

قرآن مجید

English

قرآن مجید کے منتخب آیات و روایات

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Extract from the Book Nuqush Ismat
by Allama Zeeshan Haider Jawadi

Life Sketch of Imam Muhammad Taqi Jawad (a.s.)	699
Martyrdom	711
Wives and Children	712
Miraculous acts.....	713
Confessions.....	715
Wise sayings	715
Inscription on the finger ring	720
Companions and students	720 1-
Abu Ja'far Ahmad Ibne Muhammad Ibne Abi Nasr Bazanti Kufi.....	720
2- Abu Muhammad Fazl Ibne Shazan Ibne Khalil Azdi Nishapuri.....	721 3-
Abu Tammam Habib Ibne Aws Tai	721
4- Abul Hasan Ali Ibne Mahziyar Ahwazi.....	721 5-
Thiqatul Islam Muhammad Ibne Abi Umair Baghdadi	722 6-
Muhammad Ibne Sinan Abu Ja'far Zahiri.....	723
7- Ayyub Ibne Nuh Ibne Darraj Kufi	723 8-
Ja'far Ibne Muhammad Ibne Yunus Ahwal	723
9- Husain Ibne Saeed Ahwazi.....	723

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Life Sketch of Imam Muhammad Taqi Jawad (a.s.)

It was 10th Rajab 195 A.H. when Almighty Allah bestowed such a son to Imam Reza (a.s.) whom He had appointed as inheritor of all his virtues and successor of his position. At that time approximately 47 years of his life had passed and people were somewhat doubting his Imamate as he had no son. Sometimes they used to ridicule him that God has made him issueless. So much so that a person wrote a letter to him that since he was childless, his Imamate was doubtful. He replied: Very soon Almighty Allah will give me a son, who would be my successor and discriminator between truth and falsehood.¹

We should know that Imam Ali Reza (a.s.) had two wives: One was the daughter of Mamun Rashid whom her father had married to the Imam under political exigencies; another wife was Sabika, whom Imam (a.s.) used to refer to as Khizran and Raihana and who was a descendant of Maria Qibtiya and her Kunniyat was Ummul Hasan.² But it was a divine arrangement that He created the Imam's successor from the womb of a slave girl and deprived the official daughter this honor so that in this way a wrong imagination of divine position may not take place and it was same style that Providence had adopted before as well, that although it allowed such relationships due to exigencies, but did not allow such relationship to develop, so that no sort of misunderstanding may arise.

¹ *Usul Kafi*

² *Shawahidun Nubuwwah*, Pg. 204; *Rauzatus Safa*, Vol. 3, Pg. 16;
Biharul Anwar, Vol. 9, Chap. 1, Pg. 15

- His age was three or four years when Imam Reza (a.s.) clarified in reply to questions of some people that this son of mine is the successor of my post and he is the Imam of the time and there is nothing surprising about his Imamate as Almighty Allah appointed Prophet Yahya (a.s.) as a Prophet while he was yet a child and it is His exigency that sometimes He has the position announced in the cradle and in some instances the announcement is restrained for forty years.¹

Even after moving to Khorasan, it is the statement of Khairani that he asked Imam Ali Reza (a.s.) who his successor was and he said: Abu Ja'far. I said: He is very young. He said: Almighty Allah appointed Isa (a.s.) to prophethood and gave him the scriptures at an age less than this, so it is nothing surprising.²

- His Kunniyat was Abu Ja'far, the second as Imam Muhammad Baqir (a.s.) was also called Abu Ja'far and among his famous titles are: Qaane, Murtada, Najib, Taqi and Jawad etc. and the last title is more famous in Kazmain area etc. although in our country, Taqi is more popular.³
- At the time of his birth, Amin, the son of Harun occupied the throne. In 198 A.H. his brother, Mamun had him assassinated and himself took over the throne. He remained in power till 218 A.H. After his death, Motasim Abbasi became the caliph and he assassinated the Imam in 202 A.H. through poison.⁴
- The martyrdom of Imam Reza (a.s.) occurred in 203 A.H., but he was summoned from Medina before the turn of the

¹ *Usul Kafi*, Vol. 1, Pg. 321; *Irshad*, Pg. 297

² *Usul Kafi*, Vol. 1, Pg. 322; *Irshad*, Pg. 299

³ *Rauzatus Safa*, Vol. 3, Pg. 16; *Shawahidun Nubuwwah*, Pg. 202; *Elamul Wara*, Pg. 199

⁴ *Wafayatul Ayan*; *Tarikh Khamis*; *Abul Fida*; *Wasilatun Najaat*

century. In this way, he was deprived the company of his father since childhood and after that apparently they could never meet; till he arrived miraculously to Khorasan to perform the last rites of his father and at that time also his age was not more than seven or eight years.¹

- Among the Holy Imams (a.s.), the lifespan of Imam Jawad (a.s.) was shortest and he lived for only 25 years, but there was no deficiency in his excellence and display of merits and virtues. He provided replies to upto 30000 questions in each sitting and this gathering continued for three days.

After having poisoned Imam Ali Reza (a.s.) and the announcement of Imam (a.s.) that he was going where Mamun had sent him; the plots of Mamun once again went haywire as so far only Abbasides were complaining that in spite of us why heir apparency went to Alawites? And now Alawites also started complaining that if he had originally planned to poison the Imam what was the need of the drama of heir apparency and why he made him his son-in-law? This Mamun was caught up in a bad situation and he was very much concerned about covering his tracks. So the first plan that he devised was to summon Imam Muhammad Taqi (a.s.) from Medina to the capital and his greatness and proximity should be shown so that Alawites may start thinking that if Mamun had really poisoned Imam Ali Reza (a.s.) he would not have acted like that with his son. Thus he was summoned and he reached Baghdad from Medina. May God curse materialistic politics as it continued to teach different tricks to man and people in power in order to show off their power do not give permission to enter to great personalities so that it would show how powerful the king is and everyone would realize that no one can enter the court without permission of the king. Thus Imam Muhammad Taqi (a.s.) was also stopped at some point.

By chance, one day the king came out on his vehicle and

¹ *Sawaneh Imam Muhammad Taqi (a.s.)*, Pg. 4

observed some children playing and wasting their time instead of learning something useful and how rulers of the time had become oblivious to the learning and training of people. Suddenly the king's vehicle arrived and the children fled from there as rulership had only taught royal manners and official respect to them and no training was given to them in games and sports.

The style of Imam Jawad (a.s.) was completely different from those children. When they were playing, he was watching. When they ran away, he continued to remain standing, till the royal carriage neared. The king was astonished at this daring and he asked: Why did you not leave the road? He said: Neither the road was narrow nor I was a culprit; so why I should have fled? Except that you are such a tyrant that you punish without anyone's fault and I cannot say this about you. He was further amazed and he moved on from there. On his return he brought fish that he had caught and he hid it in his fist and tested the Imam by asking him what was there in his fist, He mentioned in detail even the origin of the fish, saying: The Lord of the worlds has created seas between the heavens and the earth and in those seas there are fishes and made the rulers of the time fond of hunting and they hunt the fishes through their falcons and test the family of prophethood.

Mamun was astonished by this and he said: Please introduce yourself. He said: I am Muhammad Ibne Ali Ibne Musa Reza. He embraced him at once and in this way through his excellence the Imam gained access to the court.¹

Mamun had heard a lot about his excellence previously also and now the information was testified. Thus as soon as he came to the court, he declared that he was going to give his daughter, Ummul Fadhl to him in marriage. A wave of anger

¹ *Sawaiqul Mohriqa*, Pg. 123; *Matalibus So-ool*, Pg. 290; *Shawahidun Nubuwwah*, Pg. 204; *Nurul Absar*, Pg. 145; *Arjahul Matalib*, Pg. 459; *Ahsanul Maqal*, Pg. 194

and sorrow passed through the Abbasides that before this he had made Ali Reza (a.s.) as his son-in-law and again the mistake was being repeated. People objected against the decision in restrained manner; that even if he has decided the matter, he should arrange for the education and training of the boy and after that he should perform the marriage, otherwise it would create a scandal that the king married his daughter to a young uneducated boy and it would prove to be very shameful to the regime.

Mamun said: I cannot reverse my decision and this boy is not uneducated. His name is Muhammad and he is more knowledgeable than your scholars. If you don't believe it, test him now, and you will realize his knowledge and excellence.¹

People thought it was a good opportunity to defame the Hashemites; so they called Yahya bin Aksam who the most learned of the scholars and the Chief Qadi of that time, to debate with Imam Muhammad Taqi (a.s.) and to make his academic position public. As soon as Yahya arrived, he asked permission to pose a question and inquired about the most difficult topic of penalties (Kaffarah); that what is the penalty of one who hunts in the Ihram? Imam (a.s.) replied: Your question is incomplete; you should first complete the question and only then it would be answered. He asked: What is the deficiency in the question? He replied: There are 22 possibilities in this matter:

- 1- Whether the hunt took place inside the sanctuary or outside?
- 2- Was the hunter aware of the law or not?
- 3- Whether he did it intentionally or it was by mistake?
- 4- Whether the hunter was a free man or a slave?
- 5- Whether the hunter was mature or immature?

¹ *Muntahiul Aamaal*

- 6- Did he hunt the first time or he had done it before also?
- 7- Whether he hunted a bird or some other creature?
- 8- Whether the hunted animal was small or big?
- 9- Whether the hunter regretted his act or he was adamant on it?
- 10- Whether the hunt was performed at night or during the day?
- 11- Whether the hunter was wearing Ihram for Hajj or Umrah?

Which of the possibilities have you asked about?

Yahya was bewildered and Mamun expressed the desire to recite the sermon of marriage. Imam (a.s.) recited the sermon and he was married to Ummul Fadhl. All those who attended the ceremony were presented gifts from the regime and the gathering had almost dispersed when Mamun asked the Imam to reply to those questions as well for public benefit. Imam (a.s.) said:

- A) If he hunted outside the sanctuary wearing Ihram, and the hunt is a bird and it is large as well, the penalty is one goat.
- B) If the same is done within the limits of the sanctuary, the penalty is two goats.
- C) If the bird was small, the penalty is a young one of a ram who has been weaned.
- D) If this took place in the sanctuary, he should pay the cost of the bird and also one sheep.
- E) If the hunt is a quadruped; if it is a wild ass, the penalty is a cow and if it is an ostrich, the penalty is a camel. If it is a deer, the penalty is a goat.
- F) If the same hunt is done inside the sanctuary, the penalty is double.
- G) If the Ihram is Umrah the penalties would have to be taken

to the Kaaba and the slaughter will be done in Mecca and if the Ihram is of Hajj the slaughter would be done in Mina.

H) There is no difference whether the person is aware of the unlawfulness or not – all have to pay the penalty.

I) If it is done intentionally, in addition to penalty one would also be committing a sin; and if it is done unintentionally there is no sin in it.

J) The penalty of the free person will be payable by himself and the penalty of the slave would have to be paid by the master as the slave is also considered a property of the master.

K) The penalty is applicable to one who is mature and the immature do not have to pay any penalty.

L) One who regrets the act will be saved from the punishment of the hereafter and one who is blatant will have to face that chastisement as well.

After that Mamun said to Yahya: Your questions have been answered; now Abu Ja'far will ask you a question and you will have to reply. Yahya who was unable to give the details of his own question; how he could have replied to Imam's question? But he was compelled to accept under royal pressure and Imam (a.s.) asked: Who is that woman, who was unlawful on man in the morning and then she became lawful; again she became unlawful at the time of Noon and then again she became lawful at the time of Asr; then at the time of Maghrib she became unlawful and became lawful at Isha; she again became unlawful at midnight and again became lawful in the morning?

Yahya was baffled at this question and compelled to confess his helplessness. At last he asked the Imam to reply.

Imam (a.s.) said: She was a slave girl who was unlawful for all, except the master. Then he bought her and she became lawful for him; then he emancipated her and she became

unlawful the second time; then he married her and she became lawful; after that when he recited the formula of Zihar and declared her to be like his mother, she again became unlawful for him; then he gave penalty (*Kaffarah*) and she became lawful once more. Then he gave her divorce and she became unlawful; when he took her back, she became lawful for him. In this way the same woman became lawful for a man four times and unlawful four times. And it is not a puzzle; it is a clear problem of Islamic law and it requires mastery on the subject, the glory which Almighty Allah has bestowed only on the family of prophethood.¹

After the wedding, sweets and perfumes were served to the guests and the gathering dispersed. The claim of Mamun proved true and Abbasides suffered humiliating defeat as Aale Muhammad (a.s.) are not needful of any education and training as they bring their sciences and perfections with themselves and do not enroll in the class of any teacher.²

It is a well known fact that Ummul Fadhl could never have got that comfort and luxuries in the house of the Holy Imam (a.s.), which her father possessed and in which she grew up. This was clear to Ummul Fadhl and Mamun was also aware of it. That a boy whose father he had poisoned and who was so young to be incapable of any occupation how he can provide those comforts to his wife, which she was used to at her parent's place and Mamun should not have taken this step. Ummul Fadhl should also have declined in time. But the point is that all these things are taken into consideration when marriage takes place for its own sake and when it is performed under some exigency; what is the use of it all? Mamun was

¹ *Sawaiqul Mohriqa*, Pg. 122; *Nurul Absar*, Pg. 142; *Sharh Irshad*, Pg. 176; *Rawaihul Mustafa*, Pg. 191; *Tarikh Aaimma*, Pg. 485; *Sawaneh Muhammad Taqi (a.s.)*, Pg. 6; *Muntahiul Aamaal*

² *Nurul Absar*, Pg. 146; *Sawaiqul Mohriqa*, Pg. 123; *Shawahidun Nubuwwah*, Pg. 204; *Kashful Ghumma*, Pg. 116; *Irshad Mufeed*, Pg. 477; *Rauzatus Safa*, Vol. 3, Pg. 17; *Ahsanul Maqal*, Vol. 2, Pg. 196

only concerned with the political exigency and that is why he persuaded Ummul Fadhl as well and might also have told her that she will not have to live at the husband's place so why should his conditions matter? Your father is the caliph of Muslims and this caliphate is enough for your comfort; there is no need to look at husband's means of income. But the circumstances proved exactly opposite as after some days, Imam Muhammad Taqi (a.s.) became ready to move to Medina along with Ummul Fadhl. It is difficult to say how Mamun permitted the Imam and why he did not stop him forcibly in order to please his daughter, while it was within his means? Perhaps it was because the merits shown by the Imam in such a short time could prove dangerous for Mamun and the attention of the people can shift to Imam Muhammad Taqi (a.s.). So he thought it would be safest if he went to Medina. But it was absolutely against the mood and interests of Ummul Fadhl, but she had to obey the husband as time was not ripe for rebellion. So she also agreed to move to Medina and the Imam set out to Medina.¹ On reaching Medina, Ummul Fadhl on one hand had to face the atmosphere of poverty, hardships, simplicity and piety and lack of royal comforts; on the other hand, Imam Muhammad Taqi (a.s.) married Lady Sumana Khatun, a descendant of Ammar Yasir, to continue his progeny. Therefore her social status was not less than that of the daughter of Mamun. The news of the second marriage was a bolt of lightning for Ummul Fadhl, which is the condition of all women, what to say about the daughter of Muslim caliph? Since it proved that she was not upto the mark in satisfying the husband and it was an open insult to her; therefore she informed her father about it immediately and her aim was that one of the two relationships should be terminated instantly; but Mamun was involved in such problems that he could not anything immediately. He just said: How can I make unlawful

¹ *Irshad Mufeed; Elamul Wara; Nurul Absar; Shawahidun Nubuwwah*

that which Almighty Allah has made lawful? And another problem for Mamun was that if the Imam was asked to justify his act, he might point out to the crowd in his harem and which Mamun might not be able explain. So he thought that the best way was to avoid any confrontation and just to maintain silence. But all problems cannot be solved through political exigencies and Ummul Fadhl tried to find means to escape this matrimony.

From 203 to 218 A.H. the same situation continued and Ummul Fadhl continued to write letters of complaint to her father but Mamun cannot do anything about it; although her family members wanted Mamun to take some action and get his daughter released from the wifehood of the Imam. But Mamun's condition did not come under control and he could not take any new political step. So much so that he died in 218 A.H. and the caliphate went to his brother, Motasim.¹ Ummul Fadhl knew the nature of her uncle and she was hopeful that he would definitely take some step in this regard. So she immediately wrote a letter of complaint to him and a series of complaints began and within a year Motasim summoned the Imam from Medina to Baghdad in such a condition that he could neither bring his wife nor his son, Imam Ali Naqi (a.s.) with him.

On reaching Baghdad, he was imprisoned for a year; till he was poisoned on 29th Zilqad 220 A.H., which is accepted by historians and tradition scholars.² Refer to Ibne Hajar Makki, *Sawaiqul Mohriqa*, Pg. 123; Mulla Husain Kashifi, *Rauzatush Shohada*, Pg. 438, Mulla Jami, *Shawahidun Nubuwwah*, Pg. 204; Shablanji, *Nurul Absar*, Pg. 163.

¹ *Sawaiqul Mohriqa*, Pg. 123; *Sawaneh Imam Muhammad Taqi (a.s.)*, Vol. 2, Pg. 11

² *Kashful Ghumma*, Pg. 121; *Rauzatus Safa*, Vol. 3, Pg. 16; *Elamul Wara*, Pg. 205; *Irshad Mufeed*, Pg. 480; *Anwar Nomaniya*, Pg. 127; *Anwarul Husainia*, Pg. 54

In view of Imam Muhammad Taqi (a.s.), this dishonesty of Ummul Fadhl was such a severe crime that he prayed against her and she got a terrible ulcer and was never able to enjoy life; thus becoming eligible for loss in the world as well as the hereafter.¹

He spent around seven or eight years under the care of his father, Imam Ali Reza (a.s.), although he was separated from him three years before his martyrdom. After that the period of his own Imamate began and he saw Mamun at the helm of affairs although even during the lifetime of his father, he was a witness to all the events taking place in Muslim world. In 197 A.H. Mamun attacked the forces of Amin and a terrible fight ensued, which resulted in the killing of Amin and Mamun became the undisputed ruler of Islamic territories in 198 A.H.² At that time, his age was only three years, but due to his God-given capacity Imam understood the nature of Mamun, that for the sake of power he could shed the blood of his brother also and seize the kingdom, which his father had given to him. It is obvious what good behavior Bani Hashim and Alawites can expect from such a cruel person and what nobility can be imagined about him? That is why neither Imam Muhammad Taqi (a.s.) got any pleasure from being able to become his son-in-law nor the proximity that he had gained in the royal court; especially when he had seen that the position of son-in-law along with heir apparency of Imam Ali Reza (a.s.) had not deterred Mamun from poisoning the Imam; in spite of that he remained watchful about the duty that his position had obliged him to and did not ignore propagation of faith due to fear of calamities. Thus on receiving the news of martyrdom of Imam Ali Reza (a.s.), he went upon the pulpit in the Prophet's Mosque and delivered the following sermon:

“O people, I am Muhammad Ibne Ali Reza (a.s.). I am

¹ *Nurul Absar*, Pg 147; *Arjahul Matalib*, Pg. 460

² *Tarikh Islam*, Vol. 1, Pg. 20; *Nurul Absar*

Jawad and I knew the genealogy of people when I was in the loins of my father. I am aware of your interior and exterior. I know well all the circumstances of creatures before their creation till after annihilation of the heavens and earth; but regretfully, unlike my ancestors, I cannot express those things.”¹

The points mentioned by the Imam in this sermon are worth contemplation. Among his merits, he mentioned about his generosity and nobility and then gave reference of his awareness about genealogy of people. God knows, what he wanted to imply by this and why he thought it necessary to mention his generosity and nobility? If the complete background of the sermon had been before us, we would have been able to understand the eloquence of these words. And in its light we would have been able to understand the old and new circumstances of the oppressors.

When Imam Muhammad Taqi (a.s.) was summoned to Baghdad, before leaving, he announced the successorship of Imam Ali Naqi (a.s.) as mentioned in report of Ismail Ibne Mahran. That when the Imam was going to Baghdad the first time, I asked: If, God forbid, something happens to you, who would be responsible for leading the Ummah? Imam (a.s.) said: Rest assured, I will come back. When he went the second time at the behest of Motasim, he said: Now that danger is imminent. Saying this, he began to weep and said: My successor after me would be my son, Ali.²

We should know that Ismail Ibne Mahran is a reliable person and he narrates from Aban Ibne Jannah, Abu Jamila, Mufaddal Ibne Salih, Ahmad bin Muhammad, Ali Ibne Abi Hamza, Muhammad Ibne Sulaiman and Muhammad Ibne Mansur Khuzai etc. Those who have narrated from him are: Abu Zakariya, Abul Husain Razi, Hasan Ibne Khazdad and

¹ *Biharul Anwar*

² *Usul Kafi*

Hasan Ibne Musa etc.

Martyrdom

It is a decided matter that the martyrdom of Imam (a.s.) took place because of poisoning and it is confirmed that he was poisoned by Motasim. Now some people have created doubts in this matter: whether this job was entrusted to Ummul Fadhl or some other minister, as mentioned in some reports that the Imam was invited to a feast and then administered poison. In any case the Imam passed his life and went into the court of his creator. However the immediate reason of his assassination was that a Qadi awarded the sentence of cutting off the hand of a thief from his wrist as this same part is washed in ablution; but when the Imam was asked about it, he declared that it was a wrong decision. The palm of the hand is placed in Sajdah and it is for Allah. It cannot be severed; hence only the fingers should be cut off. At that time Motasim liked the Imam's judgment, but the Qadi appealed to him that it would destroy the dignity of the Qadi and belief in his Imamate would gain strength, which is a serious risk to the regime of Motasim. This complaint enraged Motasim and he had the Imam assassinated through poison within three days.¹

The date of his martyrdom is last days of Zilqad, 220 A.H. and the place of his burial is Kazmain, where the grave of his holy grandfather, Imam Musa Kazim (a.s.) is also situated. Imam Ali Naqi (a.s.) arrived there miraculously and performed the funeral rites as had been the practice at the time of the funeral of all infallibles although apparently Wathiq Ibne Motasim had also performed the funeral prayers.²

¹ *Jilaul Uyun*

² *Anwar Nomaniya*, Pg. 127; *Elamul Wara*, Pg. 205; *Irshad Mufeed*, Pg. 480; *Anwarul Husainia*, Pg. 54; *Sawaiqul Mohriqa*, Pg. 123; *Kashful Ghummah*, Pg. 121; *Rauzatus Safa*, Vol. 3, Pg. 16;

Wives and Children

From the above discussion, it becomes clear that the Imam had two wives: Lady Sumana Maghribiya, who was the respected mother of Imam Ali Naqi (a.s.); and Ummul Fadhl, daughter of Mamun Rashid, and she was childless.

It is mentioned that he had four children: two sons and two daughters. Among the sons were: Imam Ali Naqi (a.s.) and Musa Mubarqa. Among the daughters were Lady Fatima and Umama.¹

It is Musa Mubarqa through him the genealogy of Rizvi Saadaat is derived, although technically all of them are Taqvi or Jawadi because genealogy is taken from the point when a fallible descendant of the Imams appears and Imam Reza (a.s.) had no fallible issues; on the contrary Imam Muhammad Taqi (a.s.) is his sole issue and after him the generations continue through a non-Imam, Musa Mubarqa; therefore these Saadaat should technically be Saadaat Taqvi; but the worldly position of Imam Muhammad Reza (a.s.) or due to lack of his separate genealogy, these series of generations are attributed to him and all were called as Rizvi Saadaat, who are more numerous than the descendants of other Imams.

It is mentioned about Musa Mubarqa that he was so handsome and holy that he used to put on veil when he came out of the house. That is why he was referred to as Mubarqa. His lineage moved forward through his son, Sayyid Ahmad. And generations of Sayyid Ahmad moved forward through Muhammad Aaraj as most scholars of genealogy have

Wasilatun Najaat, Pg. 297; *Shawahidun Nubuwwah*, Pg. 204; *Rauzatus Shohada*, Pg. 438; *Nurul Absar*, Pg. 147; *Arjahul Matalib*, Pg. 460

¹ *Anwar Nomaniya*, Pg. 127; *Rauzatus Shohada*, Pg. 438; *Nurul Absar*, Pg. 147; *Elamul Wara*, Pg. 205; *Kashful Ghummah*, Pg. 116; *Irshad Mufeed*, Pg. 493; *Sawaiqul Mohriqa*, Pg. 123

mentioned.¹

Musa Mubarqa has narrated through his father the following tradition of the Prophet of Islam that shaving of beard is a sort of mutilation (of face) and curse of God is one who mutilates.² Thus it is most inappropriate for Rizvi and Taqvi Saadaat to shave off their beards as apart from being an unlawful act, is a sign of unworthy descendant. May Almighty Allah give Taufeeq to all descendants of Infallibles to walk in the footsteps of their ancestors.

We should know that Imam Muhammad Taqi (a.s.) also had a daughter, named Hakima, whose grave is in Samarrah along with the graves of Imams and she had the honor to have seen four Imams; on the contrary she was also present at the time of the birth of Imam Zamana (a.s.).

It is surprising that scholars have not mentioned her among children of Imam Jawad (a.s.) and in Samarrah also, no separate Ziyarat is mentioned about her, which was surprising to Allamah Majlisi and Bahrul Uloom as well.³

Miraculous acts

Muhammad Ibne Ali Hashimi says that I came to the Imam on the day following his marriage to Ummul Fadhl. I was feeling extremely thirsty due to some medication I was on. But I did not want to drink water at his place; but without my asking, he called for water and tasted it and then gave it to me after which I realized that Imams of Shia are indeed aware of the secrets of others.⁴

This incident clearly shows that not drinking water at the

¹ *Rauzatus Shohada*, Pg. 438; *Majmaul Bahrayn*, Pg. 157

² *Mustadrakul Wasail*

³ *Ahsanul Maqal*, Vol. 2, Pg. 229

⁴ *Usul Kafi*; *Irshad Mufeed*, Pg. 481

place of the devotees of Aale Muhammad (a.s.) was an old custom; on the contrary its propaganda was there since time of Mamun; and since Aale Muhammad (a.s.) could be exempted from this, how their followers escape this?

- Muhammad Ibne Rayyan says: In order to test Imam Jawad (a.s.), Mamun sent two hundred pretty girls and told them to entice the Imam; but due to the loftiness of his character, he paid no attention to them. So Mamun recalled them to the court and made them dance. Imam (a.s.) told the singer: O Shaykh, fear Allah! Such a long beard and this behavior? As a result of this, he dropped the musical instrument from his hand and his hand was permanently paralyzed.¹
- A person came and said: Ummul Hasan has requested for an old dress of his that she may keep it in her shroud as a blessing. Imam (a.s.) said: There is no need of it now. When he returned, he found that the lady had already passed away fifteen days earlier.
- A man sought Imam's advice about a journey and he restrained him. He stopped, but his companion, Hammad Ibne Isa said: I have made all preparations; hence I cannot postpone the journey. Thus he set out and on the way camped in a valley where a flood washed him away along with his belongings.²
- Moammar Ibne Khallad says: Imam (a.s.) took me to a valley; asked me to wait and went away somewhere. When he returned after sometime, he looked very sad. When I asked him, he said: I am coming from Tus. My respected father has passed away and I had gone to pray his funeral prayers.
- Qasim Ibne Abdur Rahman says: I belonged to Zaidiyyah faith. I had heard about the fame of Imam. One day I saw

¹ *Usul Kafi*

² *Shawahidun Nubuwwah*, Pg. 204

him pass by and remarked: How stupid are those who believe this child to be an Imam. I was thinking this when a voice came: Qasim Ibne Abdur Rahman, one who leaves our obedience would become eligible for Hell. I was amazed that perhaps he was a magician or something. Another voice came: You are wrong; you must correct your beliefs. This made Qasim very uncomfortable and he immediately came to the Imam and accepted his Imamate.¹

Confessions

- He was young in age but was old from the aspect of rank and he commanded a respectable position among the people.²
- He had a very lofty position.³
- No one could reach to the rank of Imam Jawad (a.s.) in excellence.⁴
- He possessed innumerable merits although he was young in age.⁵
- He replied to thirty thousand questions in one sitting and gave most replies even before the question was asked.⁶

Wise sayings

- Reliance on Almighty Allah is the cost of every costly thing and a means of every loftiness.⁷

¹ *Kashful Ghummah; Ahsanul Maqal*, Vol. 2, Pg. 202

² Ibne Talha Shafei, *Matalibus So-ool*, Pg. 195

³ Mulla Husain Waiz Kashifi, *Rauzatus Shohada*, Pg. 438

⁴ Allamah Khawanshah, *Rauzatus Safa*, Vol. 3, Pg. 16

⁵ Allamah Shablanji, *Nurul Absar*, Pg. 145

⁶ Ali Ibne Ibrahim Kafi

⁷ *Ahsanul Maqal*, Vol. 2, Pg. 212

The matter of the fact is that there is no greater wealth than reliance on God and contentment of human soul. Every wealth is going to be destroyed but this wealth is never going to be destroyed and it is the result of absence of reliance on God in the present age that rulers as well as subjects are all seen to be confused.

- The respect of a believer lies in needlessness from people.¹

If a man bears hunger, his honor remains intact, but if he asks the help of others, his respect is destroyed although he may get to eat expensive foods.

- Do not become apparent friend and inward enemy of Almighty Allah.²

In the present age majority of Muslims are as such only; that although they have apparently become friends of God; they are His enemies from the aspect of their character and deeds and they commit all the evils that enemies of Islam are committing. In such circumstances what is the use of the claim of love.

- One who obtained a friend in the way of Allah; it is as if he has obtained a house in Paradise.³

It is not difficult to make friends for worldly matter and for vain pastimes, but it is very difficult to make a friend tread the path of God and to serve religion of God. The best way to gain Paradise is to increase brothers in faith and include people in that brotherhood.

- How can be destroyed one for whom the Almighty Allah is responsible? And how can he escape, one who is wanted by Allah? One, who would take up someone other than Allah, Allah, would leave him to that only. And one who acts

¹ *Ahsanul Maqal*, Vol. 2, Pg. 212

² *Ahsanul Maqal*, Vol. 2, Pg. 212

³ *Ahsanul Maqal*, Vol. 2, Pg. 212

without knowledge; his corruption would be greater than his reform.¹

All four statements of this tradition are worth contemplation. If man reposes his trust in God, there can be no question of his destruction as Almighty Allah is responsible for him and if one becomes certain that he cannot escape God, his character would automatically improve. The greatest peril in leaving God and going to someone else is that if God abandons a man, no one can do any good to him, and there are more chances of corruption in acting without knowledge. And if man is ignorant of Islamic laws he may teach others wrongly and instead of prohibitions, he may even prevent them from obligatory acts.

- Avoid the company of wrong persons as he is like a naked sword; which is very shining to the view, but has very bad consequences.²

Before taking anyone as a friend or companion it is necessary to study his character, otherwise if one adopts the friendship of a sinner, he would apparently improve his social status, but his evil may cause harm at any time.

- If the dishonest are made trustees, it is sufficient for their dishonesty.³

It is necessary to recognize the proper occasion to adopt good character; otherwise what would be the result of making dishonest person as a trustee?

- Every believer needs three things: Taufeeq of God, exhortation from the self and acceptance of advice of others.⁴

¹ *Ahsanul Maqal*, Vol. 2, Pg. 213

² *Ahsanul Maqal*, Vol. 2, Pg. 213

³ *Ahsanul Maqal*, Vol. 2, Pg. 213

⁴ *Ahsanul Maqal*, Vol. 2, Pg. 213

One who does not have Taufeeq of God and his conscience cannot give him advice and he considers accepting advice of others as insult, cannot be called faithful in any way.

- Sincerity of intention for God is better than bearing physical discomfort in actions.¹

It does not imply that man should leave all deeds and become engrossed in contemplation as it in fact is not an imagination of Almighty Allah; it is the intention of accursed Shaitan and his way only. The most accurate interpretation of traditional report is that man should not rely solely on apparent deeds; on the contrary, he should make effort to become most attentive and the spirit of all acts is this attention; without that, there is no need to tire the body and limbs.

- One who followed the desires fulfilled the desire of the enemy.²

The worst enemy of man is the accursed Shaitan and his best message is to follow lust as he has no better aim to deviate. Thus whoever, instead of following the Shariah, adopted the way of lust; it is as if he has fulfilled the desire of Shaitan and has gone on his way.

- Oppression is the last period of the power of rulers.³

The fact of the matter is that any ruler can endure with disbelief and apostasy, but it cannot endure with oppression and injustice and when oppression enters a rule and the rulers begin to persecute people, a sentiment of rebellion is created among them and from this the roots of the rule begin to become hollow and one day he has to face public revenge after which there is no way, but end of his rule.

¹ *Ahsanul Maqal*, Vol. 2, Pg. 213

² *Ahsanul Maqal*, Vol. 2, Pg. 214

³ *Ahsanul Maqal*, Vol. 2, Pg. 215

- Rely on patience, embrace poverty, leave the lusts, oppose selfish desires and remember that you cannot go out of the view of God. Now you may decide how you want to behave before Him.¹

The last phrase of the above saying is sufficient to create a revolution in the heart of man. If man really realizes that he is always before the view of Lord of the worlds and not only considers Him as witness of his deeds; all his deeds and character can be reformed.

- If a person is present in some matter and he dislikes it; it is as if he was not present and if he was absent due to some reason and he liked it; it is as if he was present in it.

Both parts of this statement are interesting; that those who are compelled to be present in centers or gatherings of vice and they continue to express their distaste, they are not guilty of presence, but those who inspite of being absent, aspire to sin, they are participants of that evil deed, even though they might not be partners in that act.

- Defense is proportionate to fear.

If a person does not refrain from sins, it means that there is no fear of God in his heart. A man becomes as much protective as is the intensity of fear. To continue to sin while claiming that one is fearful of God is another sin as he is resorting to falsehood as well.

- One who follows lust cannot be safe from sins.²

There is only way to avoid sins, and that is to control ones selfish desires.

- When death is near, the atmosphere becomes tight.³

¹ *Muntahiul Aamaal*

² *Muntahiul Aamaal*

³ *Muntahiul Aamaal*

One should realize that he can never escape death. Even one who roams the world is not safe from death. So one should remember death all the time and be prepared for the stages after death.

- There is nothing wrong in displeasure of one who is pleased with oppression.¹

Before considering the pleasure of creatures, one should see what makes him pleased and what enrages him and if one is only pleased with oppression; one should never pay any attention to his displeasure; on the contrary, one should be happy that his behavior is just and that is why the oppressor is displeased with him. Alas, if only the Muslim rulers had realized this and instead of pleasing the superpowers they should please Almighty Allah.

Inscription on the finger ring

How powerful Allah is!²

Companions and students

1- Abu Ja'far Ahmad Ibne Muhammad Ibne Abi Nasr Bazanti Kufi

He was a companion of Imam Ali Reza (a.s.) and was considered among special students of Imam Muhammad Taqi (a.s.). Such was the level of his veracity that chain of narrators was not investigated of the tradition, related from him and it was taken to be authentic as he has not narrated any tradition from any unreliable reporter. He died in 221 A.H.³

¹ *Muntahiul Aamaal*

² *Fusulul Muhimma; Biharul Anwar, Vol. 9, Chap. 1*

³ *Ahsanul Maqal, Vol. 2, Pg. 229*

2- Abu Muhammad Fazl Ibne Shazan Ibne Khalil Azdi Nishapuri

He is the author of 180 books and was an extremely reliable person. Imam Hasan Askari (a.s.) had invoked mercy for him, once or twice. He lived for years with people like Muhammad Ibne Abi Umair and Safwan Ibne Yahya and he was a point of reference for traditions after them.¹

3- Abu Tammam Habib Ibne Aws Tai

He was the best poet of his age. In one panegyric, he has mentioned all the Imams till Imam Jawad (a.s.) as he died during the lifetime of Imam Jawad (a.s.) only. Jahiz has included him among leaders of Shia, which is the best evidence that he was a Shia.

Such was his memory that in addition to panegyrics, he knew 14000 poems by heart. His *Hamasa* is a masterpiece of literature, although some bigoted people used to refrain from reading and writing his couplets. Abu Tammam passed away in Mosul in 231 A.H. and his tomb is situated there.²

4- Abul Hasan Ali Ibne Mahziyar Ahwazi

In a letter, Imam Jawad (a.s.) had written to him that I have tested you fully from the aspect of accepting good advice, obedience, service and according respect and found you one who fulfills all duties perfectly. If I say that I have not seen anyone like you, I might not be untrue in my claim.

Although his father was a Christian, he gained such expertise in jurisprudence that he became a special confidant of

¹ *Ahsanul Maqal*, Vol. 2, Pg. 230

² *Ahsanul Maqal*, Vol. 2, Pg. 232

the Imam and also represented him in some areas. On the contrary he continued to be the representative of Imam Ali Naqi (a.s.) as well.

His brother, Ibrahim and son, Muhammad Ibne Ali, are included among reliable companions of Imam Ali Naqi (a.s.).¹

5- Thiqatul Islam Muhammad Ibne Abi Umair Baghdadi

Both friends and enemies have accepted his trustworthiness and majesty and some have considered him to be superior to Yunus Ibne Abdur Rahman, while it is famous that there is no jurist better than Salman Farsi and Yunus Ibne Abdur Rahman.

Under orders of Mamun Rashid, he was lashed 120 times by Sanadi Shahik for the crime of being a Shia and then he was cast into prison from which he was able to purchase his freedom with 121000 dirhams as Ibne Umair was a wealthy man, or he would have remained in prison all his life. After paying such huge amount in tax to the regime, he became absolutely poor and the regime seized all his property. By chance a man had taken borrowed 10000 dirham from him. When he learnt about his circumstances he sold his house and brought the amount to him. Ibne Abi Umair asked about the source of that money and was told that he had sold his house. He said: Take it back. My master, Imam Ja'far Sadiq (a.s.) has said that a man cannot be compelled to sell his house to repay a loan, although right now I am in need of every penny; but I cannot go against law of Shariah.²

¹ *Ahsanul Maqal*, Vol. 2, Pg. 233

² *Ahsanul Maqal*, Vol. 2, Pg. 234

6- Muhammad Ibne Sinan Abu Ja'far Zahiri

Imam Muhammad Taqi (a.s.) has spoken highly of him and stated that Almighty Allah is pleased with him, because the Imam was pleased with him. He has neither opposed me nor my father.

This last statement shows that there were rumors about his opposition to the Imams and it was necessary for the Imam to exonerate him.

It is mentioned in his biography that he lost his eyesight and Imam Muhammad Taqi (a.s.) passed his hands over his eyes and restored his vision. Therefore apart from being a center of the trust of the Imam he was also a cause of miracle of the Imam. And only this much is sufficient for his greatness and trustworthiness.¹

7- Ayyub Ibne Nuh Ibne Darraj Kufi

He was a reliable scholar and author of books. He was also the representative of Imam Reza (a.s.) and Imam Jawad (a.s.). He was an extremely precautious and pious man.

8- Ja'far Ibne Muhammad Ibne Yunus Ahwal

He was a companion of Imam Reza (a.s.) and Imam Jawad (a.s.) and was a trustworthy person.

9- Husain Ibne Saeed Ahwazi

He was a companion of Imam Reza (a.s.), Imam Jawad (a.s.) and Imam Hadi (a.s.) and author of around thirty books.²

¹ *Ahsanul Maqal*, Vol. 2, Pg. 236

² *Ahsanul Maqal*, Vol. 2, Pg. 280

10- Ali Ibne Asbat Ibne Saalim

He was a companion of Imam Reza (a.s.) and Imam Jawad (a.s.) and a reliable man and author of *Tafseer*. His veracity was famed and he was like a teacher to his companions.

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