

## **Individual and Social Lifestyle Model based on Analyzing the Content of Imam Sajjad (pbuh) Prayer of Arafa**

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### ABSTRACT

Extracting the lifestyle pattern of human beings at any time is one of the important issues that the followers of Shiite Imams attach special importance to. This can illuminate the path of the individual and society and help the Islamic Society in choices and decisions. One of the best sources to get acquainted with the pattern of human life style is the careful analysis of the words of the Shiite Imams, which in some cases have been quoted in the form of prayers in hadith books. In this article, using the method of "qualitative content analysis" and with a "thematic" approach, the prayers quoted from Imam Sajjad (pbuh) in the Sajjadiyya Sahifa are analyzed and using the important themes extracted from those prayers, explain the set of tasks that has been introduced as a lifestyle model for humans. The findings of the research show that in these prayers, with the approach of prayers, the set of individual and social duties for human beings has been expressed. The believer is waiting for the presence of the Imam and the leader of the Islamic society to form an Islamic government.

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## 2. Introduction

Given the decline of Islamic society, the severe political oppression and hardships that the Shiites had after the martyrdom of Imam Hussein (pbuh), we see that Zayn al-Abedin (pbuh) tried to choose a political tactic intelligently and through this special strategy and defense shield. To lead the Islamic Society and strengthen the position of the Shiites in the Islamic society through different methods. One of those methods was the method of prayer which is manifested in the noble book "Sahifa Sajjadih". Among the prayers narrated from the Ahl al-Bayt, the prayer of "Arafa" is one of the prayers that has placed the important religious principles and issues in its heart with an expressive and profound expression.

In historical studies and hadith studies, what seems to be one of the main gaps is to understand the words of the Infallibles accurately and systematically in such a way that based on a specific pattern and system, a set of these concepts can be reviewed in a coherent category and provided a comprehensive analysis of them? Accordingly, in this article, using the method of content analysis and its special application in religious studies, which is one of the innovative approaches in the field of understanding religious texts, an attempt has been made to analyze the text of Imam Sajjad's Arafa prayer and specific themes. And it is important that this noble prayer be extracted.

Analysis of the content of the prayer of Arafa and the classification of its main and sub-themes shows that in this noble prayer, important issues such as the position of the Ahl al-Bayt and the duties of the Shiites towards the pure Imams have been addressed. Due to the importance of the Islamic lifestyle in this research article, specialized attention has been paid to this issue and an attempt has been made to classify the set of tasks for human beings in the noble prayer of Arafa from the words of Imam Sajjad (pbuh) as a lifestyle model. To be analyzed qualitatively.

Therefore, this study intends to extract the focus points and main and secondary topics of this

prayer in order to gain knowledge of the lifestyle considered by the Imams using the "thematic content analysis" technique, and finally, the lifestyle pattern from Explain the perspective of Arafa prayer.

## 13. The concept of lifestyle

The term "lifestyle", as one of the terms in the social sciences, is directly and closely related to a set of concepts related to its discourse; Concepts such as: objectivity and subjectivity, culture and society, objective and subjective culture, form and content, behavior and meaning, ethics and ideology, etc. Lifestyle includes things that are related to human life, including personal, social, material and spiritual dimensions. Things such as insights (perceptions and beliefs) and tendencies (values, inclinations and preferences) that are mental matters or internal behaviors and external behaviors (including conscious and unconscious actions, states and physical states), social states and assets that are objective matters. Lifestyle as an objective manifestation of thoughts and ideas, has a great impact on ideas and thoughts, especially human traits, and therefore the formation of moods and attitudes is generally influenced by lifestyle (Hindi et al., 2004, p. 228).

The followers of each intellectual-philosophical school have chosen a certain style of life in accordance with their insights and tendencies. Hence, the current way of life in the human world is either traditional, modern or modern. Some have defined lifestyle as the embodiment of human endeavor to find the fundamental values or, in other words, their superior individuality in the existing culture and to introduce it to others, while others have adapted it to the whole of life and all its public and private processes (Adler, 1956, p. 32).

In the meantime, what highlights the importance of lifestyle in social and doctrinal research, is the results of choosing different lifestyles that in some cases have led to the emergence of many religious, moral and social harms in the community and in some cases. It brings them other scientific, economic and cultural growth

and development. What has led Muslim thinkers to reflect on the Islamic way of life is the detrimental effects that Islamic societies have suffered in recent centuries on the civilization and culture of Western countries that follow a non-Islamic way of life. Over the years, we have witnessed that in an unbridled and abnormal way, many elements and components of the Western lifestyle have spread among the Islamic societies and in some cases have caused the societies to deviate (Adler, 1956, p. 45).

#### 14. Benefits of Islamic lifestyle

One of the ways to explain the lifestyle pattern is to identify the elements and components that different thinkers have listed as features of a lifestyle and have mentioned in their research. For example, some Western thinkers, because they consider lifestyle to include all behaviors, thoughts, feelings and social actions of individuals, so items such as: diet, self-decoration and clothing, type of housing, means of transportation, ways of spending leisure time and have been listed as part of the lifestyle components. (Adler, 1956, p. 35)

Chapin (1935) and Oswell (1940) also focus on issues such as housing and household items, and Clackhun (1958) focuses more on personal behaviors and the use of natural gifts in life (Mahdavi Kani, 1387, pp. 199-230).

However, in a general summary of the works and components presented on the characteristics of lifestyle from the perspective of Western thinkers, it should be said that most of the cases mentioned are only in the individual field or parts of social issues and a complete and comprehensive approach to needs and they do not have the requirements of humanity. For example, in the cases raised by these thinkers, the following components are not mentioned:

- The type of beliefs and insights of the individual
- The type of thought and logic that governs a person's actions

- The type of tendency and human relationships of the individual in the home and community
- Emotions and validity
- The emotional development of the individual at home and in the community
- The quality of meeting the secondary needs of the individual in different environments
- Lack of attention to the period before and after a person's life in the world
- Lack of attention to the place of religion in a person's life
- Lack of attention to the place of the will in the formation of lifestyle
- Lack of attention to the quality of one's actions in the lifestyle process

It is obvious that theorists who used the term "lifestyle" at the beginning of the twentieth century, have formulated its components with a human-centered, utilitarian and consumerist approach, so it is appropriate to first explain the concept of lifestyle in any society. O, independent studies have been conducted according to the culture and beliefs of that community and secondly to extract the elements and components. Lifestyle in that society, comprehensive, forward-looking and trans-social approaches should also be considered. Therefore, it is necessary to develop the concept and components of lifestyle in scientific studies and research and to conduct new studies in this field using religious approaches.

One of the special advantages of the Islamic lifestyle is that it pays attention to all the factors and elements of individual, social, emotional, religious, economic, etc. of a person's life and tries to be a complete and comprehensive regulation and order in all Backgrounds, without creating any ambiguity and defects, plan and guide a person's life from before birth to afterlife. This means that the Islamic way of life is a large continuum that has different levels according to the level of attitudes, insights and capabilities of

individuals. Therefore, as the ability and ability of individuals to enjoy and understand religious knowledge expand, the level of their lifestyle improves and a decrease in this level indicates the inability of the individual to understand knowledge and enjoy the gifts of this great blessing. That is why in the Holy Qur'an, the members of the faith community are constantly ordered to increase the dimensions of faith, and in the definition of the hypocrites, and the issue of their proximity and distance to disbelief and faith has been raised.

### 15. Introduction to Imam Sajjad and Sahifa Sajjadih

Ali ibn Husayn Zayn al-Abidin or al-Sajjad (659–713) is an Imam in Shi'i Islam after his father Husayn ibn Ali, his uncle Hasan ibn Ali, and his grandfather, Ali. His life and statements were entirely devoted to asceticism and religious teachings, mostly in the form of invocations and supplications. His famous supplications are known as *Al-Sahifa al-Sajjadiyya* "The Scripture of Sajjad". His kunyas are Abu'l-Hasan, Abu'l-Hosayn, Abū Moḥammad, Abū Bakr, and Abū 'Abdallāh. He was given the honorific Sajjad (one who is constantly prostrating in worship), as well as Zayn al-Abidin (ornament of worshipers), and Zaki (the pure) because of the calluses formed on his body from numerous prostrations.

Ali ibn al-Husayn was respected by his followers, who considered him as the fourth imam. Also he is highly respected by Sunni Muslims for his deep religious knowledge and Islamic scholarship, with the renowned jurist Malik ibn Anas describing him as "a sea full of knowledge" (Jafri, 1979, pp. 243–46).

Evidence for his high position among people comes from an ode told by the well-known Arab poet Farazdaq. This ode mentions an occasion when the Caliph Hisham ibn Abd al-Malik was overshadowed by the respect people showed to Zayn al-Abidin. It was the time of Hajj when both of them were trying to reach the Black Stone through the crowd turning around the Kaaba. The people gave way to Zayn al-Abidin while

Hisham struggled desperately. This deeply offended the Caliph, who sarcastically asked to whom the people had shown such respect. Farazdaq, who was present there, composed an ode addressing Hisham's question; it is considered a masterpiece of Arabic literature and the most reliable contemporaneous document describing Zayn al-Abidin (Chittick, 2009, p. 11).

He was a constant worshiper. Approaching the time for prayer, he would go pale, trembling in fear of God. It is repeatedly narrated that at nights, in order not to be recognized, he would cover his face, and would carry loads of food to distribute among the poor. Only after his death, people discovered the identity of their benefactor. According to Kohlberg, Ali ibn al-Husayn treated others magnanimously even when wronged. For example, Hisham ibn Isma'il al-Makhzumi governed four years in Medina, during which he used to insult Zayn al-Abidin, yet after he dismissed by al-Walid, Zayn al-Abidin ordered his family and friends not to speak ill of him (Kohlberg, 2008, p. 84).

While circumambulating the Kaaba, Zayn al-Abidin heard a man asking God for patience, so he turned to him and said: "You are asking (God) for tribulation. Say: O God, I ask You for well-being and gratitude for it." [52] It is also related when asked about asceticism, Zayn al-Abidin replied: "لَيْلًا تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُجِبُ كُلَّ مُخْتَالٍ فَخُورٍ" Asceticism is of ten degrees: The highest degree of asceticism is the lowest degree of piety. The highest degree of piety is the lowest degree of certainty. The highest degree of certainty is the lowest degree of satisfaction. Asceticism is in one verse of Allah's Book: 'Hence that you may not grieve for what has escaped you, nor be exultant at what He has given you (Al-Hadid: 23).

The *Al-Sahifa al-Sajjadiyya* is the oldest prayer manual in Islamic sources and one of the most seminal works of Islamic spirituality of the early period. Shia considers this book with great respect, ranking it behind the Quran and Ali's *Nahj al-Balagha*. This prayer book deals with

Islamic spirituality and provides teachings on levels from the theological to the social. The traditional category of "faith", for example, which forms the basic subject matter of most of Islamic thought as developed in kalaam philosophy and Sufism, has been discussed in this book. Zayn al-Abidin refers frequently to Islamic practices, emphasizing the necessity of following the Quran and the hadith's guidelines, and the necessity of establishing justice in society (Sharif al-Qarashi, 2000, p. 146).

The most famous prayers of this book are:

- 1) The Fifteen Whispered Prayers also known as The Fifteen Munajat, is a collection of fifteen prayers attributed to Zayn al-Abidin, which some researchers regard as a supplementary part of Al-Sahifa al-Sajjadiyya.
- 2) Supplication of Abu Hamza al-Thumali that According to Abu Hamza, during the month of Ramadhan, Zayn al-Abidin would spend most of the night in prayer. At the beginning of the fast, he recited a supplication later known as Du'a Abi Hamzah al-Thumali.
- 3) Zayn al-Abidin's Treatise on Rights is the only work other than supplications, short sayings and letters, attributed to him. this treatise is especially important because it deals with many of the same themes as the Sahifa in a different style and language. In this book, Zayn al-Abidin clarifies that a hierarchy of priorities must always be observed: The individual comes before the social, the spiritual before the practical, and knowledge before action. Each human being has a long series of social duties, but these depend upon his more essential duties; faith in Allah, and placing one's own person into the proper relationship with the Divine Reality (Sharif al-Qarashi, 2000, p. 500).
- 4) The prayer of Arafa is another prayer of Imam Sajjad which is recited on the day of Arafa. This prayer is the longest prayer in the Sahifa and it deals with topics such as expressing the names and attributes of God, praying and praying for the Prophet of Islam and the Ahl al-Bayt and the Shiites, and expressing some moral virtues. In

this prayer, Imam Sajjad introduced acknowledging the status of Ahl al-Bayt, following their orders, adhering to the province and waiting for the rule of Ahl al-Bayt as the characteristics of Shiites.

In the continuation of this article, the content of Imam Sajjad's Arafa prayer has been analyzed in order to extract the model of the Muslim human life style from it. The author of the article believes that this prayer can be an example and a way for the Islamic way of life.

## **16. Analysis of the quantitative content of the prayer of Imam Sajjad**

First of all, it is necessary to explain the reason for using the "content analysis" method for this research. This text-based method, more than any other research method, can provide more accurate information in the field of understanding texts and texts. At the discretion of the researcher; because it emphasizes only the content of the text and has the ability to extract various themes from the text and classify them. Regarding this method, Barden writes: "Content analysis is a set of communication analysis techniques that are used to describe the content of the message and regular objective methods" (Barden, 1996, p. 38).

The method of content analysis in relation to a text makes sense that the text is written to convey certain messages and concepts and has a specific nature; therefore, content analysis does not apply to slang words that have simple, obvious meanings. Messages conveyed by text can have different meanings; therefore, through content analysis, the main meaning of that message must be recognized. The method of recognizing and analyzing these messages is systematic and they follow certain rules and instructions. (Janipour, 1390, p. 56). In other words, the content analysis method is one of the appropriate methods to explain the views and ideas.

Of course, it should be noted that this interdisciplinary research method has been specially localized for the analysis of religious texts and by observing the special considerations

of these texts, special techniques have been considered for it (see: Etratdoost, 1398, Pp. 291-320), some of which are presented in this article.

In this article, the technique of qualitative content analysis with a thematic approach is used so that despite the fragmentation of the prayer, finally the same themes can be put together and a sample pattern of the categories extracted from the prayer can be drawn. In the first step, 183 "main topics" were extracted by dividing the prayer according to the "theme" criterion. In the second step, by categorizing the main topics of common and

family, seven "categories" were explained as the main directions of prayer, which are in order of the servant in relation to himself, theology, glorification of the Holy Prophet (PBUH) and his family. Beit, self-description of the servant, Imamology, Shiism and description of the day of Arafa. In the following, a part of the table of analysis of the content of Arafa prayer, which is related to the category of "Shiite studies", has been included as an example, so that dear readers can get acquainted with how to fragment prayer phrases and extract main and secondary topics and how to codify themes.

**Table 4. Part of the table of content analysis of the prayer of Arafa Imam Sajjad**

Text unit	main subject	Sub-topics	code
<p>وَاجْعَلْنَا لَهُ سَامِعِينَ مُطِيعِينَ وَفِي رِضَاهُ سَاعِينَ We will listen to a person who is obedient and diligent in the way of his pleasure</p>	Absolute obedience to the Imam	Shiites must be obedient to their Imam	sh4
		Obedience to the Imam must be unquestionable	sh5
		God's pleasure is in the Imam's satisfaction	sh6
		Efforts to obtain the consent of the Imam	sh7
		Man can take a step towards pleasing the Imam and obeying him by serving and performing his duty during his absence	sh8
<p>وَإِلَى نُصْرَتِهِ وَالْمُدَافَعَةِ عَنْهُ مُكْنَفِينَ To move fast and help to help and defend him</p>	Absolute obedience to the Imam	One must hurry to help the Imam at any time	sh9
		When oppression occurs against the Ahl al-Bayt, one should not hesitate to defend them	sh10
<p>وَإِلَيْكَ وَإِلَى رَسُولِكَ صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَآلِهِ بِذَلِكَ مُتَقَرِّبِينَ For this reason, we should seek closeness to ourselves or to the Messenger of God</p>	Celebrating the friends of Ahlul Bayt	Proximity to God and the Prophet is the result of obedience to the Imam and his help	sh11
		The importance of blessings on the friends of Ahl al-Bayt and expressing their position	sh12
		The position of the Ahl al-Bayt is so high that it makes their friends confess	sh13
		The friends of Ahl al-Bayt are responsible for propagating the position of Ahl al-Bayt	sh14

As mentioned, one of the important categories raised in the prayer of Arafa is the category of "Shiite studies", which means that Imam Sajjad has outlined the duties of Shiites and the way of life that they should observe. Due to the appropriateness of this discussion with the topic of Islamic lifestyle, therefore, with a qualitative analysis of this category, we have tried to explain the pattern of Islamic lifestyle based on what Imam Sajjad has stated in the prayer of Arafa.

### **17. Analysis of the qualitative content of the prayer of Arafa Imam Sajjad**

As stated in the first step of quantitative content analysis, one of the important categories in the prayer of Arafa Imam Sajjad is the category of "duties of Shiites", which itself includes 7 main topics and 36 sub-topics. In the second step, in order to analyze the qualitative content, sub-themes are examined and an attempt is made to provide a complete and comprehensive classification of them in order to finally extract the Islamic lifestyle pattern. Researchers' studies show that the collection of these sub-themes can be classified into two important categories: "individual duties" and "social duties". Explain in the prayer of Arafa.

#### **17-1. Individual duties of human beings in Islamic lifestyle**

Zayn al-'Abidin in some passages of her prayer of 'Arafah have expressed individual duties for her Shiites, the content of which shows that she sought to explain the do's and don'ts of human life during the period of absence. The most important of these tasks are:

##### **17-1-1. Belief in the existence of an Imam and a leader for the Islamic society**

One of the most important individual duties of the Shiites, which Imam Sajjad emphasizes a lot, is the need to "acknowledge the status of the Ahl al-Bayt", which Imam Sajjad has stated with the phrase "بِمَقَامِهِمُ الْمُعْتَرِفِينَ". This phrase indicates that the position of the Ahl al-Bayt is so high and lofty that it forces their friends to confess (Sh10). On the other hand, the friends of the Ahl al-Bayt,

with the knowledge that they have of their position, have the duty of communicating this important matter to others (Sh11). It should be noted that the meaning of position here is the position of caliphate, presidency, honor and virtue that God Almighty has granted infallibility and purity to the Ahl al-Bayt and has given them superiority over other creatures (Kabir Madani Shirazi, 1409, C 6, p 412). Therefore, it is necessary for every Shiite individual in the first step of their orbital province to acknowledge and acknowledge the position of guardianship and legitimacy of the Ahl al-Bayt and to express their grace, greatness, dignity and status in their speeches (Zumordian, 1992, P. 579). Obviously, this action will be a prelude to the manifestation of the status of the Ahl al-Bayt in the behavior of individuals and then its manifestation in society.

##### **17-1-2. Thanksgiving is a blessing in disguise**

All Muslims and believers in God need to be thankful for all the blessings of God Almighty, as the Holy Qur'an explicitly states: 'يَا أَيُّهَا الَّذِينَ آمَنُوا ۚ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ' (Al-Baqarah: 172 and also see: Nahl: 114). In the meantime, Imam Sajjad in the prayer of Arafa has stated another special duty for each Shiite as a special believer, and that is to give thanks for the blessing of the presence of the Imam in society (Sh1, Sh2). Imam Sajjad with the phrase 'اللَّهُمَّ فَأَوْزِعْ لَوْلِيكَ شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّهِ، وَ أَوْزِعْنَا مِثْلَهُ فِيهِ' "God has distributed it to your parents, thank you, we have bestowed blessings on him, and of course, the Imam wants you to do what he wants to do." They ask God Almighty to grant the success of such thanksgiving to all (Sh3). It is obvious that the existence of the Imam for human society is the same as the existence of oxygen for human beings. A society that does not have an Imam or a leader is shaken and destroyed in the face of the onslaught of enemies. If the value of the existence of the Imam is not known, it will be taken from the Shiites, like a blessing that is lost due to ingratitude. Because of this ingratitude, God Almighty deprives the society of the grace of

the Imam, and eventually, the people will live in darkness and gloom.

### 17-1-3. Absolute obedience to the Imam and the leader

Another individual duty of Shiites in the words of Imam Sajjad is absolute obedience to the Infallible Imam because this key theme has been repeated several times in his words. For example, Imam Sajjad says in a part of the prayer: 'وَاجْعَلْنَا لَهُ سَامِعِينَ مُطِيعِينَ وَفِي رِضَاةٍ سَاعِينَ' (Sh2). Shiites should also strive for the satisfaction of their Imam (Sh4), if they seek the pleasure and satisfaction of their God, they should satisfy their Imam (Sh3) and by serving and performing their duty during the absence of a step to pleasure and Obey their Imam (Sh5).

Also, in another part, the Holy Prophet with the words "الْمُسْلِمِينَ لِأَمْرِهِمْ" and "الْمُؤْتَمِنِينَ بِإِمَامَتِهِمْ" says that the friends of the Ahl al-Bayt follow them at all times (Sh15) and submission (A16) and submission. Their commands do not bring why (Sh17). It should be noted that submission to the command means accepting the command without denying the heart and tongue. That is, submitting to the command both externally and internally. For this reason, some religious scholars, such as the scholar Tusi, believe that submission is the above level of satisfaction (Majlesi, 1404, vol. 4, p. 280); Because whoever consents to what is willed by the Ahl al-Bayt is satisfied even if he opposes it within himself, but the person who submits to the matter is free from this characteristic and his whole being is attached to the Ahl al-Bayt. Is. Therefore, one of the principles of Shari'a is to submit to something that is issued from the Imam, even if its wisdom is not clear to the people; because there are secrets and interests that are clear and obvious to God and firm in science, but hidden from people. Therefore, the obligors are obliged to obey their orders and have no right to deny and object (Kabir Madani Shirazi, 1409, vol. 6, p. 413).

Elsewhere in the prayer, the Prophet re-emphasizes the issue of absolute obedience to the Infallible Imam and even says that it is the duty

of the Shiites to use all their efforts in obeying the Imam: They should try very hard to follow the orders of the Imams (Sh18). It is quite clear that these words of Imam Sajjad originate from the ruling spirit of the verses of the Holy Quran, including the following verse, which says that the satisfaction of God Almighty depends on the consent of the Prophet and the first commandment and obedience to his commands: 'وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ' (Al-Hashr: 59); Take whatever the Prophet gave you, and avoid whatever he forbade you, and fear God, for God is severe in retribution.

### 17-1-4. Helping the Imam and defending the oppressed

Another duty that has been stated for the Shiites in the words of Imam Sajjad is to help and support the Imam and to defend him very seriously and stubbornly, in a hasty manner (Sh6) as he says: 'وَإِلَى نَصْرَتِهِ وَالدَّفَاعَةِ عَنْهُ مُخْلِصِينَ' (R40), that is, if the Imam of the Age asks for help, do not hesitate and immediately reach out to the Imam and help him by following his instructions, and when there is an injustice against the Ahl al-Bayt, he should sincerely defend them. Rush to their aid (Sh7).

It is obvious that victory and help and defense of the Imam means defending the religion of God, the benefit of which ultimately goes back to man himself and causes him to enjoy divine mercy. The Almighty God says in the Holy Qur'an: 'إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ' If you help God, He will help you and keep your steps in the path of truth. It is also stated in many pilgrimages of the Infallibles that: "I love you, I do not love God, and I hate you, I hate God" (Ibn Babawiyah, 1413 AH, p. 609) whoever is at enmity with you has made God an enemy.

According to these verses and phrases, it is said that one of the most important duties of Shiites is to gain the satisfaction of the Imam of his time by carrying out his orders as much as possible. Imam Sajjad in phrases Other prayers reiterate that it is the duty of the people to help and support the Imam of their time so that they do not fail to obey



his command; Because the Imam will not have power until the people are obedient and ready to help him. Hence, the involvement of the people and their vote is very effective in the formation of the government. In the issue of Velayat-e-Faqih, as long as there is no obedience and obedience of the people, there is no power to implement Islamic rules (Mamdouhi, 1388, vol. 4, p. 117).

#### 17-1-5. Approach to God through the Imam

Imam Sajjad mentions one of the individual duties of the Shiites to get closer to God and the Prophet through the Ahl al-Bayt and says: 'وَإِلَيْكَ وَ إِلَى رَسُولِكَ صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَ إِلَهُ بِذَلِكَ مُتَقَرِّبِينَ' From this it is understood that another duty of the Shiites is to mediate the pure Imams to get closer to God Almighty (Sh8). Also, in another phrase, the Imam says that the Shiites should adhere to the guardianship of the Ahl al-Bayt and follow the path of their religiosity, relying on their guardianship and love: 'الْمُسْتَمْسِكِينَ بِغُرُوتِهِمْ،' 'الْمُسْتَمْسِكِينَ بِوَلَايَتِهِمْ'. The word "mutasmak" and "metmask" both mean to be hanged (Ibn Manzur, 1414, vol. 10, p. 488; Johari, 1997, vol. 4, p. 1608) and the meaning of "Orweh" here is the guidance that comes from the Ahl al-Bayt (Kabir Madani Shirazi, 1409, vol. 6, p. 413). Therefore, the meaning of adhering to the Ahl al-Bayt means that one should only cling to their rope and by mediating them, follow the path of religiosity in such a way that people address their problems and doubts by referring to the Ahl al-Bayt (Sh14) and consider their only means of salvation as the guardianship of the Ahl al-Bayt (Sh15).

Obviously, a person who wants a heartfelt relationship with his Imam does not neglect the memory and name of his beloved and is constantly in his thoughts and thoughts. The believer is not empty in any of the situations and at any time, from any time and any place, from the memory of his Imam and waiting for his blessed arrival. Hence, in the interpretation of the verse: 'يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا' 'اللَّهُ لَعَنَكُمْ تَفْلِحُونَ' Collectively, wait for the repulsion

of the enemy and have a stable relationship with your Imam" (Ayashi, 2001, vol. 1, p. 212).

#### 17-1-6. Following the manners of Ahl al-Bayt

Another duty stated for the Shiites in the prayer of Arafa is to emphasize full adherence to the path of the Imams. Imam Sajjad expresses this concept with the phrase 'الْمُتَّبِعِينَ مِنْهُمْ' "the followers follow their way" which means that Shiites and friends of Ahl al-Bayt should choose the path in their lives that their Imam has chosen (Sh12) and follow it. Complete the path of Ahl al-Bayt to lead their lives. The word "manhaj" means a tradition that a person chooses during his life and acts according to the intellectual logic. Therefore, the meaning of the phrase "those who follow their ways" here is to follow the tradition left by the Ahl al-Bayt (Kabir Madani Shirazi, 1409, vol. 6, p. 412). In the commentary of Gharaib Al-Quran, the following verse is also quoted: 'وَلِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا'.

Also, Imam Sajjad in another place of his honorable prayer by uttering the phrase "الْمُتَّقِينَ" using the word "افتقاء" which means to follow and follow (Ragheb Isfahani, 1412, p. 680) Friends of the Ahl al-Bayt have been ordered to follow the remaining traditions of the Imams (Sh13). A similar phrase has been mentioned in a narration of the Messenger of God in expressing the signs of the Shiites, who have said: Indeed, 'إِنَّمَا شِيعَتُنَا مَنْ شَبَّعَنَا وَاتَّبَعَ آثارَنَا وَ أَقْتَدَى بِأَعْمَالِنَا' only our Shiites are the ones who follow us and take their step instead of our step and follow our works and ethics and follow our deeds, so following the works of Ahl al-Bayt here is the same as following It is their path and manners (Majleisi, 1403, vol. 8, p. 353).

#### 17-2. Human social duties in Islamic lifestyle

The social duties of the Shiites refer to those duties that refer to the relationship of human beings with the Imam and his leader, the relationship of human beings with others in society, and especially the relationship with other lovers of the Ahl al-Bayt. Hazrat Zayn al-Abidin

in his prayer of Arafa, while praying to God and praising him, has expressed a set of duties for the Shiites and has warned them that the most important of these duties in the words of Imam Sajjad are: From:

#### 17-2-1. Waiting for the rule of Ahl al-Bayt

The most important task mentioned in this prayer is the expectation that the Shiites have for the formation of an Islamic state (Sh20). This theme is taken from the phrase 'الْمُنْتَظَرِينَ أَيَّامَهُمُ، الْمَادِينَ' 'إِلَيْهِمْ أَعْيُنُهُمْ' "Those who look at their days, the ones who look at them, their eyes". In this phrase, "their days" means the kingdom, the state and the emergence of the Caliphate of the Ahl al-Bayt and refers to the days of the emergence of Hazrat Mahdi (Kabir Madani Shirazi, 1409, vol. 6, p. 416). Orgy of Imam Sajjad narrates the story as saying that he is the Messenger of Allah that says, 'لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ، لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَلِيَّ رَجُلٌ مِنْ عَشْرَتِي، إِسْمُهُ إِسْمِي، يَمَلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا' (Ayashi, 1416, vol. 3, p. 276); If there is only one day left in the life of the world, God Almighty will prolong that day so much that a man from my family, whose name is my name, will appear and fill the earth while it is full of oppression. It will be filled with justice and installments.

In another hadith, the Holy Prophet considers waiting for the ejaculation to be the highest deeds and acts of worship and says: 'أَفْضَلُ أَعْمَالِ أُمَّتِي' 'إِنْتَظَارُ الْفَرَجِ مِنَ اللَّهِ عَزَّ وَ جَلَّ' Waiting for the opening [and opening] from the Almighty God is the highest deed of my ummah (Majlesi, 1403, vol. 52, p. 128). Of course, the expectation that the Shiites kill is not a futile expectation, but it is accompanied by prayer and providing an unceasing situation and effort, and it does not bring negligence and entertainment to the world (Sh19, Sh21).

In some other narrations, praying for the vulva is considered a means of salvation from destruction. For example, Imam Hassan Askari says: "By God, my son Mahdi is an occultation in which no one will be saved from destruction, except the one whom God (Almighty) keeps firm in believing in

his Imamate and Provide him in prayer to hasten the success of Tawfiq" (Ibn Babavieh, 2016, vol. 2, p. 384). In another hadith, Imam Sadegh has been quoted as saying: 'مَنْ مَاتَ مِنْكُمْ عَلَى هَذَا الْأَمْرِ' 'مُنْتَظِرًا لَهُ، كَانَ كَمَنْ كَانَ فِي فُسْطَاطِ الْقَائِمِ' Any of you who believes in the love of the Ahl al-Bayt of Infallibility and waits for the reappearance of Hazrat Mahdi is like the one who lived in the tent of Hazrat Mahdi (Barghi, 1371 AH, vol. 1, p. 173). Imam Sadegh also quoted the Commander of the Faithful as saying: 'الْمُنْتَظِرُ لِأَمْرِنَا كَالْمُتَشَحِّطِ' 'بِدَمِهِ فِي سَبِيلِ اللَّهِ' Whoever waits for the ejaculation is like one who sheds his blood in the way of God (Ibn Shuba Harrani, 1404, p. 115).

#### 17-2-2. Celebrating the friends of Ahl al-Bayt

Greetings from the Shiites to other lovers and Shiites of the Ahl al-Bayt is another duty that is mentioned in the prayer of Arafa of Imam Sajjad. Shiite imam in the prayer says that one of the tasks that lovers of Ahl al-Bayt to pray and ask them if they: 'اللَّهُمَّ وَ صَلِّ عَلَى أَوْلِيَائِهِمُ الصَّلَوَاتِ وَ الْمُبَارَكَاتِ الرَّائِحَاتِ الْغَابِيَاتِ الرَّائِحَاتِ وَ سَلِّمْ عَلَيْهِمُ' 'و عَلَى أَرْوَاحِهِمْ'. In this phrase, glorifying and seeking good along with peace and blessings means that man, in addition to himself, seeks good for others and asks God to include his increasing greetings in their condition, and of course the same blessings that are sent to them show the status. And has a high rank among the friends of Ahl al-Bayt among other people of the world (Sh9, Sh22, Sh23); Because they have used the illuminating difficulties of the Ahl al-Bayt in scientific and practical adaptation and are waiting for the appearance of the savior of the world, and that is why Imam Sajjad provided them with a blessed and increasing revelation. He asked God Almighty for morning and evening. In this phrase, the meaning of blessings is to prove the divine goodness in something, so the blessings of blessings are to flow and prove the divine goodness (Kabir Madani Shirazi, 1409, vol. 6, p. 419).

It should also be noted that these greetings and blessings, in addition to the health of the material

body of the lovers, also includes the health of their souls and minds (Sh24), of course, it can be understood in another way that the good prayer in this phrase includes the lovers of the Ahl al-Bayt. It was from the living and the dead (Sh25).

In this regard Imam Reza from his father Imam Kazim that Imam Sadiq to one of his companions, wrote: "If you want the card to end well and you to receive the soul while you are in the best of deeds, then glorify God's right not to spend His blessings in His disobedience and not to be proud of yourself by God's grace and patience, and you have found everyone from He remembers us or claims our friendliness and friendship, respect and honor us" (Majlesi, 1403, vol. 70, p. 351).

This phrase indicates that the best people in Paradise are the friends of the Ahl al-Bayt (Sh32), so let us pray that we will be with the friends of the Ahl al-Bayt in Paradise (Sh33), as the Imam said this prayer. For the Shiites, they said: 'وَاجْعَلْنَا مَعَهُمْ فِي دَارِ السَّلَامِ' "And make them together in the land of peace." Perhaps it can be said that the reason why heaven has been interpreted as Dar al-Salam is that its people are safe from any calamity, disgust and affliction, or because it is called Dar al-Salam when the divine angels greet them. Some have also said that because their word is in heaven all over peace, that is, there is no abrogation or swearing in it. As it is stated in the Qur'an: 'لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا' "They do not listen to it, it is null and void" (Al-Waqi'eh: 25).

### 17-2-3. Reforming the material and spiritual affairs of society

From the point of view of Imam Sajjad, Shiites have a duty to pay attention to the living conditions and lives of other friends of the Ahl al-Bayt and to reform their life affairs, Ahl al-Bayt is not obtained (Sh30). The importance of the existence of piety in the actions and deeds of the friends of the Ahl al-Bayt in this part of the prayer is well known because the Imam continues: Since piety literally means abstinence, protection and extreme care (Ibn Manzur, 1414, vol. 15, p. 402), so the phrase "keeping the soul from sin" means

that God puts their words and actions in such a way that the success of avoidance. They have sins and transgressions (Kabir Madani Shirazi, 1409, vol. 6, p. 420). Therefore, the affairs of life should be based on piety, it should become a principle for human beings, and this should have a flow and influence in the lives of every Shiite and lover, so the friends of the Ahl al-Bayt are pious (Sh27) and this is the duty of all. It is the Shiites who strive to reform the material and spiritual affairs of the friends of the Ahl al-Bayt and in addition to solving worldly problems, they also pay attention to their spiritual and spiritual issues and seek to promote each other's piety (Sh28).

### 17-2-4. Improving social relationships with other human beings

Another important social duty of Shiites from the point of view of Imam Sajjad is to ask for forgiveness and mercy for the friends of Ahl al-Bayt because the prayers, repentance and asking for mercy of the friends of Ahl al-Bayt should be accepted by God: 'وَتُوبَ عَلَيْهِمْ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ،' 'وَ خَيْرُ الْغَافِرِينَ' You are the Repentant, the Merciful, and the Good of the Forgiving "; Because although they are sinners, they are lovers of the Ahl al-Bayt and this friendship and love causes divine forgiveness (Sh31). It should be noted that the meaning of God's benevolence in this phrase is that God's forgiveness by covering and covering, turning evil into good and deserving the servant to leave the eagle and rebuke (Kabir Madani Shirazi, 1409, vol. 6, p. 421).

## 18. Conclusion

In the end, as the results and findings of the research conducted in relation to the prayer of Arafah Imam Sajjad with the method of qualitative content analysis and with a thematic approach, it should be said that:

1. The prayer of Arafah in the Sahifa of Sajjadiyya has a high authenticity and authenticity and has been narrated in various hadith and rejali sources by a series of authentic documents. The set of teachings and concepts quoted in this prayer refer to various topics, one of the most important of

which is the issue of the duties of the Shiites, the analysis of which ultimately explains the pattern of human life in Islamic society.

2. Imam Sajjad in the prayer of Arafa has tried to express a set of the most important individual and social duties of human beings as the do's and don'ts of the Islamic way of life. This shows that in the logic of Islam, individual lifestyle is not separate from social lifestyle and both should be considered together.

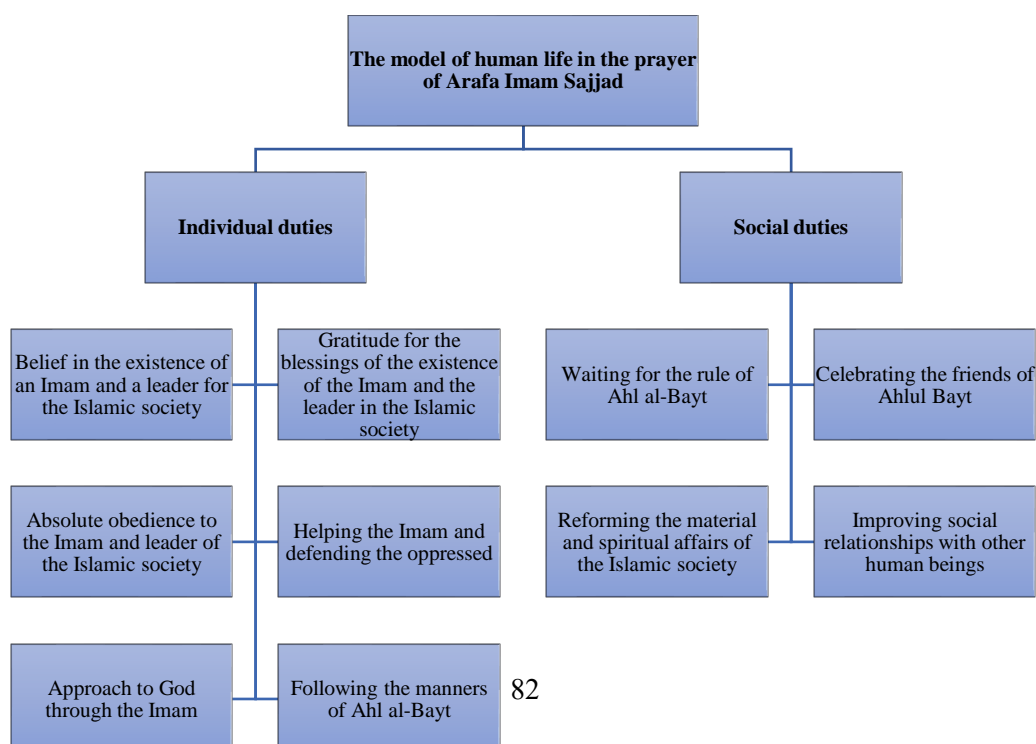
3. Among the most important personal duties expressed for Shiites in the era of the presence or absence of Imam, from the perspective of Imam Sajjad in the prayer of Arafa is: believing in the existence of Imam and leader for the Islamic society, thanking the blessings of Imam and leader in Islamic society, absolute obedience to the Imam and the leader, helping the Imam and defending the oppressed, approaching God through the Imam, following the manners of the Ahl al-Bayt.

4. The most important social duties mentioned for the Shiites in the prayer of Arafa of Imam Sajjad are: waiting for the rule of the Ahl al-Bayt, honoring the friends of the Ahl al-Bayt, reforming

the material and spiritual affairs of the Islamic society and reforming social relations with others. Human beings. Among these, the most important issue emphasized by Imam Sajjad based on measuring their repetition is the issue of waiting for the rule of Ahl al-Bayt, which has been repeated many times in Imam's words.

5. Finally, it should be said that the purpose of Imam Sajjad in expressing these duties to the Shiites was to explain the pattern of lifestyle in both the individual and social spheres for human beings in the age of absence. Certainly, strengthening personal relations among Shiites in the Islamic society will strengthen the society and maintain individual and social health and strengthen other social relations of human beings. Finally, according to what can be deduced from the analysis of the content of the prayer of Arafa Imam Sajjad, it should be said that the model of lifestyle with the approach of explaining individual and social duties of human beings from the perspective of Imam Sajjad in the prayer of Arafa in the form and pattern below given:

**Figure 3. Human lifestyle model based on the prayer of Arafa Imam Sajjad**



## 19. Proposals

Finally, the following topics are suggested for studies proposed to other researchers:

Thematic analysis of Imam Sajjad's Arafa prayer

Discourse analysis of the prayer of Arafa Imam Sajjad

Analyzing the content of Imam Sajjad's fifteen prayers

Discover the pattern of Islamic lifestyle from the collection of prayers of Imam Sajjad

Discovering the pattern of Shiites' duties based on the prayers of Imam Sajjad

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