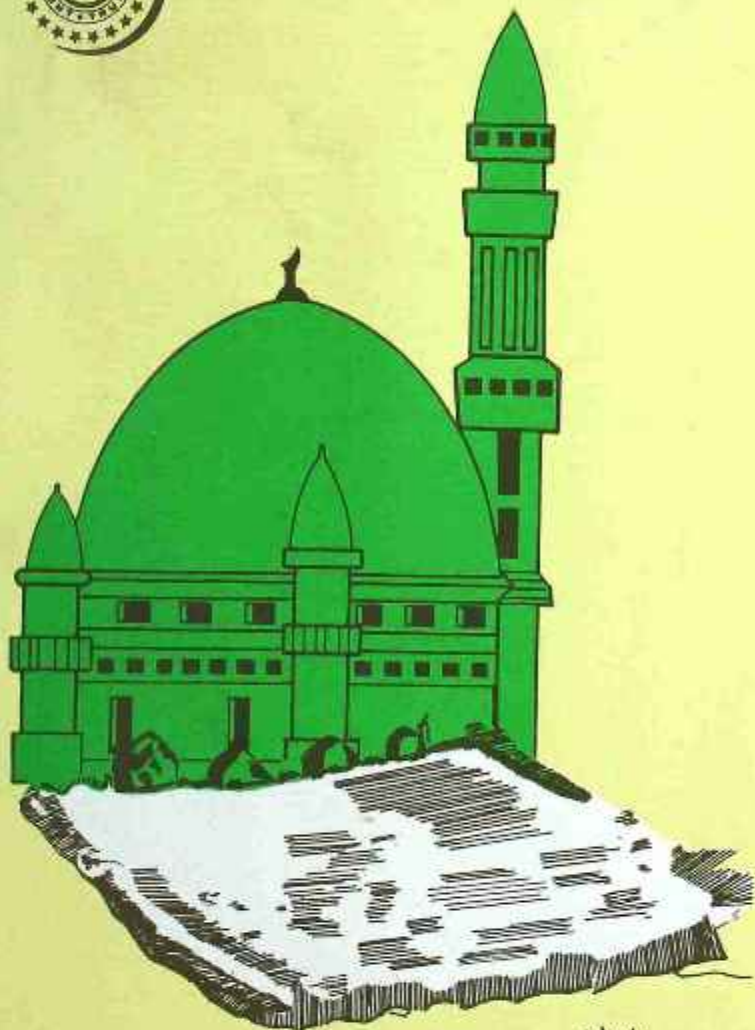




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BIOGRAPHY OF
IMAM MUHAMMAD
BIN ALI AL-BAQIR عَلَيْهِ السَّلَام



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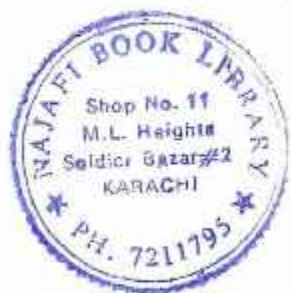
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IMAM MUHAMMAD AL BAQIR

FOR ISAL-BAQIR
HAJI HASANALLY P. MOHAMMED KURAHIM

SAY:

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

S'ALLALLAAHU A'LAYHI WA
AALIHEE WA SALLAM

Whenever you read or say the name or any epithet or appellation of the Holy Prophet.

SAY:

عَلَيْهِ السَّلَام

A'LAYHIS SALAAM

Whenever you read or say the name or any epithet or appellation of any Imam of the Ahl ul Bayt, any prophet or messenger of Allah, and any distinguished member of the family of the Holy Prophet.

SAY:

صَلَوَاتُ اللهِ عَلَيْهَا

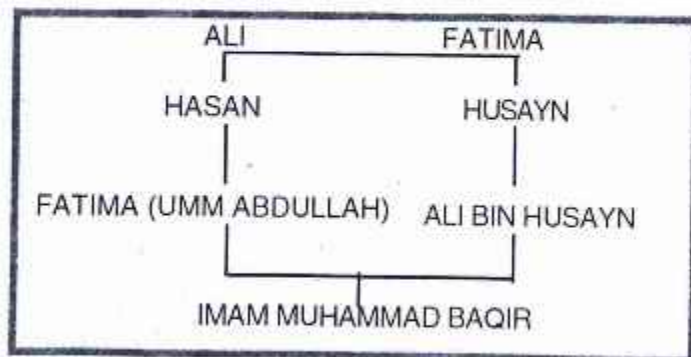
S'ALAAWAATULLAAHI A'LAYHAA

Whenever you read or say the name of Fatimah Zahra, Khadija Kubra, Zaynab Binti Ali, Maryam and Asiya.

BISMILLAAHIR RAH'MAANIR RAH'EEM

Imam Muhammad al Baqir is the fifth Imam among the twelve Imams of Ahl ul Bayt in the progeny of the Holy Prophet through Ali and Fatima. His principal name is Muhammad with the qualitative appellation Baqir, and he is most popularly known as Imam Muhammad al Baqir. He is the son of Imam Ali bin Husayn Zayn al Abidin, the fourth Imam. His filial appellation is Abu Jafar after his eldest son, Jafar, commonly known as Jafar al Sadiq, the sixth Imam in the line of the twelve Imams. Thus Imam Muhammad al Baqir is commonly referred to in books of history and biography etcetera as Abu Jafar Muhammad bin Ali bin Husayn bin Ali or shortly, as Abu Jafar Muhammad bin Ali, but commonly as already stated above, as Imam Muhammad al Baqir.

Imam Muhammad al Baqir's mother was Fatima, daughter of the second Imam, Imam Hasan. She was commonly known as Umm Abdullah. In this way Imam Muhammad al Baqir is the paternal grandson of Imam Husayn and maternal grandson of Imam Hasan, the first *alawi* from both father's and mother's side, as illustrated below:



Imam Muhammad al Baqir was born in Madina on Monday the 3rd of the lunar month, Safar, in the lunar year 57 A.H. According to another version he was born on the 1st of Rajab of that year.

According to the writers of the Imam's biography he was mid-statured, his face was soft in look and bright, he had curly brown hair, he had a mole on the cheek and a red mole on the body. His voice was sweet and pleasing. He walked with head downwards. His colour was wheatish. He was truthful in speech and faithful in honouring his promise. His manners were extremely refined. His sense of humour was cultivated. He had less material possessions than others in his family but he was, like his forefathers, very generous. Every moment he would keep reciting prayers in remembrance of Allah, that is, while eating, walking on his way, and also when other people might be busy talking among themselves he would be remembering Allah. Towards the fall of night he would collect his children and ask those who could read the holy Quran to read it and those who could not he would ask them to remember Allah by saying "Allah" again and again.

He was so generous that no needy person would go disappointed from his door. During the day he would sit in the outer part of his house and impart religious knowledge to the people who would throng there to benefit from it.

The qualitative appellation of the Imam's name, viz *baqir*, has great significance. The Arabic word *baqir* is derived from the root word *baqara* which means 'to dig', or to expose. So *baqir* as the nominative form from *baqara* means 'exposer'. The Imam came to be known as *baqir* because he dug deep into the field

of knowledge and brought out such hidden treasures and delicacies of Islamic laws that were not commonly known or easily detectable by the ordinary scholars. It is gathered from a narration of the well-known companion of the Holy Prophet namely Jabir bin Abdullah Ansari that the appellation *al baqir* was pronounced for the Imam by the Holy Prophet. The relevant narration by Jabir bin Abdullah Anasri says that one day the Holy Prophet said to him: "O Jabir, I am sure you will keep living in the world till you meet a son of mine in the line of Husayn whose name would be Muhammad and who would be commonly known as *al baqir* because he would dig deep into branches of religious science; so when you meet him convey my *salam* to him." Jabir says that some day I happened to meet Muhammad in a street of Madina and I inquired from him: "O boy, who are you?" He replied: "I am Muhamamd bin Ali bin Husayn bin Ali bin Abi Talib." Jabir said: "O boy turn your face towards me", and the Imam did so. Then he asked him to turn back his face. The Imam did so. Thereupon Jabir exclaimed: "O, I swear by the Lord of the holy Ka-bah these are surely the features and motions of the Holy Prophet," and addressing the Imam said: "O son, the Holy Prophet conveyed *salam* to you." The Imam said: "On the Holy Prophet be my *salam* so long as the sky and the earth remain in existence, and on you too, since you have conveyed his *salam* to me." At that moment Jabir said to the Imam: "O Baqir you are really *baqir* since you are the person who has exposed knowledge."

Because of his depth and vastness of knowledge in religion, he brought forth and clarified things which were unknown to men of his time.

Ibn Jawzi says in his book *Tazkirat ul Khawas* that the Imam was called *baqir* because of his performing too many prostrations which had caused splitting in his forehead, and also because of the soundness of his knowledge.

Even Ibn Hajar al Makki despite his intense hatred for Imam Ali and the Imams in his line says in his book *Sawa-iq al Muhriqah* that: Abu Jafar Muhammad al Baqir was given this name because he dug deep into the ground of knowledge of religion and by splitting it brought out innumerable concealed and hidden problems and became most acquainted with the hidden realities and delicacies of the commands of *shariah*. That is why he came to be called *baqir ul ulum* in the sense of being collector, increaser, divulger and spreader of religious knowledge.

It is widely recognised by every just and impartial person in the field of religious knowledge and scholarship that Imam Muhammad al Baqir divulged before the world so much of religious knowledge and subtilities of the Quranic exegesis that it is much more in quantity as well as quality and high gradation than what human mind can encompass. That is why the Imam is widely and highly relied upon and profusely quoted by scholars and writers on exegesis, literature on the religious commands of *shariah* and Islamic jurisprudence.

Shaykh Mufid relates on the authority of Abdullah bin Ata Makki that greatness of Imam Muhammad al Baqir as a top erudite was so awe-inspiring that even the renowned scholars of the day sitting in his company would seem to be like children of the low grade before their teachers. Thus giving an example he says that he saw Hakam bin Utaybah, despite

the high position in scholarliness that he enjoyed before the public, appeared before the Imam no better than a school boy sitting before his teacher.

Whenever Jabir bin Yazid Jafi related a tradition of the Holy Prophet he would say that it was related to him by the successor of the successors of the prophets, and the inheritor of the knowledge of the prophets Muhammad bin Ali bin Husayn. Shaykh Kisi relates from Muhammad bin Muslim that whenever he came across a difficulty in any problem, he would enquire about it from Imam Muhammad al Baqir so that he learnt thirty thousand traditions from him. It is related from Habbaba Dalibiyya that once he noticed a person sitting at the time of *asr* in between *bab al Ka-bah* and *hajar aswad* (the black stone) and people crowded around him, asking him innumerable difficult problems and seeking solution of their difficulties while he did not leave his place until he had given replies to all the questions and pronouncing verdicts about each of them. When he stood up to depart a man announced with a loud voice: "Let all the audience know that this person is light in its full brilliance, he is air full of perfume and he guides towards truth though hidden because of fear of enemies." At that time a group of people wanted to know his name. They were told he was Muhammad bin Ali al Baqir the piercer into depths and difficulties of knowledge.

Ibn Shahr Aashub says: "It has been said: No one from among the sons of Imam Hasan and Husayn brought forth as much quantity of material by way of the exegesis of the holy Quran, traditions, verdicts of *shariah*, and commands relating to lawful and unlawful matters as was brought forth by Imam Muhammad al Baqir."

He also relates that: My grandfather Shahr Ashub and Muntahi bin Kiyabaki al Husayni related through various sources and chains of relaters that Jabir bin Abdullah Ansari sat in the *masjid* of the Holy Prophet and would go on uttering YAA BAQIR, YAA BAQIR AL ILM. The people of Madina began to say that Jabir was uttering non-sense whereupon Jabir said: "I swear by Allah that I am not uttering non-sense but I heard the Holy Prophet saying: 'O Jabir, in due course you would see a person from my Ahl ul Bayt whose name would be my name and whose features would be like mine, and he would pierce very deep into knowledge. So I remember this saying of the Holy Prophet and keep repeating it."

He (Ibn Shahr Ashub) also says that Abus Sa-adat relates in his book *Faza-ilus Sahaba* that Jabir conveyed the Holy Prophet's salutation to Imam Muhammad al Baqir whereupon the Imam said: "Make your will since you would be going to the presence of Allah." Jabir wept and enquired: "O my master how could you know it since it is a pledge between me and the prophet of Allah." The Imam replied: "By Allah, O Jabir, Allah has given me knowledge of all that has taken place as well as all that would take place." Jabir then made his will after which he died.

It is related from the Holy Prophet that when Husayn would leave this world the person in authority after him would be his son Ali, and he would be the sign of (Allah) and Imam; and then through him a son would be born who would be my namesake and he would resemble me most of all the people; his knowledge would be my knowledge and his command would be my command and he would be Imam and sign after his father.

The author of *Kashful Ghumma* relates from one of the servants of Imam Muhammad al Baqir as having said: "Once I accompanied the Imam to Makka. When he entered the holy Ka-bah and his eye caught sight of the Ka-bah he started crying so loudly that his voice was heard through out the holy precinct. Then I said to him: "My father and mother be sacrificed for you, since people might observe you in this state it is better that you lower your voice while weeping." He replied: "Woe be to you. Why should not I weep. I hope that because of my weeping Allah may cast glance of mercy over me and as a result of that I may be happy before Him on the day of judgement." After that the Imam went round the Ka-bah for circumambulation and then going to the place of prayers performed *ruku* and *sajda* etcetera; and when he raised his head from prostration his face was wet with tears.

His routine habit was that whenever he laughed he would say: "O Allah, do not be displeased with me."

It is related that on every Friday the Imam used to pay one dinar (gold coin) in charity and said that charity given on Friday brings many rewards.

Shaykh Kulayni relates from Imam Jafar al Sadiq who said: "Whenever any problem made my father sorrowful he would collect his women and children around himself and would pray while all of them would say *amin*. He also related that: My father used to mention Allah's name while talking, walking,

eating, LA ILAHA ILLALLAH was on his lips all the time.

It is related that the Imam was well reputed among the gentry as well as the commoners for his generosity, liberality, obligingness, and favours although he had many dependents. It is said that his expenditure ranged between five hundred and six hundred thousand dirhams (gold coin), and he was never close-fisted when helping others or doing good to those who approached him with hope and expectation. It is also said that never the words "O beggar" were heard from him being used for any one by way of insult and humility. People did not name a beggar as beggar since the Imam had ordered to call them by good names.

In the book Jannat ul Khulud it is said in relation to good habits of the Imam that most of the time he would weep for fear of Allah in loud voice, and he was the humblest person of all. He had lands, property, cattle, meadows and servants but even then he would personally go to his lands for working, carrying the meals of his workers himself, and would spend in the way of Allah as much as was possible. Thus he was the most generous of men.

As for the extent of his knowledge every one who came near him would appear like a drop beside an ocean.

The fanatic Sunni writer Ibn Hajar writes in his book Sawa-iq Muharriqa about the Imam:

"He is the digger and gleaner of knowledge. He is the divulger and multiplier of knowledge. His position

among divine and godly persons was such that tongues would get tired of describing it. He is of pure heart. His knowledge and action are clear. His soul is pure. His character is dignified; his every action is in obedience of Allah."

A few of the merits and distinctions of Imam Muhammad al Baqir are mentioned hereunder:

Regarding Imam's efforts to earn his livelihood, Shaykh Mufid and others have related from Imam Abu Abdullah Jafar al Sadiq that Muhammad bin Munkadir said:

"I never imagined that (Imam) Ali bin Husayn would have left such a good successor till I met (Imam) Muhammad al Baqir and I had the idea of counselling him but in fact he counselled me. His associates inquired: How was it that he counselled you? Thereupon he related that: On quite a hot day I happened to go out of Madina and met (Imam) Muhammad bin Ali who was well-built and sturdy. He was coming out supporting himself on the shoulders of his two black servants. Noticing him I thought to myself that this was a leading man of the Quraysh who had come out at this hour seeking worldly needs so I should administer him some counsel. Accordingly I greeted him and he responded the greeting. Then I said: Allah may grant you more strength. How strange that despite being one of the chiefs of Quraysh you are busy in worldly affairs in this way. If death overtakes you in this state what would you do? Imam took off his hands from the servants' shoulders and said: By Allah if death comes and I am in this state it would be death to me in a state when I would be in the service of Allah since I am working to earn my livelihood and keeping myself away from begging for my needs or wants;

and I dislike death coming to me when I am in a state of disobedience to Allah - not earning my means of sustenance. Then I said to him: Allah may bless you; I wanted to give you counsel but in fact you have given me counsel."

It is to be noted that Muhammad bin Munkadir was a sufi like Ibn Adham, Ta-us and others of their type who would all the time keep busy in formal worship, and instead of earning their livelihood depended on other people. Imam Muhammad al Baqir's saying to him that in case death came to him in that state it would mean death in a state of Allah's obedience, was a sort of censure to guide him, and others of his type.

It has been related from Imam Jafar al Sadiq who said: Once my father lost a mule and prayed: If Allah sends back this mule to me, I will offer Him so much praise that He shall be pleased. Not much time had elapsed that people brought back that mule along with saddle and bridle. When he rode on it and sat in position, he held his head high towards the sky and said AL HAMDU LILLAH, then said: I do not say any other word than these in praise of Allah since there is no praise of Allah which is not included in this phrase which I have recited. He also said that the letters *alif* and *lam* occur here for comprehensiveness, that is, to include all sorts and categories of praise of Allah in the phrase.

According to the book *Bayan Wa Tabyan* by Jahiz it has been said that Imam Muhammad al Baqir summarized the worldly life as under: soundness and order of all economic and social life is based on the ratio of two third perceiving and one third intentional omitting.

It is said that once a Christian had the audacity to say in the presence of the Imam: You are *baqar* (bull). The Imam said: No. I am *baqir* (digger into knowledge). Then the Christian said: You are the son of *tabbakha* (cook). The Imam said: "This was her household function." Then the Christian said: You are the son of a black slave-maid of bad tongue. Imam said: If you are true Allah may forgive her, and if you are a liar, Allah may forgive you. The relater says that noticing such forbearance on the part of the Imam the Christian accepted Islam.

It is related from Zurara, the well-known companion of Imam Muhamamd al Baqir that: Once Imam Muhamamd al Baqir attended the funeral rites of a man from the tribe of Quraysh while I was with him. In that gathering there was also Ata the Mufti (religious chief) of Makka. At that time a woman was wailing loudly. Ata said to her: You better keep quiet or else we will go away from here. The woman did not stop, therefore Ata departed. I informed Imam Muhammad al Baqir that Ata had left. Imam enquired why he had left. I told him what had taken place. The Imam said: You stay with us since we are going with the dead body because if at any time we come across an unlawful thing alongwith a lawful thing and abandon the lawful because of the unlawful we would be avoiding to discharge the right of a Muslim becaue escorting a Muslim's funeral is the Muslim's right which cannot be abandoned because of the wailing of a woman.

At this stage the man in-charge of the dead body said to the Imam, "Allah may shower blessings on you. It is time you may leave since you have performed the act deserving heavenly reward." The narrator adds that "I also said to him: This man allows you to leave so let us go. The Imam said:

"You go of your own accord; as for me we had not come with this man's permission and therefore we would also not go back with his telling us to do so. In fact our action was for heavenly reward which we sought because for so long as a person accompanies a funeral procession he is rewarded for it."

Shaykh Kulayni relates that once a group of people went to pay a visit to Imam Muhammad al Baqir, but at that time a child of Imam was sick, so they noted signs of worry and anxiety over the Imam's face because the child was uncomfortable. These people said to themselves that in case the child does not survive we fear the Imam would be much upset. The narrator states that much time had not passed when the child expired. Cries of grief rose high while Imam came out but his face was different from what it was before. These people then said to him: Our lives be sacrificed for you, from your condition that we had noticed before, we feared that in case this child dies you would be much upset with severe grief." The Imam replied: "Allah's verdict is passed. We submit to whatever He likes with full grace."

It is related from Imam Jafar al Sadiq that it is laid down in the Holy Prophet's book that if a task entrusted to your servants is hard for them then you should also participate in doing it. Imam Jafar al Sadiq says that whenever my father put his servants on a work he would come out and watch so that if the work was hard he would say *bismillah* and share the labour with them but if the work was light he would leave them.

About Imam Muhammad al Baqir's generosity Shaykh Mufid has related from Hasan bin Kathir

that he narrated that: Once I complained to the Imam about my brothers and mentioned my needs. The Imam said that it is surely bad on the part of a brother that during the period of ease he is your friend while during adversity he leaves you. At the same time the Imam ordered his servant to bring a purse which contained seven hundred dirhams (gold coins) and said: "Spend this and when it is over inform me."

About forbearance and good manners of the Imam Shaykh Tusi relates from Muhammad bin Sulayman and he from his father that a man of Syria during his stay in Madina paid visits to the Imam very often and said to him that: "It is not my love for you that brings me to this audience. I say no one on earth is more intensely hated or opposed by me than you people of the house (of the prophet), and I hold that obedience of Allah, obedience of the Holy Prophet and obedience of Amir al Muminin lies in hostility against you, but I find you a man who has effective speech, you are gifted with arts, distinctions, manners and style. It is in consideration of these that I come to your audience." Imam Baqir spoke to him very amicably and said: "Nothing remains hidden to Allah." After not many days the Syrian became sick. His pain and sickness attained severity and as it became more severe and tough he called for his caretaker and said: "When I die cover me with a sheet, go at once to Muhammad bin Ali and request him to say prayers over me and tell that I have myself made this request to you." When it was midnight people thought that he had passed away and covered him. With the assistance of the caretaker they took him to the mosque and waited till the Imam had finished his prayer and reclined on his side for post-prayer recitations. Then they said: "O Abu Jafar such and such a man has died and had requested you to offer funeral prayer over him." The

Imam said: "No, the area of Syria is cold while Hijaz is hot and the heat here is severe, so rest a while and don't be hasty about your man till I come back to you." Then the Imam stood up, performed *wuzu* and again offered two *rak-a't* prayer and raising his auspicious hands upto his face as for praying to Allah and lay down in prostration; then he rose and went to the place of the Syrian and called out to that man. Thereupon the Syrian answered the call saying: "I am before you O son of the Holy Prophet." The Imam helped him sit, giving him a pillow, and asked his people to give him syrup of barley and keep his stomach and chest cool. After this the Imam left. Thereafter nothing happened to the Syrian who regained full health. He then went to the Imam and requested for audience in seclusion. The Imam did so. The Syrian then said: "I do testify that you are the sign of Allah over the people and you are the door to enter into while any one who remains away from you and seeks any other door is the loser. The Imam then said to him: "Tell me what happened to you?" He replied: "I had no doubt that my soul had been taken out and I witnessed my death with my own eyes. Suddenly an announcer rose up and I heard with my own ears that he called out: 'Put back his soul since Muhammad bin Ali has made a request to us for it.'" The Imam then said: "Do you not know that Allah may love a man but may hate his action, while in another case he may hate the man but may love his action. So you were hated by Allah but you had love for me which was liked by Allah." The relater adds that the Syrian then became one of the companions of the Imam.

MIRCLES OF IMAM MUHAMMAD AL BAQIR

Qutb Rawandi relates from Abu Basir who said: "I

was with Imam Muhammad al Baqir and we entered the *masjid* while people were entering or coming out of it. Imam asked me to enquire from the people whether they were noticing me. So I asked every one whom I saw and he said 'no' although Imam was standing there." Then Abu Harun the blind entered the *masjid*. Imam asked me to enquire from this man and I said to him "Do you notice Imam Abu Jafar?" He replied: "Why, is he not standing here?" I said: "How do you know that?" He replied: "Why should I not behold him when he is a shining light?"

Further, Abu Basir relates that Imam Abu Jafar enquired from a man from Africa: "How is Rashid?" He said: "When I left he was quite right and healthy and had said *salam* to you." The Imam said: "May Allah have mercy on him." That man said: "Why, is he dead?" Imam said: "Yes." The man said: "When?" Imam said: "Two days after you left." The man said: "By Allah, he had no disease or ailment." Imam said: "Every one who dies does not die of disease or ailment. "The relater says that he enquired from the Imam who Rashid was? The Imam replied: "He was from among our adherents." Then he added: "Do you not know that we have eyes which watch you and have ears which hear your voices. Thus whatever you know is not unknown to us. By Allah none of your actions is hidden from us. Therefore remember that we are ever vigilant and so you should keep your actions aright and remain good in your conduct. This is what we tell our children as well as our adherents."

Qutb Rawandi has related from Abu A-iniyah who said: "I was in the audience of Imam Muhammad al Baqir when a man entered and said: "I am a Syrian and I am a friend of yours and avoid your enemies while my father was a friend of the Umayyads. He

was a man of riches and wealth and had no son except me. He had his abode in Ramla where he had a garden which he used as a solitary resort. When he died I tried my best to secure that wealth but could not get it. I have no doubt that because of the enmity he bore towards me he concealed it from me." Imam enquired: "Would you like to see your father so as to enquire where that wealth is lying?" That man said: "I swear by Allah that I am much needy since I have nothing and seek something to live by." Imam wrote a letter and after putting his sacred seal on it gave it to him saying: "Take this letter to Baqi and when you reach the middle of the graveyard call out "O Darjan" where upon a man would come to you with a turban on his head; then you hand over my letter to him and say: 'I am the messenger of Muhammad bin Ali bin Husayn' and ask him whatever you like. The Syrian took that letter and went away."

Abu A-iniyyah says: "The next day I was in the audience of Imam Muhammad al Baqir in order to know what happened to that man and I found that he was waiting at the gate for permission to be allowed in. When he was allowed both of us entered and that Syrian said: "Allah knows better where to confer His knowledge. Last night I went to Baqir and did as the Imam had directed me. So a man with that very name and dress appeared and told me not to move from that place till he brought my father. Then he disappeared and came back along with a man who had a distorted face and told me that he was my father and that I should ask him whatever I wanted. I said he was not my father, but he said it was he.

The flames and the smoke of hell-fire and its painful punishment had transformed him. Then I addressed

him and enquired: "Are you my father?" He said: "Yes." I enquired: "Why you have changed?" He replied: "O my son, I loved Bani Umayya and regarded them superior to the Ahl ul Bayt of the Holy Prophet who are infact superior-most after the Holy Prophet. On this account Allah gave me this punishment. And since you were the lover of the Ahl ul Bayt I hated you because of which I disinherited you of my wealth and deprived you of it. Today I am very remorseful of doing so. O my son, go to such and such side of my orchard and dig out from under the olive tree the sum which amounts to one hundred thousand dirhams. Out of that you present fifty thousand dirhams to (Imam) Muhamamd bin Ali and the remaining fifty thousand dirhams are for you. "So now I am going to secure my share of that money." Then he went back to his home town. Abu A-iniyyah says: With the advent of the next year I enquired from Imam Muhamamd al Baqir as to what that man of Syria did with that amount. Imam said: "He gave me fifty thousand dirhams which I spent to pay my debt, and with it I also purchased a piece of land near Khaybar and a part of it I spent for the needs of my family."

In another version of this event it is said that the Syrian saw that his father was black and in his neck there was a black rope and because of extreme thirst his tongue was hanging out like that of a dog. According to one narration the Imam said: "This man's remorse and repentance for not having love for us and unmindfulness of our rights, and now being kind to us and trying to please us would be beneficial to him."

Numan bin Bashir relates that once he was travelling with Jabir bin Yazid. In Madina Jabir went to see Imam Muhammad al Baqir. When he came out

of the presence of the Imam he appeared happy and joyful. Then we left Madina and reached Kharja on a Friday. This was the first stage from Fid towards Madina while Fid was a stage between Kufa and Madina marking half the distance. We offered Zuhr prayers and when our camel had risen up for resuming the journey there came a man of tall stature and wheatish colour with a letter. Jabir took that letter, kissed it and rubbed it against each of his eyes. When I saw it, it was written therein: This letter is from Muhammad bin Ali for Jabir bin Yazid. There was also a fresh rose with the letter. Jabir enquired from that man: "When did you depart from my master's presence." He replied: "Just now." Jabir asked: "Before the prayer or after it." He said: "After the prayer." Jabir then broke the seal of the letter and when he read it worry appeared on his face till he finished it, then he retained the letter with himself. From that time I did not see him happy till we reached Kufa. We passed the night in Kufa. In the morning I went to pay respects to Jabir and I saw him come to meet me while he had some pieces of bones round his neck and was riding on a bamboo stick and uttering the words: I see that Mansur bin Jamhur has become *amir* (governor). He was repeating these words time and again. At this moment he saw me and I saw him, but he said nothing to me nor did I speak to him at all. Seeing him in this condition I started weeping whereupon children and people gathered around us. Jabir remained in this condition till he entered the surroundings of Kufa and started moving with the urchins in every direction. People began to say that Jabir had become insane. I swear by Allah that many days had not passed that the governor of Kufa received orders from Hisham bin Abd al Malik (the caliph): Get hold of the man called Jabir bin Yazid and severing his head from the body send it

to me. The governor addressing the people in his audience enquired: Who is Jabir? People replied: "Allah may guide you. He is a learned scholar and a traditionalist. He has come back from *hajj*, but is caught with insanity these days so that at present he is riding a bamboo stick and playing and making fun with the urchins. Hearing this the governor went there and seeing Jabir in that condition said: "I beg Allah not to involve me in the blood of such a man." Long time had not passed when Mansur bin Jamhur was made governor of Kufa in the year one hundred and twenty six A.H. by Yazid bin Walid after the deposition of Yusuf bin Uman two years after the death of Imam Muhammad al Baqir. Possibly this event was one of those about which Imam had foretold Jabir bin Yazid that were to take place in respect of Kufa.

Jabir bin Yazid narrates that once he went to Imam Muhammad al Baqir and informed him about his urgent needs. Imam said: "Today I have not a single dirham with me. Soon thereafter the poet Kumayt came to have the honour of Imam's holy audience and said: "May I be sacrifice for you, may I have your honour's permission to recite an encomium." The Imam gave him permission. He recited the encomium. When he finished it, the Imam asked his servant to bring an amount of cash from the house and to hand it over to the poet. Kumayt then took permission to recite one more encomium. When he finished it the Imam asked the servant to bring another amount of cash and gave it to Kumayt. The servant did so. Kumayt again sought Imam's permission to recite another encomium. Imam gave the permission and Kumayt recited it. On his finishing it Imam again asked the servant to bring the same amount of cash and to give it to Kumayt. Now Kumayt said: "By Allah I did not compose these encomiums in your

favour for any worldly gain, but as recompense of the Holy Prophet which Allah has made obligatory on us as your right upon us; and by Allah I have no other intention." Imam prayed for the good of Kumayt and asked the servant to take back the cash and put it there from where he took it.

Jabir says that noticing all this I thought that while the Imam told me that he had no dirham at all but to Kumayt he gave several thousand dirhams. So when Kumayt went away I said: "May I be sacrificed for you; you told me that you had no dirham at all but you ordered several thousand dirhams to be paid to Kumayt. "On this he told me to get up and enter the house from where the dirhams had been brought out. So I got up and entered the house but found no dirhams there and came out and went before the Imam. Then he said: "O Jabir, what we have kept hidden from you people is far more than what we have disclosed to you." Then he got up and holding my hand entered the same house and thumped on the ground with his foot and lo there appeared out of the ground a tray of gold of the size of a camel's head. Imam then said: "O Jabir, look at this clear miracle but do not disclose it to any one except our brethren in faith for their satisfaction. Allah has granted us full power to do with the earth whatever we like and control it, with all the people living on it, in whatever manner we choose."

Abus Sabah Kinani relates that one day I went to pay respect to Imam Muhammad al Baqir and knocked at the door of his house when a servant maid of the Imam came having high breasts. I touched her breast with my hand and said: "Tell your master I am at the door." At once I heard the holy voice of Imam saying "Get in, woe to you." I said to him: "By Allah, I did not mean any wrong. I

did so without any bad intention. It was just to examine (your knowledge of the unseen)." Imam then said: "If you believe that these walls serve as curtains for us as they do for you then what is the difference between us and you. So, be careful not to do so again."

One of the companions of the Imam relates that he used to teach the Quran to a woman in Kufa. Once he made advances to her. When he next visited the Imam, he said: "If a person commits an error in seclusion Allah would not be pleased with him." The companion of the Imam said: "I immediately reproached myself and offered repentance for it before Allah. Imam warned him never to do such an act again."

Qays bin Rabi relates that once he was the guest of Imam Muhammad al Baqir, while there was nothing in his sacred house except a brick. When the Imam stood up for Isha prayers, I followed him. Thereafter he picked up that brick with his hand and lo there appeared from beneath it a big piece of cloth with all kinds of warm and cold foods spread on it. Imam said to me: "This food has been provided by Allah for His friends." So Imam and I ate it and then it disappeared under that brick. In the meantime the Imam went out for some purpose and feeling quite inquisitive about the affair I picked up that brick but found nothing under it. Imam came back and knowing my hidden feeling took out from beneath that brick cups, beakers and jugs of cool water. Then Imam made all that go back and said: "Your example coincides with that of the Jews and prophet Isa in so much that they did not believe in him. Then Imam asked the brick to speak and it did speak."

Jabir bin Yazid relates: Once I went on a journey with Imam Muhammad al Baqir. When we reached Karbala he said: "O Jabir, for us and for our lovers this is an orchard out of the orchards of paradise, while for our enemies it is an abyss of the hell." From there we reached our intended destination. Now the Imam looked at me and enquired whether I wanted to eat anything. I said: "Yes". Then the Imam put his hand between stones and brought out for me an apple fragrance of which I had never before smelt and in no way was it a fruit of this world. I ate it and by virtue of its blessing I felt no need to eat anything for four days, nor did I feel the need for urine or excretion.

Umar bin Hanzala relates: I said to the Imam: "I feel that since I have the honour to enjoy some position and influence with you, so I want to make a request to you." The Imam allowed me to put it before him. I said: "Please tell me what is the *ism azam* (the greatest name of Allah). He said: "Come in this room." I went into the room. The Imam then struck his hand on the ground. Instantly total darkness prevailed all round. I started trembling. The Imam said: "What do you say, shall I teach you." I said: "No". The Imam then struck his sacred hand on the ground and the house reverted to its original condition.

Lays bin Sad relates: "Once I was busy praying to Allah on the mountain Abu Qubays when I saw a man praying "O Allah I want grapes, give them to me." Soon there appeared a cloud over his head and it came close to that man. The man raised his hand and picked out a basket of grapes from it. Next time he again prayed: "O Allah I have no clothes, give me clothes." The cloud again came near him and he took from it a wrapped packet containing two dresses. He then sat down to eat the grapes

although it was not the season of grapes. At this moment I went close to him and stretching my hand towards the basket picked up a few grapes. The man said: "What are you doing?" I said: "I am a partner in these grapes." "How?" He enquired. I said: "When you were praying I was saying *amin*, and he who prays and he who says *amin* are partners together." Then he said: "Sit down and eat." So, I sat down and ate with him. When we had eaten to satisfaction the basket disappeared. He too stood up and asked me to take those two dresses. I told him that I did not need them. Then he asked me to turn my face away so that he could put on the clothes. Of the two clothes one was trousers and the other a shirt. As for clothes which he had on his body he wrapped them and held them in his hand. Then he departed from Abu Qubays. When he reached near Safa a crowd of people gathered to welcome him. He gave the clothes in his hand to some one. I enquired from one of those persons who he was and I was told that he was one of the sons of the Holy Prophet, Abu Jafar Muhammad bin Ali bin Husayn bin Ali bin Abi Talib, Allah's blessings be on them all.

Abu Basir relates: I told Imam Muhammad al Baqir: "I am your servant and one of your *shias* and have become weak and blind, so be my guarantor for the paradise." He said: "Would you like that I give you the sign of the Imams." I said: "How good it would be that both the sign and guarantee are given to me." He enquired why I desired this? I said: "Why should I not desire it?" So he rubbed his hand over my eyes and I noticed all the Imams around him. Then he said: Open your eyes and see and say what you see now. I said: By Allah I see only dogs and pigs etcetera; and I enquired who were these transformed people. He said they were the great

majority. If the curtain is removed the *shias* would find all their opponents in this transformed state. After that he said: "O Abu Muhammad if you wish that I restore your eyesight then your reckoning will be before Allah; but if you like that I be your guarantor before Allah for paradise then I shall revert your previous condition." I told him to restore me to my previous state as nothing can be better than paradise. So he rubbed his hand on my eyes and I regained my previous condition.

Shaykh Tabarsi has related from Muhammad bin Muslim: "Once we went on a journey with Imam Muhammad al Baqir and at one time we reached a dry area of land burning with heat, and a large number of birds were there which would come in the way of the Imam hovering over him and striking him with their wings. The Imam scattered them away saying "I have no sympathy for you." So we continued our journey till we reached the destination. The next day we returned and reached the same area, and again the birds came flying over the Imam coming in his way from all sides touching his head with their feathers. At that moment I heard the Imam saying to them: Go and quench your thirst to the fill. As I cast my eyes I noticed that there was large quantity of water in the land. Then I said to the Imam: My master, yesterday you denied water to these birds and today you made it available to them in plenty. He replied: The reason is that today there are also Qabbara birds among these birds. I asked him: My master, what is the difference between the Qabbaras and the ordinary birds? He replied: The ordinary birds are the partisans of those people (he did not name the enemies of Ahl ul Bayt) while the Qabbara birds were our lovers which say in their chattering: "O Ahl ul Bayt you are blessed, and your *shias* too are blessed."

Qutub Rawandi relates from Abu Basir that he said: Once Imam Muhammad al Baqir enquired from a man of Khorasan how his father was. He replied that he was all right. Imam said: When you set off for this place and arrived in Jurjan your father died. Then Imam enquired how his brother was. The man replied that he left him quite healthy and sound. Imam told him that his neighbour named Swalih killed him on such and such day and hour. The man wept and recited the verse INNA LILLAHI WA INNA ILAYHI RAJI-UN for what has occurred. Imam said: Be quiet and do not grieve since these people are in their houses in paradise which are far better than those of this transient world. The man then said: O the son of the Holy Prophet when I set off for coming to you my son was sick suffering from severe pain; you have not told me anything about him. The Imam replied: Your son has recovered, and your uncle married his daughter to him and by the time you get back to meet him a son will be born to him whose name will be Ali and he will be our *shia* although your son is not our *shia* but is our enemy. That man then inquired: What is to be done in this matter. Imam replied: He has an enemy and that enemy is enough to deal with him. The relater says that the man then left and I enquired from the Imam who he was. Imam replied: He was one of our *shias* from Khorasan and a (true) believer.

SAYINGS OF IMAM MUHAMMAD AL BAQIR

1. No combination is better than the union of knowledge and forbearance.

[It implies that a person should have control upon himself at the time of anger so that he does not act without proper judgement in the heat of his anger, and unpleasant happenings of life do not make him

despondent.]

2. Perfect achievement is understanding and insight in religion; patience and endurance at the time of adversity; and planned earning and spending.
3. There are three praiseworthy merits of this world and the next: that you forgive one who does you wrong; pay regard to one who ignores you; and act with forbearance if someone, not knowing you, insults you.
4. Twenty years' companionship creates relationship.
5. If a person refrains from assisting a Muslim brother in his effort for the fulfilment of some need he is sure to get entangled in some act or other that may lead to sin instead of resulting in any good for him. Similarly if a person avoids spending in the cause of Allah to obtain His pleasure, he will have to spend much more to meet the situation created by the displeasure of Allah.
6. If Allah does not make a person's self his counsellor, no person's counselling would do him any good.
7. There is many a person who meets another person and says: "Allah may destroy your enemy" while in fact there is no enemy of that person except Allah.
8. A scholar whose knowledge is made use of is better than seventy thousand worshippers.
9. One scholar is superior to a thousand worshippers and a thousand godly persons.

10. The superiority of a scholar over a worshipper is like that of the sun over the moon.

11. One *rak-a't* prayer (*salat*) that a religious scholar prays is better than seventy thousand *rak-a't* prayer that a worshipper prays.

12. The sleep of a scholar is better than the prayer (*salat*) with ignorance.

13. When a (true) believer dies and leaves a leaf containing some knowledge, on the day of judgement that leaf serves as a curtain between him and the fire of hell, and Allah grants him, for every word written therein a city seven times better than the best city of this world.

14. When a religious scholar dies, angels and the parts of the earth on which he used to worship Allah weep over him and the gates of heaven carry upwards his good actions, and there occurs a breach in Islam which nothing can fill, since believers who are scholars are like the walls of a city.

15. To seek fulfillment of a need from a newly rich is like to take a coin from the mouth of a serpent - a danger which may kill you.

16. Four things constitute treasure of godliness - concealing of need, concealing of charity, concealing of pain and concealing of misfortune.

17. Never be lethargic or depressed, because those are the key to every evil. The lethargic does not put his best in any work and the depressed is not satisfied with what he deserves.

FOR ISAL-E-SAWAB

Haji Hasanally P. Mohammed Ibrahim

18. Humbleness is to sit at a place below that which you deserve; to offer salutation to whomsoever you meet; to avoid disputation even though you are right.

19. Modesty and belief are twins; if either of the two disappears the other follows suit.

20. It is related that once Imam enquired from the people: Shall I tell you to do what would keep off highhandedness and Shaytan from you. Abu Hamza said: Surely, please tell us what to do. The holy Imam said: pay charity in the morning since payment of charity blackens the face of Shaytan and shatters the tyranny and highhandedness of the ruler.

CIRCUMSTANCES LEADING TO THE DEATH OF IMAM MUHAMMAD AL BAQIR

The famous writer and scholar Allama Muhamamd Baqir Majlisi records in his book *Jilal ul Uyun* a detailed account of the circumstances that led to the Imam's death.

Sayyid Ibn Ta-us relates from Imam Jafar al Sadiq who said: In a certain year the ruling caliph of the time Hisham bin Abdul Malik went to perform Hajj. That very year I too had gone for Hajj along with my father. I addressed a group of people: I praise Allah that He sent Muhamamd as a true prophet and honoured us thorough him, so that we are honoured ones of Allah over the people, and His chosen ones among them. We are His representatives on earth. Therefore blessed is he who follows us and accursed is he who opposes us and shows enmity towards us. Hisham's brother conveyed the news

to him, but he did not think it proper to disturb us in Makka; so when he reached Damascus and we returned to Madina he sent a messenger to his governer in Madina to send my father and me to Damascus. When we arrived there Hisham did not allow us audience till three days. On the fourth day he allowed us in and when we entered we noticed that Hisham himself was sitting on his royal throne while his body guard was on duty in full array in two rows and a target of arrows with necessary accessories had been set up with the chiefs of his court ready to shoot the arrows. We entered the courtyard of his palace with my father in the front and I behind him. On our reaching near him he said to my father: You also shoot arrows with the elders of my people. My father said: I have grown old and I cannot now shoot arrows; it would be better if you excuse me. Hisham swore by Allah and said: By the right of Allah who has honoured us with His religion and His prophet I would not excuse you. Then he beckoned to one of the senior person of Bani Umayyah to hand over his bow and arrows to my father, so that he might do the shooting. Accordingly my father took the bow and arrows from that man and putting one arrows in the bow shot it with the power of *imamate* exactly in the midst of the target. Then he took the second arrow and shot it again striking in the midst of the target so that this arrow struck against the first one. Then he took out the third arrow and shot it on the second arrow and cut it into two. He went on shooting arrows one after the other upto the ninth one and every arrow struck exactly the same target. It seemed that every arrow that the Imam shot struck the heart of Hisham as the colour of his accursed face was constantly changing so much so that at the ninth arrow he lost patience and said: O Abu Jafar you have shot very well. Surely you are the best archer in the whole of Arab

and Ajam (Iran). Why then did you say that you could not shoot? After this experience he felt ashamed and decided to kill my father. He bent his head in deep thinking while my father and I were standing beside him. As we were standing for a long time my father felt uneasy and looked towards the sky with signs of discomfort evident on his holy face. Noticing this condition Hisham became apprehensive of my father's displeasure and asked him to come to his throne and I went behind him. On our reaching near the throne he held him and made him sit on the throne at his right; and then putting his hand on my neck made me to sit on the right of my father. Then turning to my father he said: It is definite that the tribe of Quraysh feel proud over all the Arabs and Ajam because you are among them; please tell me who taught you this arrow shooting and in what time did you learn it. My father replied: You know that among the people of Madina this art is common and during my boyhood I used to do it for some days. From that time till now I had given it up. Since today you insisted and swore in the name of Allah I took up the bow. Hisham said: I had never seen such markmanship. Is your son Jafar is also like you? My father said: We of the house of the Holy Prophet inherit one after the other knowledge and perfection and completion of religion by succession as the verse of the Holy Quran says: "This day I have perfected for you your religion, and have completed My favour on you, and have chosen for you Islam (as your) religion." And the earth is never without one of us who is perfect in it while others are deficient therein. Hearing all this Hisham got very angry and his cursed face became red. For some time he bent his head in silence. Thereafter raising his head he said to my father: Is not the relationship of ours and yours who are both sons of Abd-e Munaf one and the same? My father

said: It is so; but Allah has honoured one with His secrets and special knowledge and has not done so with the other. He said: Is it not a fact that Allah sent Muhammad from the line of Abd Munaf as prophet for the entire creation from among the white, black and red? As such how has this inheritance been confined to you? The Holy Prophet has been sent for the whole mankind, and Allah says in the Quran: "And for Allah is the inheritance of the heavens and the earth." Thus on what account is the inheritance of knowledge a speciality for you while there is no prophet after Muhammad and you people are not prophets? My father said: Allah gave that honour in this way that He revealed to His prophet not to let people in general know about it and commanded His prophet to specially give us His knowledge, and on this account the Holy Prophet disclosed to his brother Ali bin abi Talib some secrets which he kept concealed from all other companions; and when the verse AND PRESERVE IT THE HEARKENING EARS was revealed the Holy Prophet said to Ali: O Ali I have begged Allah to give you such (hearkening) ears. That is why Ali has said: "The Holy Prophet transmitted to me a thousand chapters of knowledge from each of which a thousand further chapters shoot up." Then the Imam continued: you too disclose some secrets of yours to specific persons and keep them concealed from others. Similarly the Holy Prophet disclosed his secrets to Ali and did not let others get acquainted with them. Again, Ali too specially acquainted one member of his house with those secrets. In this way these secrets came to us through inheritance. At this moment Hisham said: Ali asserted that he had the knowledge of the unknown although the fact is that Allah has not made any one a partner in the

knowledge of the unknown, how then did he make such an assertion?

My father replied: Allah gave a book to the Holy Prophet and in that book He has described all that has already happened and shall happen upto the day of judgement since He says: AND WE HAVE REVEALED TO YOU THE BOOK DESCRIBING EVERY THING BY WAY OF GUIDANCE AND EXHORTATION FOR THE PIOUS; and has also said: AND WE HAVE ENCOMPASSED EVERY THING IN THE APPARENT IMAM. And has also said: AND WE HAVE NOT LEFT OUT ANYTHING IN THE BOOK. Thus Allah revealed to the Holy Prophet that whatever secrets and the unknown had been disclosed to him should be transmitted to Ali as well. And the Holy Prophet commanded Ali to collect the Quran after him and to attend to his funeral bath, shrouding and embalming etcetera, without allowing others to be present; and to his companions he said: it is unlawful for any one to look at my private parts except my brother Ali since he is from me and I am from him, and for him is my property, and on him is obligatory all that is obligatory on me, and he is the discharger of my debts and my promises. And he said to the companions that: Ali ibna abi Talib would fight against the hypocrites about the interpretation of the Quran as I fought against the unbelievers about the revelation of the Quran. It is for this reason that the Holy Prophet declared that the most knowledgeable among you for adjudication is Ali ibna abi Talib; while Umar bin Khattab several times said that if Ali had not been there Umar would have perished. Thus Umar stood witness to the knowledgable of Ali whereas other deny the fact. As a result Hisham bent his head for a long while and then said: If you have any wish you come out with

it. My father said that: On my coming here my family is under severe apprehension and fear, so I beseech you to give me permission to return. Hisham said: I give you permission; you may depart this very day. My father then put his hand around his neck and bade farewell and I too bade him farewell.

Then we came out. As we entered the courtyard outside the palace and reached its fag end we noticed a large crowd of people sitting there. My father enquired as to who they were. Hisham's chamberlain told us that they were Christian clerics and monks who have a scholar of theirs in this mountain who is regarded as the most learned of their scholars and they come to him once every year to enquire about their problems from him and so today they have gathered for that purpose. At this my father went close to them while I too went with him. My father wrapped his head with a cloth so that they may not know him and went upto the mountain with those Christians. When the Christians sat there my father also sat along with them. The clerics then spread carpets for their scholar. Then they brought him out and made him sit on the carpet. He had become extremely aged and looked like one of the disciples of prophet Isa; because of advanced age his eyebrows had fallen over his eyes and he had tied them with a yellow silken chit holding them towards his head. He moved his eyes like those of a serpent and cast a look at those who were present. When news reached Hisham that Imam had gone to the Christian monastery he deputed a special man of his to watch and report to him all that passes between the Imam and the Christians. So when that scholar caught sight of my father he enquired: Are you one of us or one belonging to the community of Muhamamd? My father replied that he

was from among the Muslims. Then he enquired whether from among their scholars or the ignorant. My father said: Not from among the ignorant? He was much perturbed and said: Should I ask you a question or would you like to ask a question? My father said: Better you ask questions. Addressing his men the Christian scholar said: O Christians, how strange that a Muslim wants me to ask him questions, so I am asking him a few questions, then he enquired: "O the servant of God tell me about the hour which is neither night nor day. My father replied: the hour between commencement of dawn and sunrise. He said: What sort of the hour is it, then? My father replied: It is a time related to paradise. At this time the sick feel relief, pains subside, and one who can not sleep goes to sleep. Allah has made this hour for inclining towards the next life for those who so desire, and a clear guidance for those who desire to do good for the next life. It is an argument for the disbelievers who do not want to do good for the next life. The Christian said: You are right; now tell me how you hold that the people of paradise eat and drink but do not have to pass urine or excrement; is there any like of it in this world? The Imam replied: Yes, surely the embryo in the womb of the mother eats out of whatever the mother eats but nothing passes out of it. Now the Christian said: You had said that I am not one of the ignorant. The Christian then enquired: Tell me how you hold that the fruits of paradise diminish not howsoever people may eat out of them; is there any example of it in this world? The Imam replied: Yes the example of it is a lamp, a hundred thousand lamps may be lighted from one lamp but it would not suffer any diminution and would remain the same. The Christian then said: Now I would ask you a question which you would not be able to answer. Imam said: Yes, do so. The Christian said: A man

mates with his wife and she gets pregnant with two sons who are born at one and the same moment and also die at one and the same moment but at the time of dying one had passed fifty years of life while the other had lived one hundred and fifty years. Imam replied that those sons were Uzayr and Azar. Their mother had become pregnant with both of them in one night and they were born at one and the same moment. They lived together for eighty years. At that time by the will of Allah Uzayr died and then Allah brought him to life after a hundred years and he lived with his brother for further twenty years and then both of them died together. At this the Christian got up saying: (O my men) you have brought before me a man more knowledgeable than I am to humiliate me before him, by God so long as this man is in Syria I shall not speak to you. You put questions to him as you may like.

According to another record when night fell that Christian went to Imam and witnessing miracles became a Muslim. When this news reached Hisham and people told him about the discussion of Imam Muhammad al Baqir, and the event became known all round, the people of Syria came to know the height and extent of the deep knowledge of the Imam, Hisham sent many gifts to him and made him depart towards Madina without delay.

According to another version Hisham put the Imam in prison but people told him that men of the prison had become the Imam's followers. Imam Jafar al Sadiq continues: At this Hisham quickly made us depart for Madina; and before us he sent messengers to proceed quickly to every town on the way to Madina for telling the people of those places that the sons of the magician Abu Turab

(meaning Imam Ali), Muhamamd bin Ali and Jafar bin Muhammad have become Christians. Therefore any one who sells any thing to them or salutes them or shakes hand with them his blood would be lawful to be shed. Accordingly when the messenger reached the town of Madian and we reached there after him the people of that town closed the gate of the city for us and called us bad names and abused Imam Ali ibna abi Talib. Accordingly even though our servants pleaded much they did not open the gate and did not allow us any thing to eat and drink. Then we reached near the gate and my father spoke to them: Fear Allah, we are not as people have told you. Even if we are so, you have dealings with the Christians and Jews. Why do you deny us the same treatment? Those accursed people said: You are worse than the Christians and the Jews since they pay *jaziya* (non-Muslim tax) while you do not pay it.

Howsoever my father counselled them they did not open the gate and said: We shall not open the gate for you till you and all your animals die. When my father noticed their insistence he alighted from his camel and asked me not to move from my place. The mountain was close by from there and bent over the town of Madian. Imam climbed over the mountain and facing towards the town placed his fingers on his ears and recited those verses of the Holy Quran in which Allah describes the story of prophet Shu-ayb and deals with prophet Shu-ayb's having been sent towards the people of Madian and they having been subjected to severe retribution because of disobeying the prophet. He recited the verses upto the words where Allah says: (Whatever is left to you by Allah is for you if you are true believers.) Then he said: By Allah we are the BAQIYYATULLAH (Those left over by Allah on

earth). Thereupon Allah raised dark wind which took Imam's voice to all the young and the old and all of them were trembling with great fear. So they appeared on their roofs and looked at the Imam. An old man from among the people of Madian beheld my father in that condition, and spoke with a very loud voice to the people of the town saying: O people of Madian fear Allah; this man who is standing at the same place where prophet Shu-ayb had cursed his people and I swear by Allah that if you do not open the gate for him you would face the same retribution. They were frightened and not only opened the gate for us but served us food also. Then the next day we set off from that place. The governor of Madian then informed Hisham of all that had taken place whereupon that cursed person wrote back that the old man should be killed. According to another version Hisham sent for that old man but before he reached Syria by mercy of Allah death overtook him. Then Hisham wrote to his governor at Madina to kill my father with lethal poison, but before this could be accomplished Hisham himself met death and reached the lowest portion of the hell.

Kulayni relates that he heard Imam Muhammad al Baqir saying: I have seen in a dream that I am standing on a hill and people are coming up to that hill from all sides. When many people had gathered there, suddenly that hill began to rise high and people began to leave from all sides till only a small group remained on that hill. This happened for five times and the Imam took this dream to be an omen for his death; and after the fifth night by mercy of Allah he died.

Kulayni states on reliable authority that one day a tooth of Imam Muhammad al Baqir fell out. He held it in his hand and said ALHAMDU LILLAHAH and then

said to Imam Jafar al Sadiq: When you bury me you bury this tooth along with me. Then after a few years another tooth of the Imam fell out. He again held it in his right hand and uttering ALHAMDU LILLAH said: O Jafar, when I depart from this world you bury this tooth alongwith me.

Several reliable and authoritative books such as Kafi, Basa-irud Darajat etcetera relate that Imam Jafar al Sadiq said that once a severe sickness overtook Imam Muhamamd al Baqir when people got apprehensive and members of the family started crying but Imam said that he would not depart in that illness because two persons had come to him and told him so. And he did recover from that illness and remained in good health for quite a while. One day the Imam sent for Imam Jafar al Sadiq and said: Call some men from the people of Madina. Imam Jafar al Sadiq says: When I called them Imam said: O Jafar, when I depart for the eternal world, you give me funeral bath, and shroud me with three pieces of cloth, one should be the sheet in which I used to offer Friday prayer, one should be the dress which I used to wear. Wrap the turban over my head but do not count it among the pieces of shroud. Dig for me a separate grave instead of the ordinary niche because I am heavy and burly. And raise my grave four fingers higher than the ground and sprinkle water over my grave, and let people of Madina be witness.

Imam Jafar al Sadiq continues: When people went out, I said to my father: O my father whatever you have said I shall carry it out but there was no need for the people to stand witness. Imam said: O my son. I wanted the men to be witness so that they should know that you are my vicegerent and successor as Imam and they should not dispute

with you in the matter of *imamate*. Then I said: O my revered father, today I find you better than on any other day and find no ailment in you. Then Imam said: Those two men who had informed me on the previous occasion during my earlier illness that I would recover came to me during this illness and told me that I would depart for the eternal world. According to another version the Imam said: O my son perhaps you did not hear that my father Ali bin Husayn called me from behind the wall and said: O Muhammad be quick and come to us since we are waiting for you.

In the book *Basa-irud Darajat* it is stated that Imam Jafar al Sadiq said: During the night of my father's death I went to him to speak to him but he betokened to me to keep off as he was having some secret talk with some one whom I did not see at all or he was talking to the creator. So after some time I went to him when he said: O my worthy son I am leaving this transient world this very night and departing for the everlasting place. It is the night when the prophet of Allah departed; and at this time my father Ali bin Husayn has brought sweet drink for me and I have drunk it and he gave me the good tiding of meeting Allah.

Qutub Rawandi relates on reliable authority from Imam Jafar al Sadiq who said that: When the night of my father's death approached and his condition altered then about the water which we used to place beside his bed for ritual ablution he said that it should be thrown away. He said so twice, but people thought that he was saying so under the effects of fever. Then I went and threw away the water when I noticed that a mouse had fallen in it and Imam had known it even in that condition by dint of his inner knowledge of *imamat*.

Kulayni has related on truthful authority that a man who was a few miles away from Madina saw in a dream being ordered to go and join the funeral prayer of Imam Muhammad al Baqir as angels were performing his funeral bath. Another true tradition says that Imam Muhammad al Baqir bequeathed a sum of eight hundred dirhams for the performance of condolence and grieving over him.

On the strength of reliable tradition it is related from Imam Jafar al Sadiq that his father said to him: O Jafar you create a trust from out of my property for those who should grieve over me for ten years during the period of Hajj reviving the mourning every year.

There is difference about the date of the martyrdom of Imam Muhammad al Baqir. The accepted version is that his martyrdom, occurred on Monday the 7th of Zil Hijja and it is said that it was due to lethal poison administered to him by Ibrahim bin Walid bin Abdul Malik bin Marwan probably at the behest of Hisham. According to consensus of opinion the Imam's grave lies in Baqi by the side of his own father Imam Ali bin Husayn Zayn al Abidin.

CHILDREN OF IMAM MUHAMMAD AL BAQIR

Imam Muhammad al Baqir had five sons and two daughters as follows:

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| <ol style="list-style-type: none"> 1. Imam Jafar al Sadiq. 2. Abdullah | <p>Their mother was
Ummi Farwah
daughter of
Qasim bin
Muhammad bin Abu
Bakr.</p> |
|--|--|

- | | | |
|----|------------|--|
| 3. | Ibrahim | Their mother was Ummi Hakim. Both of them died during the life time of Imam Muhammad al Baqir. |
| 4. | Ubaydullah | |
| 5. | Ali | Their mother was a servant maid. |
| 6. | Zaynab | |
| 7. | Ummi Salma | |

Abdullah was a man of distinction and used to be referred to in matters of import.

He was killed by a man of Bani Umayya who was his enemy. He left a son Ismail who was counted among the companions of Imam Jafar al Sadiq. He had also a daughter whose name was Ummi Khayr. There was a well named after her in Madina namely Biyr Ummi Khayr.

Ali too had a daughter named Fatima. Imam Musa al Kazim married her.

COMPANIONS OF IMAM MUHAMMAD BIN ALI AL BAQIR

ABAN BIN TAGHLAB

He was related to Bakr bin Awa-il, lived in Kufa, and being very pious commanded respect. It is recorded in *Majalis al Muminin* that he was a *qari* whose recitation was different from others. He was an accomplished scholar of commentary, traditions, jurisprudence, lexicography and syntax. *Kitab Ibn Dawud* says that he had learned by heart thirty thousand traditions from Imam Jafar bin Muhammad al Sadiq. He wrote many books. *Tafsir al Gharib al Quran*, *Kitab al Faza-il*, and *Kitab al Ahwal al Siffin* are well known. He had the good fortune of living in the company of three Imams, Imam Ali bin Husayn Zayn al Abidin, Imam Muhammad bin Ali al Baqir and Imam Jafar bin Muhammad al Sadiq.

Imam Muhammad al Baqir said to him: "Sit in the *masjid*. Guide the people. Educate them. I like men like you to be always near my followers (*shi-ahs*)."

Shaykh Najashi has reported that whenever he was in Madina a large number of people used to come to hear his lectures on various religious topics.

Abd al Rahman bin Hajjaj says that one day a man came and asked Aban: "How many companions of the Holy Prophet acknowledged the authority of Ali ibn abi Talib?"

Aban said: "Do you want to assess the merits of Ali from the allegiance of the companions?" "Yes," the man replied. Aban said: "By Allah, we do not acknowledge the integrity of those companions who did not pay allegiance to Ali ibn abi Talib."

He died in 141 A.H. when the news reached Imam Jafar al Sadiq, people present there noted signs of grief on his face.

BURAYD BIN MUAWIYAH AL IJLI

He was one of the reliable and highly respected close companions of Imam Muhammad al Baqir and Imam Jafar al Sadiq.

Imam Jafar al Sadiq said: "Muhammad bin Muslim, Buryad bin Muawiyah, Lays bin al Bukhtari Muradi, and Zurarah bin Ayan are the greatest men of learning, the four pillars of religious knowledge. These four noble *mukhbitin* (humble ones) are the most reliable persons to give verdicts in the matters of the lawful and the unlawful."

He died in 150 A.H.

HUMRAN BIN AYAN SHIBANI

He was among the close companions of Imam Muhammad al Baqir and Imam Jafar al Sadiq. Zurarah bin Ayan ws his brother.

Imam Muhammad al Baqir said: "You are our *shi-ah* in this world and in t he hereafter."

Once Zurarah, a boy with no beard, went into the tent of Imam Muhammad al Baqir in Madina. There were many people in the tent. He saw a man having his hair-cut in a corner. He came near to him and said: "Peace be on you." The Imam replied: "Peace be on you. Are you a relative of Ayan?" Zurarah said: "Yes. I am Zurarah bin Ayan." The Imam said: "You resemble Ayan very much. Has

Humran come to perform Hajj?" Zurarah said: "No, but he has sent you *salam* (salutation)." The Imam said: "He is one of the true believers. He will not go astray. Give him my *salam* and tell him not to narrate any tradition like 'the executors (*awsiya*) of Muhammad (the Holy Prophet) communicate with the angels' to people like Hakam bin Atibah."

Imam Jafar al Sadiq also once gave his opinion about him before Bukayr bin Ayan: "Humran is a believer. He will go to paradise. He will never go astray."

It is said that his name is written in the book of "Ashab al Yamin."

Yunus bin Yaqub says that Humran had a complete mastery over philosophy. Once a Syrian came to exchange views with Imam Jafar al Sadiq, but the Imam asked him to go to Humran first, and if he failed to satisfy him then it was to be concluded that the Syrian had got the better of the Imam. The dialogue took place. At the end the Syrian said: "His knowledge is perfect. He gave answers to all my questions."

Hasan bin Ali bin Yaqtin reports that Humran, Zurarah, Abdul Malik, Bukayr and Abdul Rahman, the sons of Ayan, were religious men. Four of them died during the time of Imam Jafar al Sadiq. Zurarah lived and became the companion of Imam Musa al Kazim. It is said that Humran narrated traditions from Abdul Tufayl Amir bin Wasila, the last companion of the Holy Prophet. He always narrated traditions from the Ahl ul Bayt. He rejected traditions narrated from a source other than the Ahl ul Bayt.

His sons, Humza, Muhammad and Aqbah were also traditionists.

ZURARAH BIN AYAN SHIBANI

He was one of the companions of Imam Muhammad al Baqir and Imam Jafar al Sadiq. He was upright and trustworthy.

Imam Jafar al Sadiq told Yunus bin Ammar when he narrated a tradition, about inheritance, from Zurarah, which he heard from Imam Muhammad al Baqir: "Do not hesitate to accept the tradition Zurarah narrated from my father." Once the Imam said to Fayz bin Mukhtar: "If you want to know true traditions, listen to Zurarah." The Imam also said: "My father's traditions would not have been known if Zurarah had not narrated them to the people."

As stated in the life history of Burayd bin Muawiyah, Zurarah was a great man of learning, a pillar of religious knowledge. The Imam told him: "Your name is written in the list of the people of paradise."

Zurarah used to say: "Every word I hear from Imam Jafar al Sadiq increase my belief."

One day Ibn abi Umayr, a brilliant *shi-ah* scholar, told Jamil Darraj, one of the greatest *shi-ah* traditionists and authorities on jurisprudence: "How good is our company and how grand is the assembly of the learned!" Jamil replied: "Yes, but I swear by Allah that we are nothing but school children before Zurarah."

Abu Ghalib Zurari writes in his book he wrote for his

grandson, Muhammad bin Abdullah: "Zurarah was a handsome man. He used to cover his head with a black woolen fabric, and have a staff in his hand while going to Jumua-h prayers. On his white forehead marks of prostrations were visible. People very much liked his decorum and deportment, and stood in rows to look at him. They talked politely and avoided disputes in his presence. No one among his contemporaries ever had an upper hand over him in exchange of views and discussion. A great many Shia scholars were his students. He lived seventy years. He had many merits."

Zurarah had several children. Among them were Rumi and Abdullah both of whom were reliable traditionists. His brothers Humran, Bukhayr, Abdur Rahman and Abdul Malik were men of distinction. He died two months after the martyrdom of Imam Jafar al Sadiq.

ABDULLAH BIN ABI YAFUR

He was a highly reliable close associate of Imam Muhammad al Baqir and Imam Jafar al Sadiq. He was a staunch supporter of both the Imams. They, in return, loved him and respected him. He narrated true traditions from the Imams. Whatever the Imams said he accepted as true without ever questioning them. He died in the time of Imam Jafar al Sadiq.

FUZAYL BIN YASAR BASRI

He was a reliable narrator of traditions from Imam Muhammad al Baqir and Imam Jafar al Sadiq and an authority on jurisprudence.

Fuzayl's sons, Qasim and Ula and his grandson

Muhammad bin Qasim were men of high position and pious companions of the Imams of their time.

FAYZ BIN MUKHTAR KUFİ

He was a trusted narrator of traditions from Imam Muhammad al Baqir, Imam Jafar al Sadiq and Imam Musa al Kazim.

He was the companion whom Imam Jafar al Sadiq told that after him, Imam Musa al Kazim, who was five years old at that time, would be the Imam. The Imam allowed him to tell what he had disclosed to him to his friends and relatives. Fayz gave the news to his family members and also to Yunus bin Zubyan, the first friend he met. Yunus at once went to the Imam with Fayz and as soon as he was told the same news he said: "I heard and I obey.

LAYS BIN AL BAKHTARI

Qazi Nurullah in his "Majalis" says that according to Kitab-i-Khulasa he was also known as Abu Basir Muradi and Abu Muhammad. He reported traditions from Imam Muhammad al Baqir and Imam Jafar al Sadiq. It is written in Kitab-i-Khulasa and Mukhtar-i-Kushi that both the Imams had described him as a very reliable source of knowing what is lawful and what is unlawful in the light of commandments of Allah, conveyed through the last prophet of Allah, therefore he had been unanimously acknowledged as a most learned *faqih* (jurist) by the Shias of his time.

Once on his request Imam Jafar al Sadiq assured him: "I, all the Imams of Ahl ul Bayt before me, the Holy prophet and the almighty Lord of the worlds

give a guarantee that you will go to paradise."

MUHAMMAD BIN MUSLIM AL SAQAFI BIN
BIYAN ABU JAFAR AL TAHAN
AL SHARFI AL KUFU

He was one of the devout, pious, learned jurists and very close companions of Imam Muhammad al Baqir and Imam Jafar al Sadiq.

During his four years stay in Madina he received guidance in many branches of knowledge from Imam Muhammad al Baqir. Imam Jafar al Sadiq had advised his followers to refer to him (Muhammad bin Muslim) if he (the Imam) was not available in case they wanted to know something they did not know.

Once a working woman came to him and said: "My pregnant daughter died in labour without giving birth to the child. The child is alive and moving inside her womb. I went to Abu Hanifa to find out the religious edict. He advised me to see you. What should I do now?" He said: "I was present when exactly like this situation was brought to the notice of Imam Muhammad al Baqir. He advised the relatives to cut open he belly and take out the child. You also do the same." The woman went and after doing what was prescribed told Abu Hanifa that which the Imam had said. The next morning Abu Hanifa was instructing his students to do that which Muhammad bin Muslim had done (without telling them the real source of guidance) as if it was his own idea.

Due date

یہ کتاب آپ کے پاس امانت ہے۔ اسے پڑھیں، اس کی حفاظت کریں اور
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Imam Muhammad al Baqir is the fifth Imam among the twelve Imams of Ahl ul Bayt in the progeny of the Holy Prophet through Ali and Fatima. He is the son of Imam Ali bin Husayn Zayn al Abidin. The Arabic word *baqir* is derived from the root word *baqara* which means 'to dig', or to expose. The Imam came to be known as *baqir* because he dug deep into the field of knowledge and brought out such hidden treasures and delicacies of Islamic laws that were not commonly known or easily detectable by the ordinary scholars. Because of his depth and vastness of knowledge in religion, he brought forth and clarified things which were unknown to men of his time. Ibn Hajar al Makki says in his book *Sawa-iq al Muhriqah*: "Abu Jafar Muhammad al Baqir was given this name because he dug deep into the ground of knowledge of religion and by splitting it brought out innumerable concealed and hidden problems and became most acquainted with the hidden realities and delicacies of the commands of *shariah*. This is why he came to be called *baqir ul ulum* in the sense of being collector, increaser, divulger and spreader of religious knowledge.

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