18). “*Al-Rushd*” (rectitude) is the opposite of “*al-ghay*” (error); it is used in the context of guidance (*al-hidāyah*). Indeed, “rectitude” can be applied to both worldly and spiritual matters (Rāghib Iṣfahānī 1991, 354). “*Irshād*” is derived from the root “*rushd*,” and refers to guiding and leading someone to their goal. The term “*dāl*” (misguided) encompasses a broad concept that includes all forms of misguidance, including ideological, practical, and ethical (Makārim Shīrāzī 2018, 2:450). The distinction between “*irshād*” (guidance) and “*amr bi-l-ma‘rūf wa nahy ‘an al-munkar*” (commanding good and forbidding evil) can be understood as follows: the latter applies in situations where individuals are aware of what is good (*ma‘rūf*) and what is evil (*munkar*) but consciously choose to

³¹. «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَوَقِّفْنَا... وَإِشَادِ الضَّالِّ، وَمُعَاوَنَةِ الضَّعِيفِ، وَإِذْرَاكَ الْلَّيِّفِ».



neglect the good or pursue the evil. In contrast, “*irshād*” pertains to instances where a person fails to recognize good and evil, having strayed from the path of truth and become misguided. In such cases, guidance is necessary to lead them back to the right path (ibid). Imam Sajjad (a) prays to God to help him guide the misguided toward rectitude and felicity. Therefore, the Imam (a) indicates that a devout servant of God should always aim to guide the misguided toward the path of servitude to God.

The term “*al-da'īf*” (weak) encompasses any individual who is weak or powerless, whether they cry out for help or remain silent. In contrast, “*al-lahīf*” (troubled) refers to someone whose problems have escalated so much that they are compelled to raise their voice in desperation and seek assistance from others. Thus, while both terms relate to “*al-da'īf*” (weak), “*al-lahīf*” (troubled) implies a more intense state of distress and urgency (Makārim Shīrāzī 2018, 2:452). Imam Sajjad (a) asks God to give him success “to assist the weak, and reach out to the troubled” (Ṣaḥīfah 6:18). The Imam guides his followers to be mindful of others especially the needy and troubled who stand in urgent need of help and support. It has been narrated from the prophet (s): “Whoever strives to fulfill the need of his Muslim brother, it is as if he has worshipped Allah, the Exalted and Majestic, for nine thousand years, fasting during the day and standing in prayer at night”³² (Ibn Bābawayh 1992, 2:189-190). This is evidence of the significance of helping others in Islam which is more valuable than spending years in worship. Thus, the faithful who recognize the nearness of death and divine judgment strive to fulfill their responsibilities as active

³². وَ رَوَى عَنْ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: كُنْتُ جَالِسًا عِنْدَ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ فَأَتَاهُ رَجُلٌ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ فُلَانًا لَهُ عَلَيَّ مَالٌ وَ يُرِيدُ أَنْ يَحْبِسَنِي فَقَالَ وَ اللَّهُ مَا عِنْدِي مَالٌ فَأَقْضِي عَنْكَ قَالَ فَكَلَّمَهُ قَالَ فَلَيْسَ عَلَيْهِ تَعْلَهُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَنَسَيْتَ اغْتِكَافَكَ فَقَالَ لَهُ لَمْ أَنْسَ وَ لَكِنِّي سَمِعْتُ أَبِي عَلَيْهِ السَّلَامُ يُحَدِّثُ عَنْ جَدِّي رَسُولِ اللَّهِ ﷺ: «أَنَّهُ قَالَ مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ فَكَأَنَّمَا عَبَدَ اللَّهَ عَزَّ وَ جَلَّ تِسْعَةَ آلَافِ سَنَةٍ صَائِمًا نَهَارَهُ قَائِمًا لَيْلَهُ».

members of the community, aiming to benefit society and bring goodness to others.

An important Quranic order that Imam Sajjad (a) asks God to give him success for its implementation, is to enjoin what is right and to forbid what is wrong (*al-amr bil-ma'rūf wa al-nahy 'anil-munkar*). The Quran says:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (آل عمران/ ١٠٤)

“There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the felicitous” (Quran 3:104)

“*Ma'rūf*” means “known” (derived from the root *'urf*), while “*munkar*” means “unknown” (derived from the root *inkār*). Accordingly, good deeds are identified as known matters, whereas evil and undesirable actions are recognized as unknown. This is because pure human nature is familiar with the former and unfamiliar with the latter (Makārim Shīrāzī 1995, 3:37). Enjoining good and forbidding evil has certain conditions and stages: 1. Recognition of good and evil; 2. Probability of impact; 3. Safety from harm to oneself and others; 4. Knowledge of a person's insistence on wrongdoing and neglecting good; that is, to know that the person will continuously abandon good and commit wrong (Mamdūhī 2010, 1:407). Ayatullah Makārim states:

“Enjoining what is good and forbidding what is evil” has two stages: the first is the “individual stage,” where each person is obligated to observe the actions of others independently, and the second is the “collective stage,” where a community is required to unite in order to address social disorders and collaborate with one another. The first part is the duty of the general public, and since it has an individual aspect, its scope is naturally limited to the capabilities of the



individual. However, the second part takes on the form of a collective obligation, and because it has a communal aspect, its scope is broad and is naturally considered one of the functions of an Islamic government. (Makārim Shīrāzī 1995, 3:36)

Imam Baqir (a) says: “Indeed, enjoining what is good and forbidding what is evil is the path of the prophets and the methodology of the righteous. It is a great obligation through which the religious duties are established, sects find security, lawful earnings are permitted, injustices are redressed, the earth is populated, justice is achieved against enemies, and affairs are set right”³³ (Kulaynī 1986, 5:56). Therefore, enjoining good and forbidding evil is an important religious duty that should be fulfilled by the believers who are mindful of God in order to improve society based on justice, morality, and God wariness.

In another verse, God says:

﴿الَّذِينَ إِن مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾ (الحج/٤١)

“Those who, if We granted them power in the land, maintain the prayer, give the zakāt, and bid what is right and forbid what is wrong. And with Allah rests the outcome of all matters” (Quran 22:41)

The allies of God, to whom assistance has been promised in the preceding verse, are those who do not indulge in pleasure and frivolity after victory, as tyrants do, nor do they succumb to arrogance. Instead, they use their successes as a means for personal and communal development. They do

³³. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ بَشْرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عِصْمَةَ قَاضِي مَرْو عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: «... إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ سَبِيلُ الْأَنْبِيَاءِ وَ مِنْهَاجُ الصُّلَحَاءِ قَرِيبَةٌ عَظِيمَةٌ بِهَا تُقَامُ الْقَرَائِصُ وَ تَأْمَنُ الْمَذَاهِبُ وَ تَجُلُ الْمَكَاسِبُ وَ تَرُدُّ الْمَطَالِمُ وَ تُعْمَرُ الْأَرْضُ وَ يُنْتَصَفُ مِنَ الْأَعْدَاءِ وَ يَسْتَقِيمُ الْأَمْرُ ...».

not become new tyrants; their connection with God and creation remains strong. “*Ṣalāt*” (prayer) symbolizes their bond with the Creator, while “*zakāt*” represents their connection with others. Furthermore, enjoining what is right and forbidding what is wrong are fundamental pillars for building a healthy society. These four characteristics alone are sufficient to identify such individuals, and under their influence, other acts of worship, righteous deeds, and the attributes of a faithful and advanced community are established (Makārim Shīrāzī 1995, 14:117-118).

This verse from the Quran establishes a profound connection between the exercise of power and the ethical responsibilities that accompany it. This awareness of mortality fosters a sense of accountability among individuals, compelling those in positions of authority to act justly and ethically, recognizing that their actions will ultimately be judged by God. The injunction to maintain the prayer and give *zakāt* signifies a commitment to spiritual and social obligations, reinforcing the notion that leadership should prioritize the welfare of the community over personal gain. Furthermore, the call to enjoin what is right and forbid what is wrong highlights the moral imperative for leaders to cultivate a just society, which is essential for social cohesion. In this light, death awareness not only enhances individual ethical behavior but also promotes collective responsibility, encouraging leaders and citizens alike to engage in actions that contribute to the common good. Thus, the verse underscores the transformative potential of death awareness in shaping a morally responsible and socially equitable society.

Analysis

Death awareness is an incentive for active engagement in society, fostering a sense of responsibility among individuals to contribute to social enhancement and improvement. Imam Sajjad (a) emphasizes the limitless nature of goodness, urging believers to seize every opportunity to help others, be it family, community, or the broader world, recognizing the



fleeting nature of life. This commitment drives them to engage responsibly in defending Islam and countering falsehood in all its forms, using their resources and influence for the greater good. Both the Quran and the *Ṣaḥīfah* emphasise the important religious duty of enjoining good and forbidding evil as a principle that not only enhances personal ethical behavior but also strengthens collective responsibility, motivating everyone to contribute to the common good and the establishment of a just society.

Conclusion

Some of the social effects of death awareness, as articulated in the Quran and the *Ṣaḥīfah Sajjādiyyah*, are as follows:

1. Both the Quran and the *Ṣaḥīfah Sajjādiyyah* emphasize that true faith involves selflessness and active community engagement. By prioritizing the needs of others, these texts foster a society based on empathy and unity, encouraging believers to seek the common good over personal gain.

2. The *Ṣaḥīfah Sajjādiyyah* emphasizes that caring for neighbors and paying *zakāt* are essential religious duties that purify wealth and promote social awareness. Unlike usury, which the Quran deems worthless, *zakāt* seeks Allah's pleasure and encourages ethical financial practices, fostering compassion and support for a more equitable society.

3. The emphasis on family, whether through prayers for children and good relations with relatives in the *Ṣaḥīfah Sajjādiyyah* or respect for parents as commanded by the Quran, enhances moral character, promotes compassionate relationships, and fosters a unified and integrated society.

4. Both the Quran and the *Ṣaḥīfah Sajjādiyyah* emphasise the important religious duty of enjoining good and forbidding evil, highlighting the

responsibility of every believer to contribute to the well-being of their community and the establishment of a just social order.

5. This research suggests that death awareness, when channeled through faith, cultivates not only individual spiritual growth but also actively promotes a more just and harmonious community. Reflecting on death and the Divine presence helps the faithful appreciate every moment of their lives. This awareness fosters a pursuit of perfection and self-development, ultimately contributing to the improvement of society.

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