

Aimmatiy



IMAM ALI
AR-RIDHA (PBUH)
IMAM ALI (PBUH)
IMAM MUHAMMAD
AT-TAQI (PBUH)
IMAM HASAN
IMAM MUHAMMAD
AL-MAHDI (PBUH)
IMAM HUSAYN (PBUH)
IMAM ALI
IMAM MUHAMMAD
AL-BAQIR (PBUH)
AS-SADIQ (PBUH)

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TIMELINE OF OUR AIMMA

Date	Event
570 CE 17 th Rabi ul Awwal Aamul Feel	Birth of Prophet Muhammad (pbuh) in Makka, to Amina bint Wahb and Abdullah bin Al-Muttalib.
600 CE 13 th Rajab 20 Aamul Feel	Imam Ali (pbuh) was born to Fatima bint Asad and Abu Talib in the Ka'ba.
615 CE 20 th Jamad ul Aakhir	Birth of Sayyida Fatima (pbuh) Born to Rasulullah (pbuh) and Sayyida Khadija (pbuh) in Makka
620 CE Aamul Huzn	Sayyida Khadija dies Sayyida Khadija (pbuh) died on 10th Ramadhan three days after Abu Talib's demise.
624 CE 1 st Rajab 2 AH	Marriage of Imam Ali (pbuh) and Sayyida Fatima (pbuh)
625 CE 15 th Ramadhan 3 AH	The link between Nabuwwa & Imama established with the birth of Imam Hasan (pbuh) Born to Imam Ali (pbuh) and Sayyida Fatima (pbuh) in Madina.

Date	Event
626 CE 3rd Sha'ban 4 AH	Birth of Imam Husayn (pbuh) The second child of Imam Ali (pbuh) and Sayyida Fatima (pbuh) in Madina
630 CE 23rd Dhulhijja 8 AH	Revelation of Ayatul Tatheer The narration is famously known as Hadith e Kisa , when Aya Tathir 33:33 was revealed in honour of Fatima, her father, her husband and her sons.
631 CE 18th Dhulhijja 10 AH	Revelation of Ayatul Tableegh 5:67 & Ayatul Akmal 5:3 at Ghadeer On his return from Hajj al Wida, at Ghadeer Khum in Johfa, Muhammad (pbuh) declared his successor in response to Allah's revelation of 5:67. On announcing Ali (pbuh) as his successor, the aya 5:3 was revealed; confirm the completion of Allah's revelations in the Qur'an.
632 CE 28th Safar 11 AH	Rasulullah (pbuh) dies He died in the lap of Imam Ali (pbuh). Buried in Madina

Date	Event
632 CE 14th Jamad ul Awwal 11 AH	Sayyida Fatima (pbuh) dies 75 days after her father's demise, Fatima (pbuh) died. Buried in Madina in the dark of night.
658 CE 5th Sha'ban 38AH	Birth of Imam Ali Zaynub Abideen (pbuh) Born to Imam Husayn (Pbuh) & Sayyida Shahrbanu (daughter of Yazdegard III of Persia) in Madina or Kufa. His mother dies 10 days later.
670 CE 7th Safar 50 AH	Shahadat of Imam Hasan (pbuh) Buried in Jannatul Bagee in Madina (47 yrs)
677 CE 1st Rajab 57 AH	Birth of Imam Muhammad Al Baqir (pbuh) Born to Imam Ali Zaynul Abideen (pbuh) and Sayyida Fatima Kubra (daughter of Imam Hasan (pbuh))
680 CE 10th Muharram 61AH	Day of Ashura Martyrdom of Imam Husayn (pbuh), his sons & companions in Karbala (57 yrs)

Date	Event
702 CE 17th Rabi ul Awwal 83 AH	Birth of Imam Ja'fer As Sadiq (pbuh) Born to Imam Muhammad Al Baqir (pbuh) and Sayyida Fatima bin Qasim bin Muhammad bin Abu Bakr (Umm Farwa)
714 CE 25th Muharram 95 AH	Shahadat of Imam Ali Zaynul Abideen (pbuh) Buried in Jannatul Baqee in Madina (57 yrs)
732 CE 7th Dhulhijja 114 AH	Shahadat of Imam Muhammad Al Baqir (pbuh) Buried in Jannatul Baqee in Madina (57 yrs)
746 CE 7th Safar 128 AH	Birth of Imam Musa Al Kadhim (pbuh) Born to Imam Ja'fer As Sadiq (pbuh) and Sayyida Hamida (Berberiyya) titled Al Musaffaat – (the purified one)

Date	Event
<p>765 CE 25th Shawwal 148 AH</p>	<p>Shahadat of Imam Ja'fer As Sadiq (pbuh) Buried in Jannatul Bagee in Madina (63 yrs)</p>
<p>765 CE 11th Dhulqa'da 148 AH</p>	<p>Birth of Imam Ali Ar Ridha (pbuh) Born to Imam Musa Al Kadhim (pbuh) and Sayyida Suttana (also known as Tuktam) titled At Tahira (the purified one).</p>
<p>799 CE 25th Rajab 183 AH</p>	<p>Shahadat of Imam Musa Al Kadhim (pbuh) Buried in a suburb of Baghdad later called Kadhmayn (55 years)</p>
<p>811 CE 10th Rajab 195 AH</p>	<p>Birth of Imam Muhammad At Taqi (pbuh) Born to Imam Ali Ar Ridha (pbuh) and Sayyida Sabika (from the household of Maria Copt)</p>
<p>818 CE 29th Safar 203 AH</p>	<p>Shahadat of Imam Ali Ridha (pbuh) Buried in Mash-had, Iran. (55 years)</p>

Date	Event
<p>827 CE 15th Dhulhijja 212 AH</p>	<p>Birth of Imam Ali An Naqi (pbuh) Born to Imam Muhammad At Taqi (pbuh) and Sayyida Sumana (the Moroccan) also titled As Sayyida</p>
<p>835 CE 29th Dhulqa'da 220 AH</p>	<p>Shahadat of Imam Muhammad At Taqi (pbuh) Buried in Kadhmayn (a suburb of Baghdad) near Imam Musa Al Kadhim (pbuh) (25 years)</p>
<p>846 CE 10th Rabi ul Aakhir 232 AH</p>	<p>Birth of Imam Hasan Al Askery (pbuh) Born to Imam Ali An Naqi (pbuh) and Sayyida Sulail (also known as Hudaitha) titled Al Majida</p>
<p>868 CE 3rd Rajab 254 AH</p>	<p>Shahadat of Imam Ali An Naqi (pbuh) Buried in Samarrah (a suburb of Baghdad, Iraq) (42 years)</p>

Date	Event
<p>869 CE 15th Sha'ban 255 AH</p>	<p>Birth of Imam Muhammad Al Mahdi (pbuh) Born to Imam Hasan Al Askery (pbuh) and Sayyida Narjis (daughter of Yushu son of Ceasar)</p>
<p>874 CE 8th Rabi ul Awwal 260 AH</p>	<p>Shahadat of Imam Hasan Al Askery (pbuh) Buried in Samarrah (a suburb of Baghdad, Iraq) (28 years) Start of GHAYBATUS SUGHRA This is when Imam went into the minor concealment and appointed representatives (Naibs, Safirs.....). Imam responded to requests through them by word or signed notes known as "tawqi". His handwriting was well known There were 4 representatives: 1.Uthman bin Saeed (260-262AH) 2.Muhammad bin Uthman (262-305AH) 3.Husayn bin Rawh (305-326AH) 4.Ali bin Muhammad Samry (326-329AH)</p>

Date	Event
<p>941 CE 329AH</p>	<p>GHAYBATUL KUBRA</p> <p>During ghaibatul Kubra Imam continues to guide his follower. Numerous letters have been written by him to quote a few - Ishaq bin Yaqub, Sheikh Mufid etc...</p> <p>It is reported from Imam Ja'fer As-Sadiq (pbuh) that 30 people all over the world meet with him regularly. They are not necessarily mujtahideen but can be ordinary mu'mineen. Imam is known to meet a believer on 3 occasions:</p> <ol style="list-style-type: none"> 1. At the time of trouble. 2. He is present at every Hajj. 3. He attend the funeral of every believer who has no religious obligations pending on him/her e.g. Khums, Salaa, Fasting

IMAM ALI (pbuh)

Name :Ali

Title :Murtadha, Ameerul Mu'muneen.

Kuniyya:Abul Hasan

Father :Abu Talib (Imran)

Mother : Sayyida Fatima binte Asad

Birth :13th Rajab -23yrs before Hijra on Makka

Death :21st Ramadhan 40 AH at the age of 63

Buried in Najaf, Iraq

On the 13th of Rajab 30 Aamul Feel (Year of the Elephant), Fatima binte Asad went to the Ka'ba to pray for the safe birth of the child she was expecting. She went to the wall opposite the door of the Ka'ba and leaned against it in prayer. Suddenly there was a crack in the wall (which is still there today) letting her in and sealing itself after she had entered. News about the event spread throughout Makka and the keys to the Ka'ba were brought to try and open the doors of the Ka'ba. They did not work.

The Prophet (pbuh) was away from Makka at the time but on his return, 3 days later, went to the

Ka'ba. The locks fell open. He took the child from Fatima binte Asad and it was then that Imam Ali (pbuh) opened his eyes for the first time. Imam Ali's (pbuh) mother had called him Hayder and Asad but the Prophet named him Ali (pbuh) saying it was a name from Allah.

This is the only known occasion when a child was born in the Ka'ba ever since its foundation was laid.

Soon after the birth of Imam Ali (pbuh), the Prophet took him to his own home raising him as his own son. The Prophet (pbuh) fed him, washed and dressed him. Imam was later to say:

"I was still a young child when the Prophet took me from my parents. I used to cling to him. Each day a new aspect of his character would shine out and I would accept it and follow it as a command."

In a gathering (Da'watul Dhul 'Ashira) where the Prophet invited his relatives to accept Islam, he said that Imam Ali (pbuh) was his successor.

From then on he helped the Prophet (pbuh) with his mission

THREE PHASES OF IMAM ALI'S (pbuh) LIFE

1st-phase: Childhood up to the death of the Prophet (pbuh)

2nd-phase: From Prophet's death to his rule.

3rd-phase: Khilafat to martyrdom.

1st-Phase

23 years of struggle for the establishment of an Islamic System.

Imam Ali (pbuh) was the Prophet's right hand man, trusted companion and hero of all the battles whose victories were achieved as a result of Imam Ali's (pbuh) faith and bravery and eagerness for martyrdom.

The most outstanding characteristics of Imam Ali (pbuh) during these days were his courage, bravery & sacrifice, total allegiance to the Prophet (pbuh) and commitment to Islam.

2nd-Phase

25 years to preserve Islamic Unity

Historians have recorded that after the death of the Prophet (pbuh), Abu Sufyan came to Imam Ali (pbuh) saying that the Khilafat was Imam's right and if he so wished Abu Sufyan would fill the

streets of Madina with soldiers. Imam Ali (pbuh) replied that he considered the unity of the 'Umma' more important.

A study of this phase of his life shows how a Muslim has to sacrifice other interests and strive for the unity of the Umma.

3rd-Phase

5 years of struggle to establish Social Justice

In the month of Dhulhijjah 35 AH, the Muslims having got fed up of all the injustices carried out by the previous Khalifas, urged Imam Ali (pbuh) to accept Khalifat and took the oath of allegiance.

Imam devoted the entire period to implement social justice and to uproot the class system that the previous Khalifas had tried to install. He faced stiff opposition and was finally martyred in Ramadhan, 40 AH

MARTYRDOM

"Tomorrow you will look back to my time and my innermost thoughts will be revealed to you. Then you will recognise me after I have left my position

and another has taken mine.
Imam Ali (pbuh)

After the battle of Nahrwaan, some of the remaining enemies, the Kharijites had gone to find safety in Makka.

Who are the Kharijites?

They are those who believed that all believers are of equal standing and none can exercise authority over another. They made their creed with "Laa Hukm Illa Allah" (No judgement but Allah's alone). They believed there should be no leader (Imam or Khalifa) and no allegiance should be given to a human being.

They were formed after the battle of Siffeen where they blamed Imam Ali (pbuh) for succumbing to human judgement and giving the enemy (Muawiya) a chance to recover. Imam Ali (pbuh) pointed out to them that the sin lay with them for it was they who refused to continue fighting against Muawiya when they saw the Qur'an on spears and he had no choice but to call back Malike Ashtar who was on the verge of gaining complete victory. Furthermore it was

they, who had compelled Imam to accept an arbitrator. To this they admitted guilt and said they had repented and he should do the same. Imam said that he had committed no sin on his part.

The Kharijites who had fled to Makka, wanted to avenge their dead who had fallen at Nahrwaan and planned to assassinate Imam Ali (pbuh), Muawiya and Amr bin A'as.

The boldest three from them volunteered:-

1. Abdur Rahman bin Muljim, to kill Imam Ali (pbuh)
2. Burk bin Abdullah, to kill Muawiya.
3. Amr bin Bakr, to kill Amr bin A'as.

They chose Friday the 19th of Ramadhan 40 AH for their killings, swearing that they would accomplish their mission or perish.

Burk bin Abdullah, on reaching Damascus on the appointed day managed to stab Muawiya but his sword slipped and Muawiya was only injured. Burk was caught, tortured and killed.

Amr bin Bakr in Egypt went to kill Amr bin A'as but on that day Amr did not come to the Mosque and

had sent his deputy to lead the prayers. The deputy was killed and so was Amr bin Bakr.

Abdur Rahman bin Muljim arrived in Kufa as planned. Here, he fell in love with a woman called Qutuam who hated Imam Ali (pbuh) (Her father and brother had been killed by Imam). She was very beautiful and agreed to marry Abdur

Rahmaan on 3 conditions:-

1. 3000 Dirhams
2. A male & female slave
3. The head of Imam Ali (pbuh)

Although Abdur Rahman had come to Kufa to kill Imam Ali (pbuh) this boosted his determination. Qutuam, to help him asked two men from her tribe to assist Abdur Rahman.

Imam was in the first rakaat of Salatul Fajr when he was arising from sajda he was struck on the head with the poisoned sword by ibn Muljim, which caused a deep wound. In the confusion ibn Muljim started running. Imam finished his second Sujud and requested Imam Hasan (pbuh) to complete the prayers. He uttered the words

"Fuztu Birabbil Ka'ba" (I have been successful with the lord of the Ka'ba).

The murderer was caught and brought before Imam Ali (pbuh). When Imam saw the ropes that ibn Muljim was tied in, he ordered them to be loosened and told the Muslims to treat him humanely. Ibn Muljim, on hearing this, started crying and Imam told him "It is too late to repent now. Was I a bad Imam or an unjust ruler?"

He ordered that ibn Muljim should not be tortured.

He was carried to his house and when he saw the bright day he said:

"O day! You can bear testimony to the fact that during the lifetime of Ali you never once dawned and found me sleeping".

He died two days later from his wounds on the 21st Ramadhan 40 AH

He was buried in Najaf by Imam Hasan (pbuh) and Imam Husayn (pbuh)

THE FAMILY OF IMAM ALI (pbuh)

Two years after the Hijra, Sayyida Fatima Zahra (pbuh) was married to Imam Ali (pbuh). They had four children:

1. Hasan
2. Husayn
3. Zaynab the elder, and
4. Zaynab the younger, also known as Umm Kulthoom.

Their 5th child Muhsin died in his mother's womb. Rasulullah (pbuh) died in 11 AH and Sayyida Fatima six months later.

After the passing away of Sayyida Fatima (pbuh), Imam Ali (pbuh) married Khawla d/o J'afar bin Qays al-Hanafi. From this union was born a son known to us as Muhammad al-Hanafiyya (the term Hanafiyya points to his mother's original tribe).

He then married Umm Habiba d/o Rabia. Two children were born from this union, a son named Umar and a daughter named Ruqaiyya.

Some years later, Imam Ali talked to his elder brother, 'Aqeel, and said: "Brother! I want to marry in a family who are known for their bravery and piousness." Aqeel was an expert in genealogy and suggested Fatima d/o Hizam bin Khalid bin Daarim. Four sons were born from this union: (i) Abbas (ii) J'afar (iii) Uthman (iv) Abd Allah. Their mother came to be known in Arabia as Ummul Baneen (or, the mother of sons, actually meaning - the mother of such glorious sons). All four fought bravely alongside Imam Husayn in Karbala.

Imam Ali also married a woman named Layla d/o Ma'sood al-Daarimi. From this union two sons were born. They were: Muhammad the younger, also known as Abu Bakr, and, (ii) Ubayd Allah. Both these brothers were martyred in Karbala alongside Imam Husayn.

He also married Asma d/o Umays al-Khath'ami, who bore him a son named Yahya. She was the widow of his brother Ja'fer (Tayyar) who had married Abu Bakr. When Abu Bakr died, Imam married her and raised the two children

Muhammad bin Abu Bakr and Umm Kulthum bint Abu Bakr as his own.

He also married Umm Sa'eed d/o 'Urwa bin Mas'ood Thaqafee, who bore him two daughters named Umm al-Hasan and Ramla.

We also find reports about eleven other daughters of Imam Ali from different mothers.

These daughters' names are listed below:

1. Nafeesa
2. Zaynab the youngest
3. Ruqaiyya the younger
4. Umm Hani
5. Umm al-Kiram
6. Jumaana (Umm Ja'far)
7. Umaana
8. Salama
9. Maymoona
10. Khadeeja
11. Fatima.

Some other biographers have listed another daughter and another son.

IMAM HASAN (pbuh)

Name : Hasan (Shabbar)

Parents : Imam Ali (pbuh) &
Sayyida Fatima (pbuh)

Kuniyya : Abu Muhammad

Title : Al-Mujtaba (The Chosen One)

Birth : 15th Ramadhan 3 AH in Madina

Death : 7th Safar 50 AH at the age of 47
years buried in Jannatul Baqee.

He was born on Tuesday the 15th of Ramadhan 3 AH. He was named by the Prophet (pbuh) (The name came from Allah through Jibrail as Hasan).

The Prophet said to Imam Ali (pbuh):

"O Ali! You are to me as Harun was to Musa. Prophet Harun had two sons called Shabbar and Shabbir". Shabbar translated in Arabic is Hasan.

He was the first grandson of the Prophet (pbuh), and on the news of the birth, the Prophet smiled showing all his teeth (One of the rare occasions of intense happiness for him).

On the 7th day 'Akika' was performed and it was the first 'Akika' in Islam. The Prophet arranged for a feast for the people of Madina.

He was born in a year when the battles of Islam were taking place and therefore opened his eyes in an environment of 'Jihad'.

It was a traumatic childhood in which he saw the injustice done to his parents. (The door fell on Sayyida Fatima (pbuh) leading to the death of Muhsin (pbuh); The taking away of Fadak and the dragging of Imam Ali (pbuh) through the streets of Madina with a noose around his neck). It was all done to incite Imam Ali (pbuh) to unsheathe his sword and therefore give an excuse for the Caliphs to kill him.

Imam Hasan (pbuh) and Imam Husayn (pbuh) had an age difference of only 1yr and they grew up side by side with the same principles and goals.

Imam Hasan (pbuh) in his youth saw a constant attempt to remove the 'rights' of his father. Those who knew Imam Ali (pbuh) were sent away to Rome, Palestine and Iran to fight wars. There was a continuous effort to make sure that no one in Madina knew of Imam Ali's bravery and his rights.

Heroes were created like Khalid bin Walid to cloud the heroism of Imam Ali (pbuh). In the battle of Yamama, 17 of those present in Badr, amongst whom were also those who had memorised the whole Qur'an (Hafizhe Qur'an), were killed.

When Imam Ali (pbuh) assumed Khilafat in 34 AH, the battles of Jamal, Siffeen and Nahrwan were fought. Imam Hasan (pbuh) was the flag bearer in all these battles and played an important part in the victories.

For example: Before the battle of Siffeen the people of Basra were against Imam Ali (pbuh). Imam Ali (pbuh) sent Imam Hasan (pbuh) to Basra and within a few days a great proportion fought on Imam Ali's side - On the way back Imam Ali (pbuh) wrote a letter to Imam Hasan (pbuh) and his life is a reflection of the admonition given to him by his father. (Refer to Letter No. 31- Nahjul Balagha).

On the 21st of Ramadhan 40 AH, Imam Ali (pbuh) was martyred. Imam Hasan (pbuh) and Imam Husayn (pbuh) buried him and straight after went to Masjid e Kufa before they went home. Here Imam Hasan (pbuh) gave his first sermon after his father's death. Abdullah bin Abbas stood up and

paid allegiance after which all those present rushed to him and paid allegiance.

However, when Imam asked them to perform Jihad, they left his company and preferred Muawiya's promise of wealth. They wrote to Muawiya by the sackful telling him that Imam was asking them to fight him and if Muawiya wanted they would surrender Imam to him. Muawiya sent all the letters to Imam to see (4 - 5 Camel loads).

Muawiya was also preparing an army and with 60,000 men he set out towards Iraq. Imam was compelled to prepare for war but those joining his army were few and those who did, succumbed to Muawiya's bribes. On 21st Ramadhan 40,000 had pledged allegiance but 4 months later there were only 10 -12 people left.

Muawiya declared independence. Imam seeing the 'colour' of his so-called supporters, gave a sermon telling them that those who had changed sides to go to Muawiya would regret it and their supplications to Allah would never be accepted. Muawiya initiated a treaty but Imam stipulated the conditions.

There was no question of compromise of Khilafat or Imamat as these were ordained by Allah.

Peace Treaty

This is a treaty between Muawiya - son of Abu Sufyan and Hasan - son of Ali (pbuh) that:

1. Muawiya should deal according to the Qur'an and Sunnah of the Holy Prophet.
 2. All Muslims in the Muslim empire - Syria, Iraq, Hejaz, Yemen and Egypt - will live in peace and enjoy amnesty against persecution.
 3. He shall appoint none as his successor.
 4. The friends, companions and followers of Imam Ali (pbuh) and all their families shall be protected against all fear and allowed to live in peace.
 5. Muawiya should not in any way harass, harm, threaten or plot (secretly or otherwise) against Imam Hasan (pbuh) and Imam Husayn (pbuh)
 6. Muawiya would not send 'Lanat' (curses) to Imam Ali (pbuh) in qunoot, Jumua prayers....etc..
- Muawiya accepted all the conditions except the sixth one. When Imam Hasan (pbuh) saw his stubbornness he dictated that at least 'Lanat' (curses) should not be uttered in the presence of Imam Hasan (pbuh) and Imam Husayn (pbuh).

Muawiya gave his oath to Imam Hasan (pbuh) that he would abide by all the conditions but on his return to Shaam he declared "I do not have to abide by any of these. I will do what I want".

Advantages of Peace Treaty

Imam Hasan (pbuh) gained time through the treaty to do *tableegh*. The environment of hatred against Imam Ali (pbuh) created by Muawiya was changed by Imam Hasan (pbuh). In the 10 years of 'peace' he undid what Muawiya and his predecessors had done in 50 years of inciting people from childhood against Imam Ali (pbuh), (e.g. School meals were served only if preceded with *la'nat* on Ali (pbuh) and his family). This was proved when the captives of Karbala were taken through the towns of Kufa and Shaam. People refused to open doors to the soldiers, even refusing to give them food and drink and in some cases even fought the soldiers.

Imam Hasan (pbuh) used the time to prepare companions to fight with Imam Husayn (pbuh). The supporters of Imam Husayn (pbuh) were a result of the efforts of Imam Hasan (pbuh). He

created a '*jama'a*' of people which was only available to Imam Husayn (pbuh) (even the 12th Imam is waiting for such helpers).

The treaty also proved the 'KUFUR' of Muawiya. He cursed Imam Ali (pbuh) and his family even though the Prophet had said "*He who curses Ali (pbuh) has cursed me. He who has cursed me has professed kufr*".

Muawiya therefore professed his kufr openly.

Ahlu Sunna wal Jama'a

A whole group of those who were neutral joined Muawiya on 25th Rabi ul Awwal 41 AH. Muawiya called the year '*Sanatul Jama'a*'. All those who paid allegiance to Muawiya were called '*Ahlu Sunnah Wal Jama'a*'.

In the following 9 years Muawiya tried to poison Imam several times eventually succeeding the 9th time when he sent poison to Imam's wife Jo'da. She was promised money and Muawiya's son's hand in marriage.

Jo'da put the poison in Imam's water at night. He died 3-4 days later on the 7th Safar 50 AH.

Imam Hasan's wish was to be buried near the Prophet. At the burial those present were Imam Husayn (pbuh), Abdullah bin Abbas, Abdullah bin Ja'fer and Muhammad-e-Hanafiya. As the procession went to the Prophet's Mosque, Marwan bin Hakim informed Ayesha who came riding on a mule to protest against the burial of Imam in the Prophet's Mosque. Abdullah bin Abbas told her *"You who have come on a mule and a camel (battle of Jamal), next is to be an elephant, yours is 1/9th of 1/8th*. How can you claim all?"*

She refused the burial to take place and arrows were fired at the coffin. Imam Husayn took the body back home, removed the arrows and gave ghusl and kafan again. Imam Hasan (pbuh) was then buried in Jannatul Bagee near his paternal grandmother Fatima binte Asad.

* A woman inherits 1/8th from the 2/3rds of her husbands' net estate. Ayesha was one of nine wives. Therefore she inherited 1/9th of 1/8th.

IMAM HUSAYN (pbuh)

Titles : Ash-Shaheed, Syyedush Shuhada
(chief of martyrs)

Birth : 3rd Sha'ban 4 AH in Madina

Father : Imam Ali (pbuh)

Mother : Sayyida Fatima (pbuh)

Martyrdom : 'Ashura Day (10th Muharram) 61
AH in Karbala at the age of 58 yrs

Imam Husayn (pbuh), the second child of Imam Ali (pbuh) and Sayyida Fatima (pbuh), was born in the year 4 AH. After the martyrdom of his elder brother, Imam Hasan (pbuh), he became his successor.

Imam Husayn (pbuh) was Imam for 10 years, which was mostly during the reign of Muawiya, except the last 6 months which coincided with the reign of Yazid.

Imam lived under the most difficult conditions of persecution. This was due to the fact that, first of all, religious laws and regulations had lost much of their weight and credit. Secondly, Muawiya had made use of every possible means to put aside

the Household of the Prophet and to move them out of the way.

Muawiya also wanted to strengthen the basis of future kingdom of his son, Yazid, who because of his lack of principles and scruples was opposed by a large group of Muslims. In order to quell all opposition, Muawiya had undertaken more severe means until he died in 60 AH and his son Yazid took his place.

Giving the oath of allegiance was an old Arab practice which was carried out in important matters like governorship. Breaking the agreement after the oath of allegiance was considered a crime.

Muawiya during his life time, had asked well-known people to give the oath of allegiance to Yazid, but did not impose this request upon Imam Husayn (pbuh). He particularly told Yazid in his last will that if Imam Husayn (pbuh) refused to give the oath of allegiance; he should take it easy because Muawiya knew the bad consequences of such enforcement.

However Yazid neglected his father's advice, and immediately after taking over power, ordered the

governor of Madina to either take the pledge of allegiance from Imam Husayn (pbuh), or send his head to Damascus.

After the governor of Madina informed this demand to him privately, Imam asked for the matter to be resolved in public in the masjid for it was an important matter for the Umma. By the response received from the governor, Imam knew that this would not be done and in order to avoid bloodshed in Madina, he moved with his family to Makka. This was the beginning of Shaban 60 AH. Imam stayed in Makka for nearly four month.

This news spread throughout the Islamic world. A flood of letters began to arrive, particularly from the city of Kufa in Iraq, inviting the Imam to go there and to set up a government.

Imam remained in Makka until Dhulhijja, when Muslims from all over the world came to perform Hajj. Imam realised that some of the followers of Yazid had entered Makka as Hajjis with the mission to kill him. Imam decided to leave for Iraq before completing the ceremony of Hajj. When asked for the reason for his mysterious departure, Imam said that he would perform this year's Hajj in the

desert of Karbala, offering the sacrifice of not any animals, but himself and his family and friends.

Giving a short talk in the vast crowd of people, he announced that he was setting off for Iraq, and said he would be martyred. He asked people to join him in attaining the goal of offering their lives in the path of Allah

Imam Husayn (pbuh) was determined not to give his allegiance to Yazid and fully knew that he would be killed.

While on the way of Kufa, he received the news that under the pressure and threats of Yazid's men, the people of Kufa did not support his ambassador - Muslim ibn Aqeel. Some of them had joined Yazid's army. The city and its surroundings were under very strict marshal law by countless soldiers of the enemy, who were waiting for Imam. Muslim ibn Aqeel had been martyred.

Approximately 44 miles from Kufa, in a desert called Karbala, Imam and his followers were surrounded by the army of Yazid. The water supply was cut off, whilst the number of Yazid's army increased to 30,000 fully equipped soldiers.

The enemy intended to start the war on the eve of the ninth of Muharram, but Imam asked for a delay till the next morning to be able to do ibada for that night. Some 30 soldiers of the enemy joined Imam, among them was Hurr, who was one of the Generals of the army of Yazid.

On the tenth of Muharram 61AH (680 C.E.) the war began.

That day, they fought from morning till their final breath, and all Imam's companions and relatives were martyred.

When Imam was alone, he saw his six-month-old baby dying from thirst. Imam took the infant - Ali Abdullah Al-Asgher to the enemy asking for some water. The words of Imam has not been finished that the thirst of the baby was quenched by a deadly poisoned arrow from the enemy which pinned the baby's neck to the arm of his father.

Imam went to the battlefield still doing amr bil ma'ruf and reminding them of their status as free human beings if not Muslims. The advice fell on deaf ears and he fought for a long time and was finally martyred. The army of Yazid having killed Imam Husayn (pbuh), cut his head and raised it on a lance.

The army of Yazid then burnt the tents, snatching away the possessions of the women and children including their hijabs. They decapitated the bodies of the martyrs, leaving them on the hot desert sand without burial.

The women and children, and Imam Ali Zaynul Aabideen (pbuh), along with the heads of the martyrs were taken to Kufa and then to Damascus.

The event of Karbala was a major factor in the overthrow of the Umayyad kingdom though its effect was delayed. Amongst its immediate results were the revolts and rebellions combined with bloody wars which continued for twelve years.

IMAM ALI ZAYNUL ABIDEEN (pbuh)

Titles :Zaynul Aabideen, Sajjad, Sayyedus Saajedeen.

Birth :5th Sha'ban 38 AH in Madina or Kufa

Mother:Sayyida Shahrbanu.

Father :Imam Husayn (pbuh)

Death :25th Muharram 95 AH at the age of 57 yrs. Buried in Jannatul Baqee

His mother Sayyida Shahrbanu died within 10 days of giving birth to Imam.

Imam was 22 years old when the tragedy of Karbala took place. He was put in chains and an inwardly spiked collar and taken as prisoner with the women and children. They were paraded in the streets from Karbala to Kufa to Damascus (Shaam)

The tyranny on Imam did not stop him from speaking the truth and his famous sermon in the central masjid of Damascus in front of Yazid is proof of his courage. Yazid had to stop Imam

from saying more by asking the Muezzin to recite the Adhan.

When the people of Damascus heard Imam's sermon there was an uproar which led to Imam's freedom from prison. On being freed the first thing Imam did was to arrange a majlis for Imam Husayn (pbuh)

Before returning to Madina they went to visit the graves of the martyrs of Karbala.

Imam continued to preach the message of his father.

He spread the message of Islam in three ways:

1. Through his worship

His main quality which earned him the title 'Zainul Aabideen & Sajjad' was his sincere worship of Allah. His concentration was such that even when bitten by a snake once during salaah he did not even flinch. Whenever he stood for wudhu his complexion faded and he shook saying: "Do you know in whose presence I am going to stand"

2. Through Sahifa e Sajjadiyya

It is also called Zabur-e-AhlulBayt. It is a book of Duas written by Imam which answers all theological and ethical questions.

3. Through Majlis e Husayn

He kept the message of *Islam* alive by continually reminding people of the values and ideals of Muhammad (pbuh) that his father died for.

Imam was poisoned by Walid bin Abdul Malik.

In his will Imam included a piece of advice given to him by Imam Husayn (pbuh):

"Never oppress anyone, especially those who have none to listen to their cries except Allah."

He is buried in Jannatul Baqee.

IMAM MUHAMMAD AL-BAQIR (pbuh)

Name : Muhammad bin Ali (pbuh)

Title : Baqir, Shakir, Haadi

Kuniyya : Abu Ja'fer

Father : Imam Ali Zaynul Aabideen (pbuh)

Mother : Fatima binte Hasan -2nd Imam (Umme Abdullah)

Birth : 1st Rajab 57 AH (677 C.E.) in Madina

Death : 7th Dhulhijjah 114 AH in Madina at the age of 57 years . Buried in Jannatul Baqee

He is the only Imam who is connected with Imam Ali (pbuh) and Sayyida Fatema Zahra (pbuh) from both sides. His father, Imam Zaynul Aabideen (pbuh) was their grandson and his mother, Fatima their granddaughter.

Imam Muhammad Al-Baqir (pbuh) was present in Karbala on the day of Ashura. He was then a child of 3 years. He too was taken prisoner, with the women and children and his father, to Shaam (Damascus). They stayed in the prison for a whole year.

is Imamate was during a time when several threats faced Islam.

With the conquest of Iran and Rome, philosophy and new ideas came to Arabia. The simple minded Arabs got deviated and started 'Innovations'-*Kiyaas* [this means they tried to use their own reasoning when they faced questions or problems (masail).

The Khalifas were occupied in achieving more power and 'looting' of new countries, but were reluctant at having new converts to Islam as this would stop jizya (tax paid by non-Muslims) to come to the treasuries. Islamic rule extended from Marrakesh to Mongolia.

Imam lived in a time of rulers who claimed to be the representatives of the Prophet (pbuh) but their behavior was totally un-Islamic.

Imam Mohammed Baqir's (pbuh) main mission and message was knowledge. He encouraged his followers to acquire a Muslim character and to have excellent morals-akhlaq, and disperse in the

world, for this was the best form of tableegh. He once told his companion Jabir bin Yazid Al-Jufi : *"There is no Shia who has no taqwa and no obedience to Allah"* i.e. One cannot call oneself a Shia without these two qualities.

When Umar bin Abdul Aziz became Khalifa in 99 AH he called Imam and asked him for some advice. Imam gave him 3 pieces of advice:-

1. Do not ever celebrate any occasion with excessive happiness which makes you forget 'halal' & 'haram'.
2. Never lose yourself in anger so that you forget 'halal' & 'haram'.
3. Never take away (usurp) anyone's property.

On hearing the third piece of advice Umar bin Abdul Aziz returned to Imam Mohammed Al-Baqir (pbuh) the garden of *Fadak* (it was this garden which Abu Bakr had taken away from Sayyida Fatima Zahra (pbuh). His advisors tried to stop him but he did not listen to them [it was Umar bin Abdul Aziz who stopped the cursing of Imam Ali (pbuh) in the mosques]

In an environment where conversion to Islam was discouraged and where the Khalifas were engrossed in the world and had no morals and were unjust; it was the light and character of Imam Mohammed Al-Baqir (pbuh) which kept the message of true Islam alive.

It was he who collected the sayings of the Prophet and 'Aimma in the form of books establishing the laws of *Fiqh* as we know them today.

In 114 AH Hisham bin Abdul Malik arranged with Zaid bin Hasan (an uncle of Imam) to deliver a poisoned saddle to Imam as a gift. Imam was thus poisoned and died after 3 days of illness. His son Imam Ja'fer As-Sadiq (pbuh) buried him in Jannatul Bagee near Imam Hasan (pbuh)

IMAM JA'FER AS-SADIQ (pbuh)

Name : Ja'fer (meaning a stream - in tradition a stream in paradise).

Birth : Madina - 17th Rabiul Awwal 82 AH

Titles : Faazil (excellent), Tahir (pure), Qaim (steadfast), Saabir (patient), Musaddiq, Kaashiful Haqaeq (revealer of mysteries) Well known as Sadiq (truthful).

Kuniyya : Abu Abdullah.

Father : Imam Muhammad Al-Baqir (pbuh)

Mother : Fatima (Umme Farwa).

Death : 25th Shawwal 148 AH or 15th Rajab/Shawwal at the age of 63 years
Buried in Jannatul Bagee, Madina.

He was born in the early dawn of Friday 17th Rabiul Awwal in 82 AH, the same birth date as the Prophet (pbuh).

He was born in the days of the Ummayyad Khalifa - Abdul Malik.

He grew up under the supervision of his grandfather Imam Zaynul Aabideen (pbuh) upto the age of 13 years. When the 4th Imam died, he

was brought up by his father (5th Imam) until he was 32 years old.

When he was born the ruling dynasty was that of Banu Ummaya. It was a very dangerous time when people were put to death without reason. The khalifa was Abdul Malik ibn Marwan (last days). Imam Ja'fer As-Sadiq (pbuh) saw 10 kings (khalifs) of the Umayyads.

He saw the end of the Banu Ummayya and the rise of Banu Abbas. All the khalifas of Banu Ummayya were against Ahlul Bayt except for Umar ibn Abdul Aziz who stopped the custom of *la'na* (cursing) of Imam Ali (pbuh) in the masjids. However, at the end of the reign of Banu Ummayya, torture, conflicts and taxation were at their limits and people had had enough.

Certain Shias raised their voices saying they wanted a khalifa from the progeny of the Prophet. It was in this era that Imam started opening his madrasas where at least 4000 students assembled from all over the world to learn from him. Whilst Banu Ummayya and Banu Abbas were fighting,

they paid less attention towards Imam and he used the time to open Madrasas (Banu Abbas were fighting saying it was for the Ahlul Bayt - with black flag - but when they came to power they killed any Hashimite claiming it).

Imam taught many subjects including Fiqh, Tafseer, Hadith, Medicine, Chemistry, Jafr (calculation in predicting future), Kalaam (roughly translated - theology).

His students include not only prominent people like Jabir bin Hayyan (known as Geber - Father of Chemistry) but also the so called 'Imams' of the Sunni schools of fiqh like Abu Hanifa (Noman ibn Sabit - Imam of the Hanafi's), Malik ibn Anas (Imam of the Maliki's), Ibrahim bin Saad Zahri (teacher of Ahmed bin Hambal - Imam of Hambali's), Saad bin Muslim Awii (teacher of Shafi).

His Imamate also saw a time when Muslims themselves were divided into groups.

When the khalifas saw that the people were going to Imam Ja'fer As-Sadiq (pbuh) for guidance, they appointed Imams (created political Imamate) in Kufa and Madina like Abu Hanifa & Malik bin Anas. People were paid to ask Abu Hanifa and Malik bin Anas questions (masail) but fined for going to the 6th Imam.

They still went to Imam Ja'fer As-Sadiq (pbuh). Abu Hanifa always had confrontations with Imam (e.g. Well known hadith of Imam asking Abu Hanifa - Which is better, Salaa or Fasting? Which is worse Adultery or Murder?)

Both Abu Hanifa and Malik bin Anas added and took away things in Religion according to their own thinking. Imam therefore had to confront so many counterparts and factions.

During the Imamate of Imam Ja'fer As-Sadiq (pbuh), Arabia had been influenced by the works of Greek philosophers and Imam introduced the subject of *Ilmul Kalaam* (theology) and then *Hadith*. We have more ahadith (traditions) than

any other school. We have 4 books of ahadith mainly from Imam Sadiq (pbuh).

He also created Muhaddiths (relaters of Ahadith) like Jabir Jo'fi, Muhammad bin Muslim, Aban bin Talib. The trained ones were sent as missionaries.

We are known as JA'FERY - Followers of the fiqh of Imam Ja'fer As-Sadiq (pbuh)

Mansur Dawaniqi sent poisonous grapes to Muhammad bin Sulayman (governor of Madina) ordering him to poison Imam Ja'fer As-Sadiq (pbuh) As a result Imam died in the year 148 AH He was buried in Jannatul Bagee, Madina, by his son , the 7th Imam Musa Al-Kadhim (pbuh)

Sheikh Mufeed says that Imam had 10 children - Ismail, Abdullah, Umm-e-Farwa, Imam Musa Al-Kadhim (pbuh), Ishaq, Muhammad, Abbas, Ali, Asma & Fatima.

Ismail

He was Imam's eldest son. When he died (in Imam's lifetime) in a village called Uraiz outside Madina, Imam arranged for his body to be brought to Madina and he arranged the face to be

uncovered three times during the journey, asserting the fact that he was dead. Even then, there developed a sect who believed that Ismail was the Imam after Ja'fer As-Sadiq (pbuh) today they are the Aghakhanis and the Bohras. Aghakhanis are Nizaris and Bohras are Musta'lis. They split up into two groups after their 18th 'Imam'.

IMAM MUSA AL-KADHIM (pbuh)

Name : Musa bin Ja'fer.

Titles : Al-Kadhim, Faqih, Aalim, Abdus-Salih-Virtuos slave, Babul Hawāij.

Kuniyya: Abu Ibrahim.

Father : Imam Ja'fer Sadiq (pbuh)

Mother: Hamida Al-Barbariyya.

Birth : 7th Safar 128 AH in Abwa (a place between Makka and Madina)

Death : 25th Rajab 183 AH in Baghdad at the age of 55 years . Buried in Kadhmayn.

Imam Musa Al-Kadhim (pbuh) was born in Abwa (a place between Makka and Madina). It is here that Sayyida Amina (Prophet Muhammad's (pbuh) mother) is buried.

Imam was born when his parents were returning from Makka. As soon as he was born he did sajda, recited Kalima and bore witness to the Imamate of all the other Aamma including his own.

He is one of the Aamma whose miracles in childhood are reported extensively.

Imam Ja'fer As-Sadiq (pbuh) repeatedly pointed out* Imam Musa Al-Kadhim (pbuh) as his successor because he knew of the people who after his death would differ.

**The Ismailis say Ismail (Imams eldest son who died whilst Imam Ja'fer Sadiq (pbuh) was still alive) was the 7th Imam. One of the 6th Imam's other sons - Abdullah also claimed Imamate.*

When his father was martyred (poisoned by the ruler Mansur Dawanaqi), Mansur asked the governor of Madina to behead all the trustees Imam had left. The governor (called Sulayman) wrote back to say that the 6th Imam had left 5 trustees of whom he (Mansur) was the first and Sulayman the second followed by Abdullah, Umme Hamida and Imam Musa (pbuh). Mansur kept quiet.

After the 6th Imam's death Mansur encouraged the Ismaili sect to develop although he knew that Ismail had died 20 years before. At the same time the 6th Imam's other son Abdullah claimed Imamate (however he only lived 17 days after that).

Mansur was busy building Baghdad after that (although the torture and killing of the followers of Ahlul Bayt continued) and left Imam Musa (pbuh) for a while during which Imam had a little time to teach true Islam.

When Mansur died his son Mahdi came to power in 158 AH. He increased the atrocities on the family and followers of Ahlul Bayt. Imam Musa (pbuh) advised his followers to practise *Taqiyya* (meaning not to show ones faith outwardly). Mahdi called Imam to Baghdad and imprisoned him releasing him after a while.

After Mahdi, came his son Musa who assumed the title Haadi. He only ruled for 15 months but the atrocities continued.

After the death of Haadi came his brother Harun Rashid. It was he who introduced *Backgammon, Chess and Music* as Islamic culture (they are *haram*).

Harun was told of the popularity of Imam Musa (pbuh) by Muhammad bin Ismail (Imam's nephew) and about the collection of khums.

Harun was furious and wanting to prove his relationship to the Prophet went to the Prophet's grave and greeted the Prophet addressing him as his uncle. Imam Musa (pbuh) was there and he addressed the Prophet as his grandfather.

Imam then asked Harun that if the Prophet were to come and ask Harun for his daughter's hand in marriage would he agree.

Harun said "Yes".

Imam said "That is the difference between you and me - my daughter would be haram for the Prophet (mahram)".

Harun had Imam arrested in the Prophet's mosque whilst Imam was praying. He was handcuffed and shackled and sent to Basra. A similar caravan was sent to Baghdad to fool Imam's followers.

Imam was put into prison under the custody of Isa bin Ja'fer. After a year Isa wrote to Harun saying he could no longer imprison Imam as he could find only piety and righteousness in him.

Harun had Imam moved to Baghdad under the custody of Fadhl bin Rabi who too became a follower of Imam. The prisons were so small that there was no room to stand and the food was a

cup of water and two pieces of dry bread a day. Imam remained patient.

Harun hired mercenaries to kill Imam. It is reported that they too, on seeing Imam wept and refused to murder him even though they were paid to do so. Harun finally moved Imam in the care of Sindi bin Shahak (a very cruel man).

Imam remained in prison for the last 19 years of his life. The 19 years of imprisonment gave the Shia population a little relief as the rulers concentrated on Imam. It enabled the Shias to disperse from Arabia to Iran, India etc., thus spreading Islam and it was one of the factors towards the popularity of the 8th Imam.

In a situation in which the family and followers of the Ahlul Bayt were being murdered and tortured, Imam taught the true word of Allah. Through his character and piety he showed the meaning of tabligh, living up to the hadith of the 6th Imam - "Acquire a true Muslim character and that shall spread Islam".

In 183 AH Sindi had Imam killed with poisoned dates. Another narration says Imam was wrapped

in a carpet and he was suffocated and stamped on. His body was left* on the bridge of Baghdad and an announcement was made for all to come and see him.

*It was a ploy to encourage Shias to come out in anger so they could be identified.

When Harun Rashid's brother Sulayman heard of this, he was furious and arranged for his burial in a Quraysh cemetery outside Baghdad (the 8th Imam gave ghusl and kafan). A town grew around the tomb of Imam called Kadhmayn (meaning the two Kadhims) since the 9th Imam is also buried there.

He had 19 sons & 18 daughters. The most famous of his sons is Imam Ali Ar-Ridha (pbuh) and the most famous of his daughters is Fatima Kubra known as Masuma Qum, who is buried in Qum.

IMAM ALI AR-RIDHA (pbuh)

Name : Ali bin Musa

Titles : Ar-Ridha, Zamin-e-Thamin, Gharibul Ghuraba, Alim e Ale Muhammad.

Kuniyya: Abul Hasan

Birth : 11th Dhulqa'ada 148 AH in Madina

Mother : Sayyida Suttana (or Najma or Ummulbanin).

Father : Imam Musa Al-Kadhim (pbuh)

Death : 29th Safar 203 AH in Iran at the age of 55 years. Buried in Mashhad, Iran

Imam Ali Ar-Ridha (pbuh) was born one month after the martyrdom of his grandfather, Imam Ja'fer As-Sadiq (pbuh). He was born during the reign of Harun Al-Rashid, who poisoned his father. Imam played a significant role in the educating of Muslims. Setting examples of education through his own conduct.

He saw a short period of the rule of Harun Rashid who had murdered his father. Harun Rashid also attempted to kill Imam Ali Ar-Ridha (pbuh) but was unsuccessful.

After Harun's death, his sons, Amin and Mamun fought for power. Mamun won with Amin being killed.

Immediately after becoming the Khalifa, Mamun according to the tradition started by Muawiya, had to name a successor (heir apparent). Mamun summoned Imam to come to his capital Marw by sending a messenger to Madina to bring the Imam to him, specifying a certain route and sending a security force. The route he chose was not the normal route where a lot of Shia's lived.

On the way they entered a town called Nishapur. There the scholars and people requested Imam to tell them a hadith. Imam related the following hadith which is known as the hadith of the golden chain.

"My father Musa Al-Kadhim narrated to me from his father Ja'fer As-Sadiq from his father Mohammed Al-Baqir from his father Ali Zaynul Abideen from his father , the martyr of Karbala from his father Ali ibn Abu Talib saying : "My loved one, and the pleasure of my eyes, the Messenger of God (pbuh) told me once, that Jibrail told him from the Lord "The kalima of La ilaha illallah is my

fort; whoever said it would enter my fort; and whoever entered my fort was safe from my punishment".

Those who wrote down the hadith numbered twenty thousand.

People started reciting the Kalima when Imam put his hand up and continued:

"Yes, the kalima is Allah's fort. It will provide you with excellent safety but on one condition only and that is that you obey and follow us - the holy Imams in the progeny of the holy Prophet (pbuh).

On reaching Marw Mamun forced Imam to accept the heir apparenacy (To be the leader after him). Imam accepted unwillingly.

Why did Mamun want Imam to be the heir apparent?

To please the Shia public opinion in Khurasan and the surrounding areas. This would make it easier for Mamun to be accepted by the people there and also attain victory over his brother Amin. It was also to avoid clashes with those like the

Alawids who had always threatened the Abbasids with various uprisings.

Mamun celebrated the occasion of Imam's acceptance of heir apparenacy. Imam only gave a short sermon saying after he had praised Allah "We have over you a right appointed by the Prophet, and you have a right over us as well; so if you fulfill your duty towards us, we will be bound to perform our duty towards you".

Mamun ordered a new coin to be minted with Imam Ar-Ridha's name on it. Imam however knew that this would not last long. Soon Mamun put Imam under constant watch. Imam used this position to spread the true word of Islam.

Mamun's court was visited by thousands and Imam made an impact on their minds. His ahadith were widely recorded. Mamun who was fond of scholarly discussions would arrange for intellectuals from Greece, Italy, India, etc. to come to his court and hold discussions with the Imam.

One day a Jewish scholar was brought by Mamun to debate with Imam. The scholar asked: "*How*

can you accept Muhammad to be the prophet of God when he showed no miracles?"

Imam replied: "The greatest of miracles of Allah is the human mind. It allows ideas to be thought through and reasoned out. Islam appeals to human reason. Man must accept God through reason and not through miracles".

The scholar did not have much to say after that answer.

Imam also greatly encouraged the remembrance of Imam Husayn (pbuh).

Mamun was never sincere in his behaviour towards Imam. Seeing the Imam's popularity increase disturbed him immensely, especially after the occasion when he requested Imam to lead Eid prayers as he was not well. He saw that even before Imam had reached the mosque the people had lined the streets and were reciting takbir and it seemed that even the walls of Marw were doing the same. He had to ask Imam to go back that day.

There are various accounts of how Imam Ali Ar-Ridha (pbuh) was killed by Mamun.

One of them is that Imam used to like grapes and Mamun offered Imam poisoned grapes. Imam was ill and died after two days on the 29th Safar 203 AH. He died in Toos in a village called Sanabad.

Mamun ordered Imam's grave to be dug near his father Harun's, and when it was being dug he said that Imam had told him that when his grave would be dug up, water and fish would appear underneath. Just as Imam had said when they finished digging a spring of water appeared with fish in it and then disappeared. Imam is buried there at what is today called Mash-had in Iran.

IMAM MUHAMMAD AT-TAQI (pbuh)

Name : Muhammad bin Ali.

Titles : At-Taqi, Al-Jawad.

Kuniyya : Abu Ja'fer.

Father :Imam Ali Ridha (pbuh)

Mother : Sayyida Sabika (also known as Khaizarun).

Birth : 10th Rajab 195 AH Madina.

Death : 29th Dhulqa'da 220 AH Baghdad at the age 25 years. Buried in Kadhmain.

His Parents & Birth

He was the only son of Imam Ali Ridha (pbuh). Imam Muhammad Taqi (pbuh) was born when his father was 45 years old. Until then Imam Ali Ar-Ridha (pbuh) was constantly taunted that he had no children. When the 9th Imam was born, a brother of Imam Ali Ridha (pbuh) became angry because he would lose out in inheriting the Imam's property and in his jealousy spread a rumour that Imam Ali Ridha (pbuh) was not the father. He was eventually proved wrong by a person who could tell parentage.

N.B. A similar sort of accusation was made on Mary Copt about Ibrahim during the Prophet's time.

The 9th Imam was 5 years old when his father was called to Baghdad by Mamun Rashid to be his 'heir apparent'. When Imam Ali Ridha (pbuh) was leaving he saw his son putting sand in his hair. He asked *why* and the young Imam replied that this was what an orphan did.

He became an Imam at the age of 9. Mamun Rashid thought that as all the rulers before him had fought with (oppressed) the Aimmah, and their schemes had backfired, he would try to buy (bribe) the Aimmah. He tried to make the 8th Imam his heir apparent and give him power and wealth but that too backfired.

He now tried to use power and wealth with the 9th Imam again but from a much younger age, thinking that he would be able to influence him.

His main purpose was to ensure that the 12th Imam (whom he knew would bring justice to the

world) would be from his progeny and therefore intended to give his daughter Ummul Fadhl to the Imam for a wife.

Mamun still continued oppressing the family and followers of the Ahlulbayt.

He (Mamun) called the young Imam to Baghdad from Madina and offered his daughter. This infuriated his family (Banu Abbas). To prove to them the excellence of Imam even at a young age, he arranged a meeting between Imam and the most learned of men at that time - Yahya bin Athkam.

It was a big occasion with 900 other scholars present. Imam's discourse with Yahya proved his superiority in knowledge and bravery.

The Banu Abbas admitted defeat and Mamun took the opportunity to offer his daughter in marriage to Imam. Imam read his own Nikah (the khutba of which is used today) with the *Mahr* of 500 dirhams. Imam wrote a letter to Mamun that he would also give Ummul Fadhl *Mahr* from the wealth of Aakhira. This was in the form of 10

duas which were for fulfilling any *hajat* (desires), thus his title Al-Jawad (the generous one).

[Chain of narration up to Prophet - Jibrail - Allah]*.

* These duas are found in Mafatihul Jinaan (pg 447 - In margin)

Imam lived for a year in Baghdad with Ummul Fadhl. She was very disobedient to Imam. When she found out that Imam had another wife (from the progeny of Ammar-e-Yasir) and that there were children, including Imam Muhammad Taqi (pbuh), she became jealous and angry realising that her father's plan had failed.

She complained to her father who also realised that his plan, to keep the 12th Imam in his progeny, had failed. He was enraged and in his rage he drank heavily and went to the 9th Imam's house and attacked Imam with a sword. Both Ummul Fadhl and a servant saw the attack and believed Imam was dead. Mamun on waking next morning realised the consequences of his attack and was thinking about arranging the disposal of Imam's body when he saw Imam alive and without a scratch on him. He was confused and

asked Imam, who showed him an amulet which is called *Hirze Jawad*. Imam told him it was from his grandmother, Sayyida Fatima Zahra (pbuh), and it kept the wearer safe from all except the angel of death. Mamun asked Imam for it and Imam gave him one.

Now Mamun was scared and tried a new tactic. He tried to deviate Imam by sending him beautiful girls and musicians. When he realised nothing was working he let Imam return to Madina.

Imam used this time to prepare the masails of *Taqleed* and *Ijtihad* in preparation for the 12th Imam, knowing that both the 10th and the 11th Imam would spend most of their lives in prison. He also prepared the people of Madina, by teaching true Islam, knowing that this would be the last time they would be able to receive guidance directly from an Imam for a long time.

Ummul Fadhl continuously complained about Imam to her father who sent her letters back. Mamun died in 218 AH and was succeeded by his brother Mo'tasam Billah. He openly announced

that all Shias were not Muslims. He said it was wajib for people to kill & prosecute Shias and to destroy property belonging to Shias. Whoever did so would not be prosecuted.

Ummul Fadhl now started complaining to her uncle who was sympathetic to her. Mo'tasam called Imam to Baghdad. He asked Imam to pass judgment of how to punish a thief. Imam said only fingers could be cut as the palms were for Allah (as in Qur'an - it is one of the wajib parts to touch the ground during sajda). As this decision was contrary to the decision of the other 'Ulema' it strengthened the position of the Shias. The other 'Ulema' complained to Mo'tasam.

With instigation from both the 'Ulema' and Ummul Fadhl, Mo'tasam sent poison which Ummul Fadhl put in Imam's drink and gave it to him. Imam died on 29th Dhulqa'da at the age of 25 years and is buried near his grandfather in Kadhmain (the 10th Imam gave him *ghusl* and *kafan*).

It is he who prepared and wrote books for the masails of Ijtihad and Taqleed which were

essential to prepare believers for the *ghaiba* of the 12th Imam.

IMAM ALI AN-NAQI (pbuh)

Name : Ali.

Titles : An-Naqi, Al-Haadi.

Kuniyya: Abul Hasan.

Birth : Friday 15th Dhulhijjah 212 AH in
Surba (Suburb of Madina).

Father :Imam Muhammad At-Taqi (pbuh)

Mother : Sayyida Sumaana

Death :3rd Rajab 254 AH in Samarra aged
42 yrs.

Buried in Samarra in his house.

He became an Imam at the age of 8 years. The khalifa wrote to the governor of Madina asking him to send the young Imam to a person called *Junaydi* for tutorage (the governor of Madina was threatened that if he did not do this then the people of Madina would be annihilated). Junaydi was a well known poet of that time and 'anti - Ahlulbayt' and was 80 years old. The Khalifa felt that if this was done then anything that the Imam did or said could be attributed to Junaydi (i.e. it was taught to Imam by Junaydi). When Junaydi

was once asked about the progress of his student he said:

"I am the student and he is the teacher. I now know what knowledge is. What I say is because of what I have been taught by Imam". The Khalifa's plan had failed yet again.

For a while the Khalifa left Imam in peace and freedom as they were engrossed in sorting out their own affairs (removing the Iranians from power; adding the Turks and establishing power in Samarra).

Imam used the time to open Madrasas and the atmosphere in the mosque of the Prophet was once again like in the time of the 6th Imam, Imam Ja'fer As-Sadiq (pbuh)

He served the longest period of Imamate (besides the 12th Imam) - 34 years which can be divided into two parts - 17 years of freedom and 17 years under arrest.

In 234 AH, came one of the most tyrannical rulers of the Abbasid Khilafa - Mutawakkil. He ruled with tyranny, killing, looting and terrorizing,

especially those who were the followers of Ahlulbayt. Mutawakkil is also the one who ordered the desecration of the grave of Imam Husayn (pbuh) wanting to remove Imam's body and burn it (he did not succeed). He tried running water over the grave so no traces of the grave would remain but was unsuccessful. He ordered that all those wanting to visit Karbala would have their fingers cut off, this later changed to hand and feet to be cut, and thereafter people were only allowed to visit if one member of the family was killed. Imam still asked Shias to visit Karbala. When Mutawakkil saw that all had failed and it did not discourage the visits, he banned all visits to Karbala completely.

Mutawakkil called Imam to Samarra. Imam was called under the pretext of respect and love towards him. Imam was aware of Mutawakkil's intentions and went knowing that this would be an opportunity to show the Turks too what true Islam was. On arriving in Samarra the Turkish spies sent with Imam were amazed at Imam's knowledge of the Turkish language although he had never visited the Turks before.

It was an opportunity for Imam to prepare the Mu'mineen in Samarra for ghaiba. Imam was put up in an Inn which was meant for beggars, destitute and criminals. From this Inn he was removed and put into the custody of an evil man called *Zarraqui* (who changed to be an avid supporter of Imam) and then a man called *Seyyid*.

Mutawakkil knew of the progress Imam had made in Madina in 14 years of spreading knowledge. Seeing that he could not humiliate Imam in any way, Mutawakkil announced his arrival in Samarra as *Ibnur Ridha* (son of 8th Imam) and subjected him to things such as handing him a glass of wine in his court, asking him to sing, making him run in front of his (Mutawakkil's) carriage, etc.

Imam Hasan Al-Askery (pbuh) was placed under separate house arrest from his father at the young age of 5 years as Mutawakkil did not want the birth of the 12th Imam.

Whilst under house arrest, Imam Ali An-Naqi (pbuh) arranged for the coming of Sayyida Nargis

to Samarra and for her to be well versed in Fiqh by his learned sister Sayyida Hakima.

Imam spent his life making the imminent ghaiba of the 12th Imam easy.

Soon after, Mutawakkil was killed by his own son who could not stand his father's behaviour. His son Muntasir became the successor and he lifted the restrictions of visiting Karbala. His rule was unlike his father's tyranny and remained in power for just 6 months, and died at the age of 25 years.

Then came Mustan Billah (Ahmed bin Mo'tasam) followed by Mo'taz Billah who continued his tyranny on Imam and his followers.

Mo'taz arranged for the poisoning of Imam through an ambassador and Imam was martyred on Monday 3rd Rajab 254 AH. Nobody except Imam Hasan Askery (pbuh) was present at the time of his death. He gave his father ghusl and kafan and wept bitterly .

It is reported that Imam had 5 children

Imam Hasan Al-Askery (pbuh), Husayn, Muhammad (known as Syed Muhammad - Tomb near town of Balad), Ja'fer and Aaliya.

IMAM HASAN AL-ASKERY (pbuh)

Name : Hasan

Title : Al-Askery

Kuniyya : Abu Muhammad

Father : Imam Ali Naqi (pbuh)

Mother : Sayyida Sulail (or Hudaitha)

Birth : 10th Rabi-ul Aakher 232 AH in
Madina

Death : 8th Rabi-ul Awwal 260 AH in
Samarra at the age of 28 years.
Buried near his father in Samarra.

When he was born, his father said that it was an order from the Prophet (pbuh) that he should be named Hasan. It was so well known that the last Imam's father would be called Hasan that people had previously looked for the 12th Imam amongst the sons of Imam Hasan Al-Mujtaba (pbuh)

His mother was Sulail (or Hudaitha) who was a slave of the 10th Imam, whom he had freed and subsequently married. The 10th Imam said of her that she was one who was free from all vice and pollution and that she was one of the righteous

ones. After the 11th Imam's martyrdom he left all the "orders" of Imamatus with his mother.

Ahmed Bin Ishaq relates that when he heard of the death of the 10th Imam he went to Samarra and asked for the whereabouts of the 11th Imam. He was told that Imam had been imprisoned by Mo'taz Billah. After bribing the guards he was able to visit Imam one night. He described the prison as a tunnel under the Khalifa's home where there was no space to stretch one's legs, or room to stand. Ahmed says he cried when he saw Imam's condition. Food was only one glass of water and a piece of dry bread a day.

He was imprisoned because all the rulers knew of the justice that was promised to come with the coming of the 12th Imam and they wished to prevent anyone being born of the 11th Imam.

Whilst in prison he told his companions to accumulate all the masails of Fiqh and he completed the masails on the chapters that were missing. He introduced the institution of "Taqlid" advising people to follow those who were learned, "Muttaqi", as he was in prison and

it was extremely difficult for people to meet him. Khums was collected through his representative, Abu-Ja'fer Uthman bin Saeed, and masails too asked through him. He was later to become the representative of the 12th Imam.

There was once a severe drought in Samarra. There was a Christian priest, who whenever he raised his hands, caused rain to fall from the heavens. The Muslims faith started wavering and Mo'taz Billah got worried, for if they left Islam he would have none to rule over.

He went to the 11th Imam saying that Imam's grandfather's religion was in trouble. Imam asked him to call all the people outside Samarra along with the Christian priest. He asked the Christian priest to pray for rain. When he raised his hands to pray it started to rain. Imam asked for whatever was in his hands to be taken away and then asked him to pray for rain again. There was no rain this time. Imam showed the people what the priest had in this hand. It was the bone of a Prophet which whenever placed under the open sky caused it to rain.

Imam then prayed for rain and it rained. Mo'taz could not send Imam back to prison for some time, because when the people saw the miracle they all wanted to visit Imam and asked where they might find him. Imam pointed to the Khalifa and asked them to ask him. Mo'taz told them that Imam was staying at the house where the 10th Imam used to reside.

Sayyida Nargis was there and it was in that year that the 12th Imam was born.

Imam was allowed out of prison for 13 months after which he was arrested again.

In the six years of his Imamah, several attempts were made on his life. On the 1st of Rabi-ul Awwal 260 AH, Mo'tamad arranged for Imam to be poisoned in prison and then sent him home. Imam was in great pain and difficulty for 8 days. On the 8th of Rabi-ul Awwal he asked his son, the 12th Imam, to bring him some water and then leave him. He died that day and was given ghusl & kafan by the 12th Imam.

The funeral prayers were led by the 12th Imam and it was then that a lot of Shia's saw him for the

first time. A large number of people attended the funeral and he is buried in Samarra.

IMAM MUHAMMAD AL-MAHDI (pbuh)

"He who dies without knowing the Imam of his time, dies the death of 'jahiliyya'-age of ignorance before the arrival of the Prophet (pbuh) in Arabia." ***Prophet Muhammad (pbuh)***

Name : Muhammad bin Hasan

Titles : Al-Mahdi (the guided one),
Al-Hujjat (proof of Allah),
Al-Muntazar
(one who awaits the orders of Allah),
Al-Muntazir (one who is awaited),
Sahebuz Zamaan (master of the age),
Al-Qaim (the present one).

Kuniyya : Abul Qasim

Birth : Friday 15th Sha'ban 255AH in
Samarra (Iraq).

Mother : Sayyida Narjis

Father : Imam Hasan Al-Askery (pbuh)

His Birth

Sayyida Hakima who was the sister of our 10th Imam relates that she went to her nephew's (11th Imam) house for iftar on the 14th of Sha'ban 255 AH. The 11th Imam asked her to stay as his son was about to be born soon. There was no sign of pregnancy on Sayyida Narjis. The 11th Imam asked her to recite Suratul Qadr on Sayyida Narjis. At the time of Fajr on 15th Sha'ban, Sayyida Hakima heard the sura being recited from the womb of Sayyida Narjis. The 11th imam told her that the birth would occur very soon.

As soon as the 12th Imam was born he did sijda and proclaimed the oneness of Allah and the Prophethood of the Prophet (pbuh)

He also recited the 5th aya of Suratul-Qasas
"And We intend to bestow (Our) favours upon those who are weak in the land and make them the Imams (leaders) and make them the heirs".

On his right hand was written the 82nd aya of Suratu Bani Israil: "The truth has come and falsehood has vanished; Indeed falsehood (is a thing by nature) vanishing".

The 11th Imam only told a handful of his most trusted believers of the birth of his son and to a few of his household slaves.

One of the women slaves called Naseema relates that when she went to see the baby Imam in his cradle, she greeted him with salaam and was replied to.

She then sneezed and Imam said:

"Yarhamukallah - it is a blessing from Allah and you have 3 days immunity from death".

GHAIBA

Ghaibatus Sughra 260-329 AH.

Ghaibatul Kubra 329.....

Why Ghaiba?

Muhammad Yaqub Al-Kulayni has said that ghaiba is a test from Allah to test the steadfastness of belief in Imam.

If he is to remain in Ghaiba, what is the use of his existence?

Belief creates hope giving strength to the oppressed.

It is a deterrent for the committing of injustice as one is always aware of the constant presence of the Imam.

Why insist on 12?

Why Imama not continued and last Imam near Qiyama to do 12th Imam's work?

For one who is to cleanse the earth of all wrong and injustice is necessary for him to be born near early Islam and carry pure and pristine Islamic ideas. It is necessary to look from his vantage point at all the upheavals in the world. Personal

experience of the past will make him fearless of the seemingly superpowers no matter how strong they are.

Why Ghaibat us Sughra?

To make the Shias used to approaching scholars instead of Imam himself. It started during the time of the 10th Imam who was under almost constant house arrest in Samarra and continuing through.

GHAIBAT US SUGHRA - 260 - 329 AH

This was the minor concealment in which Imam appointment representatives (Naibs, Safirs.....)

There were 4 representatives:

1. Uthman bin Saeed (A.R.)
2. Muhammad bin Uthman (A.R.)
3. Husayn bin Rawh (A.R.)
4. Ali bin Muhammad Samry (A.R.)

Uthman bin Saeed (pbuh)

It is said that at the age of 11 years he was a servant in the house of the 9th Imam later to enjoy the confidence of Imam. He occupied the same position of trust with the 10th and 11th Imam who told Shias that after him they would not see the 12th Imam and would have to obey Uthman. After the 11th Imam's martyrdom Uthman moved to Baghdad and disguised as a butter seller where he set up the collection of khums for Imam. He served the 12th Imam for 18 months and received a letter near his death from Imam telling him to appoint his son Mohammed as the next representative.

Muhammad bin Uthman (pbuh)

He continued in his father's footsteps also acting as a butter seller. He managed to keep Imam's existence a secret from the Abbasids until the early years of the reign of Al-Mutadid. The rulers than started searching hard for Imam and killed countless mo'mineen with even the slightest resemblance to Imam. Spies were set up to probe the khums network. Imam issued an order for Shias not to take his name nor show the rulings of khums to anyone until absolutely sure of them.

As instructed by Imam he appointed Husayn bin Rawh as the next representative after his death in 305 AH.

Husayn bin Rawh (pbuh)

His kuniyya was Abul Qasim. His sociable nature won him respect even from the Ahlul-Sunnah. He managed to keep his activities a secret from the rulers whilst maintaining good relations with them. It is to him that we address the 'ariza' to be delivered to Imam. He served faithfully until he died in Sha'ban 326 AH revealing the appointment of Ali bin Muhammad Samry after him.

Ali bin Muhammad Samry (pbuh)

He served for only three years. A week before his death he received a letter from Imam telling him of his forthcoming death and that there would be no representative after him and that Imam was now going into *Ghaibat e Kubra* (major concealment). Imam would then appear when Allah willed it. Ali bin Muhammad Samry died on 15th Sha'ban 329 AH

GHAIBAT UL KUBRA - 329.....?

Imam's ghaiba is described by the Aimma like that of Prophet Yusuf (pbuh) who was amongst his brothers yet they did not recognise him.

Imam is known to meet a believer on 3 occasions:

1. At the time of trouble.
2. He is present at every Hajj.
3. He attends the funeral of every believer who has no religious obligations pending on him/her e.g. Khums.

During this time he continues to guide. Numerous letters have been received from him by (to quote a few) Ishaq bin Yaqub, Sheikh Mufeed....

It is reported that 30 people all over the world meet with him regularly. It is also reported that Jaziratul Khadra (green islands) is a vast land in Imam's kingdom occupied by a large number of Shia and governed by Imam's family.

Responsibilities during Ghaibat ul Kubra

Pray for Imam's safety at all time.

Be in waiting for Imam at all times.

Give Sadaqa for Imam.

Pray for his re-appearance.

Whenever faced with difficulty (whether small or big) ask for assistance from Imam.

Whenever his name is heard or recited, one should stand if possible, send salaams on him, put hand on head and bow.

If possible perform Hajj/Umra for Imam. (Hajj-After own Wajibat)

RE-APPEARANCE ON IMAM AL MAHDI (pbuh)

The actual time of appearance is only known by Allah. However various indications have been given by our Aimma.

- It will be the day of Friday.
- It will be the 10th of Muharram.
- The century will be an odd number.
- There will be both a solar and lunar eclipse in the month of Ramadhan.
- A voice will be heard announcing the appearance of Imam which will be heard by all in their own language.

Imam Ali (pbuh) related to Sa'sa bin Sawhaan:

The 12th Imam will appear when:

1. There will be a loud noise from the sky with which the eardrums will pierce.

2. Nasibayn (Iraq) will burn on all four sides.
3. Basra will be abandoned.
4. Turkey will be ruled by Usmanis.
5. People will usurp that which they are trusted with.
6. People will 'kill' Salaa. (It will not be abandoned but its essence destroyed).
7. People will carry music in their pockets.

The 5th , 6th and 7th Imams have said:

"A great man from the people of Qum will rise up and take a stand. He will invite people towards the truth. Brave people like strong mountains, not fearing fighting and having trust in Allah will come to his help..... Finally the enemy of Islam will withdraw..... The rule of Islamic Law will be established by the people themselves".

"Kufa will become barren of Islamic knowledge..... whilst Qum will become the centre of Islamic Fiqh..... so much so that it will spread throughout the world that not a single person will remain ignorant of the message of Islam".

"These people will be the vicegerents of the 12th Imam. Their rule will continue and link with the appearance of the 12th Imam. They will not entrust the rule established by them to any but Imam on his reappearance".

Imam Ali (pbuh) took Kumayl bin Ziyad to the outskirts of Kufa and showed him where he was to be buried. He then told him that all round his grave there would be tall buildings carrying the sign of Shaitan on them. The sign would be called *Antennae*.

Sufyani will appear. He will be a Jew but make himself apparent as a Muslim. He will be supported fully by the Christian governments and his mission will be to destroy Shias. He will offer booty to anyone who kills a Shia. The result will be such that even neighbours who have lived as brothers for years will kill Shias for money. His rule may be in Shaam (which in Imam Ali's time was parts of Syria, Lebanon, occupied Palestine, Kurdistan.....). He will be finally killed by Prophet Isa (pbuh).

Imam will appear in Makka and his 'dhuhur' will be in two stages (similar to Prophet hood of the Prophet).

1st Stage

This will be in secret and not announced to all (only to close followers).

2nd Stage

Open announcement on the 10th of Muharram (Ashura).

In the Dhulhijja of the preceding to Imam's appearance on Ashura, 40 '*mu'mineen*' who will be Imam's closest companions will realise the nearness of '*dhuhur*' and go for Hajj. They will not return home and on the 15th of Dhulhijja they will go to the Ka'ba and cry a lot.

One of them will be called by Imam, introduced and told to be the representative of the 40. They will all meet Imam between the 16th and 22nd of Dhulhijja. Imam will tell them that one of them will have to announce the arrival of Imam at the door of the Ka'ba but whosoever would do this would be killed immediately.

On the 25th Dhulhijja the announcement will be made and the announcer killed (This is the blood

of *Nafse Zakiyya* - pure soul, the one whose blood will touch the Ka'ba and who is mentioned in numerous prophecies).

His blood will be avenged 2 weeks later when Imam will appear himself at the Ka'ba.

Those who answer the first call will be 313 in number.

The 313 network leaders whose names incidentally are available will have already arrived pledging their allegiance to him with a covenant of 26 conditions the same covenant given by his ancestor Ali ibn Abi Talib (pbuh) to his soldiers (Kitabe Jahan ba'daz zhuhur pg.125-126)

Not to steal

Not to commit adultery

Not to abuse a Muslim

Not to murder anyone unlawfully

Not to violate anyone's honour

Not to attack anyone's dwelling

Not to harm anyone

Not to hoard gold, silver, wheat and barley

Not to usurp the property of an orphan

Not give false testimony

Not forsake the masjid

Not drink wine or intoxicants

Not wear clothing of silk or golden thread
Not wear a gold belt
Not indulge in highway robbery
Not attack travellers and wayfarers
Not indulge in homosexuality
Not destroy food stocks
Be content with little
Use perfume and fragrance
Stay away from uncleanness
Do amr bil ma'ruf
Nahyi anil munkar
Wear simple clothes
Rest on an earthen pillow
Strive in Allah's way as is His right
Imam (A.S.) will promise those who take the
covenant that:
He will stay with them
He will dress like them
He will keep a mount similar to them
He will work according to their will
He will be content with a little
He will, with Allah's help fill the world with equity
and justice
He will do the ibadat of Allah as is His right

He will give them direct access to him without an intermediate

Imam's army will consist of 10,000 mo'mineen. Imam will establish his government in Kufa and his treasury in Masjidus Sahla.

So what will it be like under Imam's rule?

Peace, security and justice as opposed to exploitation, greed & injustice. A global government which will have absolute power and will redefine autocracy.

Shaheed Mutahhari in his book 'The Awaited Saviour' says it will be when there will be a:

1. Final victory of righteousness.
2. virtue, peace, justice, freedom and truth over the forces of egoism, tyranny, deceit and fraud.
3. Establishment of a world government.
4. Reclamation and rehabilitation of the whole earth so that no area remains wasted.
5. Attainment of full rationality by mankind, adherence to ideology and emancipation

from animal impulses and undue social restrictions.

6. Maximum utilization of the gifts of the earth.
7. Just distribution of wealth and property among all human beings.
8. Complete eradication of all vices like usury, use of intoxicants, treachery, theft and homicide and total disappearance of abnormal complexes, malice and ill-will.
9. Eradication of war and restoration of peace, friendship, co operation and benevolence.
10. Complete coherence between man and nature.

RESPONSIBILITIES DURING GHAYBA

There are 2 main responsibilities:

Knowledge of Imam Muhammad Al-Mahdi (A.S.).

Intidhar (Awaiting his dhuhur - appearance)

Knowledge means to study his life, understanding his Imama, his aims, and his teachings.

Just knowing historical facts does not absolve us of our duty to know him. We need to study the following:

Intidhar - Awaiting Imam's Dhuhur (Appearance)

"The one who dies among you while he is waiting for the appearance of Imam Al-Mahdi, he is like the one who is in the tent of Imam Mahdi ..nay, rather like the one who has fought with the Imam ...rather, like the one who was martyred while fighting with the Prophet."

Imam Ja'fer As-Sadiq (pbuh)



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